

UNIVERSITY OF BAHRAIN

College of Engineering



Department of
Architecture & Interior
Design

Spirit of Cities: The Significance of the Old Cities Spirit Existence within the New Urban Settlements in Bahrain

A Thesis Submitted in Partial Fulfilment of the Requirements for the
M.Sc.Degree in Architecture – Urban Design

Submitted by

Shereen Nader Jaffar Khalifa
20130146

Supervised by

Prof. Islam Hamdy Elghonaimy
University of Baharin

June 2024

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ ۱۱ - سورة المجادلة

“Allāh will raise those who have believed among you and those who were given knowledge, by degrees. And Allāh is Aware of what you do”

Al-Mujādalah – Verse 11

Abstract

Due to the demands of human life, new urban housing settlements have appeared rapidly in Bahrain, resulting in a significant gap between the old cities and new urban housing settlements. The gap affects family relations and creates a crack in the social fabric of the new urban settlements. The thesis explained that each city has its unique spirit. Unique city spirits connect directly with the sense of place idea, which connects with the human being's senses and experiences. However, cities have several indicators and immaterial aspects that identify their spirits. The city spirit indicators are given less consideration in the new urban settlements as compared to Bahrain's old city spirit. This thesis aims to investigate the spirit of the new urban settlements and identify several ways to enhance and develop the quality of the new urban settlements and the quality of life for the residents in the new urban settlements in Bahrain with the power of the old city spirit.

Based on the literature review about the city spirit, in-person interviews, and focus group discussions were held for the data collection process. The samples were selected non-probably from Bahrain residents for in-person interviews, and experts in Bahrain's heritage and old city as a focus group. Twenty participants were involved in in-person interviews, and thirteen participants were in the focus group. Thematic qualitative data analysis extracted themes from the in-person interviews and focus group data. Illustrative case studies were used to discuss the themes extracted. Case studies selected new urban settlements or cities considering old city spirit indicators.

Analysis of the in-person interviews, focus groups, and case studies demonstrated that the old city spirit was distinctive and better quality than the spirit of the new urban settlements in Bahrain. The thematic qualitative data analysis highlighted the current situation of the new urban settlements and identified several ways to bring the old city spirit to the new urban settlements. The findings highlighted that the old city spirit's existence improves the residents' quality of life and helps develop the new urban settlements in Bahrain.

The findings indicate that the old city spirit is of better quality than the spirit of new urban settlements. The old city spirit's existence positively affects and develops the quality of the new urban settlements. Consequently, it is recommended to consider old city spirit power in planning and designing new urban settlements in Bahrain. The old city spirit should be a source of inspiration rather than plainly copying it. The thesis contributes to knowledge and develops the idea of the spirit of place. Moreover, it contributes to the practice as it produces a set of recommendations for several organizations in Bahrain to follow, such as the Urban Planning Authority and Real Estate Developers, the Ministry of Housing, the Ministry of Works, the Ministry of Transportation and Telecommunication, and academics and university faculty. Further research is needed to use a more comprehensive sampling range and other methods that could generalize the findings.

Dedication

Dedicated to:

My beloved mother, Zainab Safar

And my precious son, Mohammed Hassan

Acknowledgment

All praise goes to Allah. I thank Allah; without him, I would not have been able to complete my path, my studies, and my thesis. Allah has always been by my side, enlightening and guiding me. All thanks and praises are for him, always and forever.

This thesis has been done with the support of several people involved, both directly and indirectly; they will be acknowledged in the following few paragraphs.

First of all, this goes to my thesis supervisor and the faculty of the College of Engineering at the University of Bahrain for their contributions. A special thanks goes to Dr. Sh. Fay Abdulla Alkhalifa for teaching me research methods, which served as the foundation for this thesis. I would like to thank Prof. Ebrahim Mattar for his valuable help in arranging the focus group. Additionally, I thank everyone involved in this thesis during all the stages, from the beginning to the data collection stage and validity and reliability tests.

Furthermore, my family, you have indirectly shared this achievement with me. Your constant presence with me helped complete this thesis, so thank you for your continued existence and support. Thanks to my friends and colleagues for their help, kindness, and support.

In conclusion, I thank the person I see when I stand in front of the mirror; I thank myself for my patience, faith, and conviction that I achieved my goals with the will of Almighty Allah.

Shereen Nader Khalifa

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List of Abbreviation

Int.x - Interviewee

Ep.x - Expert

(X represents the number of the interviewees and experts in the data analysis table in the appendix)

DQ - Diplomatic Quarter

BACA - Bahrain Authority for Culture and Antiquities

Disclaimer

All tables included in the thesis were produced by the author.

