CHAPTER 2
THEORETICAL FRAMEWORK - PUBLIC SQUARES AS THE FORM OF COLLECTIVE MEMORY

2.1. The Concept Public Squares
The emptiness of recently emerged public squares signifies something deeper and chaotic, rather than just to admit that it depends on the globalization which in turn leads to change life style of people. Perhaps it’s their collective memory and sense of community which drags them to these spaces as well leads to decline of public space life when missing these factors. This chapter will focus on the notion of public squares from ancient time to the contemporary world. One of the most helpful aspects of this background research was informally observing how people interact and engaged with some public spaces which encourages them to a spontaneous gathering and which are not. This will lead to understand how public squares were used and how they might be distinctive from other public spaces in the city (Levy, 2010). Public Square is one typology of public spaces, where the street is another (Krier, 1979) and obviously one of the significant public spaces in an urban environment.

2.1.1. Definition and Notion of Public Squares
The definition of public squares has defined by several scholars with a number of various perspectives. In general, the term “Public Square” or “Urban Square” refers to “an open area usually located near urban buildings often featuring walkways, trees, shrubs, places to sit, and sometimes shops (Dictionary of Merriam-Webster).

Lynch defines Public Square as a paved area surrounded by civic buildings and adjoins major roads. Its important elements and features atar individuals and groups to mingle and juxtapose (Lynch, 1981; cited in Rimanova, 2010). Rem Koolhaas defines public squares as sites of the public forum where people can sit and communicate (cited in Annie Yung-Teen Chiu, 2004). Krier define public square as a space physically intersection of main roads, has fixed point of orientation and acts as a meeting place (Krier, 1979). However, he criticizes the contemporary squares as being incomparable to the ones created until the 20th century; and claims that “squares” today should be rediscovered (Krier, 1979). Moughtin defines a square or a plaza as an “area framed by buildings and an area designed to exhibit its buildings to greatest advantage.”
(Moughtin, 2003: cited in Liu, 2013). Like Moughtin, Webb’s notion about the square is it is a place where designated for gatherings, meetings, festival and other commercial activities and he describes the space as n ‘outdoor room’ (Webb, 1990).

Every community has its own terminology for public squares. For example Greek refers public squares as “Agora”, Italian use the term “Piazza”, Spanish refers “Plaza” for the large open spaces, Middle east use the term “Maidan”. However, with the above all the definition different terminologies depict one thing that, a square is publicly accessible, open spaces which covers variety of functions in various spatial organizations and it often tied to societies’ identity an collective memory. According to Zuker, the square is the central formative element in a town; where individual construct a collective formation, which makes them to feel sense of community. (Zucker, 1956)

![Figure 1. A popular square in Copenhagen, Denmark. Source: placersustain](image)

The concept of Public Square has not much been changed in contemporary world and has been distinguished in to four main characteristics of place “as being: 1) historical, 2) imbued with human identity, 3) relational and 4) charged with symbolic meaning” (Augé, 1992 cited in Levy, 2010). Public Squares have been one of the inevitable components which enhance urban livability and as the popular notion that regarded Public Square as the “heart and soul” in every
city from ancient times to till the date. We can see public spaces everywhere, but the distinction between other public spaces and public square is which squares signify something more powerful components in urban public life than other public spaces. It differs from parks, parklets, beaches and other public spaces, because “a public square is that on a square, the citizen is not connected to manifestations of nature but to the heart of urban culture, history and memory” (Levy 2012). History provides various examples of how great public squares were emerged, evolved and transformed. The ancient squares are very much different from contemporary public squares or city squares, in terms of its defining elements, dominating activities and the relationship built between people. It’s one of the many reasons why the older and traditional squares are full of public spirits and more popular than recently emerged squares.

2.1.2. Historical Background of Public Squares
Public Square reflects our community, civic identity and ideology. In ancient time Squares have been locus of communal, political, social activities, and a place where urban public life takes place and construct civic identity and sense of community. It was the time when squares play multifunctional and diverse role in formulation of cultural identity and collective memory which reflects the true mark of civilization for example Greek and Roman public squares considered “full of life” and theater of the city. However the transformation from the ancient squares to contemporary city squares has gained more diverse and complex role and activities through time continuum.

