

School of Design and the Built Environment

**The Role of Cultural Memory in Achieving Psychosocial Well-being
in Historic Urban Landscape Conservation**

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**This thesis is presented for the Degree of
Doctor of Philosophy
of
Curtin University**

December 2020

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School of Design and Built Environment

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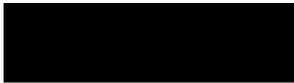
DECLARATION

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgment has been made. This thesis contains no material which has been accepted for the award of any other degree or diploma in any university.

The research presented and reported in this thesis was conducted in accordance with the approval obtained from the Curtin University Human Research Ethics Committee Approval Number HRE2018-0698.

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Fatmaelzahraa Hussein



Date: 01 December 2020

STATEMENT OF CONTRIBUTION OF OTHERS

All of the written materials submitted as part of this PhD by publication were conceived and coordinated by Fatmaelzahraa Hussein. Hussein also undertook all the empirical data collection, analysis and writing for each publication.

Signed detailed statements from all co-authors relating to each publication are provided as appendices at the back of this volume (Appendix A).



Signed
Fatmaelzahraa Hussein, PhD candidate.



Signed
Professor Reena Tiwari, Main Supervisor
Date: December 2020.

ABSTRACT

What is the role of cultural memory in achieving human well-being? Do the current historic urban landscape (HUL) conservation practices maintain cultural memory and human psychosocial well-being? This PhD thesis by publication will answer these questions by exploring current practices in the conservation of historic urban landscapes.

Psychosocial well-being* is one of our deepest human needs and is reliant on our sense of identity and belonging to our environments, our attachment to them and the way we identify with landscape and place. Landscape is not simply what we see around us. It is also how we perceive it with our five senses, understand it with our minds and add value to it emotionally. Memory and our perception of places and environments are shaped by three components: history, events and monuments. People form relationships to a place through acts of memory and there are linkages between cultural memory, urban landscapes and psychosocial well-being. This research aims to study the role of cultural memory in achieving psychosocial well-being in HUL conservation. This was achieved by studying a variety of case studies in Alexandria, Egypt. The selected case studies involved three different HULs; the Orabi public square, the context of Masrah Al Salam demolished theatre and the Zanqit Alsitat historic street market. The study adopted the constructive grounded theory (GT) qualitative approach, using on-site, semi-structured interviews; observational techniques; combined with data gathered from a social media platform (Facebook group). The QSR Nvivo12 analysis program was used for the data interpretation and for charting the intangible values accompanying cultural memory such as emotion and behaviour. This study is a contribution towards understanding the intangible, psychosocial effect of cultural memory in realising well-being in historic landscapes. The study findings indicated that cultural memory is an affective catalyst for emotional attachment to place and is an important factor informing sense of place. Also, the study demonstrated the importance of cultural memory associated with urban elements such as iconic heritage buildings that create a sense of place and enhance the identity of our urban environments. In addition, it introduced constructive GT as a methodological tool for urban research. All five publications included in this thesis argued that urban designers, city planners and administrators should understand that psychosocial well-being in HULs can be achieved by evoking and maintaining the cultural memories embedded in HULs. In addition, place identity, place attachment and sense of place, place experience and quality of life can be enhanced through the serious consideration of cultural memory in HULs. Accordingly, cultural memory drives social sustainability and can contribute to the bigger picture of sustainable development. The output from this study can be used as a case model to improve future HUL conservation plans.

Keywords

cultural memory; historic urban landscapes; psychosocial well-being; urban conservation

* *Psychosocial well-being* is a condition that includes a full range of what is good for a person, such as participating in a meaningful social role; feeling happy and hopeful; living according to good values as locally defined; having positive social relations and a supportive environment; coping with challenges through the use of appropriate life skills; and having security, protection, and access to quality services (INEE, 2017).

ACKNOWLEDGEMENTS

First, praise is due to almighty **ALLAH** with his compassion and mercifulness for allowing me to finalise this PhD thesis and for every single blessing and glad tiding he has granted upon me and my family.

I owe my deepest gratitude to my principal supervisor, **Professor Reena Tiwari**, and my co-supervisor, **Professor John Stephens**. Without their consistent support, guidance and contribution throughout this study, it would have hardly been possible. My gratitude goes to Professor Stephens for helping me in getting this opportunity to pursue this PhD at Curtin University from the early beginning. I am also thankful to Professor Tiwari for giving me the opportunity to participate in teaching and achieve the status of AFHEA (Associate Fellow of the Higher Education Academy) during my candidacy to enhance my academic skills and create future opportunities.

I also owe a great debt to **Dr. Amma Buckley**, a Senior Research Fellow at Curtin University, for her guidance and advice while I was learning and using the NVivo12 qualitative analysis programme to complete this thesis. To the Alexandria residents who participated in my interviews and greatly contributed to the empirical data for this thesis—thank you for sharing your experiences and memories with me.

Many thanks to my dear friend **Dr. Yasmin Moanis**, a lecturer at Delta University for Science and Technology in Egypt, for her help with conducting the interviews, which significantly contributed to the completion of my empirical work.

My dear parents, **Professors Fekry Hussein** and **Iman Elbawab**, have always been my inspiration and role models. Their unconditional love, prayers and affection have taught me how to accomplish my goals and face this world. Thank you for being with me on this journey!

My heartiest gratitude goes to my beloved husband, **Professor Ihab Habib**, my backbone, partner, friend, teacher and mentor. His patience, enthusiasm, support and inspiration were the key to my success at this crucial stage of my life. Our dear children, Yusuf Habib and Roqaya Habib, thank you for joining me on this exciting journey!

Finally, I would like to acknowledge each person who has contributed to the success of this thesis, either directly or indirectly. May Allah SWT prolong the lives of those people and reward them in the best possible way, Amen.

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PUBLICATIONS INCLUDED AS PART OF THIS THESIS

The following list includes the publications which form part of this thesis.

Publication 1:

Hussein, F., Stephens, J., & Tiwari, R. (2020). Towards Psychosocial Well-being in Historic Urban Landscapes: The Contribution of Cultural Memory. *Urban Science* 4(4):59.

Publication 2:

Hussein, F., Stephens, J., & Tiwari, R. (2020). Grounded Theory as an Approach for Exploring the Effect of Cultural Memory on Psychosocial Well-being in Historic Urban Landscapes. *Social Sciences* 9(12):219.

Publication 3:

Hussein, F., Stephens, J., & Tiwari, R. (2020). Cultural Memories for Better Place Experience: The Case of Orabi Square in Alexandria, Egypt. *Urban Science* 4((1):7), 14.

Publication 4:

Hussein, F., Stephens, J., & Tiwari, R. (2020). Cultural Memories and Sense of Place in Historic Urban Landscapes: The Case of Masrah Al Salam, the Demolished Theatre Context in Alexandria, Egypt. *Land (Basel)*, 9(8), 264.

Publication 5:

Hussein, F., Stephens, J., & Tiwari, R. (2020). Memory for Social Sustainability: Recalling Cultural Memories in Zanqit Alsitat Historical Street Market, Alexandria, Egypt. *Sustainability*, 12(19): 8141).

LIST OF ADDITIONAL PUBLICATIONS

The following list includes other publications and a conference presentation relevant to this thesis but not forming part of it.

Other publications:

Hussein, F., Stephens, J., & Tiwari, R. (2019). Cultural Memory for Psychosocial Well-being in Historic Urban Landscapes an Existing but a Neglected Dimension. *International Journal of Social Sciences and Interdisciplinary Studies (IJSSIS)*, 4(1), 53-59.

Conference presentation:

Hussein, F. (November 2018). *Cultural Memory for Psychosocial Well-being in Historic Urban Landscapes an Existing but a Neglected Dimension*. Paper presented at MEMORY STUDIES '18, the 3rd International Interdisciplinary Conference on Memory and the Past. Istanbul, Turkey.

CHAPTER 1: INTRODUCTION

1.1 Problem statement

When associated with space, human well-being can be divided into physical and psychosocial categories. The physical category is tangible and affected by, for example, good site amenities, lighting, ventilation and good movement plans. This physical, tangible part of well-being is a major consideration of urban planners, who generally give less attention to the intangible, psychosocial part of well-being.

This psychosocial aspect is emotional and deserves greater importance as it affects the human psyche, leading to certain behaviours and social attitudes within space. There are many intangible things that humans can experience in a specific place; one of these is memory, specifically cultural memory - either good or bad. These memories will result in a specific feeling towards a place, especially when dealing with a historic urban landscape (HUL) that has been experienced over much time. Also, it involves many concepts, starting from place attachment and place identity, reaching to sense of place and feelings of nationalism. As this study shows, we can conclude that cultural memory can affect human psychosocial well-being, leading to specific human emotion and behaviours towards places. Although the HUL approach does take into consideration the presence of collective (cultural) memory, it does not go far enough to ensure its inclusion as a positive force in conservation planning, especially in terms of the effect that cultural memory has on human psychosocial well-being. This thesis will endeavour to fill this gap area in research.

1.2 Research question

The main research question is as follows:

How can we achieve psychosocial well-being in the HUL approach to conservation planning by utilising cultural memory?

This study contributes towards understanding the intangible, psychosocial effects of cultural memory in achieving well-being in historic urban landscapes. This research will examine the conceptual links between ‘HULs’ as a specific type of landscape and ‘cultural memory’ with its psychosocial construct. In addition, there is a practical significance through applying an empirical study for examining three existing HULs and evaluating their success to maintain human psychosocial well-being and quality of life (QOL).

1.3 Aim and objectives

The aim of this thesis is to explore the role of cultural memory in achieving psychosocial well-being in historic urban landscape conservation practices. This will be achieved through examining three case studies in Alexandria, Egypt. The selected cases will span three different sites: Orabi public square, the context of the Masrah Al Salam demolished theatre and Zanjit Alsitat historic street market. The chosen HULs, each representing a different facet of urban life: a public square, a context of well-known theatre which was recently torn down, and a historic street market. They were selected to represent different functionalities and user types not only to ensure rich data but also to form a narrative landscape that is specifically suited to give a holistic answer to the research question. Using the identified study cases, the following specific research objectives will be targeted:

- 1) To examine the current historic urban landscape conservation practices.

- 2) To analyse the relation between cultural memory, psychosocial well-being and urban conservation.
- 3) To study to what extent present historical urban landscape approach practices maintain cultural memory and achieve well-being.
- 4) To determine the proposed changes that need to be applied to new historic urban landscape approach planning to help maintain psychosocial well-being.

1.4 Thesis Structure

This thesis is broken down into several chapters following the introduction chapter containing the problem statement, research question, aim and objectives. Chapter 2 summarises the five publications studied for this thesis and outlines the overall contribution of the research. These publications cover the literature review, the research methodology and the thesis empirical study. Chapter 3 draws conclusions from this work and provides recommendations for future research. Finally, Chapter 4 presents the five publications forming the main body of this thesis in their final published forms. Figure 1 represents the thesis structure.

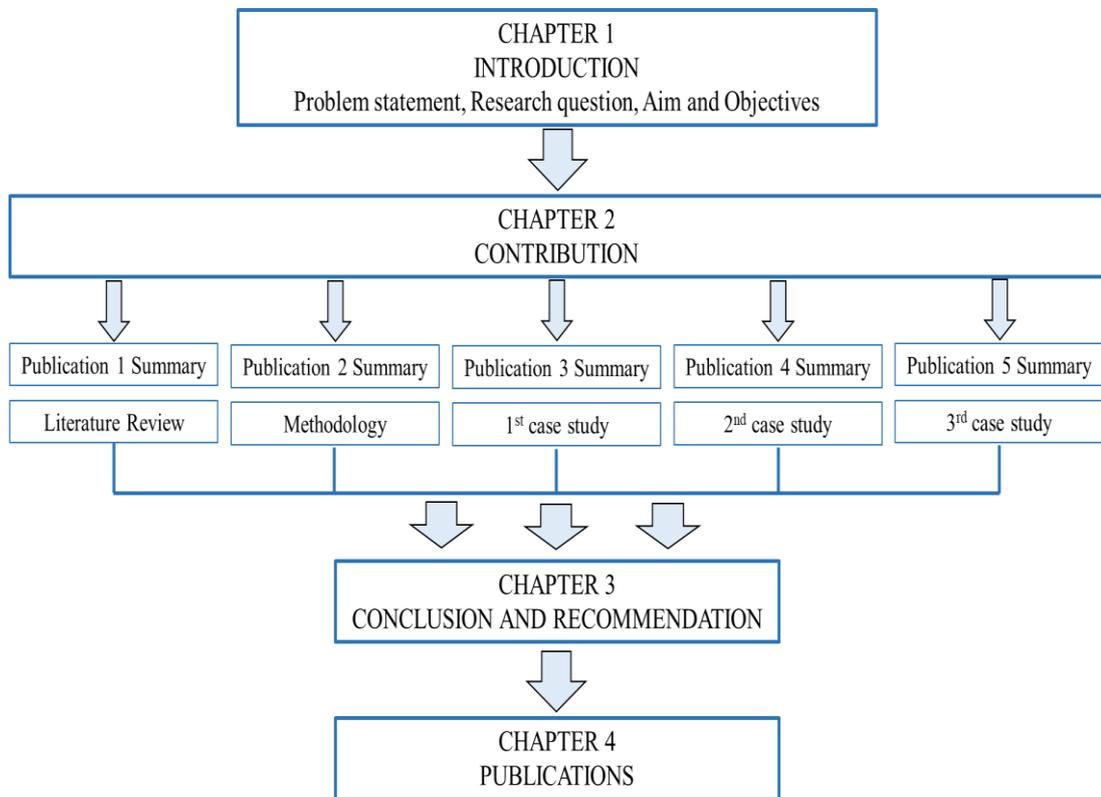


Figure 1. Structure of PhD thesis.

CHAPTER 2: SUMMARY OF PUBLICATIONS AND CONTRIBUTION

This chapter summarises the five published articles submitted as the main part of this thesis, with their full texts available in Chapter 4. The publications fulfil the four research objectives and cohesively contribute to answering the thesis's main research question. Table 1 summarises the five publications and provides an individual description and contribution for each.

Table 1. Summary of the publications included in this PhD thesis

Paper title	Journal and status	Contribution to the thesis
Publication 1: Towards Psychosocial Well-being in Historic Urban Landscapes: The Contribution of Cultural Memory.	Urban Science 4(4):59. <ul style="list-style-type: none"> • Published November 2020. • DOI: 10.3390/urbansci4040059 • Journal in the ERA (Excellence in research, Australia) 2018 list. 	This article forms the theoretical base of the thesis through examining the current HUL conservation practices and explaining the relation between cultural memory, psychosocial well-being and urban conservation.
Publication 2: Grounded Theory as an Approach for Exploring the Effect of Cultural Memory on Psychosocial Well-being in Historic Urban Landscapes.	Social Sciences, 9(12):219. <ul style="list-style-type: none"> • Published November 2020. • DOI: 10.3390/socsci9120219 • Journal in the ERA (Excellence in research, Australia) 2018 list. • Scopus Cite Score: 1.3. 	This article explains the thesis methodology and introduces the constructive grounded theory (GT) approach as a methodological roadmap for urban studies research, specifically the role played by cultural memory and the impact it has on human psychosocial well-being in HULs.
Publication 3: Cultural Memories for Better Place Experience: The Case of Orabi Square in Alexandria, Egypt.	Urban Science 4((1):7), 14. <ul style="list-style-type: none"> • Published January 2020. • DOI:10.3390/urbansci4010007 • Journal in the ERA (Excellence in research, Australia) 2018 list. 	Addressing Orabi Square, this article focusses on two particular aspects: changes in the fabric of the site over time and its effect on cultural memories and place experience.

<p>Publication 4:</p> <p>Cultural Memories and Sense of Place in Historic Urban Landscapes: The Case of Masrah Al Salam, the Demolished Theatre Context in Alexandria, Egypt.</p>	<p>Land 9(8), 264</p> <ul style="list-style-type: none"> • Published August 2020. • DOI:10.3390/land9080264 • Journal in the ERA (Excellence in research, Australia) 2018 list. • Journal impact factor: 2.429 • Scopus Cite Score: 2.8 	<p>Addressing the context of Masrah Al Salam Theatre, this article explores the importance given to cultural memory by the people inhabiting the place. It also reveals the importance of cultural memory linked to elements such as iconic heritage buildings.</p>
<p>Publication 5:</p> <p>Memory for Social Sustainability: Recalling Cultural Memories in Zanqit Alsitat Historical Street Market, Alexandria, Egypt.</p>	<p>Sustainability, 12(19: 8141)</p> <ul style="list-style-type: none"> • Published September 2020. • DOI:10.3390/su12198141 • Journal in the ERA (Excellence in research, Australia) 2018 list. • Journal impact factor: 2.576 • Scopus Cite Score: 3.2 	<p>Addressing Zanqit Alsitat market, this article shows the capacity of cultural memory to contribute to the bigger image of urban management and sustainable development by driving social sustainability.</p>

2.1 PUBLICATION 1: Towards Psychosocial Well-being in Historic Urban Landscapes: The Contribution of Cultural Memory.

Bibliographic reference:

Hussein, F., Stephens, J., & Tiwari, R. (2020). Towards Psychosocial Well-being in Historic Urban Landscapes: The Contribution of Cultural Memory. *Urban Science*, 4(4):59. <https://doi.org/10.3390/urbansci4040059>.

Status: Published refereed journal article.

Published abstract:

A crucial element in the human search for well-being is achieving a sense of identity within, and belonging to, the landscape in which we live. Landscape should be understood as not only the visible environment, but the affective values we attach to it and how we shape it in our mind's eye. These inner reflections of our landscapes constitute one of our richest archives, in particular in terms of creating and passing down to future generations our cultural memories. The current paper is a review of literature on the concepts of urban heritage conservation, and in particular, the development of the Historic Urban Landscape (HUL) approach, with reference to the role and contribution of cultural memory and its presence in the urban landscape. We also investigate how the notions of place attachment and identity interrelate with cultural memory to elucidate how such interrelations can contribute to human psychosocial well-being and quality of life (QOL). This review points to the neglected role of cultural memory in the maintenance of psychosocial well-being in HULs, a

topic which requires further research to deepen our understanding about its importance in urban environments.

Aim and approach:

This publication reviews the literature to establish how humans connect to HULs and the role and importance of cultural memory in the development of HULs to help promote psychosocial well-being.

This was accomplished through reviewing literature on the concepts of urban heritage conservation and, specifically, the development of the HUL approach, with reference to the role and contribution of cultural memory and its presence in the urban landscape. It also aims to investigate the notions of place attachment and identity and how they interrelate with cultural memory to explain how such interrelations can contribute to human psychosocial well-being and quality of life (QOL).

Findings and contribution:

This published review shows the importance of our past in capturing our memories to orient us through our present and creating feelings of certainty and stability within our landscapes. In addition, it shows the presence of myriad intangible values that humans experience within HULs, such as cultural memory, either good or bad, and how this memory contributes to the formation of the number of relationships with place such as place attachment and place identity that lead to a specific emotion toward a HUL. The relation between cultural memory and HULs and the emotions aroused from place attachment and place identity contribute to the formation of the phenomenon of sense of place, with its psychological and social constructs, and contribute to psychosocial well-being. Accordingly, this review works as a theoretical framework for this thesis as it shows a direct relationship between cultural memory and HULs that has the capacity to maintain psychosocial well-being in these landscapes.

2.2 PUBLICATION 2: Grounded Theory as an Approach for Exploring the Effect of Cultural Memory on Psychosocial Well-being in Historic Urban Landscapes.

Bibliographic reference:

Hussein, F., Stephens, J., & Tiwari, R. (2020). Grounded Theory as an Approach for Exploring the Effect of Cultural Memory on Psychosocial Well-being in Historic Urban Landscapes. *Social Sciences*, 9(12):219. <https://doi.org/10.3390/socsci9120219>

Status: Published refereed journal article.

Published abstract:

Although grounded theory (GT) has emerged as a popular research approach across multiple areas of social science, it has been less widely taken up by researchers working in the fields of urban planning and design. The application of GT enables uniquely innovative insights to be gained from qualitative data, but it has attracted criticism and brings its own challenges. This paper proposes a methodology that could be applied by other researchers in the field of urban research. Utilising constructivist GT as a qualitative approach, this research investigates how cultural memory impacts the psychosocial well-being and quality of life (QoL) of users of, and visitors to, historic urban landscapes (HULs). Based on the findings, it can be posited that the

application of GT yields a rich and nuanced understanding of how users of HULs experience the settings in which they live, and the impact and significance on human psychosocial well-being of the cultural memories incarnated within such settings. The current paper also contends that GT enables researchers studying the built environment to construct inductively based theories. Lastly, the practical implications of developing GT for application to HUL management are discussed, both in regard to how users experience the contexts in which they live and the impact of such contexts on well-being and quality of life.

Aim and approach:

This publication aims to propose a methodology that could be applied by other researchers in the field of urban research. Using constructivist GT as a qualitative approach, this research investigates the impact of cultural memory on the psychosocial well-being and QOL of users of, and visitors to, HULs. This was achieved through demonstrating the value of GT in the study of the urban environment, particularly the management of HULs, and by justifying constructive GT as a pragmatic and logical approach, with reference to its value for researchers working in areas that lack both broad-based data and theoretical frameworks.

Findings and contribution:

This publication shows that constructivist GT is preferable to other models of GT due to the inherent flexibility of its epistemological foundation. Under constructivist GT, the iteration of research at every stage ensures relations are constantly drawn between new and existing experience and knowledge. The article also describes the methodological process of applying the constructivist GT approach across data gathering, management and analysis to extraction of results and theory development. In addition, it discusses the strengths and limitations of this approach for enabling future researchers to build on the suggested model.

Finally, this publication contributes to this thesis by introducing constructive GT as the methodological roadmap for studying the role played by cultural memory, particularly the impact it has on human psychosocial well-being in HULs.

2.3 PUBLICATION 3: Cultural Memories for Better Place Experience: The Case of Orabi Square in Alexandria, Egypt.

Bibliographic reference:

Hussein, F., Stephens, J., & Tiwari, R. (2020). Cultural Memories for Better Place Experience: The Case of Orabi Square in Alexandria, Egypt. *Urban Science* 4((1):7), 14. <https://doi.org/https://doi.org/10.3390/urbansci4010007>

Status: Published refereed journal article.

Published abstract:

Globalization is associated with significant transformations in city forms and cultural and social performances. Governments and cultural heritage organisations increasingly appreciate the importance of preserving diverse physical cultural heritage through rehabilitation and the implementation of conservation plans. Nevertheless, there is a need to evaluate whether these plans understand the importance of cultural memory in societies, as well as how it affects the human psyche. Utilizing Orabi

Square, which is one of the richest Historic Urban Landscapes (HUL) in the metropolitan city of Alexandria in Egypt, this study aims to answer the question; to what extent does Historic Urban Landscape (HUL) management present a situation that maintains cultural memory and achieve psychosocial well-being? The research explored the site’s old and new conditions and place experience, applying a qualitative approach through onsite face-to-face semi-structured interviews combined with data from a Facebook group—Alexandria’s Spirit. The QSR Nvivo12 analysis program was used for the data interpretation and for charting the intangible values accompanying cultural memory such as emotions and behaviour. The study indicated that cultural memory is an affective catalyst for emotional attachment to place and is an important factor informing sense of place. Based on our study, inclusion of cultural memories should be an integral element in the future management plans of Orabi Square to enhance place experience and psychosocial well-being.

Aim and approach:

This publication aims to explore how far HUL management presents a situation that maintains cultural memory and achieves psychosocial well-being.

Methods scheme:

This research explores the site by applying a qualitative methodological approach through semi-structured, in-person interviews at the study site, along with analysis of comments obtained from a research-purposed Facebook group. Qualitative data management software (NVivo12) was utilised for interpretation and charting the features of stored cultural memories relating to this place (Figure 2).

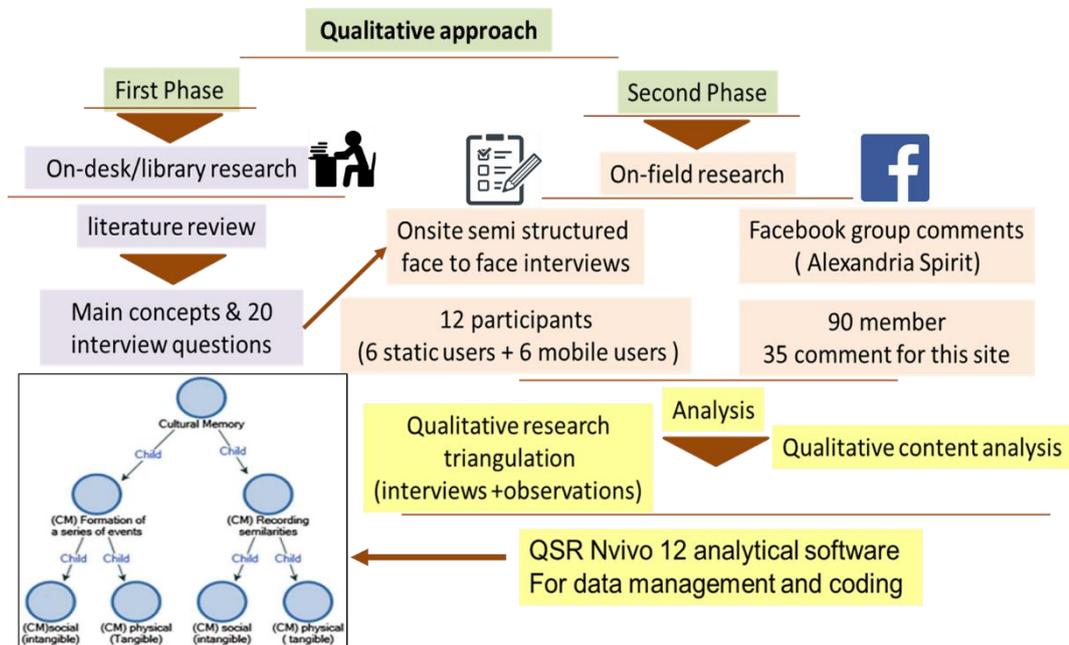


Figure 2. Schematic summary of methods applied in publication no.3.

Findings and contribution:

This publication addresses five main findings:

- Memory and its value (cultural or individual): It was important for mobile users (users who were not resident nearby but still regularly visited) more than static users that the site keep its spirit of place and to warrant the same experience every time it was visited.
- Site distinctiveness and well-being (self-identifiers): Protecting tangible identifiers such as monumental buildings and intangible identifiers such as nostalgic images stimulates both cultural and collective meanings.
- Social reminders (activities and events): Orabi Square acts as a social reminder for cultural memories through the activities or the events that are connected to it.
- History stored in the site (the value of history): The site showed to be connected to the old and contemporary history of Alexandria.
- Land use transformation and identity: Changes in the square's site plan through different historical periods were associated with changes in the occupants' demography and lifestyles and generated a different sense of place and place identity.

This publication reveals that recalling cultural memories was neglected in the management plans of the HUL of Orabi Square (1960 and 1980 plans). It also identifies the changes to perceptions of the square, from being a beautiful political, social and economic hub of Alexandria to a congested traffic roundabout. This article indicates that cultural memory is an effective catalyst for emotional attachment to place and is informing sense of place.

Cultural memories should be an integral element in the future management plans for Orabi Square to enhance place experiences and psychosocial well-being. Governmental planning agencies should recognise the site as a cultural urban space for gatherings and events and ensure that the redevelopment and management plans reflect cultural memory and its historical value. The management plan should incorporate preservation and protection of the surrounding monumental buildings and place-sensitive design for newly proposed buildings.

2.4 PUBLICATION 4: Cultural Memories and Sense of Place in Historic Urban Landscapes: The Case of Masrah Al Salam, the Demolished Theatre Context in Alexandria, Egypt.

Bibliographic reference:

Hussein, F., Stephens, J., & Tiwari, R. (2020). Cultural Memories and Sense of Place in Historic Urban Landscapes: The Case of Masrah Al Salam, the Demolished Theatre Context in Alexandria, Egypt. *Land (Basel)*, 9(8), 264. <https://doi.org/10.3390/land9080264>

Status: Published refereed journal article.

Published abstract:

Historic urban landscapes (HULs) are composed of layers of history and memories that are embedded in physical monuments, buildings, and memorials. Physical built fabric stores both personal and cultural memory through long association with communities. Rapid changes due to demolition and redevelopment change the nature

of these places and, in turn, affect these memory storages. This paper investigates whether historical city inhabitants consider cultural memories important when managing their HULs. It further explores the effectiveness of cultural memory in creating a sense of place and enhancing the quality of life for inhabitants. The context of the demolished theatre ‘Masrah Al Salam’ in Alexandria, Egypt, was studied after city inhabitants angrily protested the theatre’s removal, indicating a strong community attachment to this lost place. A qualitative methodological approach to this study was applied by conducting on-site, semi-structured, face-to-face interviews supplemented by comments gathered from the Facebook group ‘Alexandria’s Spirit’. The QSR NVivo12 program was used as a qualitative tool for data management, analysis, and mapping intangible elements contributing to an assembly of cultural memories of this place. The study demonstrated the importance of cultural memory associated with urban elements such as iconic heritage buildings that create a sense of place and enhance the identity of our urban environments.

Aim and approach:

This study is concerned with elaborating the level of importance placed by residents of the study site (the Masrah Al Salam Theatre) on cultural memory. It also explores the role of cultural memory in the construction of place attachment, sense of place and place identity and their contributions to improving the well-being and QOL of inhabitants of the case study site.

Methods scheme:

This study uses a qualitative methodological approach by conducting on-site, semi-structured, face-to-face interviews supplemented by comments gathered from the Facebook group ‘Alexandria’s Spirit’. The QSR NVivo12 programme was used as a qualitative tool for data management, analysis and mapping intangible elements that contribute to the assembly of cultural memories of this place (Figure 3).

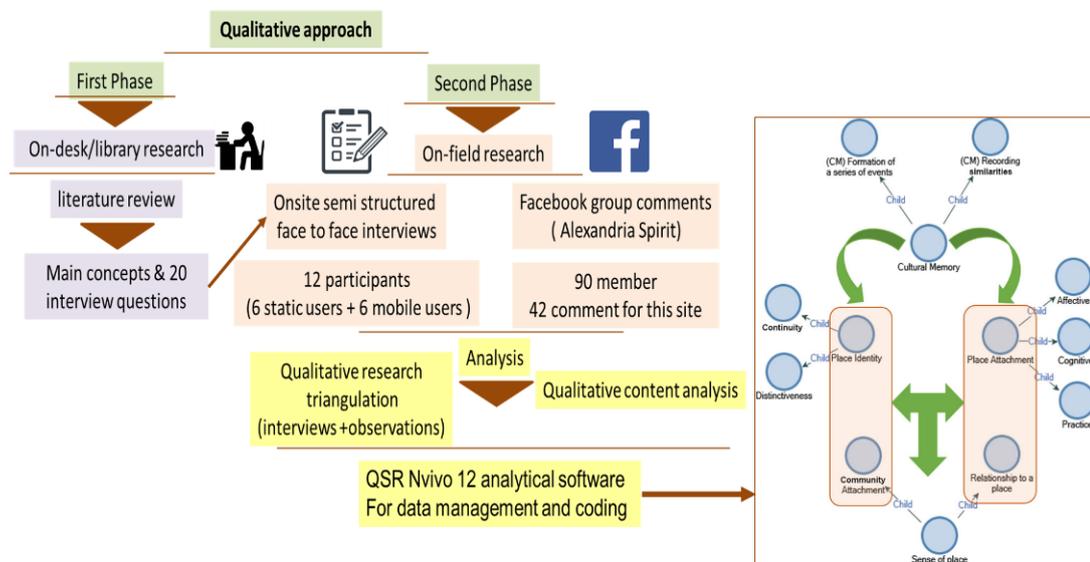


Figure 3. Schematic summary of methods applied in publication no.4.

Findings and contribution:

- Cultural memories stored in the place: The case site of the theatre was a context for lived events and amplified the users' memories and feelings about summer holidays on the waterfront. All participants expressed their anger about the theatre's demolition, which was accompanied by major changes to the whole site context.
- Place attachment: Cultural memories play a role in creating place attachment. Participants showed attachment to the site of the Masrah Al Salam Theatre as a result of practice, then cognitive attachment. After the theatre's demolition, they felt that they lost touch with their well-known city's waterfront, and they experienced placelessness.
- This paper reveals that recalling the cultural memories of the site inhabitants contributes to improving users' psychic health and well-being by reinforcing attachment, identity and sense of place.
- The site inhabitants' anger after the demolition of the theatre and re-planning of the whole site demonstrates the importance of urban elements such as the Masrah Al-Salam Theatre in the memorability of the urban environment. The research details how cultural memories contribute to the feelings of certainty and rootedness through past events, relationships to place, different bonds to place, site uniqueness and continuity and that its absence induces placelessness.

It is important for government agencies to see how the redevelopment and management plans for HULs contribute to a city's image, identity and sense of place and affect users' experiences, well-being and QOL. This study explores the level of importance given to cultural memory by inhabitants of the area, as well as the effectiveness of cultural memory in creating a sense of place and enhancing the quality of life for inhabitants. This study, along with publications 5 and 3, contributes to fulfilling the third research objective: to study to what extent present HUL management practices maintain cultural memory and achieve well-being. Cultural memory associated with urban elements such as iconic heritage buildings is important for creating a sense of place and enhancing identity in our urban environments.

2.5 PUBLICATION 5: Memory for Social Sustainability: Recalling Cultural Memories in Zanjit Alsitat Historical Street Market, Alexandria, Egypt.

Bibliographic reference:

Hussein, F., Stephens, J., & Tiwari, R. (2020). Memory for Social Sustainability: Recalling Cultural Memories in Zanjit Alsitat Historical Street Market, Alexandria, Egypt. *Sustainability*, 12(19): 8141. <https://doi.org/10.3390/su12198141>

Status: Published refereed journal article.

Published abstract:

Historic urban landscapes (HULs) are composed of layers of imbedded tangible and intangible features such as cultural memories. As the collective memories of city inhabitants, cultural memories can affect elements of social sustainability such as health, well-being, community identity, place perception and social engagement. Utilising the popular Zanjit Alsitat (also known as 'Zanket el-Setat' or 'Zane't El-Settat'), the only remaining historical street market in Alexandria, Northern Egypt, this

research proposes a theoretical model for recalling and continuity of cultural memory features in HULs, which can be used to achieve social sustainability. The research explored the site by applying a qualitative methodological approach through semi-structured in-person interviews in the study site, along with analysis of comments obtained from a research-purposed social media (Facebook) group. A qualitative data management software (NVivo12 programme) was utilized for interpretation and charting the features of stored cultural memories relating to this place. The study indicates that educating and maintaining the features of cultural memory in HULs contributes to social sustainability through its influence on the formation of place identity, sense of place, civic pride and quality of life. This framework for social sustainability in HULs can be applied by engaging social groups through participatory planning.