Thesis Terminology

In this thesis, several terms related to the distinctiveness of the old city spirit and the idea of spirit have been used, which will be introduced in this section:

Spirit of place: There are many ways to define the spirit of a place or a city. Castello (2016) refers to the spirit of place as the places of memory, while Relph (2007) refers to natural landmarks and prominent architectural shapes that give a place its unique character. On the other hand, Alexander (1979) ties the spirit of place to unique and attractive features. Alexander and Relph also concurred that a place's history and the areas where long-term residents have resided are essential factors in determining its spirit. Bell and De-Shalit (2011) assert that a place's inhabitants and social life are connected to its spirit of place. Thus, the spirit of place is a complex idea that cannot be defined with one definition but has been defined by the researchers from different perspectives.

City spirit: Brook (2012) defined city spirit as several shades of meanings that represent the indicators of the city spirit. Brook highlighted the indicators of the city spirit, which are the authenticity of the city, the narrative of the city, the local distinctiveness of the city, the essence of the city, the character of the city, the energy field of the city, the ecosystem of the city, the atmosphere of the city and the health of the city (Brook, 2012). Thus, city spirit represents several indicators that reflect the vibrancy of environmental sustainability, equality and justice, social integrity, urban legislation and administration, infrastructure development, productivity, and quality of life. There is no doubt that the spirit is from the command of Allah, but there are indicators to say that the city is alive or the city has a

spirit due to the reflection of those indicators and shades of meanings that Brook highlighted.

Old city spirit: Old city spirit represents the indicators that make the old cities in Bahrain, such as Muharraq and Manama, alive and distinctive.

New urban settlements spirit: The new urban settlements spirit is the current situation of the new housing urban settlements in Bahrain that needs to be improved and developed with the power of the old city spirit indicators.

Urban settlements: Urban settlements, according to Oliveira et al. (2018), are any city's clearly defined boundaries that extend past its administrative limits. Urban settlements consider the inherent geographic biases present in the majority of societies worldwide, which are mirrored in the various regional growth dynamics. As an example, they explained that the world's largest metropolis is actually a combination of numerous urban settlements arranged in close proximity to one another, linking three major settlements: Luxor, Alexandria, and Cairo.

Spiritual qualities: According to Birch and Sinclair (2013), spiritual quality considers three interrelated areas: humanity, sensuality, and sustainability. Humanity is the connection between the user and the cultural and social world that is related to him; sensuality refers to how far the user is experiencing an intimate relationship with the place using human senses; and sustainability is how far the user is integrated with the environment (Birch and Sinclair, 2013).

Al-Fareej: Alraouf (2014) defined Al-Fareej as the shape of housing distribution based on cultural values, climatic conditions, social norms, and

physical aspects such as the availability of resources and technology. Thus, Al-Fareej represents the family and tribal identity within the housing urban area, where the residents in one Fareej share the same occasions and activities, happiness and sadness.

Furjan: Furjan represents a group of Al-Fareej that could distribute neighbouring each other or far distance from each other.

Daoos: Muharraaq city was distinctive of its Daoos; Alraouf (2014) defined the Daoos as the road network composed of the organic fabric of alleys. Thus, Daoos is one of the unique features of the old city spirit and represents the narrow and lively alleys.

Al-Baraha: Ezzeddine and Kashwani (2019) defined Al-Baraha as a unique urban space in the old cities that represents the old social public urban square surrounded by houses and reached by narrow pathways. Al-Baraha is the central public urban space linking the community social fabric within Al-Fareej (Ezzeddine & Kashwani, 2019). Thus, Al-Baraha is an urban space which hosts activities based on the occasion and enhance social life.

Albarahat: Albarahat represents a group of Al-Baraha.

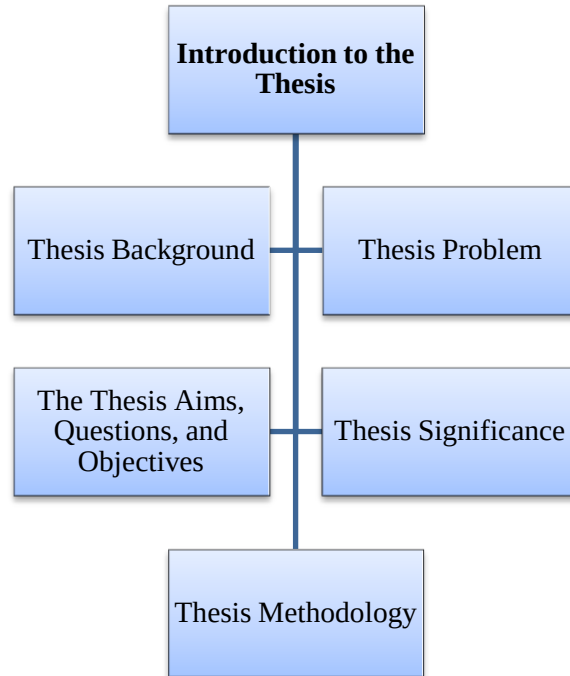
Al-Majlis: Almahmoud and Doloi (2015) defined Al-Majlis as a unique space within the Arab houses that articulates cultural and social factors that directly impact identity. The Arab home's most public area represents its members' social and economic standing to the larger community (Almahmoud & Doloi, 2015).