Figure 2. Piazza S. Marco, Venice.
Source: docshare.it
Greek Agora

According to Zucker, that Ancient Greeks are the first to build a square named as Agora with the intention to form a spontaneous gathering to act as a forum and became symbol of public sphere (Zucker, 1959; Madanipour, 2003). It was 6000 years ago when Agora was invented and played an important role in political, social, cultural and economic arena as well “a place of assembly for the town’s people and a setting in which ceremonies and spectacles were performed” (Madanipour, 2003). The Agora was an open place in the city center where it is a great opportunity to offer all types of gatherings; “such as political meetings, athletic and musical games, theatre performances and commercial activities” (Memluk, 2013). According to Lewis Mumford, Agora is a “place of speech”, a busy bustling arena, where everything happens.

Roman Forum

With the impact of Greek Agora, Roman-planned forums and religious plazas represent other commonly cited ancient spaces (Ward-Perkins, 1974; Wycherley, 1976; Owens, 1991). However, Romans are much concerned about the social and urban issues in forming forums, rather than Greeks artistic impression (Zucker, 1959). Although Forum has similar characteristics as Agora, Mumford finds that there are distinctive social and religious activities which occur in orderly way in Roman Forums than Greek Agora (Mumford, cited from Memluk, 2013). Most of the traditional Roman Forums are in circular formation for example, Piazza del Campo in Siena, asthis spatial factor reflects a collective will and identity; it symbolizes the spirit of union and of concord in a city historically beset by turf wars (Levy, 2010).
Squares in Industrial Cities
With the industrial revolution a rapid transformation and evolvement was seen in public squares. Zoning and over planning caused the motor vehicles to destroy the socio-cultural life of squares which leads to driving the peoples out from these spaces. This abrupt change of people life style in general, activities, travel pattern and functionalist urban planning altered the traditional role of the ancient public squares, and eventually the presence of people in public squares decreased. To tackle the dilemma old squares started to revitalized and new type of public squares started to emerge in accordance to the changing lifestyle of people. Other than the life style of people, especially the social, economic and political structure of the city were considered as main factors which affect the changing role of public squares at that time.

Public Squares Today
Today, in the globalization context the physical setting of the square is influencing with the rapid expansion of metropolitan areas. City centers became crowded with vehicular activities. Since political, protest gathering dominated the squares, it became more controlled and choreographed by governments and relevant authorities. With the influence of globalization public life is evolving as part of changing trends. For that it is very important ask question how these changing public life effect to public life in squares, where it has enormous impact that some of the present day squares seems empty. furthermore, the significant uses of public squares are
diverse and mix of function as it use as a metaphor for all kinds of gathering rather than the traditional role of civic activities (Madanipour, 2003).

Nevertheless all this squares as forum, plaza’s amphitheaters are mean to do the same such as mingle with other people, share and hear stories, exchange information to construct a sense of community and collective identity. In some Europe, the squares were dominated by commercial activities especially for trading purposes as trade routes offered the opportunity for exchange of goods and ideas during community gatherings (ThejasJagannath, 2013).

2.1.3 The importance roles and function of a Public Square

Many scholars and urbanists also point out the symbolic roles of public squares. According to Lewis Mumford, a city is a “theater of social action” and its crucial function is the acculturation and humanization of its inhabitants (Mumford,1937) and for these purposes public squares, acts as a central formative element, makes the society “a community and not merely an aggregate of individuals” (Janicijevic, 2005; Zucker 1959). Therefore, a good public square must function like
stage to make the “Social Drama” more richly significant, well-designed, intensifies and underlines the gestures of the actors and the action of the play (Whyte, 1980; Mumford, 1937).

Public squares play vital role in shaping and reshaping of today’s civic society because it acts as an epicenter where public can have wide range of opportunities for cultural expressions and community development (Francis, 1988). Furthermore, it acts as a “Collective Property” where, people can juxtapose and involve in various activities with sense of ownership and community (Racine, Jean-Bernard, 1999, cited from Levy, 2013). Therefore, the significant role and function of the squares may vary from city to cities however; this can be categorized in four perspectives.