Aim and approach:

This article is the third in a series of integrated site analyses aiming at determining the contribution of cultural memory towards attaining psychosocial well-being in HULs. In previous research, the case of Orabi Square (publication 3), was utilized to contrast the site's historical versus current conditions in concert with the concept of place experience. The publication on the demolished Masrah Al Salam Theatre (publication 4) presents a rich case to explore the importance given to cultural memory by the people inhabiting the study area. Building on our previous work, this study aims to elucidate how maintaining the elements that embody cultural memory in HULs contributes to the establishment of place identity, sense of place and civic pride, leading to QOL. In addition, we explore the capacity of cultural memory to contribute to the bigger image of urban management and sustainable development by driving social sustainability through the formation of place identity, sense of place and civic pride leading to QOL.

Methods scheme:

This publication applies a qualitative methodological approach through semi-structured in-person interviews in the study site, along with analysis of interviewees' mental maps and comments obtained from a research-purposed social media (Facebook) group. A qualitative data management software (NVivo12 programme) was utilized for interpretation and charting the features of stored cultural memories relating to this place (Figure 4).

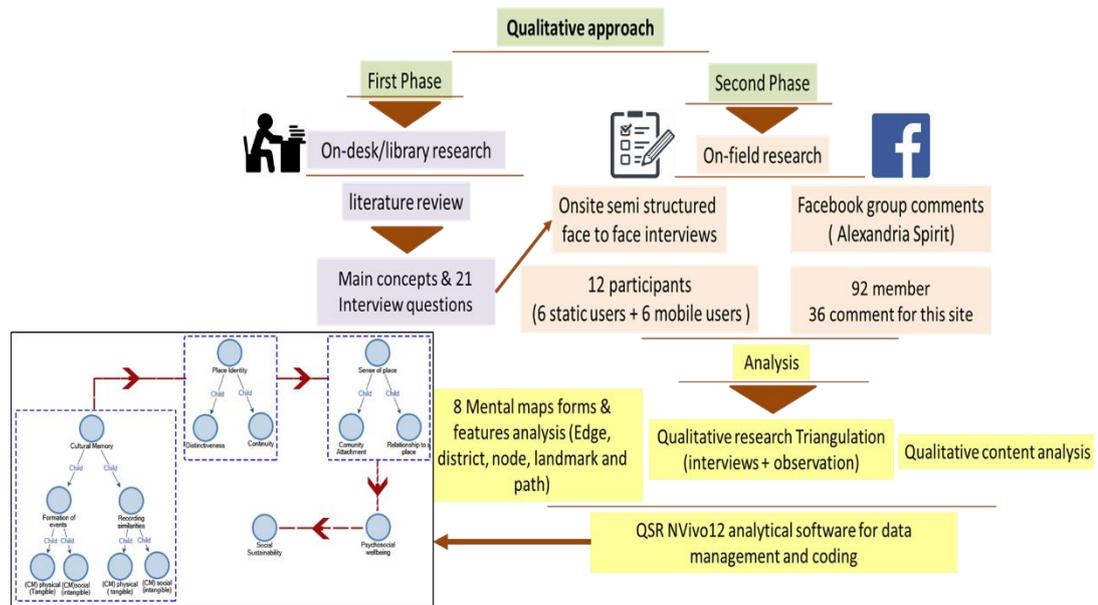


Figure 4. Schematic summary of methods applied in publication no.5.

Findings and contribution:

- Cultural memories rooted in place: The suq (traditional market) is inhabited by social memories of Ramadan and Eid, and of bridal celebrations and joy. The participants reflect on their perceptions of physical similarities such as edges, nodes and landmarks, as well as intangible similarities such as narratives and other spatial expressions (e.g., smells and other senses). These similarities are significant for the formation of the participants’ cognitive images of the site.
- Place identity: The uniqueness and continuity of this site as being ‘one of a kind’ in Alexandria, and the fact that it has not experienced any major planning transformation, creates feelings of certainty and enjoyment that protect the place’s identity and experience.
- History stored in the site: The awareness of site history leads to a repetition of the cultural memories rooted in this HUL and create collective feelings of responsibility and civic pride.
- Sense of place: Users experienced different types of bonds to the place, such as the spiritual, commodified and narrative bonds and biographical bonds by static users. These bonds create strong emotions of rootedness.
- Social engagement and participation: Participants agreed that the suq needs to be protected and preserved as it forms a part of their identity and civic pride. They felt responsible for the place and showed their willingness to incorporate by sharing their own memories, opinions and thoughts for any future urban development plan.
- This case study together with previous case-based publications (3 and 4) adds to the study objectives (3) aiming to study to what extent present HUL management practices maintain cultural memory and achieve well-being. Physical deterioration

of the HULs is threatening the sites, resulting in feelings of placelessness, affecting the sites' sense of place and invoking feelings of loss and sadness. Authorities need to engage with the community through participatory planning and give more time to proper data collection considering the salient cultural memories, emotions and opinions when dealing with HULs.

2.6 THESIS CONTRIBUTION

This PhD thesis was designed to investigate the following research question:

- How can we achieve psychosocial well-being in the HUL approach to conservation planning by utilising cultural memory?

All five publications used in this thesis provide argument to answer this question. The contributions to knowledge development made by this thesis are multi-dimensional. It is clear that urban designers, city planners and administrators should understand that psychosocial well-being in HULs can be achieved by recalling and maintaining the cultural memories embedded in HULs. This has the capacity to generate place identity, place attachment and sense of place and enhance place experience and QOL. Accordingly, cultural memory drives social sustainability and can contribute to the bigger picture of sustainable development.

Below is an explanation of the main contributions this PhD thesis makes to the research field.

Criticising the practices of a development approach

This PhD research delivers a critical view for the practices of the HUL approach and identifies a present gap in terms of its assessment processes. It highlights the importance of studying the effects of these practices on well-being, health and QOL. It also adopts a research direction to fill this gap by considering different types of well-being, specifically psychosocial well-being, through investing in the role of cultural memory as an intangible value stored within HULs.

Intangible values matter

This thesis highlights that intangible values such as cultural memory are no less important than tangible values related to HULs in mediating people's lives and their sense of well-being in and through places.

An overlooked issue re-introduced

The value of cultural memory and its relation to place identity and place attachment has been overlooked within urban geography. Furthermore, its effects on sense of place and psychosocial well-being, specifically in the context of HULs, has been neglected. This thesis re-introduces this issue to the research agenda. It establishes a logical ground for recognising the existing but neglected relations between cultural memory, HULs and psychosocial well-being and how they could work together to reach quality of life.

A new methodological application

This research rejects the traditional social science approach of separating physical and social studies (Bhattacharjee, 2012) and is directed towards an environmental

psychology approach, which focusses on the interplay between individuals and their surroundings (Moser & Uzzell, 2003). It provides an example of multi-disciplinary research through combining theoretical knowledge and practical applicability from the domains of the built environment, urban design, cultural heritage conservation and psychosocial science. Accordingly, using constructive grounded theory as a qualitative inductive method is innovative because it has been little used in urban research, which has focussed on the physicality of urban environments and tended to privilege practice over theory. Constructive grounded theory offers a robust ground and ideal vehicle for future urban management research.

Highlighting a phenomenon's multidisciplinary dimensions

This research revisits the phenomenon of sense of place, which was a fashionable and important topic for geographers for the last half of the twentieth century but has fallen out of favour and deep discussion (Foote & Azaryahu, 2009). It replaces the traditional ways of discussing sense of place with a more energised and affective interpretation as it focusses on sense of place and is shaped by cultural memories and in turn shapes psychosocial well-being. This represents a viable and critical approach for this thesis.

In summary, this thesis makes a very strong argument that cultural memory should no longer be only considered in sociology, anthropology and urban geography. It creates a fertile ground for the research within urban management, cultural heritage, landscapes and sustainable development. Hence, it affects societies by driving social cohesion, civic pride and, accordingly, social sustainability.

CHAPTER 3: CONCLUSIONS AND RECOMMENDATIONS

The physical functionality of urban landscapes and their perceptual qualities have been overlooked in the cultural heritage conservation practices of modern cities, while the fact that these urban landscapes are also sites of human psychosocial experiences such as memories, relationships and emotions, is often neglected (Ujang & Zakariya, 2015). This thesis makes a contribution toward understanding the intangible psychosocial effect of cultural memory in achieving well-being in historic urban landscapes (HULs). This research examines the forgotten links between ‘HULs’ as a specific type of landscape and ‘cultural memory’ with its psychosocial construct. In addition, it introduces practical significance by examining existing historical urban landscape settings evaluating their success to maintain human psychosocial well-being.

3.1 Conclusions

This thesis brings together knowledge from urban management, cultural heritage conservation, urban landscapes and environmental psychology sciences to widen the concept of cultural memory. The constructive GT approach used in this thesis informs a new approach in urban research, resulting in a rich and nuanced understanding of how users of HULs experience the settings in which they live and the impact and significance on human psychosocial well-being of the cultural memories incarnated within such settings.

Through the five articles informing this thesis, this study went on a journey to construct theory about the role of the intangible values stored within our HULs, specifically cultural memory. The first article, which contains the thesis literature review and forms its theoretical framework, demonstrates a direct relationship between cultural memory and HULs that has the capacity to maintain psychosocial well-being in these landscapes. It points to the lesser value given to psychosocial well-being by urban planners despite it being the emotional and intangible construct of quality of life affecting the human psyche and leading to behaviour and social attitudes within a place. This finding signifies the importance and the need conveyed by this thesis to deepen our understanding of the contribution of cultural memory to achieving psychosocial well-being in historic urban landscapes and fill this gap in the literature.

This thesis meets its objectives through the data analysis and the subsequent findings of the three considered HULs in the series of published articles. The first article addresses Orabi Square, and the focus of the research is on two particular aspects: changes in the fabric of the site over time and place experience. In this case study, it was demonstrated that cultural memory actively promotes emotional attachment to place, which is important in the development of a sense of place and, in turn, enables higher QOL and an enhanced place experience. The second article addresses the research into the Masrah Al Salam Theatre. It describes the attempt to evaluate the importance attached to cultural memory by inhabitants in the area where the iconic theatre used to stand and to investigate to what extent cultural memory promotes a sense of place and QOL. In this case, the findings succeed in showing the degree to which cultural memory attached to heritage structures underpins sense of place and fosters the identity of urban settings.

The third article discusses the ways in which place identity, sense of place and civic pride, with the higher QOL that results from these, are fostered by the continued presence of those elements that incarnate cultural memory within HULs. Moreover, it

addresses the place and value of cultural memory within urban management and sustainable development more widely. The study of the Zanjit Alsitat suq demonstrates a theoretical model derived from the empirical research showing how the formation of place identity, sense of place and civic pride, which foster QOL, are the drivers of social sustainability and can be achieved by reproducing the cultural memories of HULs.

In addition, this thesis introduces a practical application for the constructive grounded theory methodological approach within its research phases that can inspire future urban management studies to use more innovative methods. Finally, to our knowledge, this thesis introduces only one of its kind to have been carried out in Egypt, where most urban research is quantitative in approach and prioritizes tangible over intangible values. Taken together, conclusions presented in the series of articles included in this thesis answer the main research question and offer some recommendations presented in the following section.

3.2 Recommendations and future research

This thesis opens up a new frontier in research related to HULs, cultural memory and psychosocial well-being. There are many recommendations and issues requiring future attention in relation to this work.

First, cultural memories should be an integral element in the future management plans of HULs to enhance place experience and psychosocial well-being. This would be possible when planning agencies recognise a site as a cultural urban space for gatherings and events and ensure that the redevelopment and management plans reflect the place's historical value. Additionally, HUL conservation management plans should incorporate preservation and protection of the surrounding monumental buildings and place-sensitive design for newly proposed buildings.

Second, planning agencies should appreciate the importance of historic urban elements as palimpsests of memory and update the rules for listing buildings and heritage sites to honour intangible dimensions, such as cultural memories. In addition, they need to understand the holistic effect that HUL redevelopment and management plans have on the city's image, identity, and sense of place and, accordingly on the users' experience, well-being, and QOL.

Third, planning agencies need to engage with the community through participatory planning and give more time to proper data collection considering the cultural memories, emotions and opinions when dealing with the development of HULs. This should be done in accordance with increasing public awareness - as societies need to learn the importance of participation in protecting their cities' identities. However, at the same time, government-planning agencies should work on gaining the city participants' trust that their say will be recognised and incorporated.

Fourth, several publications included in this research address either directly or indirectly the possible contribution of cultural memory to facilitate sustainable development, by driving social sustainability through reinforcing social networks and community participation, improving community identity and civic pride and increasing psychic health, as key theme areas for social sustainability. However, sustainable development research requires more integrated study of psychosocial well-being, which is also dependant on cultural memories.

Fifth, this research was based on studying common HULs of different functions and historical backgrounds. However, it is recommended that future research utilise a

similar methodology for HULs that lie within the political buffer zones “A *buffer zone* is a neutral zonal area that lies between two or more bodies of land, usually pertaining to countries. Depending on the type of buffer zone, it may serve to separate regions or conjoin them (UNESCO, 2009).” or sites of trauma. Political buffer zones with their different types (demilitarized zones, border zones and certain restrictive easement zones) encompass users having different traditions, cultures and identities. Also, the nature of trauma sites make them places that carry memories of traumas and turning events. Therefore, studying the users of these HULs will raise questions about how these users appreciate their cultural memories and would require an exploration of whether they need to recall their memories within their setting and use it as a type of healing and remedy or would prefer forgetting by creating new settings. The outcome of applying the same methodological approach on these different settings could be a fertile ground for exploring how HULs carrying memories of pain, trauma and dispossession can affect these HULs users’ psychosocial well-being.

Finally, this research was based on an empirical study in a city of a developing country (Alexandria, Egypt). It is recommended to utilise a similar methodology on HULs within cities in developed countries. Since, developed countries apply cultural heritage conservation strategies more than developing countries. Therefore, the effect of these HULs and on the place users-in terms of well-being and perception needs to be explored. The outcome of the same methodological approach in the two different contexts of developed and developing countries will yield comparisons between the results and may show differences in terms of the effect of cultural memories on psychosocial well-being in HULs that need to be investigated.

CHAPTER 4: PUBLICATIONS

PUBLICATION 1

Hussein, F., Stephens, J., & Tiwari, R. (2020). Towards Psychosocial Well-being in Historic Urban Landscapes: The Contribution of Cultural Memory. *Urban Science* 4(4):59.



Review

Towards Psychosocial Well-Being in Historic Urban Landscapes: The Contribution of Cultural Memory

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Abstract: A crucial element in the human search for well-being is achieving a sense of identity within, and belonging to, the landscape in which we live. Landscape should be understood as not only the visible environment but the affective values we attach to it and how we shape it in our mind's eye. These inner reflections of our landscapes constitute one of our richest archives, in particular, in terms of creating and passing down to future generations our cultural memories. The current paper is a review of literature on the concepts of urban heritage conservation, and, in particular, the development of the historic urban landscape (HUL) approach, with reference to the role and contribution of cultural memory and its presence in the urban landscape. We also investigate how the notions of place attachment and identity interrelate with cultural memory to elucidate how such interrelations can contribute to human psychosocial well-being and quality of life (QOL). This review points to the neglected role of cultural memory in the maintenance of psychosocial well-being in HULs, a topic which requires further research to deepen our understanding about its importance in urban environments.

Keywords: place attachment; place identity; quality of life; sense of place; urban conservation

1. Introduction

A recent strand in well-being research has focused on the crucial role of health and comfort within the human environment [1]. Well-being can be understood as comprising both physical (i.e., tangible) and psychosocial (i.e., intangible) elements [2]. Within the latter category, affect, the impact of lived experience, and the influence of the psyche can all mould how humans interpret and interact with the spaces in which they live. Memory, likewise, is important in forming attitudes toward environments, as humans call on stored memory data in built environments to retain and re-enact behaviours and attitudes [3]. In this context, this paper aims to review relevant literature to elaborate on the role of cultural memory in the value ascribed by humans to their landscapes and its role in achieving psychosocial well-being. In this paper, historic urban landscapes (HULs) provide an interactive ground on which these processes take place and will need to be discussed at length to establish the relations between cultural memory, people and the urban landscapes they inhabit. Here, cultural memory is seen as a dynamic—“an ongoing process of remembrance and forgetting, in which individuals and groups continue to reconfigure their relationship to the past and hence reposition themselves in relation to established and emergent memory sites” [4]. This means that cultural memory has important and reciprocal connections to space and place.

To achieve our aim, we need to investigate the emergence and nature of HULs and what cultural memory connections humans have to place and historic landscapes. In addition, whether the aspects

of the past that HULs (as a repository of memories) encompass have an important role in maintaining cultural memory and, consequently, psychosocial well-being. In the following sections, we will review three concepts to help answer the above questions. These are the HUL approach to conservation, the important role of cultural memory in historic urban landscapes and the crucial role that psychosocial well-being has in placemaking and the experience of urban places. Towards the end of this review, we aim to draw the attention of urban planners and researchers to the importance of the intangible values of place, focusing mainly on cultural memory and its potential contribution to psychosocial well-being in our urban contexts and quality of life (QOL).

2. The Emerging Historic Urban Landscape Approach

Haggag and Rashed [5] define conservation as “the careful management of a limited resource, in order to ensure efficiency and continuity of use. The end of World War II ushered in a period of redevelopment and planned destruction of historic cities on a global scale, which ultimately triggered a realisation among heritage conservation professionals, city planners and architects that historic urban fabric was in dire need of protection if traditional cultural identities were to be preserved. The threat of unsympathetic modernist redevelopment of historic urban areas “signified a destruction and loss of connection to past and place” [6]. In this setting, heritage conservation can be regarded as the processes of protecting and maintaining a place so that its cultural significance is retained [7]. Several governmental and non-governmental organisations (NGOs) were established to promote heritage conservation, including UNESCO, ICOMOS, ICOM and ICCROM. These bodies aimed to formulate policies to underpin national and international legislation to safeguard historic cities during a period of massive economic and social change. In particular, major conservation agencies added to a body of conservation charters designed to serve as guidelines for conservation practice that had been initiated in the late 19th century, summarised as follows [8].

- ***Society for the Protection of Ancient Buildings (SPAB) Manifesto 1877:*** The manifesto called for the need to restore and value the historical and picturesque features of ancient architecture and avoid the destruction of building fabric.
- ***Athens Charter 1931:*** The first charter systematically laid out a set of scientific principles to inform the preservation and restoration of historic monuments internationally.
- ***The Venice Charter 1964:*** Updated the Athens Charter by extending historic monuments to include both historic urban and rural fabrics.
- ***European Charter of the Architectural Heritage 1975:*** Extended the concept of the Venice charter to recognise social and economic values.
- ***Washington Charter 1987:*** Reinforced the concept of urban and rural environments as historic monuments and specified that conservation measures should leverage a multidisciplinary framework and be an integral part of planning at urban and regional levels.
- ***Burra Charter 1999:*** Added to guidance on how places of cultural value could be selected for conservation and formulated best conservation practice.
- ***The Charter on the Built Vernacular Heritage, ratified by ICOMOS 2000:*** Guided the conservation and management of buildings of cultural significance.

Each of these charters attempted to critique and refine the idea of cultural heritage conservation and chart a way between the development of the built environment and the maintenance of cultural heritage and the community sense of belonging to a place. The HUL approach draws on these and others to provide a holistic approach to the fragmentation and decay of historic urban areas. It draws on several disciplines to formulate an inclusive and holistic model to heritage management and practice and is designed to be used amid the constantly changing conditions which characterise today’s towns and cities [9].

In the context of this paper, the conservation of historic sites should be understood not only as just preserving the forms of historical monuments but also as a vessel in which traditional attitudes and

values can be kept alive and traditional behaviours can continue to be practised [10]. This concept of conservation takes tradition to be an active form of authentic cultural heritage, rather than something passive that belongs in the past [11]. For ICOMOS (2002), cultural heritage is “an expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expression and values” [12], while for Feather [13], it is “a human creation intended to inform”. The idea of cultural heritage spurred the authors of the 1964 Venice Charter to take conservation beyond mere physical maintenance and apply it to the wider urban environment. This gave rise to the notion of urban conservation, defined by Orbasli [8,14] as “all the processes of looking after a place so as to retain its cultural significance; it includes maintenance and may vary according to circumstances, including preservation, restoration, reconstruction and adaptation, and will commonly be a combination of more than one of these”. Moreover, as researchers including Haggag and Rashed and Orbasli [5,15] observe, urban conservation also encompasses cultural heritage issues such as the management of cultural resources, continuity of use of urban structures, and how efficiently any changes to these are introduced and monitored.

Pendlebury followed by Suttona and Fahim [16,17] researched the conservation of historic areas in the UK and Cairo, respectively, and mentioned three principal approaches to the practice of urban conservation. The first of these derives from the SPAB tradition started in 1877, which privileges the retention of historic fabric above all other considerations and, therefore, advocates that only the most conservative repairs are carried out. The second is the urban morphological approach, which derives from the study of how a settlement developed over the course of its history on the basis that its physical development is a reflection of its social and cultural development and the materialisation of its “spirit”. The three practices under this approach are restoration, renovation and rehabilitation. Lastly, the visual management approach privileges urban design, including aesthetics, over the retention or rehabilitation of historic elements.

Most conservation approaches aim to protect and preserve historic physical urban fabric. However, finding conservation approaches that aim and manage to protect social structures is more problematic, despite a widespread acceptance that, as Haggag and Rashed [5] point out, conservation consists of “the action necessary to preserve anything of acknowledged value”, not just physical objects. Instead, there has been a tendency among both researchers and practitioners to highlight tangible values, such as architectural elements, over intangible ones, such as emotional, social, cultural and psychological connections between humans and the landscapes they inhabit. It is this imbalance which has encouraged the emergence of the HUL approach since the Vienna Memorandum was published in 2005 (see Figure 1).

UNESCO [18] defines the HUL approach as an attempt to manage changes made to historic urban fabric in a way that respects the complex relations between the strata of natural, cultural, and tangible and intangible elements, which together shape a city. Further, the HUL approach is both inspired by and continues to privilege the traditions practised by local urban communities, drawing on a bottom-up understanding of ways of life in particular cities and the collective memories and practices attached to particular places [19]. Di and De [20] enumerate three specific conservation policies within the HUL approach:

- (1) Urban and cultural environments are approached as multilayered living organisms, rather than mere sites of interest to be conserved.
- (2) Using an integrative, multistakeholder approach to the management of change, rather than an outdated reliance on “mono-disciplinary processes of restoration” and direction by heritage experts and urban design professionals.
- (3) Aiming to enhance value, rather than merely ensure preservation through a joined-up approach, which encompasses socioeconomic development.

HUL Concept Development

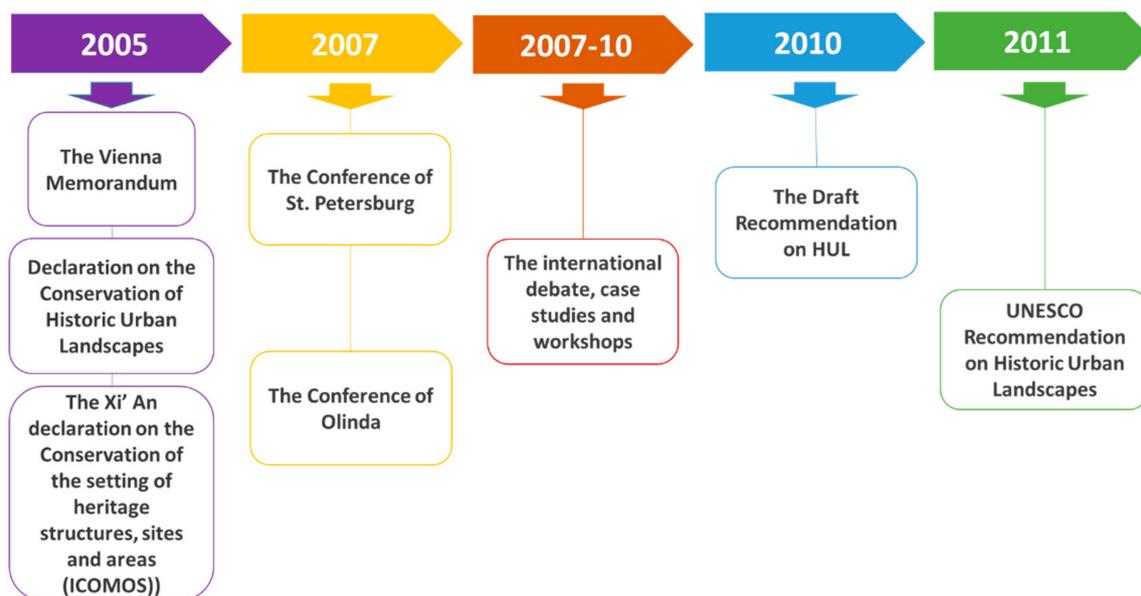


Figure 1. Diagram showing the sequential historical events for emerging and developing the concept of the historic urban landscape (HUL) approach. Adapted from [18].

2.1. Historic Urban Landscape, Recent Experiences and Evaluation

The HUL Guidebook emphasises that “successful management of urban heritage in complex environments demands a robust and continually evolving toolkit” and six crucial steps are listed as follows [18]:

- (1) Full and detailed surveys and maps of the natural, cultural and human resources within a given environment must be carried out.
- (2) All identified stakeholders must participate in identifying the values to be preserved for future generations and how this is to be done.
- (3) The means identified for passing on values must be assessed in terms of vulnerability to climate change and socioeconomic change.
- (4) The assessments of value and vulnerability must be integrated into wider considerations of urban development at planning, design and implementation stages.
- (5) The necessary actions to conserve and develop the identified attributes must be prioritised.
- (6) Each identified intervention must be matched with the necessary partnerships and local management structures to ensure coordination between stakeholders, including between private and public sectors.

Where the Guidebook is deficient, however, is in offering assessment metrics to evaluate the success of each stage of the HUL approach, as well as to gauge whether the necessary delicate balance between development and heritage conservation is achieved [21]. Of the eight case studies cited in the Guidebook as examples of best practice (Ballarat, Australia; Shanghai and Suzhou, China; Cuenca, Ecuador; Rawalpindi, Pakistan; Zanzibar, Tanzania; Naples, Italy; Amsterdam, The Netherlands), only Cuenca, Rawalpindi and Amsterdam devised and experimented with evaluation measures indicating a lack of consideration for testing quality of life issues in the HUL assessments of these places.

In the HUL-approach project implemented in Cuenca, a participative quality assessment that focused on the second stage of the six steps outlined above was carried out, namely, the multistakeholder identification of what constitutes cultural value. In Rawalpindi, a vulnerability assessment was also carried out. First, residents were interviewed in the community and invited to attend participative meetings to carry out the same process of identification, after which the socioeconomic vulnerability of

the identified attributes was assessed with reference to the cultural, commercial, and religious urban landscape, including the resilience of traditional occupations and the role played by the bazaar in urban life. In Amsterdam, a more sophisticated evaluation approach was taken: a classification-based policy analysis instrument was designed to reveal the application of urban policies in relation to HUL across four dimensions: attributes (what), values (why), actors (who) and process (how), as identified in workshops attended mainly by heritage and urban government professionals.

There are several flaws in each of these assessment processes, for example, not consulting all stakeholders at all stages [21] and focusing on the opinions of experts rather than local residents [22]. In all these cases, the impacts of conservation/regeneration plans have not been addressed, such as the effects of the projects on the well-being, health and quality of life (QOL) of HULs [23]. This indicates that the consideration of psychosocial well-being is still an outlier in the assessment of HULs; this is a situation that needs remedy.

2.2. Historic Urban Landscapes and Memory

The Vienna Memorandum, issued by UNESCO in 2005, defines HULs as ensembles “of any group of buildings, structures and open spaces, in their natural and ecological context” that has “shaped modern society and has great value for our understanding of how we live today” [11]. In 2011, UNESCO clarified that any urban area should be understood as the result of strata formed over a period of time that bring together culture, nature and other attributes. This point was reinforced by Bandarin [24], who observes that HUL is one of many urban elements that underpin the formation of national or local identity in their role of repositories of memory and social value, as well as being generators of income through touristic and other activities. In concordance with the aforementioned relation between HUL and memory, Tim Ingold [25] introduced the idea of “*time and landscape*”, trying to connect the anthropologist view to the archeological view when dealing with landscapes. He explained that human life is a process that involves the passing of time connected to the forming of landscapes. While explaining his “*time and landscape*” vision, Ingold indicated that “*landscape is constituted as an enduring record of—and testimony to—the lives and works of the past generations who have dwelt within it, and in so doing, have left there something of themselves*” and he named this deep viewpoint of understanding landscape as “*dwelling perspective*”.

Moreover, the HUL approach does not refer only to a particular group of monuments or streets, as commonly implied by the label “historic centre”, but encompasses the wider urban hinterland and setting in topographical, geological, hydrological and geomorphological terms, as well as buildings of all ages, infrastructural elements such as transport, public spaces and utilities, and ways in which these are used and understood by inhabitants. Moreover, it “includes social and cultural practices and values, economic processes and the intangible dimensions of heritage, as related to diversity and identity” [18].

One of these values is “memory”. When memory is understood as being of social value, the urban landscape can be perceived as a culturally constructed collection of memories, practices and effects, or, as Raadik-Cottrell [26] points out, “the medium through which multiple histories are simultaneously remembered and forgotten”. We become attached to the places in which we live because they elicit nostalgia in us and trigger our memories [27]. In this sense, the landscape is a rich historical archive [28]: far from being a mere collection of streets and houses, it is a database in which we store and access individual, family and community memories [11]. Hence, personal and collective memory cannot be separated from landscape, and landscape becomes a representation and record of our beliefs, attitudes and practices.

HUL can thus be understood as a cultural construct, which holds our memories and helps give meaning to our current lives [28]. Clearly, not all memories are pleasurable: many urban landscapes will also evoke feelings of pain, loss, conflict, dispossession, and war [28,29]. Sometimes, these landscapes are referred to as “dissonant/difficult” heritage sites, places that recall the politics of the past in the present and reveal dark or painful events [30]. Curti [31] argues that these sites are reminders of pain

and destruction and are, as quoted, “always performed and felt between, in and through bodies and thus always work through entangled forces of emotion, affect and memory”. It recalls what is known as “collective trauma”, which refers to a tragedy represented in collective memories [32]. In spite of the fact that the memory of trauma may cultivate a distressful and fearful post-traumatic viewpoint, it may also investigate the meaning obtained from the trauma, a meaning that elaborates the traumatised group’s resilience and their ability to rehabilitate after the tragedy [33]. Communities, rather than individuals, have felt many such feelings, and thus, community experience can be seen as giving rise to the sense of place of an individual.

3. Placing Memory and Cultural Memory

Boyer [34] explains that memory refers to the human ability to retain, revive and recall previously-lived events and, hence, keeps us connected with the past. But is memory, and the connection with the past which it facilitates, really necessary? For Nora [35], memory means a constant temporal connection between present and past experiences, whereas history, in contrast, is merely how we represent the past. Although there has been much debate on this issue, the consensus is that memory is indeed vital to human well-being as it gives the necessary structure to deal with instability and change in the present [36]. Otherwise put, without the past, we cannot deal with the present: we can only understand the objects and structures we experience now by drawing on how we previously dealt with them [37]. In this way, each individual is guided by their memories, and memory constantly strengthens temporal and spatial connections [38]. Our recollection of any given occurrence concerns the environment within which it happened, which gives meaning to our lives and sense and direction to the temporal and spatial connections we are constantly making [29]. Whether individual or collective, memory has strong links to present lived experience, differentiating memory and history. For Boyer, “the activity of recollection must be based on spatial reconstruction” [34]. Collective or cultural memory occurs when multiple individuals recall and share the memory of a space, event or experience [29,35].

3.1. Cultural Memory

Cultural memory can be defined as the remembrance of events connected to objects and places experienced by individuals or groups operating within social frameworks [39]. As collective memory has been described as a repository of culture, there has been a slippage between the terms “collective memory” and “cultural memory” [40].

Multiple disciplines have approached the subject of cultural memory, including psychology, sociology and geography. Far fewer, however, have addressed the interrelation between cultural memory, use of space and urban heritage. The term “collective memory” (or *memoire collectif*) was coined by the French sociologist Maurice Halbwachs in *The Social Frameworks of Memory* and *On Collective Memory*. Halbwachs [41] took collective memory to be distinct from individual memory, which he characterised as “personal” and “autobiographical”, as opposed to “social” and “historical”. Moreover, Halbwachs explained that an individual’s “autobiographical memory” brought back events or feelings experienced by that person, whereas “historical memory” operated more widely, encompassing contextual information. Cotoi [42] expanded on this distinction by positing that while cultural memory is both external and personal, collective memory is without connection to a neural system. Halbwachs points out that an individual will have difficulty describing an event without simultaneously imagining the location in which it occurred, as “the past is mapped in the minds according to its most unforgettable places” [27].

Historian Pierre Nora [35] addressed the study of spatial collective memory from the perspective of geography and the built environment, examining the capacity of certain locations to capture emotions and incarnate national memories. Nora’s “spatial collective memory” was developed by scholars who posited the essentially social nature of cultural memory, revealing the crucial role of urban spaces as both the location of occurrences and the soil in which memories and identities grow [29].

Cultural memories must necessarily be place-specific; hence, remembering and reconstructing them relies on a continued connection with the place in which they were first formed [28]. A memory is “cultural” because it must be institutionalised to exist, and it is a “memory” because it is a function of socialisation [42], becoming a melding of dynamic histories and collective recollections that occupy a space somewhere between official versions of history and personal reminiscence [40].

Architectural theorist Aldo Rossi’s concept of “urban memory” was inspired by his readings of Halbwachs and Nora. This new approach to urban cultural memory sees significant elements in urban landscapes, such as places of worship, public spaces, monuments and so forth as palimpsests on which memories have been inscribed [39], which originate from “shared past communications . . . anchored in the life-worlds of individuals who partake in the communal life” [43]. Urban memory, therefore, aligns with Hamilton’s [44] definition of cultural memory as a record of “resemblances, similarities that is kept alive by continuous reworking and transmission”.

The City of Collective Memory [34] reworked Rossi’s urban memory to find a link between cultural memory and the transformation of urban landscapes. In addition, it finds that traces of earlier incarnations of urban life can be read in a city’s architecture, which hence becomes a form of collective memory expressed through sites of public importance as well as the configurations of everyday use [45]. Moreover, she links the development of images of a city to the everyday life experienced within it and relates how this, as well as economic and political affairs, also has a bearing on cultural memory [46]. Above all, Boyer [34] emphasises that if memory cannot be linked to lived experience, it will fail in its role of connecting us to our past. Furthermore, and crucially, the difference between history and memory will be eroded, and the past will become fragmented. Her thinking has been added to by the work of other writers on cultural memory, such as Isidora’s [47] concept that cultural memory consists of mnemonics devised by and uniting cultural groups to retain and reinforce their identity over time.

It appears that every society and community has cultural memory and that it works to standardise and regulate communal life. Different types exist: for example, as Legg [48] observes, nationalist cultural memory is used to tie a national identity to a geographically-specific place. In all cases, however, city residents draw on the link between cultural memory, everyday life and urban environment to understand and retain their own past and strengthen their attachment to specific locations [49]. The more value is ascribed to cultural memory, the greater the attachment to place; hence, place identity is privileged above other types of identity.