Badagir: According to Jomehzadeh et al. (2020), Badagir is a conventional windcatcher ventilation performance that has been utilized for

centuries in the Middle East to provide passive cooling and natural ventilation inside buildings.

Mashrabiya: Ashour (2018) defined Mashrabiya as a traditional element of Islamic architecture that is installed in houses and open-air structures. Mashrabiya represent fixed latticework designed differently from region to region and fixed with coloured glass or open latticework without glass (Ashour, 2018). Thus, Mashrabiya is a distinctive architectural element in old city houses such as Manama and Muharraq in Bahrain.

Chapter One: Introduction to the Thesis



Chapter One

1.1. Introduction to the Chapter

This chapter introduces the thesis, discusses its background, problem, hypothesis, aims, objectives, questions, theoretical and practical significance, study setting, and concludes with a structural outline.

1.2. Thesis Background

Cities are distinguished by their uniqueness and identity, which is referred to as the city's spirit. According to Relph (2007), each forest grove, mountain, river, village, and town have their own spirit, which gives the land its identity, the spirit of the city or of the place lost most of its characteristics as rapid urbanization progressed, therefore, the term "spirit of place" has a primarily secular concept that relates to a region's distinct identity. Besides that, Relph (1976) refers to the idea of a sense of place as a sense of identity. He explained that there is a strong relationship between spirit and a sense of place. Unwin (2013) refers to the fact that humans experience places differently due to their sense of place. According to him, a sense of place extends beyond locations to include experiences within the place itself.

Old city spirit involves identifying current gaps within the new urban settlements in Bahrain to resolve these gaps. Current research has established that the city's spirit is essential to its quality. Unfortunately, with rapid developments in Bahrain, there is an overall lack of research regarding city spirit, especially those related to the old cities and the spirit of the new urban settlements. This thesis aims to identify and evaluate the impact of the old city spirit's existence within the new urban settlements in Bahrain.

In this thesis, the Baby Boomer generation is considered the old generation, and the Millennials, generation Z, are considered the new generation. On the one hand, according to Christian (2011), people who were born between 1946 and 1964 belong to this generation. This generation used to play outside, unaffected by the TV or the nonexistent social media platforms, and they enjoyed a wonderful time in life during that time. On the other hand, Christian (2011) explained that the Millennials, are the people born between 1981 and 1996. This generation was affected by the internet and globalization. Furthermore, people born from 1997 to 2012 are referred to as generation Z. This generation was affected by the internet, globalization, and social media. As a result, the old city spirit is when the baby boomer generation lived between 1946 and 1964, and the new city spirit starts with the beginning of the Millennial generation in 1981 until the end of generation Z in 2012.

1.3. Thesis Problem

According to the Urban Planning and Development Authority website (2023), in Bahrain, promoting local urban heritage and urban culture is one of the main objectives of urban planning in Bahrain, which reflects the core of the city spirit. The idea of the spirit of a place is critical in developing the quality of the place and enhancing its value. Numerous studies have investigated the idea of the spirit of the place from different perspectives and indicators. Moreover, existing studies presented the meaning of the spirit of place and its contribution to the place. However, these studies focus on the idea of the spirit of place but overlook the life changes that it brings. Specifically, the existing regional studies, including ones from the Middle East and international studies, have rarely focused on the city spirit in

Bahrain. Along with the rapid urbanization and development of new urban settlements that have appeared recently in Bahrain, there are no studies regarding the idea of city spirit aligning with the urbanization process in Bahrain, which has created a knowledge gap.

Due to the lack of knowledge of the old city spirit and the new urban settlement spirit in Bahrain, several issues have arisen.

On the one hand, Zaidan and Abulibdeh (2019) explained that the planning process for the new urban settlements is neglecting the country's identity and culture. Moreover, recently, housing urban settlements appeared to have less spiritual qualities if they were compared to the old cities. El-Ghonaïmy and Al-Haddad (2019) discussed that the fewer spiritual qualities in the new housing urban settlements in Bahrain negatively impact the social fabric, cultural fabric, communal identity, quality of life, and the residents' sense of belonging.