1- Socio-cultural perspective
2- Economic perspective
3- Psychological Perspective
4- Political Perspective

Public Squares as mean of Social and Cultural interaction – Socio-cultural Perspective
Public squares are remaining as the intersection, gathering and “genius loci” for both the pedestrian and vehicle traffic. Performing as the center of social interaction, public squares also play significant social roles by welcoming everyone; they bring together different groups of people regardless of their class, ethnic origin, gender and age, making it possible for them to intermingle (Madanipour, 1995) This makes a great opportunity for people to experience various leisure and outdoor activities to strengthen the social fabric and for a greater civic vitality where citizens can engage in social activities. However, due to the rapid urbanization the walkability in the cities are very limited and this leads to the vanishing of traditional social life (The European Square Conference Report). Furthermore, Zucker speaks about the community engagement in public squares and he states; “it is the square which is the central formative element in the town, which makes the community a community and not merely an aggregate of individuals” (Zucker, 1956: cited from Bibeva, 2012). The square is one place where citizen can feel the sense of ownership and community by engaging and experiencing historical perspective and ceremonial activities (PPS).
The Square as a Market Place- Economical Perspective

From the ancient time to till the date public squares acts as a mediator for community’s economic well-being and it has been one of the essential elements of the public life. Ancient public squares are unique and highly valued retail mix environment, which identified as a special character of a square. Also retailing and commerce becomes a dominating feature in some public squares as the well-known fact of that existence of open and green spaces increases the real estate prices. In ancient time and present day as well there are different types of markets, for example, farmers markets, weekend market, festival market etc., happening in public squares. These markets are not only attracted by local residents but also the outsiders of the city as well (The European Square Conference Report). Market vendors another group of commercial activities significant in squares. These small kiosks, carts and car vans are and are highly valued by the local inhabitants. Djemaa el Fna in Morocco, Times Square in New York City and Daley Plaza in Chicago are one of the finest and well-known examples of Market Squares (The European Square Conference Report).

Figure 8. Market Square, Pittsburgh on of the greatest public square in 21st century. Source: planetizen
Public Square as a form of Democracy - Political Perspective

The political perspective in Public Square's role refers as an "epicenter of democratic expression", spontaneous political gatherings and protest (The Atlantic, 2014). Historically, it started as a form of "social movements", where complex social problems such as crime, gender discrimination, employment rights etc. were raised and discussed. In this context, Habermas consider that public sphere as an abstract, discursive form of public space where diverse ideas, opinions and debates about issues of public interest are being carried out (Habermas, 1989). As the form of democracy in public squares, squares provide individuals an opportunity to engage in political participation through discussion, forming opinions and building consensus. In considering in a city it is a space for claiming rights for social groups, for example; students, civil workers and other marginalized groups etc.

According to Lynch and Rapoport public squares are open to all and accommodate ‘freely chosen’ and ‘spontaneous’ action of people (Lynch, 1992, Rapoport, 1977) therefore, various protests and movements increasingly use public squares considering it as a epicenter for political mobilization. However recent revolutionary activities (for example, Georgias Rose Revolution,
Arab Spring etc) were took place in public squares (The Atlantic, 2014). Red Square in Mosco, Thahrir Square of Cairo, and Tiananmen Square in Beijing and Independence Square in Ukraine are one of the famous squares for political gatherings and propaganda events (Castillo, 1994; Ford, 2014). In this context Fred Kent expressed as “We stopped building public squares in the post-war years also in part because of the fear of who would use them” (Fred Kent). However it does not mean that all the revolution and political gatherings are happen in public squares.

**Psychological Perspective**

The evolving urban life and hectic work environment increase stress, which leads people to be a part of an extraordinary public life, where Public Square can offer the wide range of opportunities for mental emancipation. Visual landscape and environmental aesthetic offers unique role in layering psychological impact in public squares. A good public square contribute in rose and fell of individuals stress level by its surrounding built environment and activities, because it has a great psychological impact on the users of the place (Memluk, 2013). Furthermore, the squares mediate as a place for people experience the environment, relax and enjoy in a hustle and bustle of urban environment to overcome the stress and enjoy relaxation (Memluk, 2013). Since Public Squares are spaces where “community controlled” and offer greater civic vitality, and highly satisfied by the users of the square. Therefore, well planned and designed public squares offer “social connection and happiness” (PPS)

Individually, each of these perspectives are vital to function public space, however, combining all the four perspectives portray how public squares acts as a binding force between society and its people. Because public squares more than just physical but the impact for its social and

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**Figure 10.** Pioneer Courthouse Square, Portland, Oregon. Source: Friends of Living Plaza (2012)

**Figure 11.** Trafalgar Square, London, England, Source: Friends of Living Plaza (2012)
psychological perspectives. Perhaps it’s a valid question that how can the citizen be part of this revitalizing and gentrification process without memorizing the space.