3.2. Place Attachment and Place Identity

Generally, researchers agree on the distinctions between space and place, as well as the definition of place, as a space with meanings [50–52]. Mihaylov and Perkins [53] define place as having symbolic, cultural or functional meanings with attributes that “give it a distinct identity in the minds of dwellers; what belongs here, what fits in the place, what makes it unique”. This view of place is useful as it establishes place as having functions that link memory, experience, emotion and identity. However, there is no consensus in the literature as to how bonds between people and place (e.g., attachment, identity, sense of place, dependence) can be measured. Nonetheless, most scholars agree that achieving psychological balance and adjustment requires emotional bonds of place to be developed [54] and, moreover, that such bonds mitigate against the identity crises suffered by people bewildered by change [55].

“Place attachment” is understood to refer to the connections individuals feel with particular places [50,56,57] or the degree to which an individual values their bond with a given environment [58,59]. Lewicka saw place attachment as an emotional relationship that could be translated into pride taken by individuals in where they lived, particularly its appearance [60], while Hidalgo and Hernandez [57] posit that strong attachments will develop when individuals feel confident in their right to engage in activities connected with a certain place.

Several scholars have conceptualised place attachment as consisting of three distinct elements, namely, affective, cognitive and practical [50,61]. The first (affective) is an emotional element, whereas

the second (cognitive) concerns place-related thought, knowledge and belief. The third (practical) concerns the behaviours and activities undertaken at a place that contributes to a person's regard for a place [61]. Place attachment can also arise from feelings of pleasure related to being in a place and the sadness felt at departing from it [62]. Hence, people become attached to a place through experiencing both positive and negative aspects and not merely because it enables some function of communal life to be satisfactorily carried out [50]. Place attachment is valuable because it keeps alive both the attraction and meaning of places for their users by ensuring that significant and familiar characteristics are not destroyed [63].

For Rubinstein and Parmelee [64], place attachment can be broken down into four dimensions. The first is "knowledge", by which the authors mean being aware of a place but having no strong personal feelings or memories attached to it. Thereafter, a "personalized attachment" is a memory of some personal experience which occurred in a particular place, while "extension" occurs when an individual is psychologically or emotionally involved with the place in more than one way. Finally, "embodiment" entails a blurring between the boundaries of self and place, such that an individual's idea of him/herself is entirely place-dependent. Under this understanding, attachment to a given place will grow when users perceive it holds more significance for, and is better known to, them, better meets their functional requirements and gives them more help in achieving behavioural goals than any other place [65]. This points to place identity as another important bond between people and places.

Place identity is conceptualised by Proshansky and Jaskiewicz [60,66] as the degree to which an individual's self-concept is moulded by a place and its attributes. However, as identity is comprised of two distinct dimensions—"continuity" (i.e., similarity) and "distinctiveness" (i.e., uniqueness) [67]—place identity can also be conceptualised as the attribute which underpins and ensures the uniqueness and continuity of a specific place over a period of time [62]. Anton and Lawrence [68] suggest that a place that possesses identity is one which evokes in us feelings of specialness, happiness, being in control, and alignment with our self-concepts.

There is little consensus in the literature about the relationship between place attachment and place identity. Whereas some scholars see place identity as one of several components which make up place attachment [69], others regard the two as distinct concepts [67]. The current review takes the latter view while accepting that the close inter-relationships between them are vital parts of the overarching concept of "sense of place" [70]. The understanding that they are discrete concepts is backed by Relph's [52] observation that an individual can feel an attachment to a place for a range of reasons, whether affective or otherwise, while forming the identity of the place is different as it varies according to the agreed individual or group image formed for a place.

To understand how place identity is constructed, it is vital to grasp not only the socioenvironmental values embraced in the respective society but also how its inhabitants relate to their environment. Grasping this multifaceted relationship between people, place and values enables us to focus as much on psychosocial and emotional senses of place and belonging as on physical attributes [71].

4. Placing Psychosocial Well-being

Increasing attention has been paid to the concept of well-being in multidisciplinary sciences; nevertheless, its intangibility renders it hard to pin down and measure in any meaningful way [72]. Various definitions of well-being and possible metrics to assess it have been put forward. Shin and Johnson's [73,74] definition of well-being as "a global assessment of a person's quality of life according to his (sic) own chosen criteria" informs much of recent literature, but raises an equally important question, namely, what is QOL? Defined by the World Health Organization (WHO; [75]) as "an individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns", this broad-ranging condition is also inter-related with many other aspects of a person's life, such as physical and psychological health, personal beliefs and goals, social relationships and connections to their environment. One important aspect of the WHO's [76] definition is its emphasis on psychosocial well-being, as this emphasises

how closely psychological experiences (thoughts, emotions, behaviours) are connected with social ones (relationships, traditions, culture). More recently, the Inter-Agency Network for Education in Emergencies (INEE) suggested that psychosocial well-being derives from accessing a wide range of the attributes and circumstances that confer benefit, such as meaningful participation in society, having happiness and hope, being guided by strong values, as defined within the respective culture, robust social relations, a feeling of support, the life skills necessary to deal with challenges, fulfillment of basic needs such as shelter and safety, and access to necessary services. Given this range of needs and values, psychosocial well-being has been the subject of research across multiple disciplines, including geography and sociology, of which the most relevant to the current paper is sense of place.

4.1. The Psychosocial Construct of Sense of Place

Conceptualisations of and frameworks for “sense of place” have been proposed by a range of researchers (e.g., Relph, 1976 [52]; Tuan, 1980 [77]; Steele, 1981 [78]; Eyles, 1985 [79]; Jackson, 1994 [80]; Hay, 1998 [55]). The ancient Romans believed in the *genius loci*, literally, the spirit that protects a place. Relph (2008) describes spirit of place as the bundle of “inherent properties that lend identity to somewhere”, whereas sense of place is “the faculty by which that identity is perceived” [81]. Yi Fu Tuan (1996) similarly differentiates between the concepts by observing that while places “may be said to have “spirit” or “personality”, only human beings can have a sense of place” [82].

Understanding a person’s sense of place is one means to approach their emotional well-being and response to that place. Steel’s (1981) *The Sense of Place* summarises the relational nature of sense of place in four points, as explained by Cross [83]. Firstly, an individual and their environment stand in a transactional relationship with each other. Individuals take from and give to environments, both actions of which may determine how the environments influence them. Secondly, to have a sense of place, an individual must have a psychological or interactional perception of it, rather than simply a physical one. This is because an environment consists not only of physical attributes but also social ones, which influence how a person experiences it. In other words, to a large extent, places do not have an objective existence outside our perception of them. That said, the sense of place in certain environments is so overwhelming and globally recognised that the majority of individuals there may be influenced in the same way, for example, when visiting the Italian city of Florence or natural wonders such as Victoria Falls. The last and related point is that patterns of long- and short-term impact of sense of place can be discerned.

Steel’s development of the concept of sense of place was further elaborated by Hummon [84], who observed its inevitable duality as it involves “both an interpretive perspective on the environment and an emotional reaction to the environment”. From Williams and Stewart’s [85] systematic review of works in several disciplines, addressing sense of place and the resulting definitions, we gain an understanding of it as an overarching, multidimensional concept that contains five principals for bonding individuals with places, listed as follows:

- Sense of place presupposes an emotional bond forged over time.
- The emotional weight of the values and meanings inherent in sense of place is only readily perceptible to place “insiders”.
- Even place insiders may not be conscious of the values they ascribe within sense of place until such values disappear or come under threat.
- The place values and social interactions are a product of consciousness of place-related cultural, historical and spatial values.
- The meanings within sense of place are not static but change over time in a process of construction and reconstruction, in tandem with changes to individual, group and community attitudes and practices.

4.2. Sense of Place, Cultural Memory and Psychosocial Well-being

Scholars studying the effects and understanding of sense of place are faced with multiple space-specific characteristics that hamper generalisability. Dattel and Dingemans [86,87] understand sense of place to be the ensemble of meanings, values and symbols associated by an individual or community with a particular location. Eyles [88] suggests that the most common senses of place can be classified as “social”, “apathetic–acquiescent”, “instrumental” and “nostalgic”. In an earlier work, Eyles [79] posited that a nostalgic sense of place resulted from remembering the emotions that had been felt in relation to it, and, therefore, those memories are one element of the construct. The relation between memory and sense of place, and hence with psychosocial well-being, is also suggested by environmental psychology’s definition of cognition, namely, awareness of consciousness through memories, feelings, attitudes, preferences, values, behaviours and experiences [89]. For Eisenhauer [90], sense of place consists principally of the social interactions that occurred there and the memories associated with it.

Theoretical models for research on sense of place suggest that psychological, social and environmental aspects of human connection to physical places must all be taken into consideration [91]. From a psychosocial perspective, the wellness, both mental and physical, and range of operations which individuals can carry out must be assessed with reference to the social collective of which they are part [92]. Achieving psychosocial benefit through place-making takes individuals beyond survival to a greater level of well-being as the latter is achieved by satisfying needs related to QOL and psychological stability [93]. This type of benefit is achievable through the place-based approach, the focus of which is on the affective sense of place located in feelings, emotions and behaviours, underpinning the finding that individuals experience place not only physically but also perceptually and psychologically. Moreover, the latter experiences are more important than physicality in determining and comprehending attachment to place and the values ascribed to it. Appreciating the weight of intangibles and emotions in attributing value and sense to place has led to the practice and theory of “place-based planning”. This type of planning is important because, first, it links a wide range of human values, uses, experiences and behaviours to specific spatial locations [94], and second, it offers a democratic means of defining and expressing the value ascribed to places by their users [95]. It rests on the understanding that “place values” mirror the ways in which people are positively affected by their environments, given that “to be affected by something is to evaluate that thing” [96] or, in the words of Berberich [97], that values are “expressed in how bodies turn towards things”.

Taylor [28] proposes three fundamental components of sense of place: observable activities, observable functions and meanings or symbols. Given that a history of urban existence is largely a tale of a struggle between incipient anarchy, on the one hand, and the maintenance of the established order, on the other, local memories, identity and understanding of how the urban environment is used offer a novel tool of interpretation [98]. Moreover, when personal or place attachments are disrupted or suspended, the ensuing loss and grief are deeply felt [99]; whereas failure to meet the needs of survival may result in injury or even death, failure to meet those of well-being may result in psychosocial distress and related illnesses [93]. Place attachment can, therefore, be conceptualised as contributing positively to the maintenance of place identity and sense of place and, therefore, as a means of promoting the affective well-being and need-satisfaction of urban residents, underling its crucial place in the psychosocial value of place.

5. Conclusions

This article aims at reviewing the literature relevant to how humans connect to historic urban landscapes and the role and importance of cultural memory in the development of HULs to help promote psychosocial well-being.

To answer these questions, the article critically reviewed concepts of urban conservation, HUL, cultural memory, place attachment, place identity, sense of place and psychosocial well-being in order to identify their nature and uncover their correlations (see Figure 2). The review showed that our past

is important as it captures the memories that orient us through our present and creates feelings of certainty and stability within our landscapes. In addition, it showed that there are myriad intangible values that humans can experience in a specific HUL; one of these values is cultural memory, either a good or bad one. This memory contributes to the formation of the number of relationships with a place, such as place attachment and place identity, that leads to a specific emotion toward this HUL. The relation between cultural memory and HULs and the emotions aroused from place attachment and place identity contributes to the formation of the phenomena of sense of place, with its psychological and social constructs, and contribute to psychosocial well-being. Accordingly, the review showed that a direct relationship between cultural memory and HULs has the capacity to maintain psychosocial well-being in these landscapes.

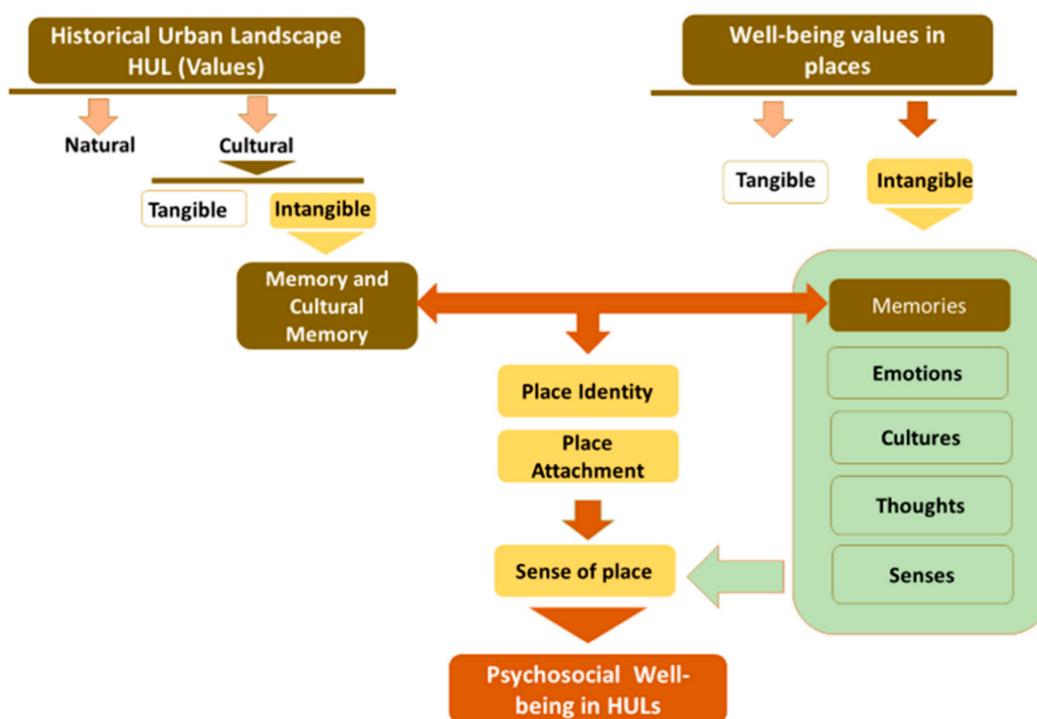


Figure 2. Diagram showing the existing relationships between the concepts of HUL, cultural memory and psychosocial well-being. Source: F.Hussein.

Finally, the paper pointed at less value given to psychosocial well-being by urban planners, despite it being the emotional and intangible construct of quality of life that affects the human psyche and leads to behaviour and social attitudes within a place. More value is often afforded to the tangible physical construct (e.g., good site amenities, lighting, ventilation). Therefore, there is a gap of knowledge in the body of literature on relations between cultural memory and psychosocial well-being. Hence, more research is required to deepen our understanding of the contribution of cultural memory in achieving psychosocial well-being in historic urban landscapes.

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Article

Grounded Theory as an Approach for Exploring the Effect of Cultural Memory on Psychosocial Well-Being in Historic Urban Landscapes

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Abstract: Although grounded theory (GT) has emerged as a popular research approach across multiple areas of social science, it has been less widely taken up by researchers working in the fields of urban planning and design. The application of GT enables uniquely innovative insights to be gained from qualitative data, but it has attracted criticism and brings its own challenges. This paper proposes a methodology that could be applied by other researchers in the field of urban research. Utilising constructivist GT as a qualitative approach, this research investigates how cultural memory impacts the psychosocial well-being and quality of life (QoL) of users of, and visitors to, historic urban landscapes (HULs). Based on the findings, it can be posited that the application of GT yields a rich and nuanced understanding of how users of HULs experience the settings in which they live, and the impact and significance on human psychosocial well-being of the cultural memories incarnated within such settings. The current paper also contends that GT enables researchers studying the built environment to construct inductively based theories. Lastly, the practical implications of developing GT for application to HUL management are discussed, both in regard to how users experience the contexts in which they live and the impact of such contexts on well-being and quality of life.

Keywords: Alexandria; constructivist grounded theory; historic urban landscapes; qualitative research; quality of life

1. Introduction

The field of urban research is multidisciplinary, incorporating insights from the fields of, inter alia, landscape architecture, urban planning, design, and management. A commonality across all disciplines involved is that researchers and practitioners must use robust and innovative research techniques to understand and respond to the complexity, dynamism, and fluidity of the urban phenomena they seek to understand. Traditionally, research within these disciplines has concentrated largely on the physicality of the built environment, with a strong emphasis on practice over theory (Allen and Davey 2018). In contrast, this paper champions the use of constructivist grounded theory (GT) as a means of investigating the impact of cultural memory on the psychosocial well-being and quality of life (QoL) of users of historic urban landscapes (HULs). To do this, the paper refers to case studies previously conducted at three sites in Alexandria, Egypt, in the Orabi Square, Masrah Al Salam context and Zanjit Alsitat market. Each of these places have been the subject of published research papers (Hussein et al. 2020a, 2020b, 2020c) that have developed GT to advantage in analysis. This paper uses these case studies as a ground for the discussion of GT as an approach for exploring

the effect of cultural memory on psychosocial well-being in historic urban landscapes. In this context we are also reviewing the efficacy of the GT approach and supporting more widespread use in urban conservation analysis.

The paper is organized as follows: First, a background for the investigated research topic main concepts is introduced. Second, a definition of GT and a description of constructivist GT approach is given, followed by a justification for its choice in investigating HULs. Finally, the application of the theory to the topic under investigation is described, and the limitations of this approach to the study of urban planning and management are outlined.

1.1. Background

Historic urban landscapes (HULs) have gained great attention since the United Nations Educational, Scientific and Cultural Organization (UNESCO) 2011 recommendations aimed to manage the physical deterioration of historic urban settings (Bandarin and Oers 2015). These recommendations were inclusive in defining the HUL as “the urban area understood as the outcome of a historic layering of cultural values and natural attributes, that extends beyond the idea of ‘ensemble’ or ‘historic centre’ to involve the wider urban context and its geographical setup” (Aysegul 2016). A concern of the UNESCO recommendations are the values that people place on history and memory and their retention in the development of HULs (Bandarin and Oers 2015). Memory is defined as our mental capacity to retain and revive events and to recall our previous experiences—abilities that help to preserve our past (Boyer 1994). Memory can be individual or collective/cultural. Cultural memory is the act of recalling events that are related to encounters with objects, places, and events by people in a social framework or between groups that experience these events (Molavi et al. 2017).

The concept of cultural memory was first introduced by Maurice Halbwachs in his books *The Social Frameworks of Memory* (1925 and 1992), and *On Collective Memory* (1980 and 1950). He built his explanation of cultural memory on differentiating between individual and collective memory, as he described individual memory as “personal” and “autobiographical,” and collective memory as “social” and “historical” (Halbwachs 1992). Following the introduction of the concept, other theorists built on Halbwachs’s understanding, such as Pierre Nora, who further studied spatial collective memory (Nora 1989), and Aldo Rossi, who introduced “urban memory” in his book, *The Architecture of the City*, which allowed collective memory to be studied in architecture and urban design (Jahanbakhsh et al. 2015). Christine Boyer also added to this discussion in her book *City of Collective Memory*, in which she explains that a city’s architecture is what controls its collective expression and carries the traces of earlier architectural forms, along with the city’s planning and monuments (Boyer 1994). These authors’ contributions explained that recalling cultural memory is place-specific, and landscapes as places are vessels for family stories and community memories (Li 2010). They also showed that there is a link between cultural memories, everyday activities, and landscapes, forming a clear sense of the past and reinforcing attachment to places (Jahanbakhsh et al. 2015).

Place attachment is understood to be the degree to which an individual values their bond with a given environment (Ramkissoon et al. 2012). Scholars have defined it as “the bonds that people develop with places” (Giuliani 2003) and it includes three components (Altman and Low 1992): first, the affective component, which is reflected in the emotional attachments to places; second, the cognitive component, which includes thoughts, knowledge, and beliefs related to places; and third, a practice component that refers to the behaviour and activities that occur within spatial contexts (Kyle et al. 2004). Attachment to a place is developed when the place is significant and well identified by users, when it fulfils the users’ functional needs and supports their behavioural goals better than any known alternative (Williams et al. 1992). This points to another important concept when dealing with the bonds people have with places—“place identity.” Scholars define place identity as “the set of features that guarantee the place’s distinctiveness and continuity over time” (Lewicka 2008). Anton and Lawrence suggest that a place possesses identity when it evokes in people feelings of specialness, happiness, being in control, and self-pride (Anton and Lawrence 2014).

To deepen our understanding of the construction of place identity, it is important to elaborate not only on the socio-environmental values stored in a specific society, but also how this society's inhabitants relate to their environment. Considering this miscellaneous relationship between people, place, and values enables us to give more focus to psychosocial and emotional senses of place and belonging on physical attributes (Cheshmehzangi and Heat 2012).

Psychosocial well-being is a growing multidisciplinary area of research that is studied by a number of sciences and research fields, such as environmental psychology, geography, and sociology. It deals with the close connection between the psychological aspects of our experiences (e.g., our thoughts, emotions, memories, and behaviour) and our wider social experience (e.g., our relationships, traditions, and culture) (INEE 2017). Psychosocial well-being in architectural research shows strong cross relations with the concept of "sense of place," which is theoretically explained as the integration of psychological, social, and environmental operations in relation to physical places (A. Williams et al. 2008).

A number of scholars have theorised about sense of place (e.g., Relph 1976; Tuan 1980; Steele 1981; Eyles 1985; Jackson 1994; Hay 1998). It was defined as the complex bundle of meanings, symbols, and qualities that a person or a group associates with a particular region (Shamai and Ilatov 2005). David Hummon (1992) elaborated on the concept of sense of place, explaining that it is dual in nature, involving both an informative perspective on the environment and an emotional reaction to it (Hummon 1992).

Other scholars considered sense of place an umbrella concept that covers all the relationships people form with places, such as emotional bonds; the strong felt meanings, memories, values, and symbols; the valued qualities of the place; and the awareness of the historical and cultural significance of the place (Williams and Stewart 1998). Eisenhower considered that sense of place consists principally of the social interactions that occur in a place and the memories associated with it (Brian et al. 2000). Hence, there is a relationship between cultural memory and HULs, which sheds the light on the importance of sense of place and the value of place, especially intangible values such as emotions. Accordingly, this paper endeavours to deepen our understanding of the role of cultural memory in achieving psychosocial well-being in historic urban landscapes.

1.2. Problem Statement

Conventional urban conservation practices have tended to concentrate on two particular aspects of HULs, namely how they function as lived spaces and how they are perceived by their users. However, less attention has been paid to their function as repositories of affective and cognitive psychosocial experiences on both the collective and individual level (Ujang and Zakariya 2015). It is true that the HUL approach acknowledges the existence of a cultural (collective) memory (UNESCO 2016); however, conservation planning takes little account of how this cultural memory impacts the psychosocial well-being of inhabitants (Carone et al. 2017). The current research aims first to fill this gap through the application of GT, and second, to also fill a gap in urban conservation research, namely how psychosocial well-being relates to HULs. Lastly, this research has the more practical aim of elaborating a methodology that can be applied to similar settings in the future.

1.3. Defining Grounded Theory

Qualitative research can be used in many different research settings and encompasses multiple methodologies based on a range of sometimes contrasting theoretical assumptions (Flick 2002). GT can be conceptualized as a flexible tool to carry out systematic inductive qualitative research into theory development (Charmaz 2005). In contrast to deductively obtained methods, it is a theory that is systematically obtained through "social" research and is grounded in data (Goulding 1998). It has emerged as a widely-used research approach across the social sciences, particularly nursing and the health sciences, as it gives researchers the flexibility to develop, test, and strengthen new theories from their research data in cases when no suitable theory has yet been formulated (Achora and Matua 2016).

GT has therefore become regarded as a useful tool for researchers seeking to conceptualize social and human-centered phenomena in innovative ways (Compton and Barrett 2016).

Within disciplines such as architecture, landscape architecture, urban planning, design, and management, however, GT has been little used, largely because urban research has conventionally focused on the complex and dynamic physicality of urban environments and has tended to privilege practice over theory (Allen and Davey 2018).

In terms of the value of GT to the collation, synthesis, analysis, and conceptualization of qualitative data, Charmaz (2015) underlines the benefits of its inductive, iterative, interactive, and comparative nature, as well as the robust scaffolding it offers for theory construction. GT brings together elements of multiple qualitative research methods to create a systematic roadmap whereby data can be simultaneously, rather than sequentially, processed during both collection and analysis phases, with the aim of deriving an inductive theory about a particular phenomenon (Strauss and Corbin 1998). Hence, researchers are able to produce conceptually dense theories in which relationships between concepts are systematically ordered to reveal “patterns of action and interaction between and among various types of social units” (Strauss and Corbin 1998). For this reason, researchers looking to compare and explain case studies often use GT.

GT emerged in the early 1960s in the United States because of the confrontation between qualitative and quantitative studies. Qualitative researchers at that time were applying for field work, gathering large amounts of data, and showing relationships; however, they didn't apply an analytical approach or use analytical strategies such as those used in quantitative studies (Charmaz 2014). In response to this “extreme positivism,” Barney Glaser and Anselm Strauss (1967) founded GT and described it in their book *The Discovery of Grounded Theory* (Glaser 1967). Known as the “classic GT,” Glaser's and Strauss's contribution redirected qualitative research towards more empirical findings and offered the first systematic method for analysing qualitative data (Charmaz 2015). In this process repeated concepts “emerge” from the data. Concepts are summarised into codes which—with the benefit of further data—are placed into higher level “categories” that may provide the basis for hypothesis. This gradual emergence of theory from the coding of data is different than the usual scientific method where an existing theory is used from the outset to frame the data.

Later, Strauss and Corbin (1998) remodelled the classic GT as they adopted different philosophical and methodological perspectives (see Table 1) from those of Glaser (Mills et al. 2016). Within this version, known as the Straussian GT, these authors argued that literature can be valuable to the early stage of research to form questions that act as a starting point during initial observations and interviews (Strauss 1990). The key way that the Straussian GT approach differed from the classic GT was in adding another layer to the coding process, which is an axial coding (a more structured form of coding) to increase the validity of findings (Gary 2013).

Charmaz (2000) identified the positive features of both the aforementioned GT versions and built on the Straussian GT approach, forming the most recent “constructivist GT” version (Charmaz 2000). Unlike the earlier versions, her approach took into account the subjectivity of the researcher and other research participants by focusing on a descriptive theory based on believing that theories are constructed and not discovered. Accordingly, Charmaz's approach elaborated the relationships between the viewer and the scene, fact, and value, and the research conditions and its products (Charmaz 2015).

Table 1. Differences between classic GT and Straussian GT versions (Allen and Davey 2018).

Differences	Classic GT (Glaser and Strauss)	Straussian GT (Strauss and Corbin)
Nature	<ul style="list-style-type: none"> A general methodology that uses qualitative/quantitative data. 	<ul style="list-style-type: none"> A qualitative methodology using qualitative data.
Approach	<ul style="list-style-type: none"> Inductive (objectivist method) 	<ul style="list-style-type: none"> Inductive (post-positivist approach)
Theoretical Sampling	<ul style="list-style-type: none"> Data collection for generating theory. 	<ul style="list-style-type: none"> Data gathering derived by the concepts roused from the evolving theory and based on making comparisons.
Theoretical Sensitivity	<ul style="list-style-type: none"> Comes from immersion into data. Theory is derived from being open with no preconceived theory in mind. 	<ul style="list-style-type: none"> Comes from applying methods and tool on data (e.g. continuous questioning and comparisons).
The Use of Literature	<ul style="list-style-type: none"> No use of literature prior to theory development. Pre-study literature is considered a waste of time. 	<ul style="list-style-type: none"> Possible to use literature in before empirical stage, to familiarise better with the researched phenomena.
Procedures and Techniques	<ul style="list-style-type: none"> Applies procedural flexibility and simplicity. Objects the use of computer programs. 	<ul style="list-style-type: none"> Reduced the method to procedures and minimised flexibility. Welcomed the use of computer programs.
Memo Writing	<ul style="list-style-type: none"> Theoretical notes about data. 	<ul style="list-style-type: none"> Not just descriptive notes; they contain directions and outcomes for the analyst. They are analytical and conceptual.
Coding	<ul style="list-style-type: none"> Theoretical coding: open coding and selective coding 	<ul style="list-style-type: none"> Substantive coding: open coding, axial coding, and selective coding.

Charmaz (2006) extended the approach by suggesting that researchers should undertake theory formation and a literature review before embarking on data gathering. It should be noted, however, that her suggestion contrasts with the conventional GT view that people gather data by experiencing it and understanding its impact on their conceptions of the world (Charmaz 2006). For Charmaz (2006), a constructivist GT approach requires that six basic elements be present in the research process (González-Teruel and Abad-García 2012):

- Data are simultaneously gathered and analysed;
- Analytic categories (codes) are constructed from the data, rather from a hypothesis deduced prior to data-gathering;
- Comparison of data is undertaken at every stage;
- Theory development remains constant throughout each stage of data gathering and analysis;
- Researchers keep notes and memos of the categories under creation, along with their specific properties and relationships to each other and any gaps which emerge; and
- Sampling is chosen to aid the construction of theory, rather than to represent a given population.

In this context, constructivist GT can be considered the ideal vehicle for urban research because of its view of rejecting the notion of emergence (that researchers can enter their studies uninfluenced by earlier studies and their own backgrounds and interests) and objectivity (that research is value-free) (Charmaz 2000), which helps in removing the limited approaches that emerge from regular planning views (Friedmann 1998). In addition, it is of value to researchers who are focusing on how the process of considering how subjective/intangible experiences can form theoretical perceptions regarding collective interpretations or relationships amongst actors. Constructivist GT ideally informs urban research since all human scaled experiences and responses are contextualised within a place or an urban setting. Finally, it enables researchers to construct and develop strong theory where key research concepts do not exist or may be unclear or even under-researched (Alves de Sousa and Hendriks 2006).

Accordingly, constructivist GT was chosen as the most suitable approach for the research described in this paper because:

- The complex social experiences of users and visitors to HULs are examples of the phenomena that GT was specifically devised to investigate and explain;
- Researchers using constructivist GT are required to perform a literature review before the empirical stage to better familiarise themselves with the researched phenomena and identify the research initial concepts;
- Researchers using constructivist GT are required to immerse themselves in the research setting and the data gathered from it in order to gain rich and nuanced insight into a multilayered and multisubject phenomenon;
- It is based on the real, firsthand experience of the phenomenon under investigation (Charmaz 2000);
- It gives researchers a comprehensive understanding of how users believe they inhabit and experience their worlds (Charmaz 2000); and
- It enables the collection of rich data that reflect multiple perspectives and prioritize memory, meaning, and interpretation.

2. Research Design

This section outlines how constructivist GT was used in each stage of this research, from determining the scope through integrating the literature to drawing up interview questions and analysing collected data (see Figure 1).

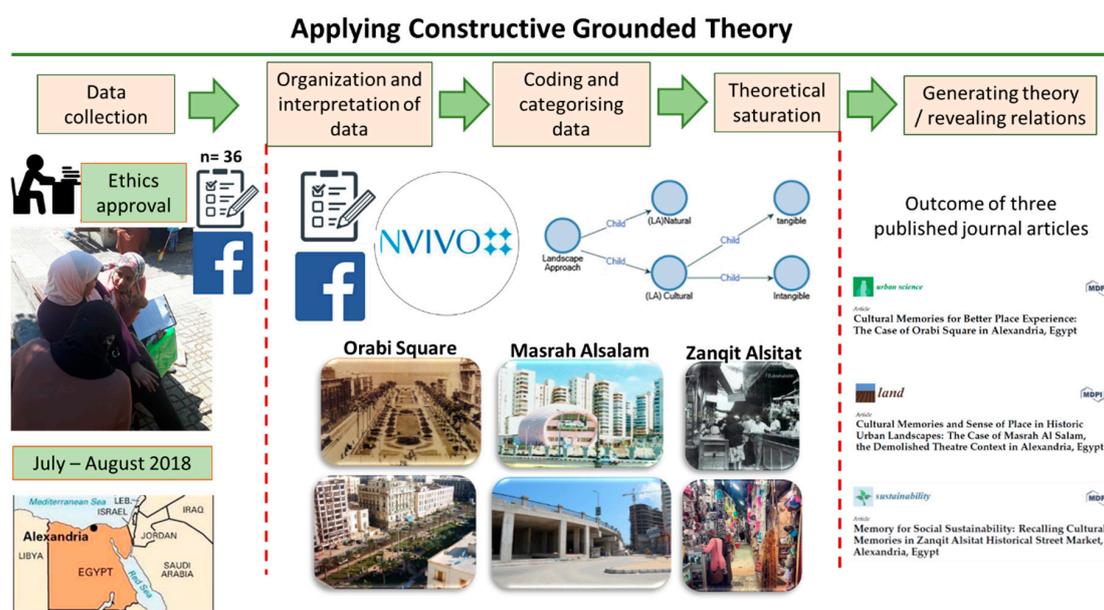


Figure 1. Diagram showing the stages of applying constructivist GT for this research. Source: F. Hussein.

Answering the main questions posed in the problem statement regarding the role and impact of cultural memory in conservation planning in HULs required four principal objectives to be met:

1. To examine the current conservation and HUL concepts and themes;
2. To analyse the relationship between cultural memory, HUL, and psychosocial well-being;
3. To study the extent of present HUL management practices needed to maintain cultural memory and achieve well-being; and
4. To investigate the proposed changes needed for new HUL management plans that would help in maintaining psychosocial well-being.

To this end, the study was broken down into three phases: namely, a critical analysis of the extant literature, empirical research, and formulating conclusions and recommendations, as depicted in Figure 2.

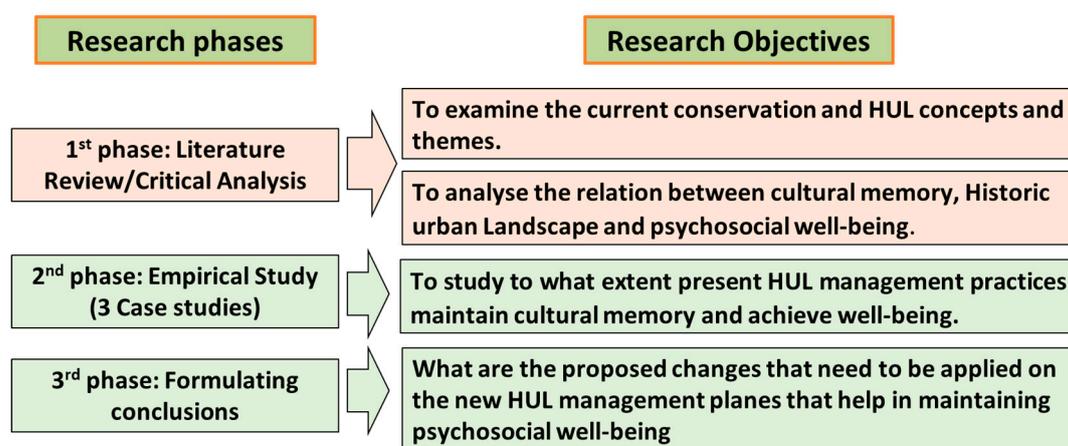


Figure 2. The three research phases and the intended research objective of each phase. Source: F. Hussein.

3. Research Process

3.1. Literature Review Critical Analysis (First Phase)

This stage in the research aimed to bring together and interpret relevant data uncovered by other scholars and practitioners to draw up preliminary findings (Skene 2016). Relevant primary sources were sought in repositories such as governmental and other archives, map libraries, and photo databases, after which secondary sources were identified, including published books and journal articles as well as academic theses and dissertations in related fields. All these resources were studied so that data collected at a later stage could be theorised and better critically analysed. Likewise, a critical analysis was carried out of the four main terms used in this research, these being cultural memory, HULs, sense of place, and psychosocial well-being, with the aim of revealing relations, differences, and commonalities among them. The literature review also strengthened and refined the concept underpinning this research and informed the drawing up of the interview questions.