2.1 Theorizing Collective Memory

The notion of collective memory began with the works of French Sociologist; Philosopher Emile Durkheim. In his seminal book, The Elementary Forms of the Religious Life (1912), he used the term “Collective Effervescence” as a transcendence of the individual and the profane into a united sacred group (Durkheim, 1921). However, Maurice Halbwachs, a student of Durkheim later developed this discourse and use the term “collective memory” and its relation to time, space and history. After Halbwachs, literature gives different explanations from various academic disciplines and finds the concept of collective memory as an inter-disciplinary concept and its correlation between space and place making.

Several literatures have attempted to study various frameworks of collective memory in relation to urban space and place making. Some of it demonstrates in terms of its shapes and activities, its distinguishing attributes; how, where and when it is produced; how people make use of it in their daily lives; how personal or individual memory contribute with performing public and performing memory. Sumnu believes that our collective memory tries to find meanings and the material sites are valued and experienced as entities that visualize our memories in the present (Sumnu, 2002). The collective memory of any society is vital important in preserving cultural identities, in bridging the past & the present.

2.2.1 Defections, Notions, Concepts and Forms of Collective Memory

Collective memory as ambiguous term, which various scholars, writers have attempted to define it in respect to different discipline, for example, sociology, psychology, anthropology etc. In Oxford Dictionary Collective memory is defined as something that a group of people, passed from one generation to the next (Oxford Dictionary).

In his influential book “On Collective Memory”, Halbwachs defines collective memory as a social product which constructed socially through spatial imagery, a way that a group conceptualized the past while in the present (Halbwachs, 1992). He further explains that;
Our memories remain collective [...] and are recalled to us through others even though only we were participants in the events or saw the things concerned. In reality, we are never alone. Other men need not be physically present, since we always carry with us and in us a number of distinct persons (Halbwachs, 1980).

In defining the memory in another perspective German philosopher, Andreas Huyssen, states:

“Today memory is understood as a mode of representation and belonging to the present” (Huyssen 2000).

Like Huyssen, Franklin Zaromb and Alon also define collective memory as a representation of the past that is shared by members of a group (Franklin Zaromb, 2013).

Assmann correlate collective memory with politicized memory and describes

“Collective memory links the past and the future in a way that from a specific memory a specific claim, a clear norm for future action is derived” (Assmann, 2001).

However the term collective memory differ from discipline to discipline, for example some philosophers and their students use the term as “cultural memory” and some sociologists and other scholars refer it as “social memory (Leiden University). In this research, the term collective memory will portray as a perpetually social phenomenon (in relation to urban public spaces); which acts as a bond tying members of the community to the eternal present and maintain their identity.

2.2.2. Distinguish between collective memory & individual memory

The dialectic between the collective memory and individual memory forms a complex relationship when considering and relating these concepts with urban public space and place making. The construction of identity, forming ideology and unity of a society is very much depending on with its collective memory. One problem of modern, western societies is how to ritualize its changing social memory—changed through historical events (Halbwachs, 1980). Therefore, the following section will briefly explain the distinction between collective memory and individual memory.
Individual Memory and Collective Memory

Halbwach distinguishes between collective memory and individual memory. He claims that there are no purely individual memories (or he refers as “autobiographical” memories) which a person experience himself, or things that he is able to remember being presented for. (Halbwachs, 1980). By explaining this he memorized how he experienced the city of London for the first time, while he was walking alone he felt that he is not alone. There are certain things, for example; architects, historians, artists mediate him to image the city (Dunidam, 2010). Halbwach states; “Many impressions during my first visit to London – St. Paul’s, Mansion House, the Strand, or the Inns of Court – reminded me of Dickens’ novels read in childhood, so I took my walk with Dickens. [...] I can [...] recognize in myself many ideas and ways of thinking that could not have originated with me” (Halbwachs, 1980 cited in Dunidam, 2010). In this sense, if an individual person visiting a place alone for the first time, he normally acquire information about the place through the means of media, books, maps, guides, conversation, stories etc. this means, when he is experiencing the place he is accompanying virtual group of friends with him and he has a mental map of the place. Therefore, his visit can only confirm what he stores through images and other means and is the experience definitely won’t be different or unique but rather a confirmation of what the person already knows.

Halbwachs suggested that all individual memory is constructed within social structures and institutions. Families, friends, social groups etc. are the contexts where individual memory is recognized and ultimately it is the society where people acquire memories (Halbwach, 1992). He further argued that individual memories occur when the person has no contacts with any group and therefore it will be in his sleep where he will be in a “state of isolation” thus this memory will be a images from his dreams. Since memory is a social phenomenon - Individual memory is very much dependent on society’s social fabric to strengthen the bond which binds the community members to construct sense of community and identity. In this context Halbwach further advocates that “it is society that people normally acquire their memories. It is also in society they recall, recognize, and localize their memories (Halbwach, 1992).

While individual memory is formed in social framework. Collective memory is something which integrates various different personal pasts into a single common past that all members of a
community come to remember collectively. Therefore, the notion of collective memory refers both to a past that is commonly shared and a past that is collectively commemorated (Misztal, 2003). Halbwach points out that all the memories occur collectively in a social framework. He states; “Our memories remain collective [...] and are recalled to us through others even though only we were participants in the events or saw the things concerned. In reality, we are never alone. Other men need not be physically present, since we always carry with us and in us a number of distinct persons” (Halbwachs, 1980, cited from David Duindam, Universiteit van Amsterdam).

Therefore, Collective memories are something which cannot be separated from social and psychological context. It means that reconstruction of the past always depends on present-day identities and contexts. “We cannot properly understand their relative strength and the ways in which they combine within individual thought unless we connect the individual to the various groups of which he is simultaneously a member” (Halbwachs,). Here Halbwachs explains that, people in a group or nation share their collective memories and negotiate about them in an unconscious way, where it can act as a binding force between nation or community through time and space.

2.2 The Relation of Public Spaces and Collective Memory
Collective memory is a very broad phenomenon and especially in relation to urban public life it is somewhat complex. However it has a significant relationship with public squares. Societies seek successful public spaces through their collective memories, because it contains strong attached images of past and nostalgic memories. That’s the reason why we see some people are so attached with such squares and they have a feeling that the place would never change and will always keep him company. Andreas Hussein argues that when a person experiencing a place it’s the idea, the story, the feeling of the place and his past experience which influence him to drag to the place rather than the physical and spatial organization of the space (Huyssen).

Several of influential urban planners and scholars like, Jane Jacobs, Kevin Lynch, William Whyte, Ali Madanipour and Jan Gehl discuss about the relationship between memory and urban public life. They speaks how it influence to our everyday experience, what makes certain public
space more activate, while others tend to decline and abounded. The roles of collective memory in urban public sphere and cities were explained by Aldo Rossi. According to Rossi, the “city is the locus of the collective memory of its people” (Rossi, 1984). He uses phrase “the soul of the city” for describing the city’s history and introduces it as “the sign on the walls of municipium, the city’s distinctive and definitive character, its memory” (Rossi, 1984). Likewise Henri Lefebvre states that “the city is the setting where urban rhythm of everyday life is played out” (Lefebvre, ) and the one place which this urban rhythm significantly portray is definitely will be a public space. In this sense, public squares can be defined as complicated environment with a set of interconnecting of physical, social and psychological aspects.

Physical Aspects – Physical Settings of the Square

It can be observed that, the reconstruction of collective memory happens when there is a major change in physical or social environment. In this context, the physical arrangements of the square recall and evoke the past events and memories that people frequently attached with and measure by the bonds attaching us to various groups of the society. Halbwachs (1992), one of the most influential philosophers on collective memory, stated that monuments and other topographical features are central in the formation of a collective memory and identity in the modern world (Halbwach, 1992), where Public spaces are characterized and distinguished by such elements which means Identity has always been related to physical space (Gehl, 2001). Therefore, people build relationship with such elements and objects and acquire strong collective memory which in turn makes them to feel sense of place and sense of belonging.