3.2. Empirical Study (Second Phase)

Under empirical study, the primary data investigated and analysed were gathered during fieldwork and came from the direct observation or experience of the researcher (SDU 2020). The empirical data for the current study were gathered to cover each of the three selected HULs in the Egyptian city of Alexandria.

3.2.1. Setting

Alexandria was founded by Alexander the Great in 331 B.C. on the site of an existing small settlement. For a millennium, the city was among the most important hubs of the Greek and Roman Empires. When the Arabs began their conquest of Egypt, however, in A.D. 641, they created a new

capital at Fustat (now part of Cairo) and Alexandria diminished in importance. Today, it is Egypt's most important port (see Figure 3) and second largest city, with a population of approximately 5.2 million inhabitants in 2018 across an area of 2679 square kilometres (Alexandria 2019). The current research focuses on Alexandria not only because of its historical value but also because it encompasses several HULs in need of replanning and renovation, most of which are repositories of cultural memories and sentiment that are not considered under the current governmental approach to redevelopment. The current approach takes account only of the tangible benefits to be gained, for example, in terms of meeting the needs of a growing population by improving urban infrastructure. However, it has not consulted research into the relationship between sense of place and psychosocial well-being, which is a vital part of maintaining not only the image but also the identity of one of the most ancient cities in the wider Middle Eastern and Mediterranean region.

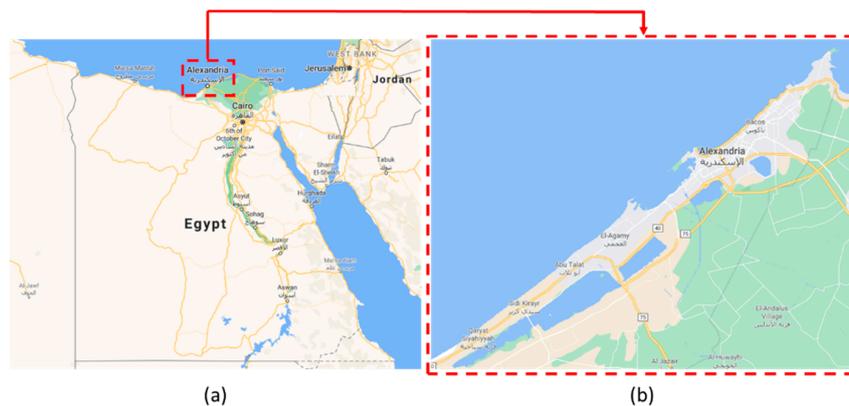


Figure 3. The location of Alexandria in Egypt. (a) Map of Egypt. Source: (GoogleMaps n.d.). (b) Alexandria map. Source: (GoogleMaps n.d.).

Three HULs were chosen for investigation, each representing a different facet of urban life: a public square, the context of a well-known theatre that was recently torn down, and a historic street market. It was decided to select sites representing different functionalities and user types not only to ensure rich data but also to give a holistic answer to the research questions. More information is given on each study site below.

(a) Orabi Public Square (“French Gardens,” Les Jardins Français)

The famous gardens of Orabi Square were situated within the old district of El Mansheya in the heart of the city. In its heyday, it extended from Mohamed Ali Square south to the Mediterranean corniche at the seafront in the north. (see Figure 4a). The square gained its original name—the French Gardens, or Les Jardins Français—because it was home to the French Consulate under the early-19th-century regime of Muhammad Ali Pasha, Commander of Egypt, and the gracious, symmetrical buildings that surrounded it were typically French in appearance (Alexandria Egypt Land Meets Water 2012). When the gardens were destroyed in the 1960s and replaced by a bus station, Orabi Square became one of Alexandria's most densely trafficked areas until the station itself was removed some two decades later and the square was restored to its original use. However, today's Orabi Square departs substantially from the old French plan. At the northern end, the vast neoclassical structure facing seawards was donated by the city's Italian community just before World War II and dedicated to Khedive Ismail, then-ruler of Egypt. In 1966, it was re-dedicated to “the Unknown Sailor” (Awad 1996). The value of this site to the present research lies in its status as an important example of a rehabilitated public meeting place, located in the oldest part of Alexandria, which has been not only rebuilt but fundamentally repurposed several times. Hence, it is a useful site to illuminate the principal question of this research, namely, the extent to which current HUL management practices ensure cultural memory is maintained and promote the psychosocial well-being of urban users.



Figure 4. The location of the three studied historic urban landscapes (HULs) within Alexandria. (a) Orabi Public Square, upper photo for the current context. Source: F. Hussein. The lower photo for the previous context. Source: ([Twitter.com](https://twitter.com) 2018). (b) Masrah Al Salam, upper photo for the current context. Source: F. Hussein. The lower photo for the previous context. Source: ([Zeinobia](#) 2016). (c) Zanqit Alsitat historical street market, upper photo for the current context. Source: Heba Moanis. The lower photo for the previous context. Source: ([Alexandria](#) 2020).

(b) Masrah Al Salam (Al Salam Theatre) Context

The Masrah Al Salam (Al Salam Theatre) is located in the Mustafa Kamel district in the eastern part of the city. Designed by architect Samir Rabee (1936–2016), it was opened in 1954 and swiftly became one of the most memorable structures on the corniche (see Figure 4b), gaining fame as one of the few buildings in the country to feature an elliptical form and innovative shell structure system ([Morgan](#) 2016). For 62 years, it was among the city’s most venerable institutions, having put on Egypt’s best-known plays, starring the nation’s best-loved actors, for generations of Alexandrians ([Deyaa](#) 2016), who loudly demonstrated their disapproval when it was demolished in 2016. Although the theatre had been shut for about five years before its demolition and become increasingly dilapidated, its removal was a blow to people who saw it as a vital part of how they perceive and understand their surrounding context.

(c) Zanqit Alsitat Historical Street Market

Located in the city’s El Mansheya district, Zanqit Alsitat is Alexandria’s most important and best-known historic suq (market) (see Figure 4c). It is not known when exactly it came into being: Some date it to the arrival of Napoléon’s troops (as the ruins of French army stables lie beneath it), but most believe it was built in the 18th century under the Ottoman ruler Mohamed Ali, due to its location within the city’s old “Turkish Town.” This would make it the only Ottoman suq still in existence in the city ([Hanafi](#) 1993). A maze of cramped, narrow streets with multiple exits and entries, the suq looks very much as it did when it was originally built, except that extra storeys have been added to some of the houses ([Asem](#) 2009).

The Zanqit Alsitat suq was selected for this study because of its cultural value as one of the very few original constructions in “Turkish Town.” It is still a busy place of commerce, with the throngs of people who visit every day partly responsible for the severe damage to its fabric and increasing levels of pollution that threaten to negate the social and cultural benefits it confers. The lack of formal renovation or management, however, at least means it has not suffered clumsy interventions. Hence,

it is ideal for the examination of how cultural memories can be maintained through place, and how future redevelopment plans should be shaped to promoted social inclusion and sustainability.

3.2.2. Methods of Data Collection

Narrative data were collected via semi-structured in-depth interviews. The interview questions were formulated following the first research phase and were designed to enclose all concepts emerging from the key research question's related literature review (see Appendix A). Fourteen questions were developed, and the interview was piloted by two participants in order to check that all questions were clear and estimate how much time participants would have to give up. Minor modifications were made to the wording of some questions, and seven extra questions were added to make a total of 21. All questions were first written in English, then translated into Arabic by the researcher (F. Hussein, the first author), who is a native speaker of Arabic, then back-translated to check accuracy.

Baker and Edwards (2012) argued that there is no specific rule on how many interviews are required within qualitative research (Baker and Edwards 2012). Twelve interviews for each selected HUL were conducted for this research, giving 36 interviews in total, in accordance with Morse's (1994) suggestion that a minimum of five participants is necessary if qualitative research is to adequately reflect the nature of a given experience.

The random sampling technique was used, with the researcher (F. Hussein, the first author) approaching possible interviewees in the street and asking if they were willing to participate. This sampling method ensures that every individual in a given population has an equal probability of being selected (Meng 2013). Two main interview types (clusters) were approached. Among the first, categorized as static users (in a state of constant engagement with the HUL), were merchants of all levels, from shop owners through street vendors, as well as office workers, residents, and students. Among the second, categorized as mobile users (with less than daily engagement with the HUL), were visitors and shoppers.

The final 21-question interview was designed to elicit data illuminating the conceptual themes of the research. Interviews were carried out in situ between July and August 2018 and lasted between 30 and 45 min each. All participants were required to answer all the questions. Before any interviews were held, ethical clearance was granted by the Research Ethics Committee of Curtin University, Australia (Permit No. HRE2018-0698). All participants received informed consent forms, were assured their data would be anonymized, and gave the researchers permission to record and transcribe the interviews.

This method was chosen because it allows respondents to position themselves as they choose within the story and thus yields data that is rich in indications of identity and belonging (Eyles 2008; Kraus 2006). A range of relationships between people and places is uncovered, creating a robust foundation on which the developing theory can be grounded (Daengbuppha et al. 2006).

"For me, Zanqit Alsitat represents the beautiful old Alexandria and my childhood memories. I used to take it as a shortcut to go to school, enjoying walking through its narrow alleys and on its distinctive floor tiles in the early mornings when the suq is still quiet. Its narrow alleys still carry the remnants of old intimate times and of memories with my friends going to buy lovely gifts such as embroidered textiles, accessories and beads, hand-made sarma, fabrics of all kinds, gemstones, silver, golds, and perfumes. Also, the place reminds me of my dad, as he used to have a shop in Faransah St. where I loved to go visit him and help him there. The street-food vendor (selling sandwiches) that still exists in front of Al Awkaf entrance with the smell of his delicious sandwiches is from the space features for me. This smell reminds me of the joy I had every time my dad bought me sandwiches from him. The suq lanes still exist, but the significant goods have started to change from the old days, and now most of the things are 'made in China', which is so sad!" (Zanqit Alsitat market, female interviewee, 50 years (sample of collected and analysed narratives)).

(a) Observation

Observation was carried out by the researcher (F. Hussein, the first author) by walking through the sites of interest in order to experience how they were used, as valuable visual, social, and aesthetic

ethnographic data can all be collected in this way, including categories of land use and building type (Ingold and Vergunst 2008). Moreover, multiple visits to the sites over considerable periods of time enabled the researchers to become familiar with the people who lived in and used them; hence, it was easier to gain trust and build up a more accurate picture of patterns of behaviour and usage. The knowledge gained from observation was then fed back into the interview questions and the researchers' analysis of the responses to these to ensure participants were engaged and felt the project was relevant to their lives (Kawulich 2005).

(b) Social Media

Multiple related research studies have used Facebook as part of the data collection process, such as Gregory (2015), Patrick et al. (2011), and Van der Hoeven (2019) (Gregory 2015; Patrick et al. 2011; Van der Hoeven 2019). Guided by the mentioned studies, a public Facebook group named "Alexandria's Spirit" was created in June 2018, and photos of the three chosen HULs were uploaded in the hope that the page would attract comments on losses or changes within them. There are now 92 members of the Alexandria's Spirit page, and over 100 comments have been posted. Respondents were invited to comment however they wished, and this medium allowed participants, viewers, and readers from around the world to engage with the project. Previous researchers have found the use of social media is valuable because it encourages the formation of effective communities and the nostalgia generated by this type of commentary can be viewed as a form of social capital. In practical terms, this online tool was a useful way to supplement data gathering, as it was available around the clock and not confined to a single location. Moreover, many people find it easier to express themselves honestly online than when face-to-face with an interviewer (Wilson and Desha 2016).

3.2.3. Data Management and Analysis

Data were coded continually, within the three stages required under the constructivist GT approach: namely, open coding, selective coding, and theoretical coding. Open coding is the process in which the research concepts are initially refined from a sample and classified into categories. Selective coding is the process of categorizing the emerging categories into core categories by exploring the intersecting relationship between the emerging categories (Li et al. 2019). Theoretical coding is identifying and using appropriate codes to achieve a consolidated framework for the overall GT (Holton 2010). Taken together, this constant cross-comparison of data and emerging categories constitutes substantive coding, as shown in Figure 5.

The QSR NVivo12 thematic coding computer software was used to break the main research concepts/themes down into nodes and sub-nodes (A node is a collection of references about a specific theme, place, person, or other area of interest. A sub-node is a child of the node. You gather the references by "coding" sources to a node or sub-node (Nvivo10 2020). The tree-node thematic structure shown in Figure 6 was then created, which allowed the data collected through observation and interview to be triangulated (Olsen 2004). Research variable patterns were identified, which enabled meaning to be generated and a picture to be created of how cultural memory is enabling the sense of place for users of, and visitors to, the three HULs.

Comments left on the project's Facebook page were pasted verbatim into document files for coding within the same nodes and sub-nodes before qualitative content analysis was employed to identify relationships between concepts and extract findings on the feelings stirred in participants when they saw photos of the three selected HULs (Gregory 2015).

3.2.4. Findings

Reaching this stage of analysing and interpreting the data showed the significance of using the constructivist GT approach. Hence, immersion within the studied research settings helped the researchers to uncover the complex social experiences of the users of the HULs. For example, the Orabi Square users' experience was connected to social activities and events such as celebrating Ramadan (Muslims' holy month), whereas for users of the Masrah Alsalam context, it amplified partying feelings

during summer holidays and activities. Finally, for the users of the Zanqit Alsitat market, plus celebrating Ramadan, the site was considered a symbol for bridal preparations for generations.

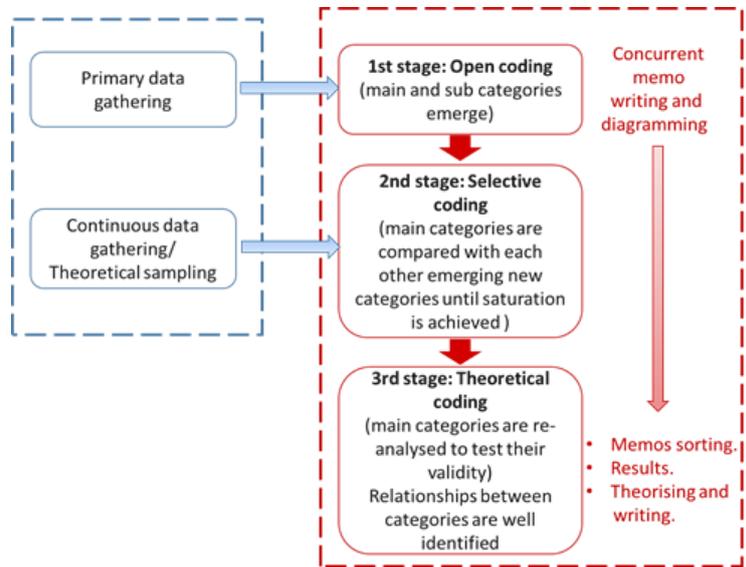


Figure 5. Constructivist grounded theory “substantive coding” coding stages used in this research. Adapted from: (Allen and Davey 2018).

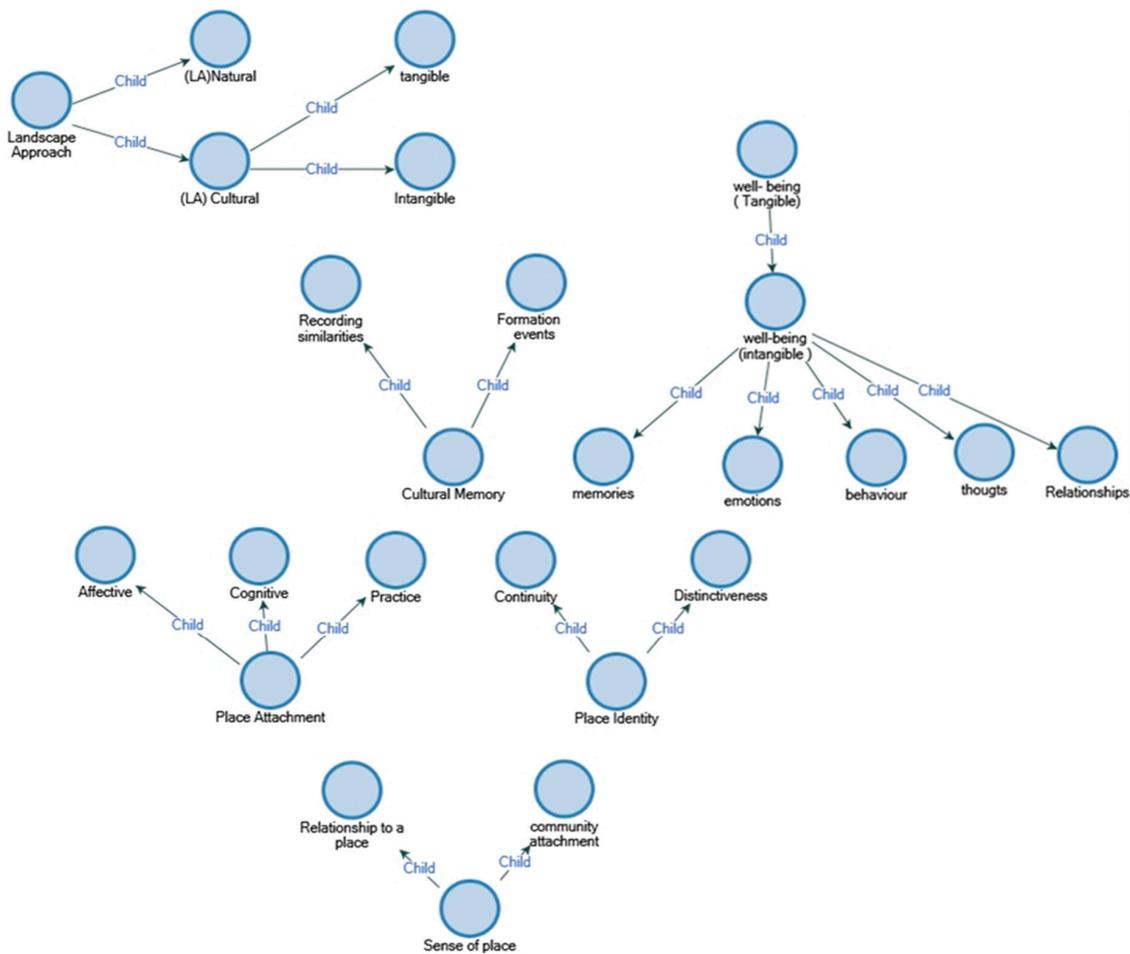


Figure 6. The main research themes used for the coding process (nodes and sub-nodes) as a tree-node diagram extracted from the NVivo12 program. Source: F. Hussein.

In addition, using constructivist grounded theory enabled the researchers to collect rich data, such as observations, users' memories, and opinions mentioned within their narratives, and Facebook participants' narratives, which gave the researchers a comprehensive understanding of how the users inhabit and experience their worlds. Their narratives and comments stressed the importance of urban elements, such as surrounding monumental buildings in the case of Orabi Square and Zanjit Alsitat market. Even for the Marsrah Alsalam context site, the demolished theatre structure itself was necessary for the memorability of the users' urban environment. Hence, these buildings worked as urban identifiers that shaped the three HULs' place identities through their uniqueness. The rich historical data collected about the three HULs also explained the feelings of responsibility and rootedness (rootedness is a strong sense of attachment, identification, and involvement within the community (Cross 2001)) that the participants expressed through their narratives. They mentioned that they were eager to participate in any future studies to express their memories, feelings, needs, and vision.

Finally, using this approach enabled the researchers to deepen their understanding of the key research concepts in order to answer the main research question in the third phase or, in other words, construct a theory.

3.3. Formulating Conclusions/Construction of Theory (Third Phase)

The research objectives were met through data analysis and the subsequent findings. Specifically, a series of articles were published that dealt in detail with each of the three HULs considered. The first paper addressed Orabi Square and the research focused on two particular aspects: changes in the fabric of the site over time, and place experience. In this case study, it was demonstrated that cultural memory actively promotes emotional attachment to place, which is important in the development of a sense of place, which in turn enables higher QoL and an enhanced place experience (Hussein et al. 2020b). The second paper addressed our research into Masrah Al Salam. It described our attempt to evaluate the importance attached to cultural memory by inhabitants in the area where the iconic theatre used to stand, and to investigate to what extent cultural memory promotes their sense of place and QoL. In this case, we succeeded in showing the degree to which cultural memory attached to heritage structures underpins sense of place and fosters the identity of urban settings (Hussein et al. 2020a).

The third paper discussed the ways in which place identity, sense of place, and civic pride, with the higher QoL that results from these, are fostered by the continued presence of those elements that incarnate cultural memory within HULs. Moreover, we addressed the place and value of cultural memory within urban management and sustainable development more widely. Our study of the Zanjit Alsitat suq demonstrated a theoretical model derived from our empirical research showing how the formation of place identity, sense of place, and civic pride, which foster QoL, are the drivers of social sustainability and can be achieved by reproducing the cultural memories of HULs (Hussein et al. 2020c). Taken together, the discussions and conclusions presented in this series of articles examine the question of how important the inclusion of cultural memory is to psychosocial well-being in HUL urban conservation. Consequently, it is recommended that urban designers, city planners, and administrators should understand that psychosocial well-being in HULs can be achieved through recalling and maintaining the cultural memories rooted in HULs, which has the capacity to generate place identity, place attachment, and sense of place, and enhance place experience and QoL. In this context, cultural memory can drive social sustainability and contribute to the bigger picture of sustainable development.

4. Conclusions

4.1. Strengths and Limitations

Our study has three principal strengths. First, it is, to our knowledge, the only one of its kind to have been carried out in Egypt, where most urban research is quantitative in approach and prioritizes tangible over intangible values. Second, the typological variation in the three selected HULs allowed for a rich and multilayered discussion and analysis, and answered the research question more fully.

Last, our findings were given added robustness because the data were collected via multiple methods, from observation and interviews to photos, social media commentary, and mental maps.

In contrast, generally the GT approach has a limitation of being very resource intensive within its whole process. The quality of its research also varies depending on the researcher's skills in performing the analysis and interpretation for the qualitative data. In addition, the researchers are requested to keep in mind being flexible and open to the emerging data to avoid any temptation rising from personal or external bias that could happen in the early stages of data analysis and could influence or change research findings.

Finally, as a specific limitation to this research, the findings are limited by the small size of the sample (albeit the number is regarded as acceptable for qualitative research) imposed by constraints on time. Nonetheless, we believe that this research offers a road map for future urban management studies through its innovative use of constructivist GT, as well as for future studies of how cultural memory can be leveraged to foster psychosocial well-being in HULs in other settings.

4.2. Grounded Theory for HUL Research

This paper has proposed a methodological approach by using GT to research the impact of cultural memory on the psychosocial well-being and QoL of users of, and visitors to, HULs. Firstly, it reviewed the related research themes and concepts to familiarise the readers with the research context. Thereafter, it demonstrated the value of GT in the study of the urban environment, in particular the management of HULs. Then, it specifically justified constructivist GT, a pragmatic and logical approach, with reference to its value for researchers working in areas that lack both broad-based data and theoretical frameworks. It showed that GT supported the use of knowledge gained in observation to further the efficacy of interview questions and analysis, constantly improving the quality of data and analysis as the research progresses. It also showed the value of using social media to form emotional communities that are helpful to gain valuable data that can be gathered remote from the site. Using this GT approach enabled the researchers to deepen their understanding of key concepts in informed GT research and constructivist theory. Moreover, this paper has demonstrated that constructivist GT is preferable to other models of GT due to the inherent flexibility of its epistemological foundation.

In summary, under constructivist GT, the iteration of research at every stage ensures relationships are constantly drawn between new and existing experience and knowledge. The paper looked at the methodological process of applying the constructivist GT approach across data gathering, management, and analysis to the extraction of results and theory development. Lastly, the strengths and limitations of this approach were outlined with a view to enabling future researchers to build on the suggested model.

It can be concluded that methodological tools must evolve to keep pace with the complexity and constant change that characterize urban phenomena. In this regard, it is suggested that constructivist GT offers a methodological roadmap for future urban management research and a robust grounding for studies of the role played by cultural memory, particularly the impact it has on human psychosocial well-being in HULs and other urban settings.

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Appendix A

Table A1. This table shows the process of designing the interview questions. The research concepts/themes were extracted from the literature review phase and were broken to sub-themes (descriptions, components, and sub-components) in order to be covered by the interview questions.

Research Concepts (Themes)	Description	Components (Sub-Themes)	Sub-Components	First Proposed Measuring and Action Questions
<p>Well-being: "A global assessment of a person's quality of life according to his own chosen criteria" (Shin and Johnson 1978).</p>	<p>Well-being is a holistic health condition containing all the physical, cognitive, emotional, social, physical, and spiritual dimensions (INEE 2017).</p>	Tangible quality of life	<ul style="list-style-type: none"> - Physical health - Features of the environment 	<ul style="list-style-type: none"> ➤ What do you feel when you are in this place? Why?
		Intangible quality of life	<ul style="list-style-type: none"> Psychological state Personal beliefs Social relationships 	
<p>Psychosocial well-being: "Psychosocial well-being is a condition that includes a full range of what is good for a person" (INEE 2017).</p>	<p>It is the close relationship between psychological aspects and people's broader social experience (INEE 2017).</p>	<ul style="list-style-type: none"> - Thoughts - Emotions - Behaviour - Relationships - Traditions - Memories - Culture 		<ul style="list-style-type: none"> ➤ What do you feel when you are in this place? Why? ➤ What do you remember when you are in this place? ➤ How do you usually act in this place (stay some time, pass quickly, play ...)? <p>Action question:</p> <ul style="list-style-type: none"> ➤ What are the things that you do to improve your place experience?
<p>Sense of place "The particular experience of a person in a particular setting (feeling stimulated, excited, joyous, expansive, and so forth)." (Cross 2001).</p>	<p>It is composed of two different aspects. First is the relationship to place, dealing with the ways that people relate to places, and the types of bonds we have with places. Second is community attachment, dealing with the depth and types of attachments to a person's particular place (Cross 2001).</p>	Relationships to place	<ul style="list-style-type: none"> - Biographical bond - Spiritual bond - Ideological bond - Narrative bond - Commodified bond - Dependent bond 	<ul style="list-style-type: none"> ➤ To what extent do you feel related to this place? Why?
		Community attachment	<ul style="list-style-type: none"> - Rootedness - Place alienation - Relativity - Placelessness 	

Table A1. *Cont.*

Research Concepts (Themes)	Description	Components (Sub-Themes)	Sub-Components	First Proposed Measuring and Action Questions
<p>Cultural Memory (collective memory): “A series of events collectively remembered by a group of people who share it and involve themselves in shaping it” (Ardakani and Oloonabadi 2011).</p>	<p>It is a record of resemblances and similarities that is kept alive through continuous modifications and transmission (Hamilton 1994).</p>	Formation of series of events	Social (Intangible)	➤ How long have you been using this place and how much are you able to interact with its the community?
			<ul style="list-style-type: none"> - Social relationships - Historic events and ceremonies - Traditions 	
		Recording similarities	Physical (Tangible)	➤ What are the celebrations, events or traditions that usually takes place in this site?
			<ul style="list-style-type: none"> - Contexts for events and social interactions (landscapes) 	
<p>Place attachment: “place attachment is a bond formed by people towards places” (Altman and Low 1992)</p>	<p>It an emotional bond formed between people and places that are significant to them, where they feel comfortable, secure, and related (Hernández et al. 2007).</p>	Affective (Relation to moods)	Social (Intangible)	➤ What are the stories or legends that are linked to this site and how do they affect your stay in the site (place experience)?
			<ul style="list-style-type: none"> - Narratives, legends, and stories 	
		Cognitive	Physical (Tangible)	➤ What are the buildings or landmarks that you find special in this place and why? ➤ Is there any building or monument that reminds you of something? Action question: ➤ What are the things that exist here that you think need to be conserved and maintained?
<ul style="list-style-type: none"> - Conservation of historic areas, old buildings, reminders, and landscapes 				
Practice	Cognitive	Affective (Relation to moods)	<ul style="list-style-type: none"> - Emotional attachments 	➤ What are your feelings and emotions towards this place?
		<ul style="list-style-type: none"> - Thoughts and memories - Knowledge - Beliefs 	➤ What are the stories or legends that are linked to this place?	
Practice	Practice	<ul style="list-style-type: none"> - Behaviour - Activities 	➤ Why do you come to this place?	

Table A1. *Cont.*

Research Concepts (Themes)	Description	Components (Sub-Themes)	Sub-Components	First Proposed Measuring and Action Questions
<p>Place identity: “Set of place features that guarantee the place’s distinctiveness and continuity in time” (Lewicka 2008).</p>	<p>It is found in the places that make us feel unique, in control, and happy about ourselves; is aligned with our personal ideas of who we are; and is more likely to be comprehended into our identity structure (Anton and Lawrence 2014).</p>	<p>Continuity: Maintaining identity in place over time (Twigger-Ross and Uzzell 1996)</p>		<ul style="list-style-type: none"> ➤ What are the things that you think have been kept and passed from one generation to another, either physically or even a habit or a tradition? ➤ What are the changes that happened to this site? ➤ What are the things that are gone and that you hoped are still found?
			<p>Distinctiveness: Unique and different place characteristics (Twigger-Ross and Uzzell 1996)</p>	<ul style="list-style-type: none"> ➤ In your opinion, describe in one sentence what makes this site unique. <p>Action question:</p> <ul style="list-style-type: none"> ➤ What could be done to make the place more unique from other places?
<p>Landscape approach: “Landscape is a place to which a person becomes attached because of the nostalgia and the memories to which it gives rise” (Hoteit 2015).</p>	<p>Landscape is the result of the way various elements of both the natural (the effect of geology, soils, climate, flora, and fauna) and the cultural (the effect of historical and current human interventions) interact together and are appreciated by a person (Swanwick 2002).</p>	<p>Natural</p>	<ul style="list-style-type: none"> - Geology - Soils - Climate - Flora - Fauna 	
			<p>Cultural</p>	<p>Tangible</p> <ul style="list-style-type: none"> - Land use - Settlements - Enclosure - Human intervention <p>Intangible</p> <ul style="list-style-type: none"> - History - Stored memory - Traditions - Emotions

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Article

Cultural Memories for Better Place Experience: The Case of Orabi Square in Alexandria, Egypt

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Abstract: Globalization is associated with significant transformations in city forms and cultural and social performances. Governments and cultural heritage organisations increasingly appreciate the importance of preserving diverse physical cultural heritage through rehabilitation and the implementation of conservation plans. Nevertheless, there is a need to evaluate whether these plans understand the importance of cultural memory in societies, as well as how it affects the human psyche. Utilizing Orabi Square, which is one of the richest Historic Urban Landscapes (HUL) in the metropolitan city of Alexandria in Egypt, this study aims to answer the question; to what extent does Historic Urban Landscape (HUL) management present a situation that maintains cultural memory and achieve psychosocial well-being? The research explored the site's old and new conditions and place experience, applying a qualitative approach through onsite face-to-face semi-structured interviews combined with data from a Facebook group—Alexandria's Spirit. The QSR Nvivo12 analysis program was used for the data interpretation and for charting the intangible values accompanying cultural memory such as emotions and behaviour. The study indicated that cultural memory is an affective catalyst for emotional attachment to place and is an important factor informing sense of place. Based on our study, inclusion of cultural memories should be an integral element in the future management plans of Orabi Square to enhance place experience and psychosocial well-being.

Keywords: cultural memory; historic urban landscapes; sense of place; psychosocial well-being

1. Introduction

This paper asks the question, to what extent does Historic Urban Landscape (HUL) management present a situation that maintains cultural memory and achieve psychosocial well-being?

HULs have received more attention after the United Nations Educational, Scientific and Cultural Organization (UNESCO) recommendations in 2011 which aimed at protecting historic urban settings from deterioration and fragmentation resulting from uncontrolled urban developments [1]. The recommendations defined HUL as “[t]he urban area understood as the result of a historic layering of cultural and natural values and attributes, extending beyond the notion of ‘historic cent[er]’ or ‘ensemble’ to include the broader urban context and its geographical setting” [2]. This definition included the intangible values previously largely ignored in HUL in old conservation policies and approaches that privileged values of the physical environment.

An important intangible value in our landscapes is ‘memory’. Raadik-Cottrell (2010) argued that landscapes are “the medium through which multiple histories are simultaneously remembered and forgotten” [3] so urban landscapes could be seen as a medium for our memories and sense of place to

exist [4]. Some of these memories are individual (personal) but other ones are social (collective) often named as 'cultural memory'.

Cultural memory (collective memory), has been studied through a wide range of interdisciplinary sciences including history, psychology, geography, sociology and built environment. But, when it comes to the relationship of cultural memory to issues of spatial configuration and city heritage the number of the disciplines involved dramatically decrease. Maurice Halbwachs, the French sociologist, was the first to introduce the term "collective memory" in his books 'The Social Frame Works of Memory' (1992 and 1925) and 'On Collective Memory' (1980 and 1950). His conception of collective memory was founded on the contrast between collective and individual memory, as he calls the individual memory "personal" and "autobiographical" while the collective is "social" and "historical" memory [5]. He explained that "autobiographical memory" is the memory of things that a person has experienced and remembers while, "historical memory" extends beyond this to include information about the world context of personal experience.

Following this concept, the historian Pierre Nora engaged in more spatial collective memory studies especially in geography and built environment domains. He discussed how certain sites can engender emotions and embody national memories [6].

Both Halbwachs and Nora inspired other scholars to write on place and memory. The architectural theorist Aldo Rossi was one such person. He introduced the concept of "collective memory" in architecture and urban design studies through the concept of "urban memory" outlined in his book 'The Architecture of the City' [7]. He argued that heritage site preservation encouraged the retention of memories and led to the protection of national identities [8]. Boyer's (1994) book 'The City of Collective Memory' explored how city images relate to collective memory and every day urban experiences and how this memory is developed. Focusing on the importance of memory in preserving our past by recalling our previous experiences and discussing the difference between history and memory she held "that when memory does not have a link to the lived experience, it is reduced to history or a fragmented re-construction of the past" [9].

These theorists showed that there were important linkages between cultural memory and place and experience that engender collective images and perceptions that help to form the character of city places. Kevin Lynch pointed to the links between planning and psychosocial well-being. In 'A Theory of Good City Form' (1981) he stated that the "crucial function of planning is to nourish psychosocial ties to places by pursuing the values of community, continuity, health, well-functioning, security, warmth, and balance". Values which coalesced in his idea of the "Image of Time" and its importance for psychic health [10].

Psychosocial well-being is a growing area of research and its multi-disciplinary nature means that it straddles a number of sciences and research fields such as: environmental psychology, geography and sociology. The concept highlights the close connection between psychological aspects of our experience (e.g., our thoughts, emotions, memories and behavior) and our wider social experience (e.g., our relationships, traditions and culture) [11]. In architectural studies psychosocial well-being shows strong cross relations with the concept of "sense of place", theoretically sketched as the integration of psychological, social and environmental operations in relation to physical places [12].

Sense of place has been theorized by a number of people (e.g., Relph 1976; Tuan 1980; Steele 1981; Eyles 1985; Jackson 1994 and Hay 1998). Dattel and Dingemans (1984) defined it as the complex bundle of meanings, symbols and qualities that a person or a group associate with a particular region [13]. David Hummon (1992) took this concept of sense of place further by adding "sense of place is inevitably dual in nature, involving both an interpretive perspective on the environment and an emotional reaction to the environment" [14]. Stewart (1998) considers sense of place as an umbrella concept that captures all the relationships people form with places such as emotional bonds; the strong felt meanings, memories, values and symbols; the valued qualities of the place; and the awareness of the historical and cultural significance of the place [15].

Sense of place is composed of three elements: physical setting, activity and meaning [16]. We cannot think of a physical setting without events as narration of an event involves conveying the meaning or value that the setting carries for its users [17]. These narrative projections provide a link between memory and setting. In this context they prompt a clear sense of the past and help develop a sense of place and belonging through the reinforcement of place attachment and identity [18]. Place attachment is the bond that people create with their places and is composed of three components; the affective, cognitive and behavioral component [19]. It was marked as the emotional bond formed by people with places which are significant to them and in which they feel comfortable and safe, and towards it they try to maintain a certain contiguity [20]. This means that protecting the physical environment of a place, in its role as a memory container, plays an important part in carrying cultural memories into urban landscapes creating an emotional sense of place that affects the experience of a place and ultimately the well-being of its users [21].

The ongoing global urban transformation has an impact on city identities and users' experiences especially in historic cities. The current adopted urban conservation practices concentrate mainly on tangible benefits, such as improving infrastructure and renovating the urban fabric to suit growing populations [22]. However, in many cases current governmental practices tend to underestimate studies concerning psychosocial values and sense of place, which have shown to be important for maintaining the image and identity, notably, of historical cities [18].

Alexandria is the second capital of Egypt and is an ancient historical city experiencing major urban changes due to ongoing governmental urban management plans to cope the growing population needs and urban extensions. Orabi Square is one of the most important HUL within the Alexandria city urban fabric. A public square that has witnessed many historical events. Currently the square is neglected, and merely used as a place to pass through rather than used as a public square. Its function is to direct traffic flow rather than for public gathering causing physical and cultural decay through loss of emphasis on local primary memory, function and social interaction.

This paper focuses on how cultural memory can be maintained and used as a tool to enhance the HUL management plan for Orabi Square in order to create a better place experience by recalling the square's lost sense of place and identity, enhancing the psychosocial well-being of its users.

2. Materials and Methods

2.1. Study Setting

Alexandria was established by Alexander the Great in c. 322 BCE and was the central city in the Hellenistic and Roman Empire for almost a thousand years. Currently, the Alexandria governorate is the most important harbor in Egypt (Figure 1) and is the second largest city in the country with a total area of 2679 km², and a population of around 5.2 million (in 2018) [23]. In addition to its historical importance, Alexandria was chosen for this research because rapid urban growth has placed development pressure on many of its historic urban landscapes reducing their usefulness or endangering their survival. Many of these urban landscapes possess cultural memories and engender emotions that are not taken into consideration by governmental re-development practices. The selected study site of Orabi Square is a rich HUL that has been the subject a number planning and conservation plans, the 1960 plan and 1980 plan is to be detailed as follows:

Orabi Public Square; El Mansheya ("French Gardens", Les Jardins Français): Orabi Square is a historically important green square in El Mansheya Old District, Figure 2. This area was given to the French by the Egyptian governor Muhammad Ali Pasha in the early nineteenth century for their consulate. Hence it was originally known as the French Gardens (Les Jardins Français) and constructed in the French style characterized by an ordered and symmetrical geometric plan [25] (Figure 3a).

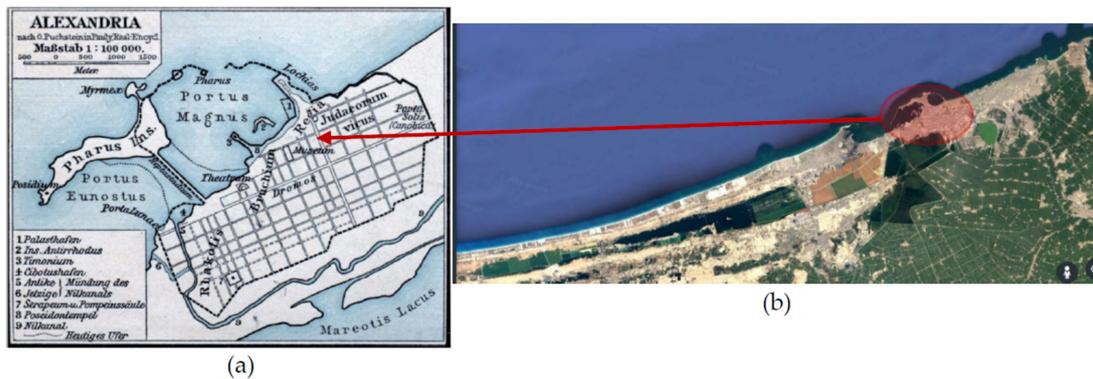


Figure 1. Maps for Alexandria (a) Historic map of Alexandria showing the Heptastadion (ancient Alexandria). Source: [24]. (b) Alexandria. Current expansion showing the area of Heptastadion highlighted. Source: Google Earth.

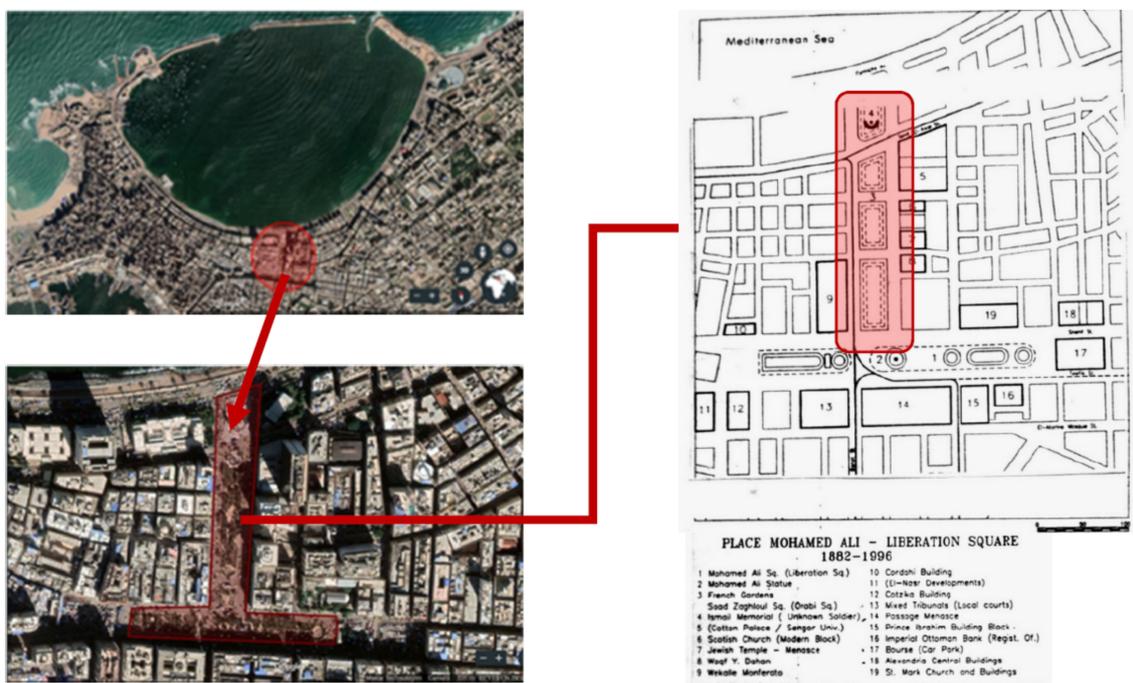


Figure 2. Left: Google Earth map with the two merged squares known as Place Mohamed Ali—highlighted and enlarged to show the current location of this urban space plan. Right: An old plan of Place Mohamed Ali with a highlighted section of the French Gardens Square through the time period 1882 and 1996. Source: Google Earth. The plan: [26].

The garden was removed completely in the 1960s plan and replaced with a bus station. It became one of the most crowded areas of the city, Figure 3b. This new 1960 plan created a public transportation hub and removed completely the whole sense of the French Gardens. In the early 1980s, a new plan was done in which the station was removed and it was made into a public square once again but with a new design, not the original French Gardens in Figure 3c. At the end of the square on the seafront is a neo-classical monument donated by the Italian community in 1938, originally dedicated to the Egyptian ruler Khedive Ismail. The monument was recycled in 1966 into a monument to the ‘Unknown Naval Soldier’ [26]. The square also has political importance as it was used by protesters during the 2011 revolution. As one of the major renewed public squares that lie in the heart of the city’s historic center the square has witnessed many critical modifications throughout history which have ignored the psychosocial well-being potential of this place. The use of this site in this study will

help elaborate the research objective; to uncover to what extent the present historical urban landscape (HUL) management practices maintain cultural memory and achieve well-being.

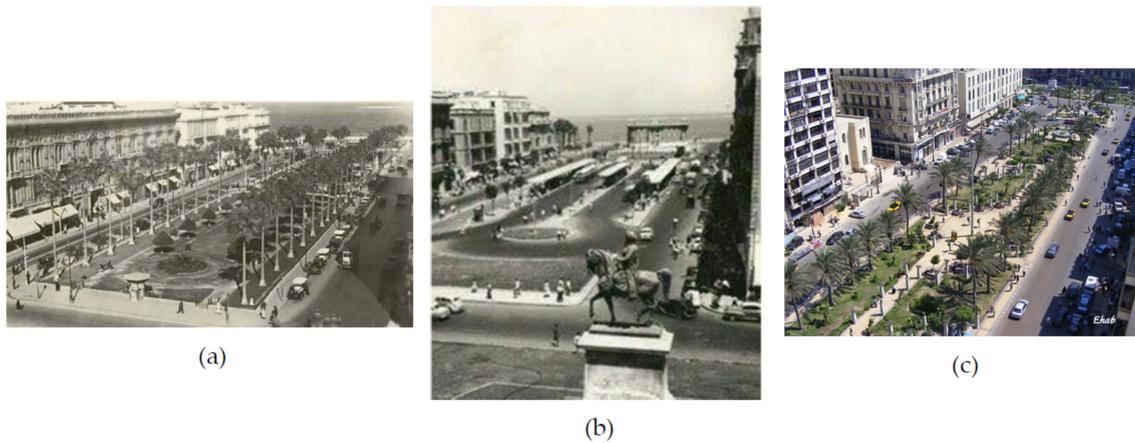


Figure 3. Three photos for Orabi Square among different historical periods, showing the changed plan. (a) French Gardens 1930s. Source: [27]. (b) Orabi Square 1950s tram and bus station. Source: [28] (c) Orabi Square plan now. Source: F. Hussein.

2.2. Data Collection and Analysis

This research uses grounded theory as a qualitative approach to explore the dimensions of the research problem. Grounded theory is an inductive, interactive and comparative method that supplies guidelines for gathering, analysing and conceptualizing qualitative data for producing a theory [29].

Two phases of data collection (on-desk) library research and on-field research was employed. Library research was engaged in the first phase and was conducted through a literature review for cultural memory, HUL and psychosocial wellbeing and their cross relations with other terms such as sense of place, place attachment and identity. This phase generated the research hypothetical framework and main concepts (Figure 4) for producing the interview questions.

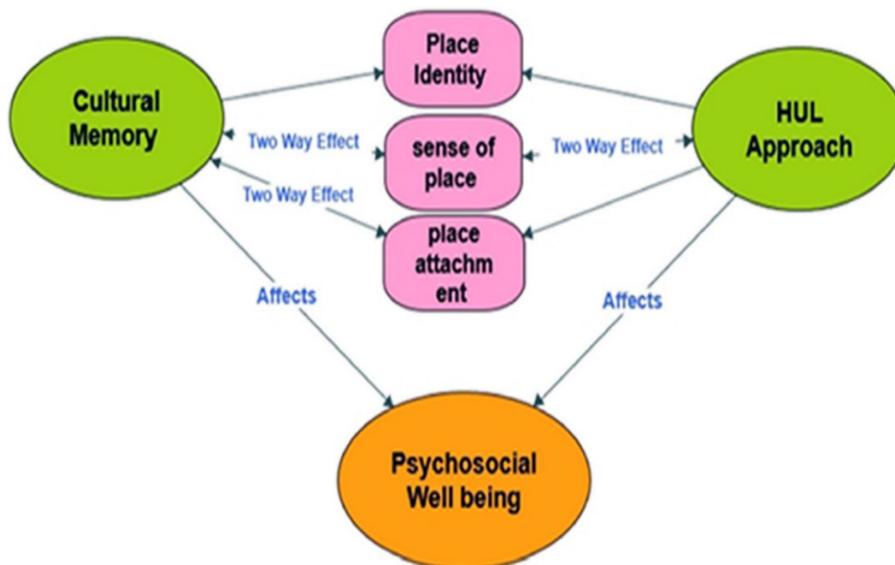


Figure 4. Research main concept themes diagram executed using Nvivo12 program. Source: F. Hussein.

In the second phase, onsite interview of users in the setting of the Orabi Square (El Mansheyah), was conducted through face-to-face interviews. The interview questions were designed and pilot tested by two participants prior to the data collection to confirm question clarity and to identify participants’

opinions and time requirements. The pilot trial resulted in minor modifications to the wording of questions. The interview questions were written in English and translated into Arabic by a native researcher, before being translated back into English to verify the clarity of translation. The final revised semi-structured interview consisted of 20 questions studying the main concepts, for example:

- What do you remember when you are in this site? Do you become nostalgic at this site?
- How far do you feel bonded to this place? Why?
- What are the stories or legends that are linked to this site and do they affect your stay in the site (place experience)?

The interviewees were divided to two main clusters: (a) static users (those who have constant engagement with the place), this group of users included shop owners, shopkeepers, vendors, office workers and residents; and, (b) mobile users (those who are not engaging daily with the place) this group of users included visitors and shoppers.

Guided Janice M. Morse's (1994) study, a sample size of 12 interviews (six for mobile users and six for static users) was conducted to achieve data saturation. Morse argues that when the aim of the qualitative research is to understand the nature of an experience, researchers should have at least five participants [30]. The interviewees were selected by simple random sampling and the onsite-interviews were conducted during the time frame of July–August 2018. Table 1 shows briefly the participant's characteristics. Each interview lasted 30–45 min and all the participants answered all the 20 semi-structured questions to explore their memories, emotions and experiences within the site. All the participants were asked if their interviews could be recorded and transcribed, also they were given an informed consent forms to guarantee that they will not be recognized in the future.

Table 1. Orabi Square interviewee participants characteristics. Source: F. Hussein.

Age	Men	Women	Total (No.)	(%)
19–34	1	4	5	42
35–49	2	1	3	25
50–65	3	1	4	33

Guided by Gregory's (2015) research into the use of Facebook in research, the second phase of the research also included the use of social media [31]. A public Facebook group 'Alexandria's Spirit' was created in June 2018 to collect people's opinions and comments. The group page has 90 members up to date. The page was posting historical photos and information about the square to generate discussion and to highlight the idea of urban heritage and place memories [32]. The group page contained an open commentary field available for anyone to publish and exchange their views without the fear or stress that sometimes accompanies traditional face to face interviewing methods. The data collected from the Facebook group was 35 comments, specifically of the Orabi Square site that was copied into document files for further processing.

For data analysis, the qualitative research triangulation method was employed where site observation and interviews were used together to give a deeper view [33]. For the Facebook gathered data, the qualitative content analysis of social media gathered comments was used to elaborate on the participants feelings toward the site. To manage and code the data, a project was created using the QSR Nvivo 12 analytical software. The main research concepts were then broken down to generate the research themes tree node structure. All the interview participant's statements and the Facebook group participant's comments were directly collected and copied into document files to be coded within the nodes and the sub-nodes (Figure 5) to identify the cross dimensional relations and extract the results.

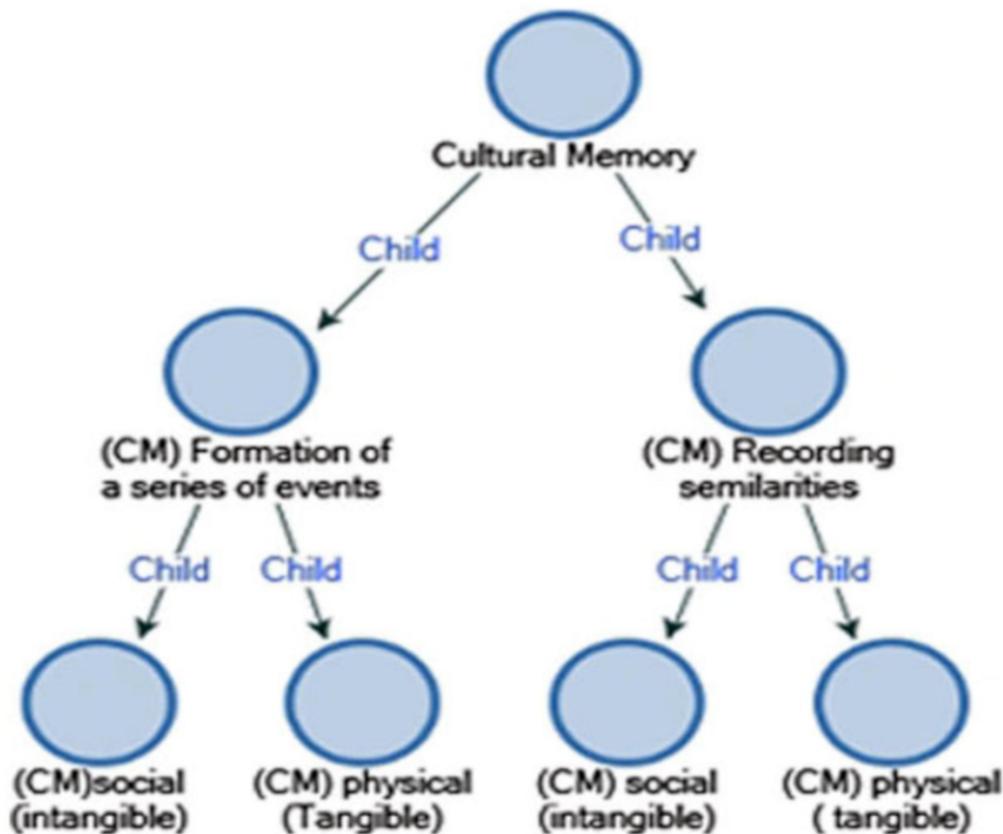


Figure 5. Part of the research tree node structure, showing the cultural memory node and its broken sub-nodes extracted from the Nvivo12 program. Source: F. Hussein.

3. Results

The research participants in the Orabi Square on site interviewees and Facebook contributors represented different components and factors of cultural memory in their interviews and comments. They showed the relationship between cultural memory with the concepts of psychosocial well-being, sense of place, place identity, place attachment and a landscape approach. The concepts and components that were extracted through the qualitative content analysis for the interview manuscripts with relation to the proposed conceptual model of the research have reached the following findings:

3.1. Memories and Its Value (Cultural or Individual)

The value of memories and an appreciation of their effect and significance in space experience revealed that mobile users were concerned about the site's collective memories and the place identity and character when they experienced the site.

On the other hand, the static users were more connected to personal memories and with contexts such as their shops or houses rather than to the site as a whole (Figure 6).

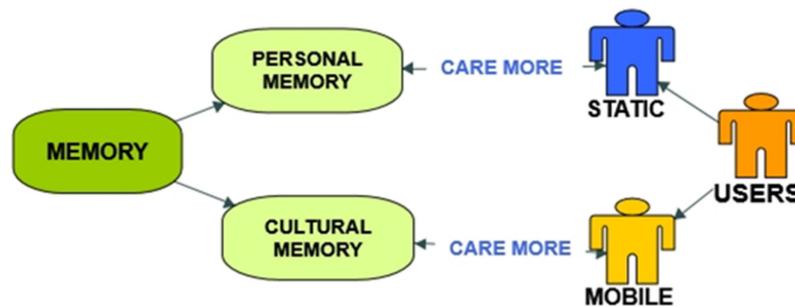


Figure 6. Users' connections to memory and place experience diagram executed using Nvivo12.
Source: F. Hussein.

3.2. Site Distinctiveness and Well-Being (Self-Identifiers)

All of the study participants agreed on the site's tangible and intangible distinctiveness. Adjacent monuments and buildings such as the memorial of the 'Unknown Naval Soldier', the former French Consulate, the Alexandria Primary Court House and the El Hakaneya Court House were significant for the Orabi Square users. Interviewees indicated that the presence of these buildings engender feelings of uniqueness and belonging and maintain cultural memories, supporting their psychosocial well-being.

"The memorial of the Unknown Soldier is so unique for me, I have used to see it every day since I was a kid. Also, because the governorate perform some army shows when Egypt have official visitors and this gives me the feeling of pride and glory"—58 year old male interviewee (sample of analyzed comments).

Intangible emotions such as the nostalgic feelings towards old images of the square on Facebook show that people still have attachments despite major changes to the landscape and that people feel a continuing regard for the place that supports protecting its identity.

"I feel nostalgic when I come to this place it is where I spent the best of my early youth. It is the real Alexandria in my eyes. A kind of an emotional tie I think despite of the nowadays reality. Maybe I'm nostalgic to the old image that is preserved in my memory but, I still love to have a walk in the place."—Facebook comment by Driman elbawab 57 years old (sample of analyzed comments).

3.3. Social Reminders (Activities and Events)

Most of the interview participants (10 out of 12) agreed that the Orabi Square context acts as a social reminder for cultural memories through the activities or the events that are connected to it. Most activities tended to be commercial as many participants have memories as children coming with their parents to buy things from shops at the site. The place was also important for celebrating Ramadan and the birth of the prophet Mohamed. This appears in the Nvivo extracted word query Figure 7. They described that it's all about the spiritual effect that this place possesses at that time of the year and how the area becomes a vibrant and festive place possessing good sensations. It makes the area more attractive for all the Alexandrians that celebrate these festive occasions and enjoy this site experience.

"The whole area becomes so special at Ramadan because of the hanged street lights and decorations give a spiritual feeling. You know it's the feeling of kindness and family gatherings, also the celebration of the prophets' Mohamed (peace be upon him) birth date is special time as people come to buy sweets and gifts for their families so the area becomes more livable."—25 years old male interviewee (sample of analyzed comments).

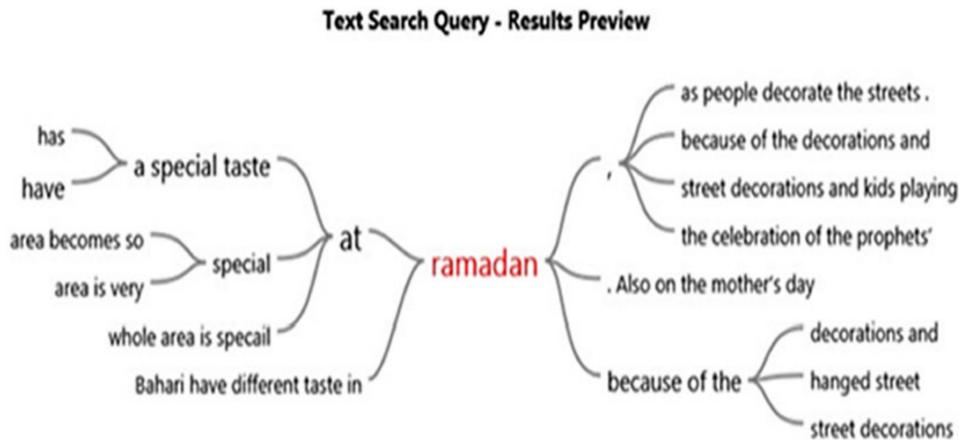


Figure 7. Word tree query, showing the frequency of mentioning Ramadan by the participants, extracted through Nvivo12. Source: F. Hussein.

3.4. History Stored in the Site (the Value of History)

All participants considered the Orabi Square to be a historical place that is connected to the most important events of the old and contemporary history of Alexandria. All the Facebook comments reflected a nostalgia for the old times when it was called “Les Jardins Français”. The on-site interviewees (nine out of 12) were more nostalgic and remembers President Nasser’s (the President from 1954 to 1970) autocratic socialist rule when the gardens were removed, and the square was transformed to a tram station and transportation hub.

“I don’t like the acting square design, I used to like the presence of the station it was creating a sense of a hub attraction point. While the gardens now causing a lot of problems because they are not maintained or served.”—52 years old male interviewee (sample of analyzed comments).

Younger generations (five among the interview study subjects) were concerned with the more contemporary historical events that accompanied the Square such as; the protests in the 2011 Egyptian revolution and camping at the Square Gardens.

The interviewees indicated that they understand that the site is historic, despite that sometimes they do not know much information about the details of this history. This is a culture of collectivity as they their opinion of appreciating the site as historically important is produced from having cognitive place attachment that originates from their collective beliefs, thoughts, memories and narratives.

3.5. Land Use Transformation and Identity

Changes in the design of the Square has led to huge changes in its identity and perception by people who use the area.

“I have been using this place my whole life, and I feel so confident with interacting with the people in here, I have been raised here as I mentioned before. But now days you feel that the people changed than before, I call them intruders who came to work here I’m not confident with them at all.”—58 years old male interviewee (sample of analyzed comments).

Most of the static users (four out of six static interviewees) expressed that they feel happier about the Square when it was a traffic station, while the mobile users were missing much of the iconic French Gardens. But both groups were not happy with the ongoing plan and situation.

One of the most important comments that came from this site to describe this feeling of loss of an old beauty was through the Facebook group commenting on an old photo of the French Gardens period in Figure 8:

“The journey of the square from the European beauty to the informal ugliness”—Ahmed Ragheb (sample of analyzed comments).

The comment reflects how people judge the ongoing situation, ill-conceived present planning and how they preferred the old gardens, and conveying feelings of sadness and loss.



Figure 8. French Gardens photo 1931. Source: [34].

4. Discussion

This study aimed to explore how far the HUL current management policies and actions did maintain cultural memory to achieve psychosocial well-being in the context of Orabi Public Square in Alexandria, Egypt. First the study indicated that people remember and appreciate the importance of the Square through individual and cultural memories, activities and events, the place distinctiveness, transformed identity and the history stored in its physical setting.

The dimensions of the cultural memories and its relation to sense of place and psychosocial well-being were expressed in different ways by the participants of the study as a sample of various kinds of experiences between static and mobile users' perceptions. The findings indicated that intangible values such as memories, sense of place, place attachment and identity are very important for marking the place experience and are responsible for psychosocial well-being. This approach supports prior studies when differentiating between collective and individual memory and revealed the importance of the HUL to be our rich historical record and a repository for our memories [5,35].

Cultural memory appeared to be more important for mobile users than static users. It was important for them that the site keep its spirit and to warrant the same experience every time visit. This matches Kate Darian Smith's (1994) understanding of the concept of cultural memory as " . . . collective memory is a record of resemblances, similarities, that is kept alive by continuous reworking and transmission" [36]. This is the remembered collective dimension which keeps the site attractive and enjoyable. So, the disturbance of this image (cultural or collective memory) results in feelings of loss of the sense of place. But this finding is opposite to that supported by previous studies. Maria Lewicka 2008 argued that people inhabiting a neighborhood (static users) will show more interest in the past of a place and will be more attached to it [19]. However, in this study static participants were more concerned with their individual memories and not to the urban landscape as a whole. Even their appreciation of the site and its importance came from personal experiences or family history as if they are separating themselves and living in a capsule.

Participant's comments appreciate site distinctiveness as one of the important values when designing for well-being. Protecting tangible identifiers such as monumental buildings and intangible identifiers such as nostalgic images both stimulates cultural and collective meanings. Creating a sense of identity and place attachment and supporting the concept of "hearth"—which is the idea of safety and intimacy associated with every day places that create social bonds such as a family kitchen at home, and in our case community places [37]. It creates a feeling of safety and satisfaction that everything is

continuous (continuity) and still as we know it. So, when site identifiers are lost the sense of place encloses feelings of placelessness causing emotions of grief and loss.

Another attribute composing cultural memory that showed as important for people to enjoy their urban landscapes is that these landscapes work as a context for their events and the practice of ritual and traditions. Study participants revealed enjoyable feelings towards visiting the site during Ramadan month. These feelings were connected to practicing their traditions and enjoying the festive spirit. This matches the definition of cultural memory by Ardakani & Oloonabadi (2011) [38] to be a “series of events collectively remembered by a group of people who share it and involve themselves in shaping it”. That square (and the whole urban area) at that time of the year maintains a special experience creating a sense of place that people enjoy and want to protect and pass to their future generations.

The Square’s differing names, associated “monumental buildings”, and various master plans are significant in reflecting its rich history accompanied by the important events it hosted. “History” is shown to be an important element for individuals and social groups to reproduce cultural memories and relate to a place [5]. The community and cultural value of a place tends to increase in relation to the amount and the impact of historical events that took place over its history [4]. This was a significant comment by participants even when connecting its changes in physical shape with different periods of time. Also, the nature of collectivity was so present in appreciating the fact that the Square is a historical site. While some of the participants did not specifically know the sites’ history they still recognised it as a historical site to be proud of.

It was noticeable how the changes in the site plan through different historical periods was associated with a change in the occupant’s demography and lifestyle and reflected in attitudes to the urban place. These changes generated a different sense of place and accordingly place identity. This is why some scholars consider cultural memory a type of “nationalist memory” a memory that describes the geography of belonging, an identity captured in a specific landscape and is inseparable from it [39]. Cultural memory then creates a feeling of responsibility towards that site as people feel that it needs to be protected and preserved as its part of their identity and to serve the idea of “nationalism”. So, when they fail to protect the place identity they experience feelings of sadness through losing their attachment to the places they used to know. This illustrates why history, memories and local identity are important considerations in understanding how people enjoy their urban places [40]. The participant’s comments reflect their resentment and feelings of loss about the ongoing neglect as they consider past planning lacked meaning. In this context planners, urban designers and city administrators should consider the importance of cultural memories in HUL management practices for a better place experience and psychosocial well-being and implement these in planning policy.

5. Conclusions

This paper began with questioning the way cultural memory can be maintained and used as a tool to enhance the HUL management plan for Orabi Square. The intention was to create a better place experience by reclaiming the Square’s lost sense of place and identity and enhancing the psychosocial well-being of its users.

As one of the latest urban heritage management tools, UNESCO’s HUL approach understands urban areas to be a historic layering of tangible and intangible heritage [41]. The real challenge for implementing this approach is to honor this intangible dimension through recognition of cultural memories which may improve the quality of the urban space and to enhance psychosocial well-being.

This paper revealed how recalling cultural memories were neglected through the management plans of the HUL of Orabi Square (1960 and 1980 plans). Which directly affected people’s sense of place and site experience and created the feelings of loss and sadness. So, from being a beautiful political, social and economic hub of Alexandria, the Square’s image in peoples’ mind has been reduced to a congested traffic roundabout. Cultural memories as shared memories of the site users can contribute to providing a better place experience by reinforcing social networks, community

participation and collaboration, reinforcing identity and civic pride and improving psychic health creating a psychosocial well-being.

It is important for the government planning agencies to recognise the site as a cultural urban space for gatherings and events and ensure that the redevelopment and management plan reflects its historical value by memorializing the events that took place there. The plan should incorporate preservation and protection of the surrounding monumental buildings and place sensitive design on any newly proposed built form.

This could happen through social engagement, as the government would need to consider the factor of cultural memories when dealing with HUL projects and give more time for proper data collection. This is where social groups could play a role by conducting interviews with site residents and visitors to discover memories that they want to protect and transmit to future generations and to protect the site's identity and experience.

Also, more efforts need to be given to 'public awareness' as societies need to learn the importance of participation in protecting their city identity. However, this should be in parallel with working on gaining their trust that their say will be recognised and incorporated.

This proposed framework is only a starting point of a series of future studies aiming towards a better place experience and acquiring psychosocial well-being in Historic Urban Landscapes (HUL) through maintaining cultural memories when managing urban heritage. This appears a necessity for HUL projects to improve the quality of urban social life.

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Article

Cultural Memories and Sense of Place in Historic Urban Landscapes: The Case of Masrah Al Salam, the Demolished Theatre Context in Alexandria, Egypt

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Abstract: Historic urban landscapes (HULs) are composed of layers of history and memories that are embedded in physical monuments, buildings, and memorials. Physical built fabric stores both personal and cultural memory through long association with communities. Rapid changes due to demolition and redevelopment change the nature of these places and, in turn, affect these memory storages. This paper investigates whether historical city inhabitants consider cultural memories important when managing their HULs. It further explores the effectiveness of cultural memory in creating a sense of place and enhancing the quality of life for inhabitants. The context of the demolished theatre ‘Masrah Al Salam’ in Alexandria, Egypt, was studied after city inhabitants angrily protested the theatre’s removal, indicating a strong community attachment to this lost place. A qualitative methodological approach to this study was applied by conducting on-site, semi-structured, face-to-face interviews supplemented by comments gathered from the Facebook group ‘Alexandria’s Spirit’. The QSR NVivo12 program was used as a qualitative tool for data management, analysis, and mapping intangible elements contributing to an assembly of cultural memories of this place. The study demonstrated the importance of cultural memory associated with urban elements such as iconic heritage buildings that create a sense of place and enhance the identity of our urban environments.

Keywords: cultural memories; historic urban landscapes; place attachment; quality of life; sense of place

1. Introduction

This paper investigates whether historical city inhabitants consider cultural memories important when managing their historic urban landscapes (HULs). In addition, it explores how cultural memory plays an effective role in creating a sense of place for enhancing each inhabitant’s quality of life.

Historic cities are a kind of palimpsest for the imprint of historical events and are a reflection of their identities [1]. Urban settings and landscapes consist of layers of history and memories that are apparent in physical urban elements such as significant buildings, monuments, and public and governmental spaces [2].

However, the expansion of cities—as a result of increasing populations—requires rapid physical changes that destroy familiar urban features and elements, creating unfamiliar environments and causing gentrification and the destruction of memory and place identity [3]. As a result, the United Nations Educational, Scientific and Cultural Organisation (UNESCO, 2011) introduced the concept of HUL to help protect historic urban settings [4]. HULs have been usefully defined as ‘the complex

layering of cultural and natural values and attributes that contribute to identity and sense of place' as a new understanding of historic urban settings [5]. This has also created a new approach to urban heritage, as it aims to integrate urban conservation with urban planning strategies by focusing on the social and cultural values that people attach to urban areas as well as the built environments [4]. Taylor argued that 'memories' are an important social value. 'Landscape is a cultural construct, a mirror of our memories and myths encoded with meanings that can be read and interpreted' [6].

In its simplest definition, memory is 'the mental capacity or faculty of retaining and reviving impressions, or of recalling or recognising previous experiences' [7]. Memories could be individual or collective. For many people who can remember and share a memory, this pushes it to go beyond an individual's perspective to enter the collective one [8].

Collective memory is the act of remembering events that are associated with objects, places, and experiences by individuals in a social framework or between groups experiencing these events [3]. Collective memory is counted as a repository of culture, a view that sometimes leads to the terms 'collective memory' and 'cultural memory' being conflated [9].