Figure 12. Five Elements of urban Form, which enable the user to understand the environment through their collective memory. Source: Lynch, (1959)
The role of collective memory in urban public spaces was related with process of remembering by Kevin Lynch. The theory of Kevin Lynches five elements concerned with establishing theoretical framework on how people experience and memorize their environment, how it affect people’s ability to store and process their surrounding environmental information. Understanding how people memorize their surrounding environment through these elements and how it assist in finding better solutions to create and shape memorable public spaces. He relates this process of remembering with public images of that space, which consisting and overlying several individual images. (Lynch, 1960).These collections of images are vital and necessary for the individual as well for the group of people in order to perceive and experience the space without any confusion and ambiguity (Lynch, 1960). Lynch argues that collective memory through these images is something that is constituted by individuals’ experiences within the space itself and through its history and the environment (Lynch, 1960). Since, a vivid and integrated physical setting around and in the public squares are capable of producing a sharp, memorable image, it can furnish the raw material for the symbols and collective memories of group communication. In this context Lefebvre finds that “it is a living paradox, but if every-day familiarity makes us admit it, it does not allow us to see how absurd it is” (Lefebvre, 1991). People shape their public spaces through these images, memories and emotions. therefore, changes in the physical setting of a public square (by revitalizing, retrofitting or reconstructing) is one of the facts that cause discontinuities and urban memory loss and therefore it inevitably effect to the people to decline the squares.

Psychologists suggest that changes of physical setting or objects in built environment can cause a mental equilibrium and it depends on how frequently these changes occur. They also advocate that much mental illness is accompanied by a breakdown of contact between thought and things. This happens when the person is unable to recognize familiar objects; it makes the total environment unfamiliar, ambiguous and strange to him with the lacking of familiar reference points and objects. According to Halbwach, “Any inhabitant for whom these old walls, rundown homes, and obscure passageways create a little universe, who has many remembrances fastened to these images now obliterated forever, Feels a whole part of him dying with these things and regrets they could not last at least for his lifetime.” (Halbwach, 1950).
Public spaces are characterized and distinguished by such elements which means Identity has always been related to physical space. Therefore, public spaces become the guiding thread of the entire complex urban structure. Collective memory will help to form, shape and transformation of public spaces through historically, culturally and ideologically. Therefore, In short, it can be said that collective memory can form the public space and give identity and meaning to its user. Furthermore, Waxam believes that how individual perceive the environment is unique for him and he therefore link it with his past experiences. He states “Attachment to place is a set of feelings that emotionally binds people to a particular place” (Waxman). Stone of the city (museums, monuments, palaces, etc.) represented material traces of this historical past, and history was the background of modernity.

**Socio-cultural Aspects – Activities and Activity Pattern**

Social aspect refers to the activities and intangible features that are strongly connected with the people and to their public life. Public squares are complex public environments where diverse ethnic and cultural as well as a place for social interaction that facilitates the exchange of words between people who are not likely to intermingle relative to their social groups. These groups give different meaning to these spaces and thus it in turn reflect their society and influence on constructing their ideology and identity (Madanipour, 2003). Since collective memory, which favorably and unfavorably influences social interaction, people are able to engage positively in the activities and other people and success of urban spaces.

Public squares are the representation of society, individuals and groups participating social and public life (Madanipour, 2003). Since collective memory as a socially manifested phenomenon, it can strongly affect to the activities, the interaction occurred in Public Square. Because this participatory activities reflects the degree of how individuals and groups has the right to use the space with their own perception without any restrictions. The utilization of space with spontaneous activities defines the space and gives a strong meaning. The notion of public square has always been tied to as an open and external space, it has greatest accessibility, sense of ownership and civic vitality which brings the diverse community together and socialized (Lefebvre, 1991). The daily activities in public squares, for example, the children playing near the fountain; the old man enjoying the shades of a huge tree or sitting on a stone bench; the
beggar squatting by the landmark will greatly affect the to produce a strong collective memory which in turn a necessity to form a successful memorable public square. Therefore, conservation and the representation of citizens’ collective memory will enhance the social sustainability and facilitate to construct a sense of community and unique identity.

Psychological Aspects – Sensory and Emotional Experience

The review of literature indicates that emotional experience can help to regulate our biological rhythm which effects to the sense of collective memory. Our collective memory help to create mental images of those elements and attributes of the square spatially well connected and make integrity as a whole environment (Simmel, 2002). We directly or indirectly linked the spaces we admire places of memories. Those memories influence our perception of space and images in our virtual mind. And those memories are interrelated with different elements of city where legibility, structure, identity and imagebility are major key issues for understanding city and its melieu (Lynch, 1960).

Therefore, in the public square most of the people would identify certain areas or objects, for example, monuments, fountain, public arts or huge trees, where they can feel comfortable and psychological protection. These collections of images are vital and necessary for the individual as well for the group of people in order to perceive and experience the space without any confusion and ambiguity (Lynch, 1960). Because it is the people, who create and shape memorable and meaningful public space through their collective experience, emotions and memory and become a valuable asset (Goheen, 1998). (Halbwach, 1950). Furthermore he explain the paradoxical role it play in mental emancipation, and finds that when the environment becomes chaotic and strange for an individual because of lack of clarity and unfamiliar objects, he find himself as a victim in the environment. He argue that “much mental illness is accompanied by a breakdown of contact between thought and things” thus this reflect that monuments are a clear referral point which people can easily recognized (Halbwach, 1950).

In this context Nora claimed that in the process of collective amnesia, which is trying to purposely eliminate from remembering through representation, group select certain dates and people to commemorate. For this reason some people alter their perception of the space with the
influence of deliberate amnesia and lead to decline the space. Therefore, collective memory can be both a tool and an object of power which sometimes acts in a positive and negative way (Nora). Ritual and ceremonial events and activities are symbolic character which draws the attention of its participants and observers to objects of thought and feeling which they hold to be of special significance. These activities and gatherings are connecting people to the past and recall things that once they have experienced. Therefore, Images of the past and stories of the past (which recollected) are conveyed and sustained by ritual performances and that performative memory is bodily as well monuments and objects.

Sense of belonging and sense of place is the mental perception connected to the inner relationship with the space in order to link the feelings and perception of a person to the background and meaning of the space. Such feelings are the main factor that leads to alter the person’s perception towards the space. These sometimes recall the previous experiences and provide access to people’s identities. A successful and attractive square should be able to provide a sense of community, a sense of place and a sense of belonging to its users. If the space is not shaped or respond according to the user’s perception and does not portray continuity between past to the, or does not reflect the production way of the society or the period, “sense of belonging” in that place will be decreased. Therefore, absent of these attributes or elements in the square means to absent community’s identity. These attributes or elements represent society as well are a reflection of its place and time. These elements can harmonize people along with the urban public squares and create better usage of it possible and improves the satisfaction of sense of belonging.

2.3 Collective Memory as a Tool for Shaping Public Squares
The correlation relation between collective memory and public square is a complex phenomenon and which is to be realized through perception. As Andreas Huyssen states that; “....instead of a form, a shape, or an image, monumentality may well be quality; the quality that some places or objects have to make us recall, evoke, think, and perceive something beyond themselves” (Huyssen). The power of creating a strong image in the square depends on how the user experiences the space and how he relates such elements of the surrounding environment.
Because it is the people, who create and shape memorable and meaningful public space through their collective experience, emotions and memory and become a valuable asset (Goheen, 1998).

A vital part of a memorable and successful public squares mean in such squares people need to interact with each other and it contributes to a well-functioning community, personal well-being, better understanding and acceptance of oneself as part of a whole and tolerating others. This means that psychological factors and as well physical attributes that play vital role in making a successful urban space. Since collective memory, which favorably and unfavorably influences social interaction, people are able to engage positively in the activities and other people and success of urban spaces. Successful squares will enable the user to experience the inside images which the others captured and experienced lay hidden and invisible things that connected the images in the past. However, the emphasis has been on how these factors influence to the collective memory of people, where they feel incomplete, when there is significant change to any of the factors. Therefore, changes in these factors in a public square (by revitalizing, retrofitting or reconstructing) could be a reason that causes discontinuities and urban memory loss and therefore it inevitably effect to the people to decline the squares.