Cultural memory has been studied in a wide range of interdisciplinary literature, such as psychology, sociology, geography, and built environments. Maurice Halbwachs and Pierre Nora are considered to be the founders of the recent cultural memory studies, particularly in the discipline of built environments [2]. Maurice Halbwachs saw that a 'collective memory' was an effect of a complex social framework of shared individual memories [10]. Pierre Nora was more concerned with spatial cultural memory (collective memory) studies, and he explained that certain sites can capture emotions and embody national memories [11]. For Fine (2005), collective memory is the way in which 'history enters into social life through by which individuals, organisations, and states interpret, recall and commemorate the past'. While variously defined by many individuals over the course of the twentieth century and since, it remains an interpretation 'on the individual or collective level: as social psychology or as collective representation' [12].

Inspired by these theorists, architectural theorist Aldo Rossi introduced the term 'urban memory' as a new idea of understanding cultural memory in the city. Urban memory has focused on the concentration of memory in the landscape of the city and the urban sites as a 'palimpsest' to store memories that can be read in significant buildings, monuments, museums, and public and governmental spaces [3]. This concept was then modified by Boyer in 1994 in her book *The City of Collective Memory* to link cultural memory and urban transformation. In the book, she argued that the city fabric contains the earlier forms and images of the city memory traces. She discussed how the city images are developed and how they directly relate to everyday urban life and economic and political concerns influencing cultural memory [2]. In addition, she explained that the city is an architectural collective expression that carries traces of memories, primary architectural shapes, city plans, and public monuments [13]. This research also touches on Halas's (2008) search for a meaning for collective memory and its symbols within a globalising culture and how a community's collective memory can become a 'social problem' in the erasure of memory or its alteration—ostensibly the erasure or alteration of local identity. In a sense, the site chosen for this study has become victim to a global notion of progress and is a cultural battleground, that through local processes of collective memory and experience, becomes a 'glocal' 'place of conflict about the symbolic representation of ongoing changes' [14]. Similarly, Al-Ghanim et al. (2017) pointed out the effect of globalisation on local cultures, noting that in Qatar, the replacement of traditional marketplaces with western style malls has had effects in changing customary cultural habits. The study showed there were 'culturally troubling' effects and uncovered an ambivalent attitude to the changes to culture and daily rituals—from acceptance amongst younger interviewees to a recognition of the consequences of change and threat to cultural identity amongst older members of families [15].

All these scholars established that reproducing and recalling cultural memory is place-specific, and landscapes as places are vessels for family stories and community memories [16]. So, the link is formed between cultural memories, everyday activities, and landscapes, forming a clear sense of the past and reinforcing the attachment to places [17].

Place attachment is defined by scholars as ‘the bonds that people develop with places’ [18,19]—expressed through the interchangeable roles of emotions, knowledge and beliefs, and behaviour and actions [20]. This includes the three components of place attachment: affective, cognitive, and practice [21,22]. The affective component is reflected in emotional attachments to places, whereas the cognitive component concerns thoughts, knowledge, and beliefs related to places. Furthermore, practice refers to the behaviour and activities that occur within spatial contexts [21].

The value of place attachment is in sustaining the attraction and meaning of places by avoiding the loss of their characteristics that are meaningful and familiar to their users [23]. Attachment towards a place is developed when the place is significant and well-identified by users; it fulfils their functional needs and supports their behavioural goals better than any known alternative [24].

This points to another important concept when dealing with people’s bonds with places—‘place identity’. This is defined as ‘the set of features that guarantee the place’s distinctiveness and continuity in time’ [25]. Place identity is considered as the contribution of the features of a place to one’s self-conception [26]. These are composed of physical forms and elements, as well as activities and meanings [27] that are associated with an individual’s internal psychosocial processes to generate personal perception [28]. That buildings and public places are invested with cultural memories linked to identity is the subject of Bevan’s book *The Destruction of Memory: Architecture at War*. Bevan argued that war brings with it the wanton destruction of places as an attempt to eradicate memory and identity—ostensibly to demoralise a people and enforce forgetting. Bevan recognised that the violent destruction of buildings may also happen in the name of ‘progress’ but added that ultimately—whether from benign or malign intentions—the result is similar “to lose all that is familiar—the destruction on one’s environment—can mean a disorientating exile from the memories they have invoked” [29].

There is no agreement in the literature about how place attachment and place identity are related. Some scholars considered place identity a component of place attachment [30]. Others have recognised place identity and place attachment as two interchangeable concepts [25]. Others, as well as this research, treated place identity and place attachment as two different, although related, concepts—combining in the formation of the multidimensional phenomena of ‘sense of place’ [31]. Relph (1976) explained the difference between place attachment and place identity as the way a person can feel attached to a place for different reasons (e.g., the emotional bonds that people develop with places), while forming the identity of the place varies according to the agreed individual or group image of the place [32].

Sense of place as a multidimensional concept was studied and theorised by a number of research fields, including sociology, geography, and environmental psychology. It was defined by Fritze Steele (1981) as ‘the particular experience of a person in a particular setting (feeling stimulated, excited, joyous, and so forth)’ [33]. David Hummon (1992) took Steel’s definition further by adding that ‘sense of place is inevitably dual in nature, involving both an interpretive perspective on the environment and an emotional reaction to the environment’ [34]. According to Eisenhauer’s study (2000), sense of place has three variables: place interactions of families or friends, their traditions, and the memories associated with the people of the place [35,36].

Therefore, sense of place plays an important role in HUL contexts, focusing on the effects of how people ‘feel’ and ‘appreciate’ a place by inhabiting and interacting within the place [37]. Sense of place is founded on three main components: functional/physical components, activities, and meanings/symbols [6]. So, memories and local identities can provide an accurate reflection of how people enjoy and are attached to their urban environments [38].

As in the above context, having places that make people feel comfortable and appreciated is linked to a sense of well-being and quality of life. The World Health Organisation (WHO) defined quality of life as ‘an individual’s perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns. It is a broad ranging concept affected in a complex way by the person’s physical health, psychological state, personal beliefs, social relationships and their relationship to salient features of their environment’ [39]. Datel and Dingemans (1984) defined sense of place as the complex bundle of meanings, symbols,

and qualities of a person or a group associated with a particular locality or region [40]. These definitions support Jackson's (1994) belief that sense of place has the ability to create a sense of well-being and quality of life [41].

Growing populations and global urban transformations have impacted the identity of cities and sense of place [3]. In addition, current governmental practices tend to underestimate studies concerning cultural memories and sense of place, which have been shown to be important for maintaining the image and identity of historical cities [13]. However, we cannot transform all city streets into museums, but we at least need to protect urban symbols that recall memories and events for people. Sense of place and well-being are achieved when our space experience is familiar and continues to meet our expectations [42].

Alexandria is the second largest city in Egypt and is an ancient historical city experiencing major ongoing urban management plans to cope with growing population needs and urban development. Masrah Al Salam (Al Salam Theatre) was one of the most important features within the city urban fabric and waterfront. It was a theatre that witnessed many famous plays and shows that have been preserved and remembered in the memory of Alexandrians. The theatre was closed and neglected for five years and then removed—it is now in the process of being replaced by a recreational project. This presented a huge physical and cultural urban transformation that has affected city memories, images, sense of place, and residents' well-being. This study is a part of integrated case-based research project aiming at studying the "role of cultural memory in achieving psychosocial well-being in HULs" within the context of Alexandria, Egypt. In our previous research, we reviewed the existing relations between cultural memory, HULs and well-being in order to elaborate their important, yet neglected, role in achieving quality of life [43]. In another study, we utilised the case of Orabi Square, as one of the HULs in Alexandria (Egypt), in order to explore the site's historical and new conditions and place experience. In the aforementioned study, we were able to demonstrate that cultural memory is an active catalyst for emotional attachment to place, and is an important factor informing sense of place for better place experience [44].

Building on our previous research, in this study we aim to focus on exploring the level of importance given to cultural memory by inhabitants of the area surrounding Al Salam Theatre site in Alexandria (Egypt). In addition, this research explores the role of cultural memory in the construction of place attachment, place identity and sense of place and their contribution for enhancing the inhabitants' well-being and quality of life.

2. Materials and Methods

2.1. Study Setting

Alexandria is one of the most celebrated and important cities in Egypt, the Mediterranean Basin, and the world (Figure 1). It has a total area of 2679 square kilometres and a population of 5.2 million (in 2018), and it has the most important and oldest of the Egyptian harbours [45]. The city was chosen to conduct this research because of its historical importance and the ongoing urban changes to overcome the rapid urban growth that stressed the city's HULs, affecting their stored emotions and threatening the city's image survival.

The selected study site of the demolished Masrah Al Salam (El Salam Theatre) context has recently been subjected to a tangible urban setting transformation as follows:

The Masrah Al Salam (Al Salam Theatre) 'Mustafa Kamel' district in eastern Alexandria was opened in 1954 to become one of the most unique features of the city waterfront (Figure 2). It was famous for its elliptical form and for its shell structure system. The unique theatre was designed by the architect Samir Rabee (1936–2016) to be one of the few buildings in Egypt with this structural system and form [47]. It was also one of the oldest theatres located in eastern Alexandria. For over 62 years, it was known for presenting Egypt's most famous plays, and it holds irreplaceable memories for many generations that grew up watching their favourite actors in live performances [48]. This site was

chosen for our study on the basis of the wave of frustration that erupted among many Alexandrians as a result of the theatre’s demolition, pointing to its importance to the community. This Mediterranean front theatre had been closed for about five years without any maintenance, increasing the rate of deterioration. Despite the long-term closure, the theatre was still held in high esteem, and people expressed their deep sadness for its loss and how it affected their perceived (well-known) cognitive city image.



Figure 1. (a) Alexandria’s map with ‘Mustafa Kamel’ district enlarged. Source: [46]. (b) Alexandria’s Google Earth map with ‘Mustafa Kamel’ district enlarged. Source: Google Earth.

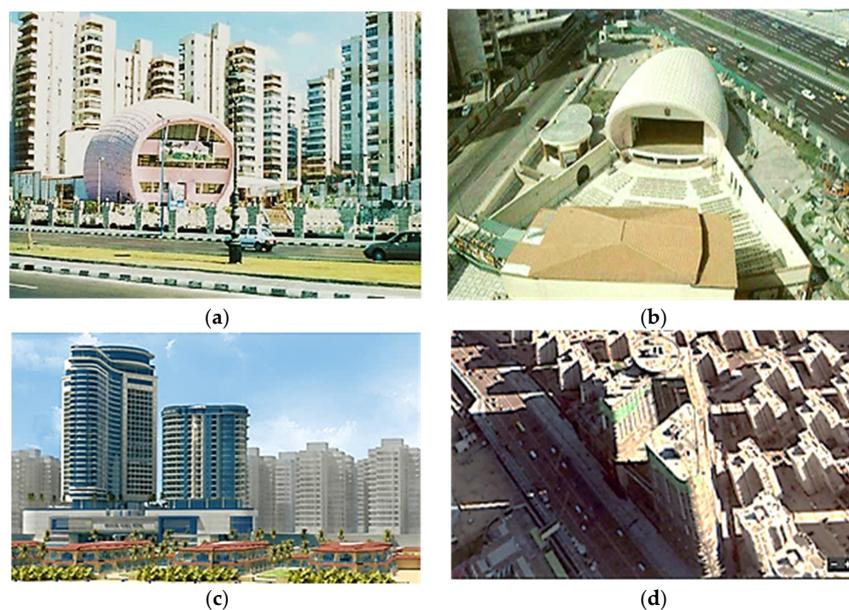


Figure 2. (a) Al Salam Theatre in its original context. Source: [49]. (b) Al Salam Theatre site plan view. Source: [49]. (c) A 3D view of the new hotel project that replaced the theatre. Source: [50]. (d) A Google Earth view showing the new unfinished hotel project replacing the theatre site plan. Source: Google Earth.

2.2. Data Collection and Analysis

This research used the qualitative approach in studying and exploring the dimensions of the research problem. The research data were collected in two phases; the on-desk library research phase followed by the on-site research phase.

The library research was conducted to build the theoretical framework of the research through literature review for the research of HUL, cultural memory, place attachment, place identity, sense of place, and quality of life and to determine the cross relations between these main concepts to produce the research conceptual skeleton as well as the interview questions to be used in the second phase.

Throughout the second phase, face-to-face on-site interviews of the users in the context of the demolished Masrah Al Salam (Al Salam Theatre) were conducted. The interview questions were designed, and pilot tested on two interviewees to check questions for clarity and to identify the time requirements. The pilot interviews resulted in minor modifications to the wording of the questions, and the final revised semi-structured interview consisted of 20 questions covering the research's conceptual themes [44].

The sample size included 12 interviews that were guided by a previous qualitative study by Janice M. Morse (1994), who argued that researchers should have at least five participants when the aim of the qualitative research is to understand the nature of an experience [51].

The interviews targeted two main clusters: static users (people with constant engagement with the place) and mobile users (people with no daily engagement with the place) as six participants for each cluster, and they were selected by simple random sampling (the respondents were approached randomly in the street). Table 1 briefly shows the participants' characteristics. Each on-site interview lasted 30 to 45 minutes, and all of the participants answered all of the 20 semi-structured questions. All of the interviews were conducted during the time frame of July through August 2018, and all of the participants were asked if their interviews could be recorded and transcribed. Interviewees were given informed consent forms and guaranteed that they would remain anonymous.

Table 1. The demolished Masrah Al Salam context interview participants' characteristics.
Source: F. Hussein.

Age	Women	Men	Total (No.)
19–34	2	3	5
35–49	3	2	5
50–65	0	2	2

Guided by a number of previous studies, such as those by Gregory (2015) and Van der Hoeven (2018), the data collection second phase also included the use of social media in research [52,53]. This was done through creating a public Facebook group named 'Alexandria's Spirit' in June 2018 to collect people's opinions and narratives concerning their HULs without the stress that accompanies the traditional face-to-face interviewing methods [54]. It also gave participants a more creative medium to reflect their ideas and thoughts through posting comics and diagrams. According to the Human Research Ethics Committee of Curtin University, Australia (Permit No. HRE2018-0698), participants in the Facebook group were informed ahead that the collected data will be used for research purpose and that the status of the group will be public—hence, participants' comments and their data will be publicly available and accessible on the world wide web (the Facebook group is accessible at: <https://www.facebook.com/groups/1801504963488546/>).

To date, the number of the Facebook group members has reached 90 participants. The page hosted photos for the old and new situations of the site, leaving the participants with an open commentary field for anyone to post and exchange opinions. The data collected from 'Alexandria's Spirit' group included 42 comments, specifically for the demolished Masrah Al Salam (El Salam Theatre) context, that were all copied into document files for further processing.

The research used the qualitative triangulation method for the data analysis by combining the use of on-site observations and interviews to extract a deeper view [55]. For the gathered Facebook data, the qualitative content analysis of the accumulated comments was used to elaborate on the participants’ opinions, memories, and feelings of sense of place [56].

For data management and coding, a project was created using QSR NVivo 12 analytical software. The main research concepts were then broken down to nodes and sub-nodes (as required by this software) to create the research themes’ tree node structure (Figure 3). All of the interview participants’ statements and the Facebook group participants’ comments were directly collected and copied into document files to be coded within the nodes and the sub-nodes to identify the cross-dimensional relations between the main concepts and extract the results.

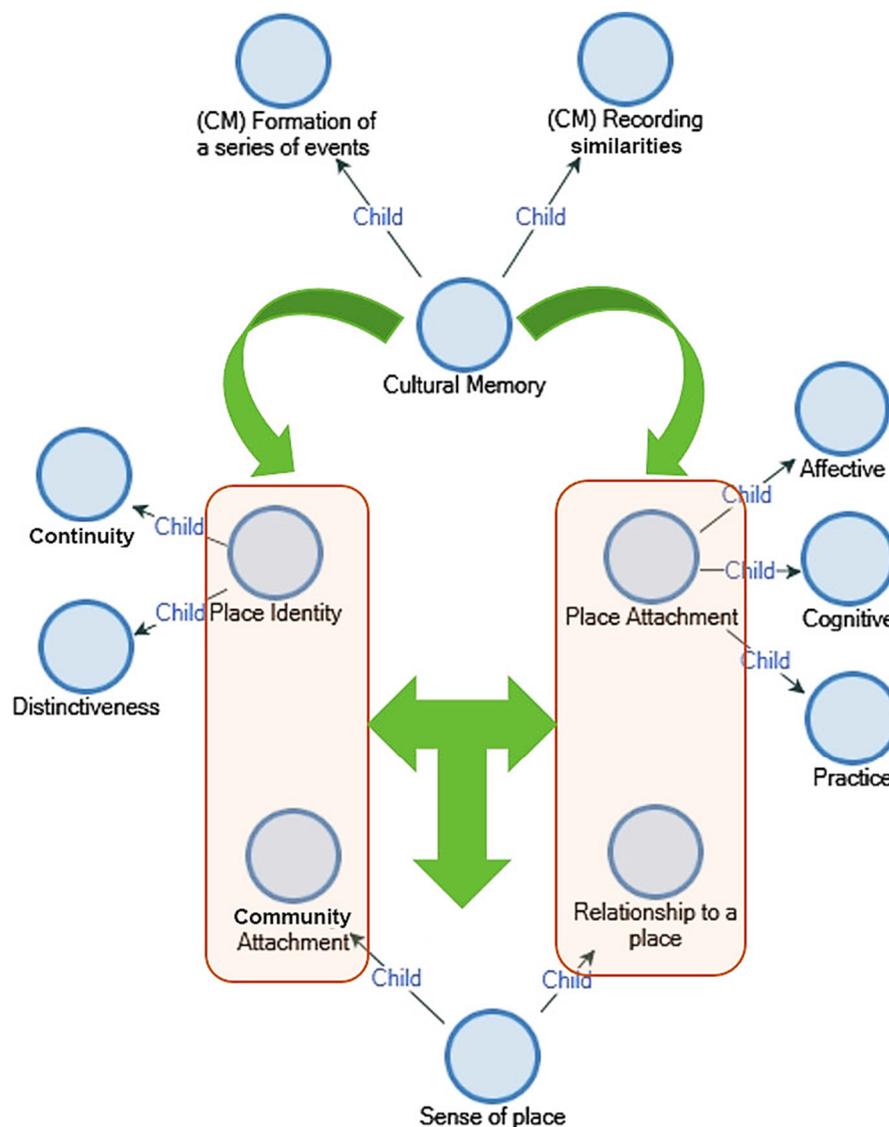


Figure 3. Diagram showing the main research themes and relations used through the coding process in the form of tree node—‘nodes and sub-nodes’. Extracted from Nvivo12 program and modified by researchers. Source: F. Hussein.

3. Results

On-site interviewees and Facebook contributors emphasised the importance of a sense of place in HULs working as a palimpsest in remembering events in the context of the demolished Masrah Al Salam (Al Salam Theatre). Participants’ data further reveal the relations between HUL, cultural

3. Results

On-site interviewees and Facebook contributors emphasised the importance of a sense of place in HULs working as a palimpsest in remembering events in the context of the demolished Masrah Al Salam (Al Salam Theatre). Participants' data further reveal the relations between HUL, cultural memory, place attachment, place identity, sense of place, and quality of life. All of these relations were extracted through the qualitative content analysis for the interview, including collected manuscripts and the Facebook comments with relation to the proposed conceptual framework of the research. The following findings were reached, as described below.

3.1. Cultural Memories Stored in the Place (Formation of Events and Recording Similarities)

The participants emphasised that the urban site of the theatre was a context for their lived events as they remembered their good memories and experiences at the theatre, such as attending different plays and the site that provided the feeling of summer holidays. In addition, most of the interviewees mentioned that the site amplified the feeling of summer holidays. This appeared in the NVivo extracted data (Figure 4). They mentioned that they used to rent summer houses in the theatre's urban area to enjoy the beautiful sea view of Alexandria.

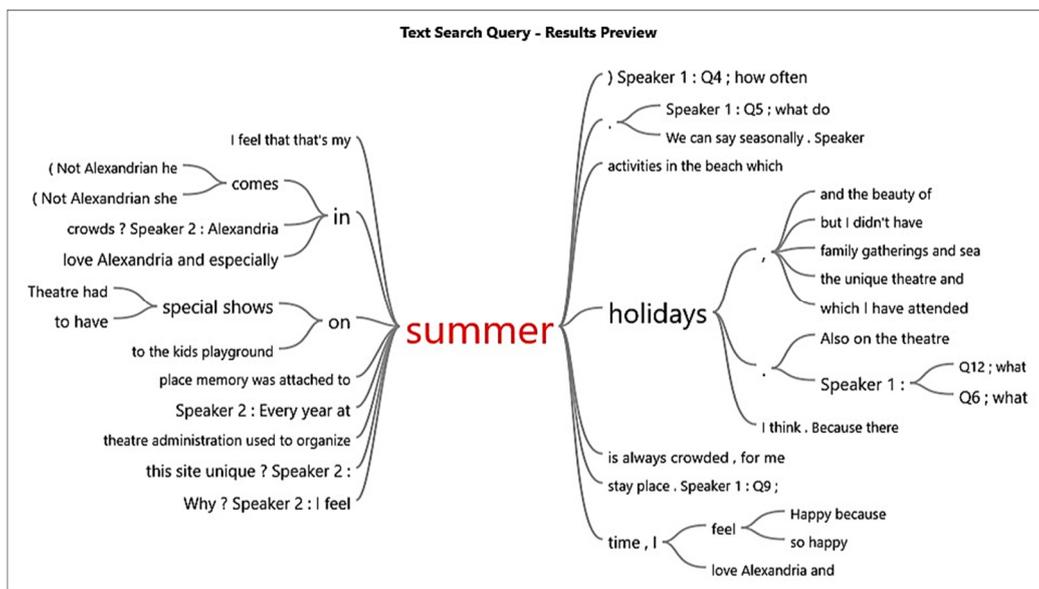


Figure 4. Word tree query showing the frequency of mentioning summer by the participants, extracted through NVivo 12. Source: F. Hussein.

All Facebook group participants expressed the value of their memories that were stored in the site and lost by the theatre's demolition and major changes of its urban context.

'Removing the theatre is an unforgivable crime! I attended this theatre once when I was a child to attend a puppet and a puppet show every time I passed by the theatre, I used to smile just because it time and now I remember that I was happy that day. The kids were so happy to feel that the kids front garden was playing in the theatre and they enjoyed where I was. I was the same feelings when I visited the site as a young child and what happened as a destruction for the site, see Facebook comments.' Heba Moo'nis (sample of analysed Facebook comments)

All interviewees mentioned that there was no specific story or legend connected to this site, except that there were some legends that there was a specific story of a legend connected to this site, change the memory collected (Figure 5) design plan in the site that they hate and refuse to accept in the whole context (Figure 5) design to a new design that they hate and refuse to accept.

'There is no specific story that was connected to the theatre except its old reputation of exceptional summer plays that people used to attend long time ago. While in the site, the debate between Alexandrians around removing the theatre and the reasons were many about to be this affects my experience. I feel angry every experience by feeling angry every time I pass and remember how we lost the theatre despite the peoples refusing and I feel sorry for that'—23-year-old female interviewee (sample of analysed answers).



Figure 5. (a) The photo showing the Al Salam Theatre and its context before demolition. Source: [57]. (b) A recent photo from the same angle of view after removing the theatre, adding the traffic bridge, and changing the whole context. Source: F. Hussein.

3.2. Place Attachment (*Practice, Cognitive, and Affective*)

All of the interviewees showed attachment to the site as a result of practice—previously discussed as referring to the behaviour and activities that occur within spatial contexts—as some of the users were living in the area and others saw it as a mark to locate themselves within the city and determine their position; it was acting as a landmark for them.

Most of the interviewees (7 out of 12) and all of the Facebook comments were cognitively attached to this HUL as a result of their stored memories and knowledge related to the site, as they mentioned that this site is a symbol of the great theatre plays and a reminder of enjoyable family times.

‘I’m so bonded to this place, first because I live here. Second because I used to come and play in the theatre’s removed playground so it was a gathering place for me and my friends. Also it’s like a guide for me, it’s in the middle of Alexandria’s promenade, so even if you are not coming specifically for the site you will pass by it any way it was a landmark’—43-year-old female interviewee (sample of analysed answers).

The participants showed different opinions and emotions towards the site after redevelopment. Among the younger generations, two interviewees expressed feelings of happiness and enjoying being in the place, even after the new changes. However, a larger number (8 out of 12) expressed anger and sadness due to the loss of the old place, resulting in a loss of affective bonds.

3.3. Site Identity (*Continuity and Distinctiveness*)

Participants mentioned their feelings that the place created confidence in the continuity of their city’s well-known waterfront features. But this sentiment has been replaced by feelings of uncertainty and loss after the on-going changes.

All participants mentioned that the area has always been famous and known for the presence of the unique theatre’s architectural form—now replaced with typical urban materials that they think has been replicated across the city and that lacks demand. Participants also mentioned that the site was unique in its setting and that the sea view is now blocked by the new traffic bridge. Another change was the removal of a small square with an artefact reflecting Alexandria’s Greek-Roman historical background that was substituted with a new artefact that all users say is ugly and lacks any symbolism (Figure 6). They consider this a waste of the area’s potential and distinctiveness, rejecting this change in the site’s typology. This was reflected in the Facebook comments, as people started to create and post comics to express their opinions about the new artefact, comparing it to an old famous children’s show puppet (Figure 7).

Land 2020, 9, 264 create and post comics to express their opinions about the new artefact, comparing it to an old famous children’s show puppet (Figure 7).

‘I’m already uncomfortable about losing the eye contact with the sea view, due to the new changes and the traffic bridge. Because having a sea view was part of my experience here and that leaves me feeling that this is not the same place that I used to come to before and enjoy’. 27-year-old female interviewee (sample of analysed answers)

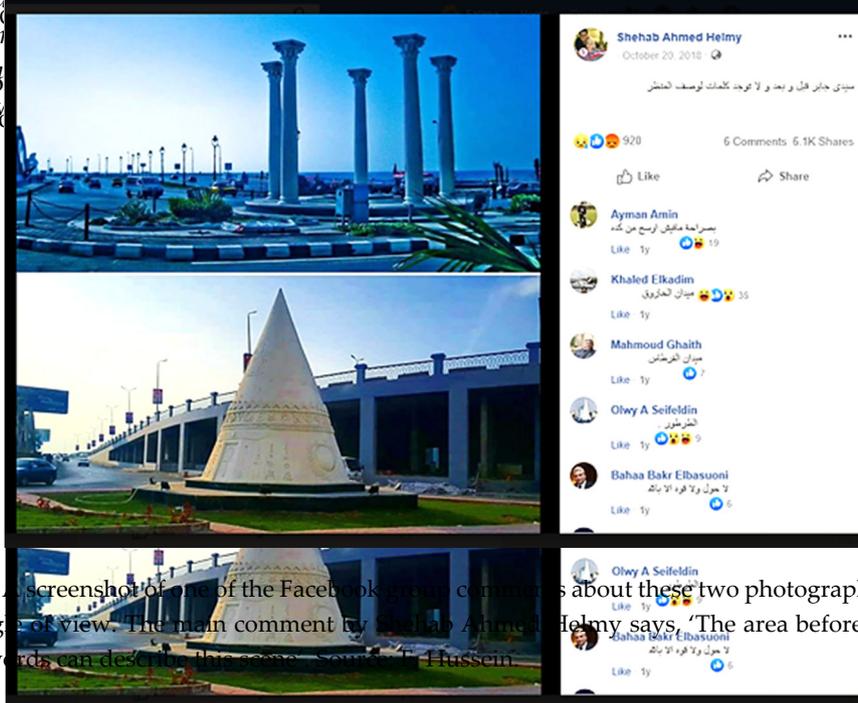


Figure 6. A screenshot of one of the Facebook group comments about these two photographs with the same angle of view. The main comment by Shehab Ahmed Helmy says, ‘The area before and after, and no words can describe this change. Source: F. Hussein.’

‘I’m already uncomfortable about losing the eye contact with the sea view, due to the new changes and the traffic bridge. Because having a sea view was part of my experience here and that leaves me feeling that this is not the same place that I used to come to before and enjoy’. 27-year-old female interviewee (sample of analysed answers)

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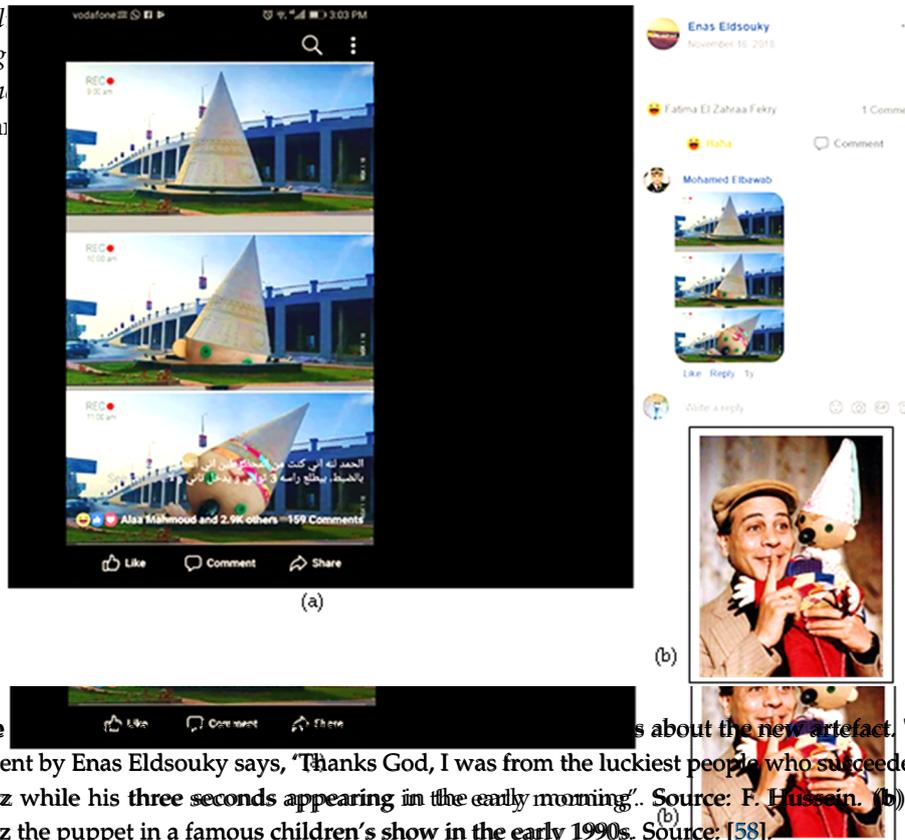


Figure 7. (a) A screenshot of one of the Facebook group comments about the new artefact. The main comment by Enas Eldsouky says, ‘Thanks God, I was from the luckiest people who succeeded to spot boa’loz while his three seconds appearing in the early morning’. Source: F. Hussein. (b) Photo of boa’loz the puppet in a famous children’s show in the early 1990s. Source: [58].

3.4. Sense of Place (Relationship to the Place and Community Attachment)
 Figure 7 (a) A screenshot of one of the Facebook group comments about the new artefact. The main comment by Enas Eldsouky says, ‘Thanks God, I was from the luckiest people who succeeded to spot boa’loz while his three seconds appearing in the early morning’. Source: F. Hussein. (b) Photo of boa’loz the puppet in a famous children’s show in the early 1990s. Source: [58].

3.4. Sense of Place (Relationship to the Place and Community Attachment)

3.4. Sense of Place (Relationship to the Place and Community Attachment)

(a) Relationship to a place; biographical, spiritual, ideological, narrative, commodified, and dependent bonds.

All participants expressed that they used to have a relationship with the site, which has been affected badly due to the theatre's removal, changing their site experience and sense of place.

'I'm very sad because of losing the theatre. Also, uncomfortable about the new buildings preventing the sea view and causing a big traffic jam. The area has lost its old spirit and it is totally changed now. I would prefer that the theatre has been kept with off course conservation and renovation, and adding the shopping and dining services this would have been a very nice entertaining complex'—53-year-old male interviewee (sample of analysed answers)

Interviewees primarily expressed three types of place relationships when talking about the site. The first is biographical bonds by static users, as all of them mentioned that they feel bonded to the place because they have been raised there and lived there. The second is ideological bonds across all of the static users and most of the mobile (five out of six participants) users, who mentioned that they used to see the theatre's site as a touchstone and landmark to locate themselves in the city to which they were also bonded by the activities that they practiced at the site. The third is narrative bonds across all of the interviewees, as they all mentioned that they were attached to stories about the great plays and shows that used to take place at the theatre, as well as the famous actors whose performances they saw and enjoyed during the summer.

(b) Community attachment; rootedness, place alienation, relativity, and 'placelessness'—defined by Relph (1976) as the process of a space losing its distinct identity and becoming commonplace [28].

All participants agreed that they used to be confident when interacting in the site and they were completely rooted to the context. However, after the latest changes, they are experiencing placelessness because of the drastic changes to the area that they do not accept. In addition, they said that to enjoy the site now, people have to be wealthy enough to use the new services such as the restaurants and the hotel. All participants mentioned that the area became so crowded, especially at the end of the bridge, creating unpleasant noise and the stress of foot traffic congestion.

'The area became so crowded, I don't like crowds specially the traffic ones, it's so annoying and time consuming. Also crowds make you feel that the place is small even if it's big and that is uncomfortable and pushes people to react more angry and tensioned. Now you can't enjoy having a walk viewing the open sea view, you have to go to a restaurant or a café to enjoy that, you have to be rich!'—50-year-old male interviewee (sample of analysed answers)

Almost all of the interviewees (10 out of 12)—and all of the Facebook comments—mentioned that they are unsatisfied with the new situation, and they mentioned how the whole area lost its old appeal, and now they cannot enjoy being there or taking a walk like before. They also mentioned that they were sad that they did not have the power to stop such an unwanted project.

'I feel sad and ashamed for the idea of existing and living during this period of time witnessing this tragic deterioration and after all I couldn't stop it or change it.'—Kareem Bahgat Al-Maghrabi (sample of analysed Facebook comments)

4. Discussion

This research aimed to investigate whether historical city inhabitants consider cultural memories important for managing their HULs. Additionally, it explored how cultural memory plays an effective role in creating a sense of place for enhancing the inhabitants' quality of life. First, the study indicated that people appreciate the importance of their individual and cultural memories in shaping their HULs. They also appreciate the importance of the site's stored memories and history in creating its sense of place through place attachment and identity and how this sense of place affects their site experience and quality of life.

The findings indicate that factors such as the formation of events and recording similarities are important for reproducing and recalling cultural memories. The theatre landscape was inhabited by memories of summer holidays and was important to the participants. This finding supports the definition of cultural memory by Ardakani and Oloonabadi (2011) to be ‘a series of events remembered by a group of people who share it and involve themselves in shaping it’ [8]. Additionally, it complies with Assmann’s and Kansteiner illustration that “cultural memory comprises that body of reusable texts, images, rituals specific to each society in each epoch, whose cultivation serves to stabilize and convey that society’s self-image” [59]. Cultural memory appeared to be important for all of the users (mobile or static), which opposes Maria Lewicka’s (2008) finding that people inhabiting a neighbourhood (static users) will be more interested, concerned, and attached to the place’s past [25]. All mobile and static users considered the lost theatre a memorable element, and its presence helped to maintain the same site experience every time they use the place. Now, the removal of this element has resulted in feelings of loss and anger.

The participants’ comments show that cultural and personal memories play a role in creating place attachment. As all the participants were attached to the site and the demolished theatre, some participants mentioned living in the area or passing by it every day (behaviour/practice), while others used to use it as a landmark to locate themselves within the city (cognitive), and some remember their memories that recall different feelings (emotions/affective). Participant comments covered three different constructs of place attachment: affective, cognitive, and practice, supporting the place attachment definition by Brown and Perkins (1992): ‘Place attachments typically involve positively experienced bonds that individuals and groups form with socio-physical environments, which grow from behavioural, cognitive, and affective ties’ [60]. In addition, the participants mentioned their feelings of anger and loss due to the new planning for the site—evidence of their attachment to the old site elements. These emotions were reinforced by Brown, Altman, and Werner’s argument that ‘humans are so embedded in their environments that they don’t always reflect on those bonds unless called to do by outside threats, new situations or turning points in life’ [61].

The results also show that place attachment contributes to the formation of place identity through experiencing feelings of continuity and distinctiveness of the site features. The theatre, with its unique form, was significant and marked the area, creating a sense of certainty about knowing and belonging to the place. This idea of place identification is supported by Lynch’s explanation that if the physical form and the function of the city scape are clear and identifiable, it will enable people to form clear and accurate images of their places. This will also help them to orient themselves through parks, edges, districts, nodes, and landmarks [62]. However, the results also show that the younger generation enjoys the new site setting and lack that attachment to or feeling for the uniqueness of the old site setting, as opposed to the older generation. This aspect agrees with Siew-William’s explanation that transformations in the urban body of the city remove the context of the formation of events and memories. So, familiar landscapes change or degrade quickly, leaving the young generations who live in these cities with no collective memories of or attachment to their surroundings and a concomitant lack of identity [38].

The findings of this study indicate how cultural memory, place attachment, and place identity contribute to a sense of place, agreeing with the argument by Jennifer E. Cross that a sense of place is mainly composed of two aspects: the user’s relationship to a place and community attachment [63]. The results show that users experienced different types of bonds to the place, such as biographical, ideological, and narrative bonds. These bonds enhanced their site identification and created the strong emotions of rootedness towards the site. After the changes, they felt that this was not their well-known city’s waterfront, and they experienced placelessness. This is aligned with Ralph’s (1976) description of ‘placelessness’. When places are stripped of their unique attributes, they become common, leading to a compromised place identity [41]. However, placelessness also creates a different type of sense of place, which is the ‘nostalgic sense of place’, as site users tried to restore their lost sense of place by restoring their past experiences, relations, and stories related to the site—a process reinforced by Eyles’

1985 definition of a nostalgic sense of place to be ‘the product of recalling past sentiments related to place’ [64]. These new feelings of placelessness also created a wave of anger in the users and left them insecure, affecting their well-being within the site.

In addition, this result reflects the relation between sense of place with its constructs (place attachment and identity) and well-being. This is in accordance with the view that when attachments to people and places are broken, people experience deep feelings of loss and grief [65]. The result also shows that the stronger the attachment and belonging that people feel towards a favourite site, the more well-being they perceive in that place [66]. This is aligned with the importance of HULs as the storage of tangible and intangible heritage attributes that ensure people’s feelings of confidence and connections to their local environments [53]. This is why the participants’ comments reflected their feelings of loss and anger towards the ongoing new project. Missing the site’s old image, meaning, and stored memories, they consider the new project as lacking any meaning or need within the city’s urban fabric. The lack of even a digital record before demolition highlights the lack of consideration for cultural memory in developments of this nature.

In this context, city planners, administrative authorities, and urban planners should consider the importance of cultural memories and their role in creating a sense of place within our HULs to achieve well-being and help people experience a better quality of life.

5. Conclusions

This paper began by investigating the importance given to cultural memory by inhabitants of the HUL of the demolished Masrah Al Salam (Al Salam Theatre) in Alexandria, Egypt. Then, it went further to explore the effectiveness of cultural memory in creating a sense of place and well-being and enhancing the quality of life for inhabitants.

This paper revealed how recalling the individual and cultural memories of the site inhabitants was important for their site experience, and how cultural memories as shared memories of the site users contribute to improve psychic health and well-being by reinforcing identity and sense of place through social networks and community attachments. In addition, the research explored the reason behind the city inhabitants’ anger about demolishing the theatre and re-planning the whole site through revealing the importance of urban elements such as the Al Salam Theatre in the memorability of the urban environment, which required updating the rules for listing buildings and sites in the heritage lists to honour the intangible dimensions such as cultural memories.

Furthermore, the research explained in detail the effectiveness of cultural memories stored in HULs in creating the different feelings of place attachment and place identity. The results show how recalling the past events, relationships to place, different bonds to place, the site uniqueness, and continuity contributes to the feelings of certainty and rootedness. On the other hand, the results show how the lack of these important relations causes the feelings of placelessness, affecting the site’s sense of place and directly affecting people’s site experience while invoking the feelings of loss, sadness, and anger. As was clear, from being a unique beautiful building serving as a landmark on the city’s waterfront through its form, function, and stored memories, the theatre’s site has been reduced to a congested traffic area with a huge new hotel that does not reflect any of the old site’s events, memories, or history.

To conclude, it is vital for the government planning agencies to recognise the importance of HULs as storage for cultural memories. It is also important for government agencies to see how the redevelopment and management plans of these sites contribute to the city’s image, identity, and sense of place and affect the users’ experience, well-being, and quality of life.

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Article

Memory for Social Sustainability: Recalling Cultural Memories in Zanqit Alsitat Historical Street Market, Alexandria, Egypt

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Abstract: Historic urban landscapes (HULs) are composed of layers of imbedded tangible and intangible features such as cultural memories. As the collective memories of city inhabitants, cultural memories can affect elements of social sustainability such as health, well-being, community identity, place perception and social engagement. Utilising the popular Zanqit Alsitat (also known as ‘Zanket el-Setat’ or ‘Zane’t El-Settat’), the only remaining historical street market in Alexandria, Northern Egypt, this research proposes a theoretical model for recalling and continuity of cultural memory features in HULs, which can be used to achieve social sustainability. The research explored the site by applying a qualitative methodological approach through semi-structured in-person interviews in the study site, along with analysis of comments obtained from a research-purposed social media (Facebook) group. A qualitative data management software (NVivo12 programme) was utilized for interpretation and charting the features of stored cultural memories relating to this place. The study indicates that educating and maintaining the features of cultural memory in HULs contributes to social sustainability through its influence on the formation of place identity, sense of place, civic pride and quality of life. This framework for social sustainability in HULs can be applied by engaging social groups through participatory planning.

Keywords: historic urban landscapes; participatory planning; place identity; quality of life; sense of place; social sustainability

1. Introduction

Globally, urban transformation is affecting the identity of cities and the experience of residents, especially in historic cities. Historic urban landscapes (HULs) have been gathering increased attention since the 2011 recommended actions of the United Nations Educational, Scientific and Cultural Organization (UNESCO) that aimed to manage the deterioration of historic urban settings. The UNESCO led actions recommended a remedial plan for the social and cultural fragmentation that results from uncontrolled urban development in such settings [1]. These recommendations were inclusive in defining the HUL as ‘the urban area understood as the outcome of a historic layering of cultural values and natural attributes, that extends beyond the idea of “ensemble” or “historic centre” to involve the wider urban context and its geographical setup’ [2]. One of these values is ‘memory’, which is defined as our mental capacity to retain and revive events and to recall our previous experiences-abilities which help to preserve our past [3]. Memory can be individual or social (collective), or so called ‘cultural memory’. Cultural memory is studied in various interdisciplinary sciences, including psychology, sociology, history and anthropology, but its potential contribution to

urban development has rarely been recognised. It is an important aspect of urban landscapes such as cities where—as discussed in this paper—cultural memory is essential for successful place making and the maintenance of social and cultural identities.

Alexandria, the ‘second capital’ and main port of Egypt, has recently been experiencing an accelerated rate of urbanisation and industrialisation to meet the needs of its growing population. This has created urban, social and environmental threats to the city’s HULs. The Zanjit Alsitat (also known as ‘Zanket el Setat’ or ‘Zane’t El-Settat’) historical street market is one of the most important and memorable HULs in Alexandria. It is currently facing physical decay and environmental pollution, issues which are threatening the place attachment, memories, place image, usage and social interaction of its users [4].

Focusing on the HUL of Zanjit Alsitat, this research investigates the features of cultural memories that are present in HULs. It investigates further the active role of cultural memory reproduction essential for quality of life and well-being to drive social sustainability and sustainable development. In order to achieve this, the article outlines the definition and themes of social sustainability along with key features of cultural memory.

1.1. Social Sustainability

The concept of sustainability involves seeking equality and enhanced administration of our world’s resources, and it includes a number of emerging dimensions such as cultural, economic, social, institutional, technological and environmental aspects [5]. Sustainable development is ‘development that meets the current demands without challenging the ability of next generations right to sustain their specific needs’ [6]. Sustainability comprises three dimensions: the environmental, social and economic dimensions [7]. However, within the sustainability discourse, policy makers have not prioritised these three dimensions equally. The environmental dimensions were the focus in the 1980s, while the economic dimensions dominated the sustainable development debate until the mid-1990s. The ‘social’ has only been part of the technologically dominated sustainability agenda since the late 1980s resulting in a limited amount of literature that focuses on social sustainability and its role in environmental debates [8]. Ezenberg and Jabareen explain early sustainability debates centred mainly on endangered species and ecosystems but soon extended to include urban settings. Urban social sustainability is described as ‘the continuing ability of a city to act as a long term, viable setting for peoples’ communication, interaction and cultural progress’ [9].

Grießler argues that social sustainability approaches are not founded on theory rather than on the social implications of environmental political goals [10]. However, Polese and Stren offer a global definition of social sustainability with emphasis on urban environments. They focused on the social (civil society, cultural diversity and social integration) and economic dimensions of sustainability without forgetting the value of the physical context (e.g., public spaces, houses, design) within urban sustainability [11].

Bramley distinguishes two inclusive concepts as being central to social sustainability. The first is ‘social equity’, which is aligned to the domain of social justice and concerns the equal distribution of community resources, such as allowing fair attainment of jobs, accommodation and services. The second is ‘sustainability of community’, which deals with the viable continuity and functionality of the community as a collective organisation. Within their interrogation of the relationship of social sustainability to the concept of ‘sustainability of community’, they found that this depends on the inclusion of several features such as interchanges in the social networks, community participation, pride or sense of place, community stability and continuity of security (from crime) [12].

In the outcomes of a research programme on social sustainability funded by the European Investment Bank, Colantonio expands the understanding of the nature of social sustainability by noting that ‘Social sustainability is founded on improvements in the thematic areas of the social realization of societies and individuals, spanning from building capacities and skills development to spatial and environmental inequalities. He defines social sustainability by explaining thirty-eight key theme areas

(please see below) under four main categories: the social, socio-institutional, socio-economic and socio-environmental [13].

Colantonio's thirty-eight key theme areas of social sustainability are divided into four categories: (1) Social dimension includes access to resources, community needs, conflicts mitigation, cultural promotion, education, elderly and aging, enabling knowledge management (including access to e-knowledge), freedom, gender equity, happiness, health, identity of the community/civic pride, image transformation and neighbourhood perceptions, integration of newcomers and residents, leadership, justice and equality, leisure and sport facilities, less able people, population change, poverty eradication, quality of life, security and crime, skills development, social diversity and multiculturalism, well-being. (2) Socio-institutional dimension includes capacity building, participation and empowerment, trust, voluntary organisation and local networks (social capital). (3) Socio-economic dimension includes economic security, employment, informal activities/economy, partnership and collaboration. (4) Finally, socio-environmental dimension includes inclusive design, infrastructure, environmental health, housing, transport, spatial/environmental inequalities. [13]

Recently, the sequential analysis of social sustainability has shown a shift from appreciating only the tangible 'hard' themes towards the intangible 'softer' concepts within the sustainability debate. In this process, traditional themes, such as poverty alleviation, equity and livelihood, have been substituted by emerging themes—those that are less measurable and more intangible, such as identity, sense of place and the added-value of 'social networks' (see Table 1) [14,15]. Accordingly, some key areas of social sustainability are inter-related with cultural memory and have the potential to facilitate sustainable development. These include identity, sense of place and community engagement [15].

Table 1. Traditional and emerging key themes of social sustainability.

Traditional	Emerging
Basic needs, including housing and environmental health	Identity, sense of place and culture
Education and skills	Health and safety
Employment	Well-being, happiness and quality of life
Equity	Demographic change (aging, migration and mobility)
Human rights and gender equality	Empowerment, participation and access
Poverty	Social capital
Social justice	Social mixing and cohesion

1.2. Cultural Memory

Cultural/collective memory is the act of recalling events that are related with objects, places and encountered by people in a social framework or between groups that experience these events [16]. Collective memory is reckoned to be a repository of culture, and sometimes this view leads to the term 'cultural memory' being used interchangeably [17]. Cultural memory (or collective memory) was parented for the first time into the literature by Maurice Halbwachs in his books *The Social Frameworks of Memory* (1992 and 1925) and *On Collective Memory* (1980 and 1950). His understanding of cultural memory was founded on a differentiation between individual and collective memory, and he described individual memory as 'personal' and 'autobiographical', while collective memory is 'social' and 'historical' [18]. Following the introduction of the concept by Halbwachs, it was Pierre Nora who further studied spatial collective memory, and he was notably concerned with the geographical and built environment. He discussed how certain places can capture different emotions and embody national memories [19]. Further building on Halbwachs' contributions, the concept of 'urban memory' was founded by Aldo Rossi in his book (*The Architecture of the City*) and that allowed the concept of collective memory to be introduced into architecture and urban design. In this book, Aldo Rossi argues that preserving heritage sites is the equivalent of retaining people's cultural memories and protecting their national identities [15].

Christine Boyer added to this discussion in her book *City of Collective Memory* in which she explains that a city's architecture is what governs its collective expression, which carries the traces of the earlier architectural shapes, along with planning and monuments of the city. She explains that while the names of cities may not change, their physical elements are always transformable, being forgotten and modified to match new demands, or even vanish in the pursuit of different purposes. 'The demands and pressure of social reality always impact the material order of the city'. However, our collective and individual memories can inform the changes happening and help us to distinguish our city from others by recognising its streets, monuments, architectural forms and traces [3]. Paula Hamilton notes the importance of the physical aspects of an environment that trigger remembrance and emotions through processes that continually re- enchant city spaces. Echoing Halbwachs she says collective memory is 'a record of resemblances and similarities. That is kept viable by persistent reworking and transmission' [20]. Here, 'similarity' is a useful concept employed later in this paper to understand how tangible and intangible features of a place contributes to users' social image of place.

All these theorists point to the important link between cultural memory and memorable places in cities that evoke collective images and perceptions and shape the city's character and identity. Kevin Lynch also contributes to this link through his books *What Time is This Place?* and *A Theory of a Good City Form* in which he explains that the existence of an 'image of time' is important for users' psychic and mental health. In addition, his explanations point to the links existing between planning and psychosocial well-being (please see below) [21], and he states that the 'crucial function of planning is to feed psychological and social bonds to places by seeking after the values of community, continuity, health, well-functioning, security, warmth and balance' [22,23].

Psychosocial well-being is a condition that includes a full range of what is good for a person such as; participating in a meaningful social role; feeling happy and hopeful; living according to good values, as locally defined; having positive social relations and a supportive environment; coping with challenges through the use of appropriate life skills; and having security, protection, and access to quality services. [21]

Other scholars elaborate on how our encounters with past objects and places create a clear sense of the past and help to form personal identity and place identity [24,25]. Psychologists consider place identity to be the contribution of characteristics of place to one's self-identity [26]. Place identity is defined as 'the set of characteristics that enable the place's distinctiveness and continuity over time' [27]. Relph explains that the forming of place identity will vary based on the agreed individual or group image of the place [28]. Therefore, cultural memory acts as the central medium for constructing collective place identities and is therefore an essential factor in ensuring a meaningful place and a rich civil society [29]. Cultural memory has the capacity to improve place meanings and identity, create a bridge between memories and places, provide a clear image of the past and establish a sense of place and belonging [30].

Sense of place is a broad concept that has been conceptualised by a number of scholars (e.g., Relph [28]; Tuan [24]; Steele [31]; Eyles [32]; Jackson [33] and Hay [34]). It is defined as the complex bundle of meanings, symbols and qualities that an individual or a group could relate with a particular region [35]. David Hummon added to the concept by explaining that sense of place is unavoidably dualistic in nature, and it involves an interpretive perspective and an emotional reaction towards the environment. Three main components are involved in sense of place, these are: physical setting, activity and meaning [36]. Williams and Stewart elaborate on sense of place further as being a comprehensive concept that pictures all the ties that people relate with places, for instance emotional bonds; realized meanings, memorable events, symbols and values; the qualities of the place; and awareness of the historical and cultural importance of the place [37]. Eisenhower mentions that sense of place includes place interactions of families or friends, their traditions, and the memories linked with the people of the place [35,38]. Thus, memories and local identities can accurately reflect how people feel joy in, and how they are attached to, their urban environments [39]. Thus, it could be

argued that cultural memory can impact social sustainability and facilitate sustainable development through contributing to key theme areas such as public place images of time, community perceptions, community identity, civic pride, sense of place and quality of life.

This article is the third of an integrated site analyses aiming at interrogating the contribution of cultural memory towards attaining psychosocial well-being in HULs. In our research, we explored three “distinct” case sites in Alexandria, Egypt—where each of the three sites were parented with its complexity and rich features that enabled us to explore various research objectives. Within our previous research, the case of Orabi Square, was utilized to contrast the site’s historical versus current conditions in concert with the concept of place experience. This study demonstrated that cultural memory has an active role in shaping the emotional attachment to place, and contributes to a sense of place that promotes a rich quality of life and place experience [40]. Our recent publication on the demolished theatre ‘Masrah Al Salam’, presented a rich case to explore the importance given to cultural memory by the people inhabiting the study area. The case of the demolished theatre ‘Masrah Al Salam’ revealed the importance of cultural memory linked to elements such as iconic heritage buildings that contribute to a sense of place and enhance the urban environments identity [41].

Building on our previous work, the current study aims to understand how maintaining the elements that embody cultural memory in HULs contributes to the establishment of place identity, sense of place and civic pride leading to quality of life. In addition, we explore the capacity of cultural memory to contribute to the bigger image of urban management and sustainable development by driving social sustainability through the formation of place identity, sense of place, civic pride leading to quality of life.

2. Materials and Methods

2.1. Study Setting

Alexandria was established c 322 BCE and named after its founder, Alexander the Great. Besides being the capital of Egypt and an important regional centre, it became the scientific and intellectual focus of the Greek and Roman Empires for many centuries [4]. During Arab rule (from 642 AD) Alexandria’s prosperity withered after the capital of Egypt was moved to Cairo in 969 AD. The decline continued, accelerating in the 14th century. The population of the city shrank and became centred near the Heptastadion (Figure 1). The area, formerly known as the Turkish Town, later formed the city centre (El-Mansheya) [42].

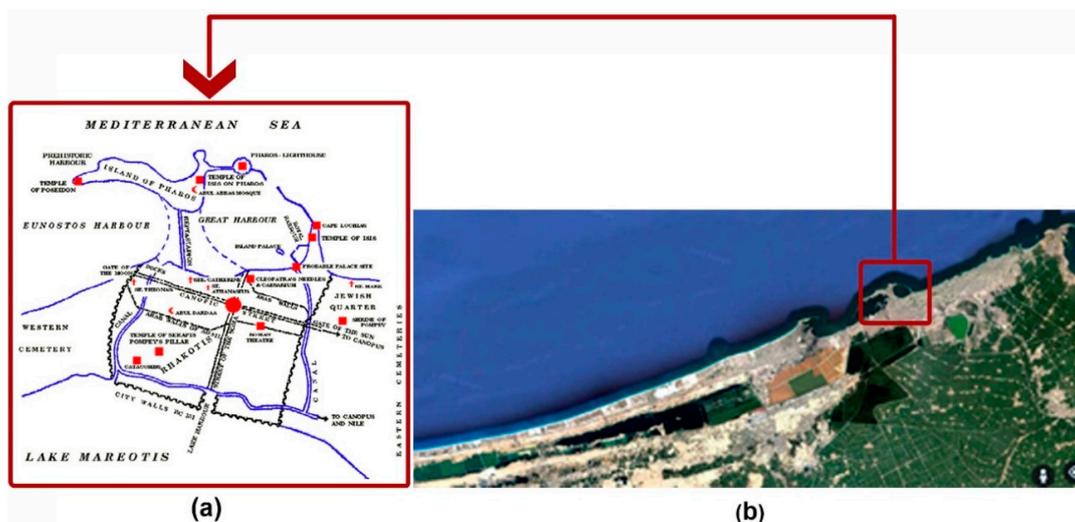


Figure 1. The city of Alexandria (a) Old map of Alexandria demonstrating the ancient Heptastadion [42] (b) The modern Alexandria, related to the ancient Heptastadion (pointed to in the red square). Source: Google Earth.

Nowadays, Alexandria is the second largest city and the main harbour of Egypt. It is spread over an area of 2679 km² has 5.2 million inhabitants (2018 census) [43]. Alexandria city was selected to conduct this study because it is facing an accelerated urban expansion that has inflicted developmental pressure on its HULs, which ultimately threatening their usefulness or survival. The selected study site is the HUL Zanqit Alsitat street market, described as follows.

Zanqit Alsitat is located in the El Mansheya district (Figure 2) and is the most important and celebrated old market in Alexandria. There is a debate over its age. Some sources say that it goes back to the Napoleon French campaign in Egypt as it was constructed on the remains of the French soldiers' horse stables. However, most agree that it dates from the Ottoman period and the Mohamed Ali era in the 18th century as it is established in the historic part of Alexandria called the Turkish suq (market) in the only remaining Ottoman suq in Alexandria [44]. It has changed little in its design since it was constructed except in the elevation of its shops. It is an area of alleys and an area for one-story houses and it still retains its character of narrow streets with many small shops. The suq appears as a maze of alleys and leaves it from many places.

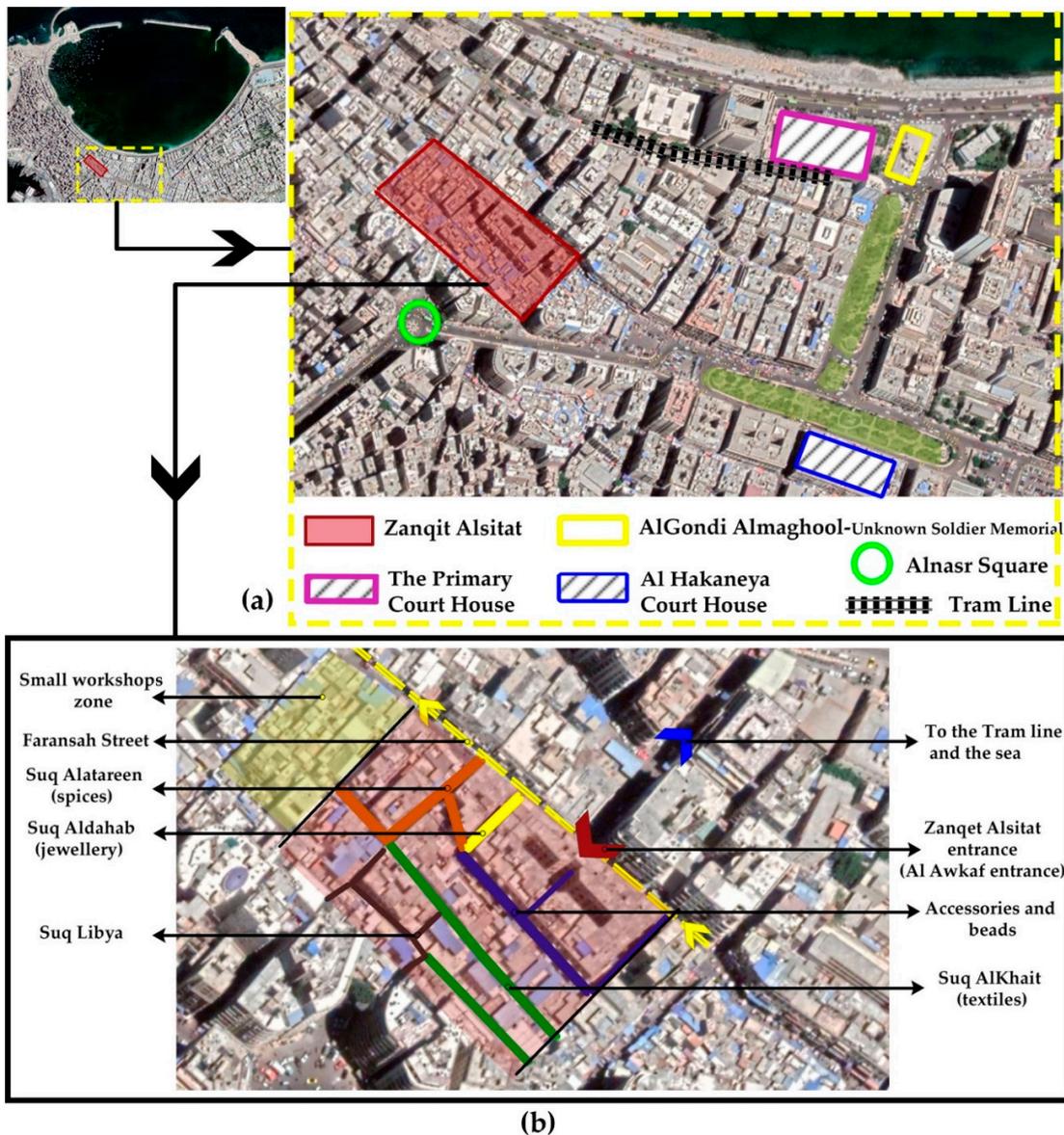


Figure 2. Zaqit Alsitat satellite maps: (a) Zaqit Alsitat location in the El Mansheya district with landmarks highlighted. (b) Zaqit Alsitat market with major activity zones identified. Source: Google Earth modified by researchers.

This site was chosen due to its public and cultural importance of being one of the very few remaining parts of what used to be the Turkish Town. The market is busy and vibrant on a daily basis and it is currently facing physical decay and environmental pollution which puts this important place at physical risk and ultimately at risk of losing the social and cultural benefits that it generates.

This site was chosen due to its public and cultural importance of being one of the very few remaining parts of what used to be the Turkish Town. The market is busy and vibrant on a daily basis and it is currently facing physical decay and environmental pollution which puts this important place at physical risk and ultimately at risk of losing the social and cultural benefits that it generates. However, it has not undergone any formal renovations or had any management plans so that unsympathetic physical intervention has been minimal. This makes it an ideal site to investigate the potential for maintaining cultural memories and to be utilised as a catalyst for social sustainability and sustainable development in future plans.

2.2. Data Gathering and Analytics

We used a qualitative approach to study the features of maintaining cultural memory in HULs, in order to attain social sustainability as a theoretical model for sustainable development. The data gathering was split into two stages: a stage of a desk study, followed by the stage of in-field data gathering. The desk study stage was initiated to base the theoretical framework for this study through a critical review of literature. In this first stage, we aimed to study the inter-relationships between these main concepts, such as HUL, cultural memory, place identity, sense of place and social sustainability. From this, the conceptual framework of the study was created, and the interview questions were designed.

In the second stage of the study, in-person semi-structured interviews were conducted with users of the Zanqit Alsitat historical street market. The questions of this interview were first tested in a pilot project to check the validity of the questions and the time needed to conclude the interview. The pilot interviews revealed the need for some re-wording for clarity. Finally, the main research concepts were tailored into an interview of 21 questions, such as:

- Can you sketch your mental image (cognitive map) of the market?
- What do you feel when you are at this place? Why?
- What are the celebrations, events or traditions that usually takes place in this site?
- What are the stories or legends that are linked to Zanqit Alsitat/do they affect your stay?
- In your opinion, what makes this site unique (in one sentence)?

The research included 12 interviews, with the sample size guided by Morse who argues that researchers adopting the qualitative research methodology should have at least five subjects to validate the nature of an experience [46].

The participants in this study are clustered in two groups, static users (those who have constant engagement with the place such as shop owners, shopkeepers, vendors, office workers and residents) and mobile users (those who are not engaging daily with the place, this group of users include visitors and shoppers). Table 2 summarises key data of the participants. Each in-person interview took around three-quarters of an hour. Most of the interviewees in this study cooperated well and answered all of the 21 question; however, some (four participants) declared reservation on answering just one of the questions. This was the one was asking for a mental-map sketch; some of the interviewees did not feel comfortable in delivering their answers by drawing. Hence, we collected eight mental-maps out of the anticipated twelve. All the interviews were conducted during the time-frame July to August 2018, and all the participants were asked if their interviews could be recorded and transcribed. In addition, they were given an informed consent form with the guarantee that they would not be identified in the future.

Table 2. Participants at the Zanqet Alsitat historical market divided into age and gender. Source: F. Hussein.

Age	Women	Men	Total (No.)
16–34	2	1	3
35–49	2	2	4
50–65	2	3	5

The second stage of data collection relied on social media as a potential tool for gathering opinions related to qualitative research domains [47,48]. For the purpose of this study, we set up a new Facebook group (Alexandria’s Spirit). The social media group was utilised for sampling Alexandrian participants’ comments and opinions concerning the study site. This approach proved to be a useful source of sharing opinions without the stress that accompanies traditional face-to-face interviewing methods [49]. In compliance with the Human Ethics approval (Curtin University, Australia—Permit No. HRE 2018/0698), the Facebook group participants (92 members to date) were informed and consented regarding the study objective. They also consented that the status of the group will be open to the public and that their data (profile name and account) would be publicly available on the internet.

The Facebook group can be accessed at: (<https://www.facebook.com/groups/1801504963488546/>). The Facebook group hosts old and modern photos of Zanqit Alsitat and visitors to the page were requested to post and exchange comments, narratives or information. Thirty-six comments were sourced from the Facebook group that relate to Zanqit Alsitat historical street market, and these were all extracted into document files for further analysis.

The participants’ collective memory of the physical components of the market (the streets and lanes) in Zanqit Alsitat were analysed regarding the form and features in the sketched mental maps, including the names, content, accuracy of roads, streets, alleys and landmarks together with answers to the in-depth interview questions [50].

For the data analysis, the research used the qualitative triangulation method by cross-referencing observations noted through field visits with the face-to-face interviews to achieve a deeper insight [51]. The contents collected from the Facebook group were analysed qualitatively to elaborate on the participants’ memories, feelings and sense of place [52]. Coding and data management was done using the NVivo 12 software (QSR International, Burlington, MA, USA). The key investigated concepts were then divided into modules to generate structured tree nodes representing the research themes. All the interview participants’ answers and comments from the Facebook group were extracted, and then coded within the nodes and sub-nodes (Figure 3) to interrogate and understand their relationships.

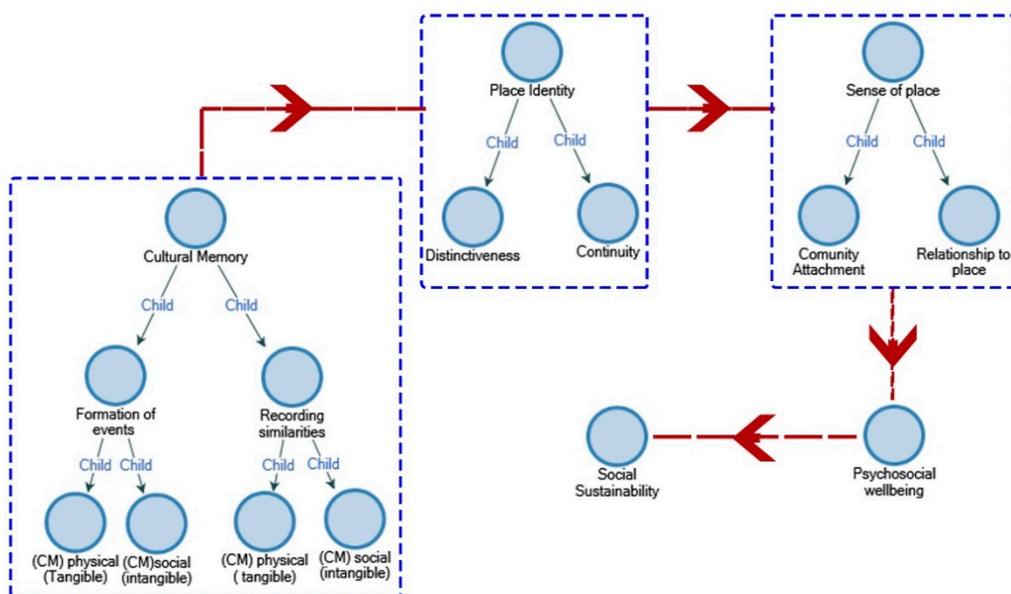


Figure 3. The diagram illustrates the research themes and their relation to the coding process using the NVivo12 programme. The themes are shown in terms of node—‘nodes and sub-nodes’ in the thematic coding and analysis process. This diagram is an extract from the NVivo12 programme. Source: F. Hussein.

3. Results

The qualitative content analysis for the on-site interviews and the Facebook contributions of Zanqit Alsitat historical street market revealed the processes of maintaining cultural memories in HULs in relation to its contribution to place identity, sense of place and social engagement to drive social sustainability—the following findings were extracted:

3.1. Cultural Memories Rooted in Place (Formation of Events and Recording Similarities)

The interviewees recalled and appreciated the importance of cultural memories that were rooted in Zanqit Alsitat and shaped through the tangible and intangible dimensions of the site.

3.1.1. Formation of Events

The interviewees and the Facebook participants indicated 100% agreement on the contribution of the place both tangibly and intangibly to their stored memories, as it was the context for some of their important lived events, traditions, celebrations and social interactions. Without the place physical experience, memories of important aspects of their life would be lost—culture would be lost.

All 12 interviewees and the Facebook comments mentioned how the site was, for them, related to celebrations, mainly Ramadan and Eid, whether buying Ramadan toys and lanterns for the children or just through enjoying the whole area with its street decorations—activities and elements that have distinguished the place for many years (Figure 4). They also recalled wedding preparations, such as buying wedding rings, textiles and even cookware and wedding invitations. For them, every time they visit the suq, they recall memories of happiness and joy that are sustained across many generations.

The whole area has a special taste at Ramadan and Eid as people decorate the streets and hang lights. It's in our culture, all the celebrations are connected to 'Zanqit Alsitat': people buying a lot of gifts at these occasions which make the suq liveable and cheerful. Male interviewee, 73 years (sample of analysed answers)

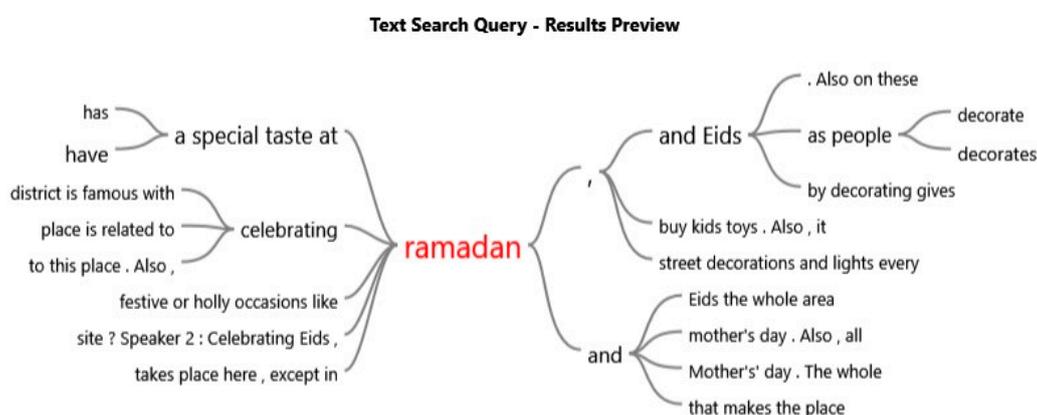


Figure 4. Preview of an NVivo12 output for text query function—the figure shows the common reporting relationships associated with the word Ramadan. Source: F. Hussein.

3.1.2. Recording Similarities

The site contained tangible (physical) and intangible features that were recorded similarly in users' memories. These recorded similarities were reflected through the interviewees' drawn mind-maps and their narratives. The interviewees' mind-map drawings (Figure 5) contained Kevin Lynch's main five elements (path, edge, district, node and landmark), which form and describe a place image [53]. The physical environment of the suq was very important in preserving the participants' memories and the site's image. The built environment image for Zanqit Alsitat was represented by sketching, mainly of edges, districts, nodes and landmarks. The paths were harder for the participants to draw as they noted that it was like a maze (see Table 3).

The mental-maps showed that all the interviewees agreed that the Al Awkaf entrance, the suq's main entrance from Faransah Street, represented the main node, and the start for their shopping adventure. They also agreed that Faransah Street was the main edge of the place and its name was important as it reflected the place's old history. Most of the interviewees (9 out of 12) mentioned the large number of historical monuments and buildings of beautiful architectural character, such as the Al Hakaneyah Court House and the Al Shorbagy Mosque, that also served as landmarks for the whole district.

Interviewee narratives also mentioned the intangible, in terms of the differing senses used in capturing and recalling the memories. They mentioned the smell of the delicious, but inexpensive, sandwiches in Faransah Street sold by the street-food vendors in front the Al Awkaf entrance. Additionally, the sea breeze reminded them about the proximity of the seafront even though it could not be seen from the suq. The colourful textiles and beads that surrounded the place also contributed to the users' visual images and memories of the site.

In addition, all narratives mentioned the famous Raya and Skeena story—the two criminal sisters who used to kidnap women from the market and kill them for their gold. Surprisingly, the story didn't negatively affect the peoples' experience of the place, on the contrary, they thought it made the place more famous and attractive—even for non-Alexandrians to come and explore.

Table 3. Kevin Lynch's five elements of a city image identified in the participants' sketched mental-maps
Source: F. Hussein.

Element	Description/Definition	Main Remembered/Sketched Element
Edge	Linear elements that form a boundary between two parts	<ul style="list-style-type: none"> Faransah Street (Appendix A: Figure A1a). The Tram line and the sea promenade
District	Medium-to-Large areas of the city, where the eyewitness mentally gets inside of and is recognised with having some common identifiable characteristics	<ul style="list-style-type: none"> El Mansheya district zone
Node	'Focus of citizens' routes with dual characteristics of connecting and concentrating	<ul style="list-style-type: none"> Zanqet Alsitat main entrance (Al Awkaf entrance) (Appendix A: Figure A1b). The street food kiosk (near the entrance) (Appendix A: Figure A1c)
Landmark	A reference point, always used as an indent.	<ul style="list-style-type: none"> Al Hakaneya Court house (Appendix A: Figure A1d). The Primary Court House (Appendix A: Figure A1e). Orabi Square (Appendix A: Figure A1f). Al Shorbagi Mosque (Appendix A: Figure A1g).
Path	Channels for daily activities such as walkways and motor ways.	<p>The inside suq alleys were hard to remember in detail. However, people sketched the main zones according to their activities.</p> <ul style="list-style-type: none"> Suq AL Khait (textiles) (Appendix A: Figure A1h). Suq Al Atareen (spices) (Appendix A: Figure A1i). Suq Aldahab (jewellery) (Appendix A: Figure A1j). Suq Al kharaz (beads and accessories) (Appendix A: Figure A1k).

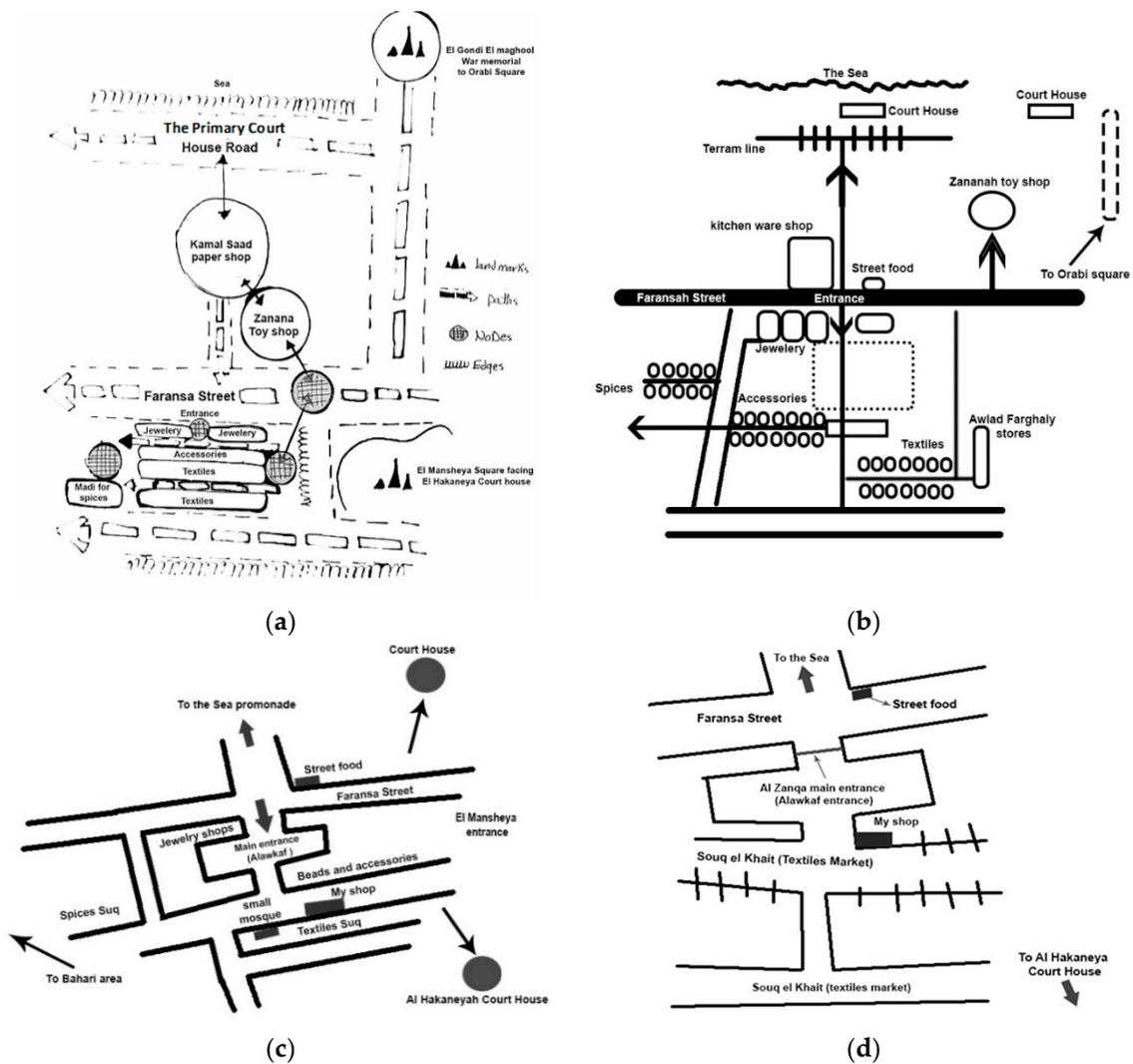


Figure 5. Sample of the interviewees’ sketched mind-maps. (a) 28 years old female mobile user mental map. (b) 35 years old female mobile user mental map. (c) 54 years old male static user mental map. (d) 48 years old male static user mind map. Note: To improve the visual effect of figures, all drafts were refined in graphics software based on the interviewees’ hand-drawn sketches. Source: F. Hussein.

The maps showed that the mobile users have a holistic and collective image of the place, while static users have a localised and personal image. As such, the mobile users described the suq with its surroundings, while the static users were more focused on their shops and the inner details of the suq.

3.2. Place Identity (Continuity and Distinctiveness)

3.2.1. Continuity

All participants said that Zanqit Alsitat engendered confidence in the continuity of their city’s well-known features, as the main features of the suq had not changed over time. However, informal renovations done by the shop owners, such as changing the old basalt flooring blocks and the shops’ elevations, made them worry about the place losing its visual identity eventually as this would affect their feelings of continuity and certainty.

Luckily the suq didn't undergo changes in its overall planning, but the suq floorings used to be of the heritage basalt blocks and are now changed to be like contemporary pavement tiles. Also, all the shops used to have beautiful (Fer Forges) doors and all those were changed as well as some changes in shops' activities or owners. Male interviewee, 54 years (sample of analysed comments)

3.2.2. Distinctiveness

All participants agreed that the suq was famous and unique as it is the only one of its type in Alexandria. In addition, it is well-known that you can find items you cannot find in the large shopping malls. It is crowded, but that is a part of the experience, and people understand that and can accommodate it. They are happy with the crowd as it is part of the experience and it means that the trading process is going well.

One of the most beautiful places that I love, in which everything you imagine can be found in these compact crowded alleys. I always used to go with friends to buy lovely gifts such as embroidered textiles, accessories and beads, hand-made sarma, fabrics of all kinds, gemstones, silver, golds and perfumes. Also, you can find the traditional folkloric Alexandrian ladies' custom 'Melaya Laff and burko' and the traditional fishermen custom as well. Really a charming nostalgic and unique place. Facebook comment by Elhamed Lellah (sample of analysed comments)

All the interview comments described the significant character of the suq with its simplicity and authentic taste, which brings Alexandria's famous historical image to their minds.

The suq is so unique, you can enjoy the old soul of Alexandria that you hear about in grandparents' stories and watch in old movies. It's a shopping experience with a heritage flavour, which is so enjoyable. Female interviewee, 28 years (sample of analysed comments)

3.3. The Valued History in the Site

All participants regarded Zanjit Alsitat as very rich in terms of its historical background as it is located within the old Alexandria zone. All the interviews reflected that users had sufficient historical information about the suq's origins, its formation and naming. Additionally, they appreciated the importance and effect of knowing this history on their experience of the site.

I heard that this area used to be a horse stable for the French campaign soldiers in Alexandria, then after a long time (during the Mohamed Ali era), the Moroccan Jewish traders came here and started the suq. The suq was special and famous for being metropolitan, (it has Moroccan, Tunisian, Italian and Armenian traders and goods) and that is what gives it its famous reputation. Male interviewee, 48 years (sample of analysed comments)

Participants said that knowing this is a historical site makes them proud that it still exists and, at the same time they feel nostalgic for the old days. In addition, they mentioned that being in a historic place made them feel responsible for protecting the place and its character.

3.4. Sense of Place (Relationship to a Place and Community Attachment)

3.4.1. Relationship to a Place "Biographical, Spiritual, Ideological, Narrative, Commodified and Dependent Bonds"

The study participants pointed to different relationships with Zanjit Alsitat that affect their experience toward the site and their sense of place. Four types of relationships with site have been expressed by the interviewees. All static and mobile interviewees and Facebook participants primarily expressed a spiritual bond: the emotional feeling of a sense of belonging that is simply felt rather than created; a commodified bond: choosing a place according to its desirable features; and a narrative bond: learning about a place through its stories [54].

I don't know exactly why I'm attached to this place, I just love being here, sometimes I just come only to have a walk through the streets, even when I don't need to buy anything. Just watching the small shops and local goods makes me feel nostalgic.. Facebook comment by SaRa Medhat Saad (sample of analysed comments)

Finally, biographical bonds were expressed by most of the static users (4 out of 6 participants) who expressed that they feel tied to the suq because they grow-up in El-Mansheya district, had lived there and had continued in their family business.

I feel so much bonded to this place even more than home maybe because I'm using this place for about 30 years now. I have been raised in this district, this shop is a family business and I am the third generation. Zanqit Alsitat with all its shops is my soul. Male interviewee, 55 years (sample of analysed comments)

3.4.2. Community Attachment “Rootedness, Place Alienation, Relativity and Placelessness”

All participants agreed about being completely rooted to the site: having a strong attachment, identification and involvement within the site's community. They mentioned their positive assessment and confidence about using the site and their expectation that they would continue in their future attachment to the site. However, 10 out of 12 interviewees along with all Facebook commenters expressed their concerns about losing their feelings of rootedness towards the site. This is because of the informal renovations done by the shop owners, such as changing the activities of some shops or even the types of goods sold. They also expressed their concerns about physical changes, such as changing the old basalt block flooring and changing the shops' elevations, which can change the spirit of the site.

For me, Zanqit Alsitat represents the spirit of old Alexandria and my childhood memories when I took a shortcut on my way to school and speeded up by using its alleys in the early morning when the suq was still empty. Its distinctive floor tiles and the narrow, covered paths between the short buildings and the smells still carry the remnants of old intimate times and of memories with my friends in the early mornings during school time and among its markets in the summer. The lanes still exist, but the significant goods (the perfume market, the jewellery, threads, embroideries and beads) have started to change since the old days, and now most of the things are 'made in China', which is so sad! Dr Iman Elbawab, 57 years, Facebook comment (sample of analysed comments)

3.5. Social Engagement and Participation

Nine out of 12 interviewees, together with all of the Facebook comments, reflected the feelings of responsibility that the users have towards the place. They all have concerns about the type of developments and changes that could happen to the suq without consideration for their opinions and needs. In this context, they mentioned the previous government's intentions for massive transformation during the time of President Muhammad Anwar el-Sadat (1970–1981), which included removing part of the suq to create a traffic road linking Faransah street to Alnasr Square. This was cancelled after the shop owners protested angrily for days.

I always remember the time of President el Sadat when there was a project idea for removing the entire market, but they stopped because of the shop owners protesting. This incident made me feel responsible for this place; I saw how important it is for me and for all the Alexandrians and the tourists as well. So, if there will be any development, of course I would like to participate because any change will affect the place and will therefore affect me as well. Male interviewee, 55 years (sample of analysed comments)

However, a few interviewees (3 out of 12) mentioned that they didn't care to participate in any future plans as they believed that their word did not possess any power to bring about change.

I don't care about sharing my opinion and vision for the market, because the government will apply its plans anyway, without caring about our emotions, opinions or thoughts. Female interviewee, 50 years (sample of analysed comments)

4. Discussion

This study explores the elements that maintain cultural memories in HULs and could be used as a tool for driving social sustainability in future urban development plans for Zanjit Alsitat street market. The present study indicates that people appreciate the significance of recalling their memories in the formation of their HUL mental images. People also regarded the site's stored memories and history as an important driver for creating place identity and a sense of place that is reflected in their place experience and quality of life. The findings indicate that having a series of lived events and recording similarities are crucial for recalling and reproducing the tangible and intangible dimensions of cultural memories.

The suq is inhabited by social memories of Ramadan and Eid, of bridal celebrations and of joy, which were all so valuable as contributor to the site experiences and as reflected by participants in this study. This result matches the definition of cultural memory by Ardakani and Oloonabadi as '*a series of events remembered by a group of people who share it and involve themselves in shaping it*' [55]. The participants reflected their perceptions of physical similarities such as edges, nodes and landmarks as well as intangible similarities such as narratives and other spatial expressions (e.g., smells and other senses). These similarities were significant for the formation of the participants' site cognitive image. This finding complies with Jones' argument that memory is expressed through texts, discourse and through visual-tangible materials [56]. Kansteiner explains that '*cultural memory comprises that body of reusable texts, images, rituals specific to each society in each epoch, whose cultivation serves to stabilize and convey that society's self-image,*' illustrating how recording similarities contributes to the participants' social image of place [57].

The results also show that cultural memory contributes to place identification through protecting the site identifiers (e.g., landmarks or monumental buildings) that promote feelings of continuity and distinctiveness. This complies with Lynch's argument that people will form clear and accurate images of their places if the city-scape has a clear and identifiable physical form and the function and they will position themselves according to parks, edges, nodes and landmarks [53]. Participants' comments showed that the uniqueness and continuity of this site as being 'one of a kind' in Alexandria and the fact that it had not experienced any major planning transformation, created feelings of certainty and enjoyment that protected the place identity and experience. This supports Anton and Lawrence's understanding about sites possessing place identity and suggests that places that are more likely to be assimilated into the identity structure are those capable of making us feel unique, in charge, satisfied about ourselves and are aligned with our subjective realisation of who we are [58].

It was noticeable that all the participants were completely aware of the suq's historical background: Starting with the Napoléonic French campaign, the soldiers' horse stables had given the suq's main edge its name (Faransah Street), and the later existence of the Turkish Town was reflected in the urban fabric (the narrow alleys), while stories about the crimes of Raya and Skeena were recalled. This awareness of site history led to a repetition of the cultural memories rooted in this HUL and created collective feelings of responsibility and civic pride. This relationship between historical value and cultural memory agrees with Hoteit's argument that '*collective memory consists of the valuable landmarks in nation's history, it is these landmarks that are capable of advancing the sense of belonging at national level, as well as affecting the current and future lives of the community*' [59].

The results indicate that cultural memory, place attachment, and the historical value of place, altogether, adds to a sense of place through forming relationship towards a place and a community attachment. This result agrees with Williams and Stewart explanation that sense of place is an appreciation of historical, cultural and spatial context that forms values, meanings and social

interactions [37] and also with the argument of Cross concerning the components of sense of place as being the relationship to a place and community attachment [54].

The study findings indicate that users related differently to the suq and expressed various types of bonds to the site, for example the spiritual, commodified and narrative bonds, experienced by all users, while the static users mainly experienced biographical ties. These bonds added to their site identification and founded the base for immense emotions of rootedness in relation to the suq. This complies with Williams and Stewart contribution when they defined sense of place as the emotional bonds that people form with their places [37]. In addition, it points to the relation between sense of place and well-being as the stronger the bonds and the sense of belonging that people acquire towards a place the more well-being they will experience in that place [60]. However, the results also showed that the informal renovations and changes in some activities of the shop owners were threatening to the present feelings of rootedness and affected the sense of place of the whole suq, and if neglected, might lead to 'placelessness' in the future. This is the experience of place that Relph describes as happening 'when places are deprived of their "unique" attributes, they become common, and such impact will undermine place identity' [28].

The findings reflect that cultural memory, with its contribution to place identity and sense of place, creates a feeling of responsibility towards a site. This is why some authors regard cultural memory to be a 'nationalist memory', that depicts the geography of belonging, an identity that is inseparable from a specific landscape [61].

All the participants had the feeling that the suq needs a preservation plan as it forms a part of their identity and civic pride. In addition, they showed their willingness to participate and to engage socially through incorporating their own memories, opinions and thoughts into any future urban development plan. The participants' ideas of participation match the concept of participatory planning, which seeks a transformation of power and social relations by shifting the focus away from the dominant planners' professional knowledge to the local community's emotions, opinions and knowledge [62].

In this context, the applied outcome of this work is to shape a theoretical model (Figure 6) for urban designers, city planners and administrators, demonstrating the importance of using cultural memory as a driving force in social sustainability through its contribution to place identity, community attachment, social pride, sense of place and well-being.

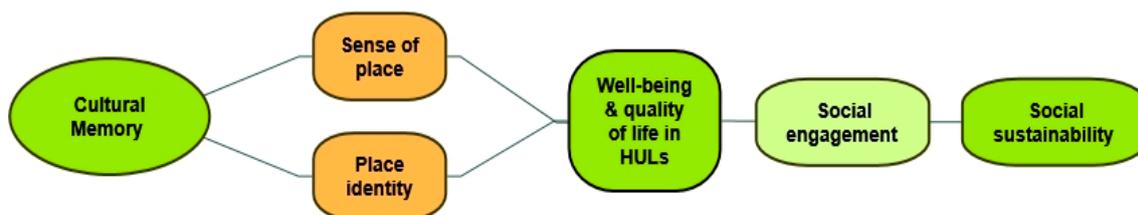


Figure 6. The proposed theoretical model used in the research and as executed using the NVivo12 programme. Source: F. Hussein.

5. Conclusions

This study explored a practical approach to understand how recalling and maintaining cultural memories embedded in HULs can contribute to social sustainability through a proposed theoretical model. The findings of this research have potential implications for the Zanjit Alsitat historical street market. Elements and concepts of cultural memory in relation to social sustainability were discussed in a rational process.

This research revealed how cultural memory consisting of inhabitants' past shared memories and valued histories has the capacity to create place identity and sense of place and to enhance place experience. In addition, it pointed out that the physical deterioration or deformation of the HULs is threatening experience of the site as a context for events and stored memories. Which may result in the feeling of placelessness, affecting sense of place and provoking the sentiments of loss and sadness.

Furthermore, it explained how the contribution of cultural memory to place identity and sense of place could facilitate sustainable development by reinforcing social networks and community participation, improving community identity and civic pride and increasing psychic health—as key theme areas for social sustainability.

Consequently, it is recommended that national urban planning authorities, urban designers and planners to recognise HULs as repositories of cultural memories and to ensure that their development and management reflect historical values by recalling and memorialising the activities and events that occurred there. It is highly recommended that these acts involve the representation of cultural memories together with conservation of historical physical fabric. This could happen through participatory planning, where the government would need to engage with the community and allocate sufficient time for realistic data gathering, making it possible to consider the cultural memories, emotions and opinions when dealing with HULs. Social groups could be more involved in participatory planning by conducting in-person interviews with static and mobile users of the site of interest. Such approach will cater for the identification of the memories that they want to preserve and sustain for next generations in order to create social cohesion and protect site identity, site experience and sense of place. Nonetheless, this is recommended to happen hand-in-hand with local community trust that their opinions—after practical considerations—will be recognised and acted upon.

To conclude, through the proposed framework of this research, cultural memory can work as an agent linking generations with the places of important events so that the old, current and foreseen mental dimensions of the people connected to the HULs can stay related. In this context, sustaining cultural and physical heritage for future generations is important and should be approached with the same acknowledgement that present generations have for mainstream sustainability and sustainable development.

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Conflicts of Interest: The authors declare no conflict of interest.

Ethics Approval: All subjects gave their informed consent for inclusion before they participated in the study. The study was conducted in accordance with the Declaration of Helsinki, and the protocol was approved by the Human Research Ethics Committee of Curtin University, Australia. (HRE2018-0698).

Appendix A

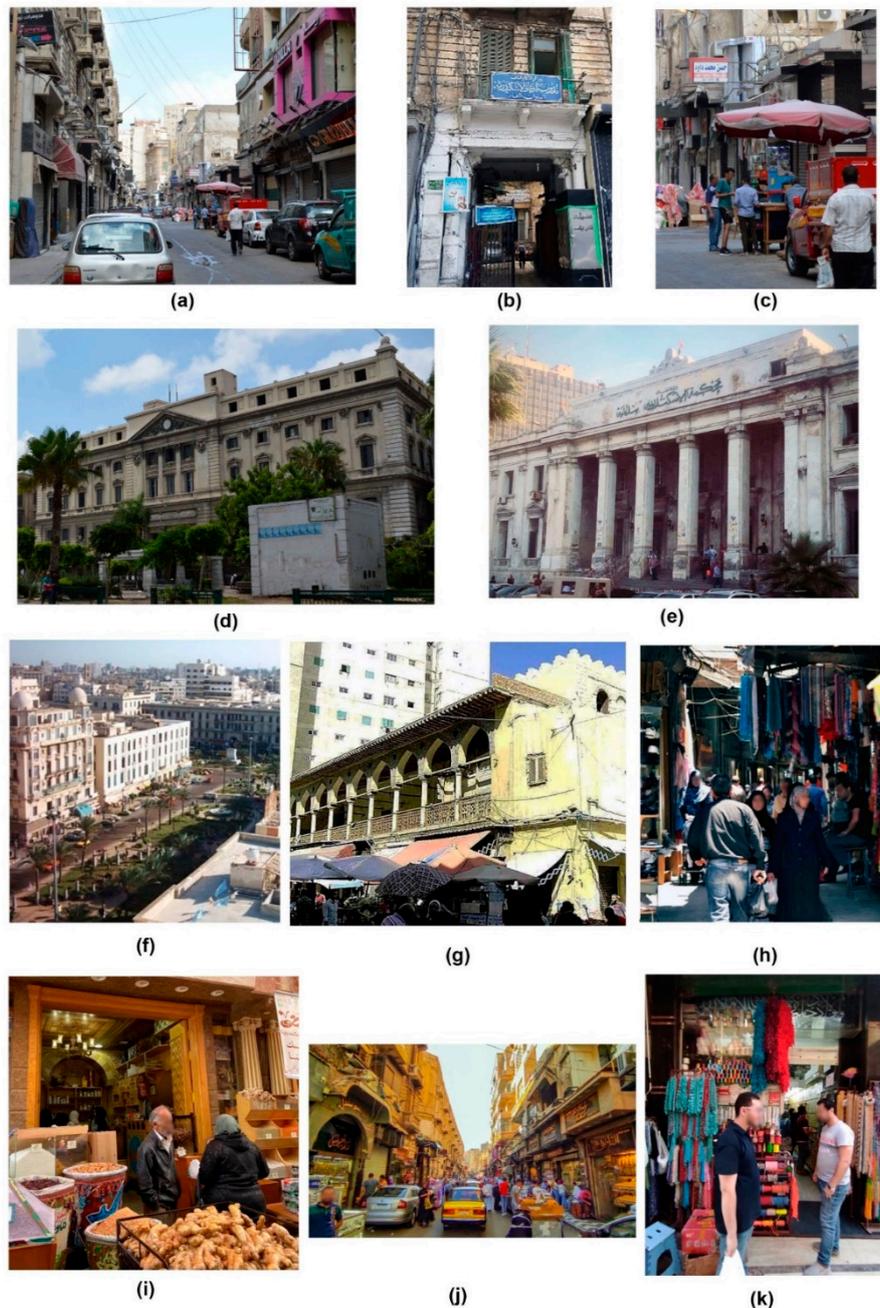


Figure A1. Pictures that Illustrate Kevin Lynch's Five Elements of the City Image Found in the Participants' Sketched Mental-Maps. (a) Faransah Street, (b) Zanqet Alsitat main entrance (Al Awkaf entrance), (c) The street food kiosk, (d) Al Hakaneya Court house, (e) The Primary, (f) Orabi Square Court House, (g) Al Shorbagi Mosque, (h) Suq AL Khait (textiles), (i) Suq Al Atareen (spices), (j) Suq Aldahab (jewellery) and (k) Suq Al kharaz (beads and accessories). Pictures from a–i, source: F. Hussein; pictures j and k. Source: Heba Moanis.

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APPENDIX A

STATEMENT BY CO-AUTHORS

Publication One

I Fatmaelzahraa Hussein, contributed eighty five percent (85%) to the paper publication entitled “**Towards Psychosocial Well-being in Historic Urban Landscapes: The Contribution of Cultural Memory**” (Hussein, F., Stephens, J., & Tiwari, R. (2020)). Published - Urban Science, Volume 4, and Issue 4, 59.



Fatmaelzahraa Hussein

I, as a Co-author, endorse that this level of contribution indicated above is appropriate.



~~Prof. John Stephens (co-author 2)~~

I, as a Co-author, endorse that this level of contribution indicated above is appropriate.



Prof. Reena Tiwari (co-author 3)

Publication 2

I Fatmaelzahraa Hussein, contributed eighty five percent (85%) to the paper publication entitled “**Grounded Theory as an Approach for Exploring the Effect of Cultural Memory on Psychosocial Well-being in Historic Urban Landscapes**” (Hussein, F., Stephens, J., & Tiwari, R. (2020)). Published - Social Sciences, Volume 9, and Issue 12, 219.

[Redacted]

Fatmaelzahraa Hussein

I, as a Co-author, endorse that this level of contribution indicated above is appropriate.

[Redacted Signature]

Prof. John Stephens (co-author 2)

I, as a Co-author, endorse that this level of contribution indicated above is appropriate.

[Redacted Signature]

Prof. Reena Tiwari (co-author 3)

Publication 3

I Fatmaelzahraa Hussein, contributed eighty percent (80%) to the paper publication entitled “**Cultural Memories for Better Place Experience: The Case of Orabi Square in Alexandria, Egypt**” (Hussein, F., Stephens, J., & Tiwari, R. (2020)). Published - Urban Science, Volume 4, and Issue 1, 7.

[Redacted]

Fatmaelzahraa Hussein

I, as a Co-author, endorse that this level of contribution indicated above is appropriate.

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Prof. Reena Tiwari (co-author 3)

Publication 4

I Fatmaelzahraa Hussein, contributed eighty percent (80%) to the paper publication entitled “**Cultural Memories and Sense of Place in Historic Urban Landscapes: The Case of Masrah Al Salam, the Demolished Theatre Context in Alexandria, Egypt**” (Hussein, F., Stephens, J., & Tiwari, R. (2020)). Published - Land, Volume 9, and Issue 8, 264.

[Redacted]

Fatmaelzahraa Hussein

I, as a Co-author, endorse that this level of contribution indicated above is appropriate.

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I, as a Co-author, endorse that this level of contribution indicated above is appropriate.

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Prof. Reena Tiwari (co-author 3)

Publication 5

I Fatmaelzahraa Hussein, contributed eighty percent (80%) to the paper publication entitled “**Memory for Social Sustainability: Recalling Cultural Memories in Zanjit Alsitat Historical Street Market, Alexandria, Egypt.**” (Hussein, F., Stephens, J., & Tiwari, R. (2020)). Published - Sustainability, Volume 12, and Issue 19, 8141.

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I, as a Co-author, endorse that this level of contribution indicated above is appropriate.

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Prof. Reena Tiwari (co-author 3)

APPENDIX B

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Dear **Ms. Yaqiong Guo**,

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Fatmaelzahraa Hussein

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Ms. Yaqiong Guo/MDPI <yaqiong.guo@mdpi.com>

Wed 11/11/2020 9:09 AM

To: Fatmaelzahraa Hussein

Cc: Editorial Office <urbansci@mdpi.com>

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Yours sincerely

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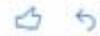


Social Sciences <socsci@mdpi.com>

Mon 30/11/2020 1:14 PM

To: Fatmaelzahraa Hussein

Cc: yvaine.sun@mdpi.com; Stella Zhao <stella.zhao@mdpi.com>



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To: Fatmaelzahraa Hussein

Cc: yaqiong.guo@mdpi.com

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Best luck with your thesis, and looking forward to publish your next papers soon.

If you have any other questions, please do not hesitate to let us know.

Best regards,
Yaqiong

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Fatmaelzahraa Hussein

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Cosette Yuan <cosette.yuan@mdpi.com>

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To: Fatmaelzahraa Hussein

Cc: Editorial Office <land@mdpi.com>

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Ms. Cosette Yuan,
Land Managing Editor
Email: cosette.yuan@mdpi.com

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Fatmaelzahraa Hussein

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Ms. Liv Li/MDPI <liv.li@mdpi.com>

Fri 9/10/2020 10:21 AM

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Kind regards,
Liv Li
Managing Editor

--

APPENDIX C

SEMI-STRUCTURED INTERVIEW GUIDING QUESTIONS

PUBLICATION 3:



Cultural memories in Historical urban landscapes (Orabi Square)

Q1; what is your Name (optional)?

Q2; How old are you?

Q3; what is your job?

Q4; how often do you come to this place?

Q5; what do you feel when you are at this place? Why?

Q6; what do you remember when you are in this site? Do you become nostalgic at this site?

Q7; How do you usually act in this place (stay some time, pass quickly, play...?)

Q8; How far do you feel bonded to this place? Why?

Q9; How long have you been using this place and How far you are able to interact with its community?

Q10; what do you think about crowds?

Q11; what are the celebrations, events or traditions that usually takes place in this site?

Q12; what are the stories or legends that are slinked to this site and do they affect your stay in the site (place experience)?

Q13; what are the buildings or landmarks that you find special in this place? And why? Do any of them need to be conserved and maintained?

Q14; describe in one sentence in your opinion what makes this site unique?

Q15; what do you know about this site's historical background?

Q16; what are the changes that happened to this site? Ex. Components or activities

Q17; what is your opinion about these changes? And why?

Q18; (If the site did not undergo changes), mention some changes that can be done to make this site enjoyable comfortable and unique for you?

Q19; if there any changes in the future would you like to be asked about your vision or you do not care? And why?

Q20; what is the thing that if missing from the site you will be uncomfortable?

PUBLICATION 4:



Cultural memories in Historical urban landscapes (Masrah Al Salam context)

Q1; what is your Name (optional)?

Q2; How old are you?

Q3; what is your job?

Q4; how often do you come to this place?

Q5; what do you feel when you are at this place? Why?

Q6; what do you remember when you are in this site? Do you become nostalgic at this site?

Q7; How do you usually act in this place (stay some time, pass quickly, play...?)

Q8; How far do you feel bonded to this place? Why?

Q9; How long have you been using this place and How far you are able to interact with its community?

Q10; what do you think about crowds?

Q11; what are the celebrations, events or traditions that usually takes place in this site?

Q12; what are the stories or legends that are slinked to this site and do they affect your stay in the site (place experience)?

Q13; what are the buildings or landmarks that you find special in this place? And why? Do any of them need to be conserved and maintained?

Q14; describe in one sentence in your opinion what makes this site unique?

Q15; what do you know about this site's historical background?

Q16; what are the changes that happened to this site? Ex. Components or activities

Q17; what is your opinion about these changes? And why?

Q18; (If the site did not undergo changes), mention some changes that can be done to make this site enjoyable comfortable and unique for you?

Q19; if there any changes in the future would you like to be asked about your vision or you do not care? And why?

Q20; what is the thing that if missing from the site you will be uncomfortable?

PUBLICATION 5:



Cultural memories in Historical urban landscapes (Zanqit Alsitat market)

Q1; what is your Name (optional)?

Q2; How old are you?

Q3; what is your job?

Q4; Can you sketch your mental image (cognitive map) of the market?

Q5; how often do you come to this place?

Q6; what do you feel when you are at this place? Why?

Q7; what do you remember when you are in this site? Do you become nostalgic at this site?

Q8; How do you usually act in this place (stay some time, pass quickly, play...?)

Q9; How far do you feel bonded to this place? Why?

Q10; How long have you been using this place and How far you are able to interact with its community?

Q11; what do you think about crowds?

Q12; what are the celebrations, events or traditions that usually takes place in this site?

Q13; what are the stories or legends that are slinked to this site and do they affect your stay in the site (place experience)?

Q14; what are the buildings or landmarks that you find special in this place? And why? Do any of them need to be conserved and maintained?

Q15; describe in one sentence in your opinion what makes this site unique?

Q16; what do you know about this site's historical background?

Q17; what are the changes that happened to this site? Ex. Components or activities

Q18; what is your opinion about these changes? And why?

Q19; (If the site did not undergo changes), mention some changes that can be done to make this site enjoyable comfortable and unique for you?

Q20; if there any changes in the future would you like to be asked about your vision or you do not care? And why?

Q21; what is the thing that if missing from the site you will be uncomfortable?