On the other hand, El-Ghonaïmy (2019) highlights that the older generations miss the old city spirit in their living area. A gap is created between the older generation and their neighborhood and a sense of belonging and identity to the place of the new urban settlement. The gap creates a crack in the old generations' sense of pride and belonging. As a result, people live in the new urban settlements as a place to exist without any relationship between them and the place. Moreover, Hamouche (2004) explained that the missing old city spirit negatively affects family relations and the social fabric within the new urban settlements. The literature review and the observations demonstrate that social bonds were negatively affected in the new urban settlements due to the disappearance of the old city spirit.

Besides that, Zaidan (2019) explained that the new urban settlements neglect most of the immaterial aspects, which results in dis-attachment and separation from the rest of the city. There is a severe lack of studies about building a connection between the new urban settlements and the old cities in Bahrain. As a result, there is a lack of knowledge about the idea of the spirit of place related to life changes, developing the new urban settlements' spirit while conserving the old city spirit within them, improving the residents's quality of life in the new urban settlements employing the old city spirit, and connecting the new urban settlements with the old cities in Bahrain. According to Zaidan and Abulibdeh (2019), urban designers do not consider the identity and sense of belonging in the design process, which creates a detachment between the residents and a sense of belonging, negatively impacts the spirit of the new urban settlement, and opposes the objectives of the Urban Planning and Development Authority in Bahrain.

1.4. The Thesis Aims, Questions, and Objectives

1.4.1.Thesis Aims

Given the gap in research regarding the spirit of the old cities and the spirit of the new urban settlements in Bahrain, this thesis aims to investigate the spirit of new urban settlements in comparison to the old cities in Bahrain.

1.4.2.Thesis Questions

- a. What makes the old city spirit distinctive, and how can it appear?
- b. How does the spirit of the old cities improve the residents' quality of life and develop the new urban settlements in Bahrain?

1.4.3. Thesis Objectives

- a. To identify the distinct old city spirit of Bahrain.
- b. To understand the existing spirit of the new urban settlements in Bahrain.
- c. To identify several ways to bring the old city spirit to the new urban settlements in Bahrain.
- d. To understand how the old city spirit can improve the residents' quality of life and develop the new urban settlements in Bahrain.

1.5. Thesis Significance

After illustrating the problems of the spirit in the new urban settlements, the thesis will contribute to the theoretical and practical fields related to the spirit of place. In the body of knowledge, this thesis will build on the ideas of the spirit of the place and urbanization and city changes. Due to residential requirements new urban housing settlements have appeared in Bahrain. This thesis will contribute to the knowledge regarding developing those settlements. It will contribute to the studies that highlight the distinctiveness of the old cities and those that highlight the current situation of the new urban settlements in Bahrain.

BACA (Bahrain Authority for Culture and Antiquities) website (2023) expressed great interest in the old city spirit of Bahrain as a significant and unique spirit for any new urban settlements (BACA). Moreover, the thesis will build on the knowledge of the old city spirit and identify several ways to bring the old spirit to the new urban settlements in Bahrain. The thesis will contribute to knowledge regarding developing the spirit of new urban settlements by conserving the old city spirit within them. It will discuss

directly the factors that will bridge the new urban settlements with the old cities in Bahrain. In other words, this thesis will address factors regarding the positive old city spirit and the current situation of the new urban settlements in Bahrain; it will identify several ways to bring the positive old city spirit to the new urban settlements to enhance and develop those settlements.

Besides its theoretical contribution, this thesis will contribute directly to the practical field. The thesis will address several recommendations and ideas that will aid in enhancing the quality of the new urban settlements in Bahrain. The thesis benefits several governmental and private organizations directly or indirectly involved in urban planning in Bahrain. The thesis will benefit the Urban Planning Authority in planning more spiritual housing settlements. Moreover, the thesis will elaborate on several aspects for real estate developers, which will open their eyes to the importance of the intangible aspects, and not only the financial aspects. Furthermore, the thesis will direct the architectural firms, the Ministry of Works, and the Ministry of Housing to think about the microclimate in the new urban settlements, get inspiration from the old city spirit, and implement it cleverly in the new urban settlements. The thesis will contribute to the academic field, as the thesis will be necessary for the university's faculty and academics to address the knowledge related to the immaterial aspects and the effects it has on human beings, future urban planners, and architects.

By bringing the old city spirit to the new urban settlements with several conditions, the thesis will connect the new urban settlement with the old cities in Bahrain, and it will satisfy the old generation and the new generations that have moved to the new urban settlements. As a result, if the

new urban settlements are developed based on tangible and intangible aspects, their value will increase, and the quality of people's lives will improve, which supports the 2030 vision of Bahrain.

1.6. Thesis Methodology

The qualitative research will use several methods, such as in-person interviews and a focus group, as shown in Figure 1.1.

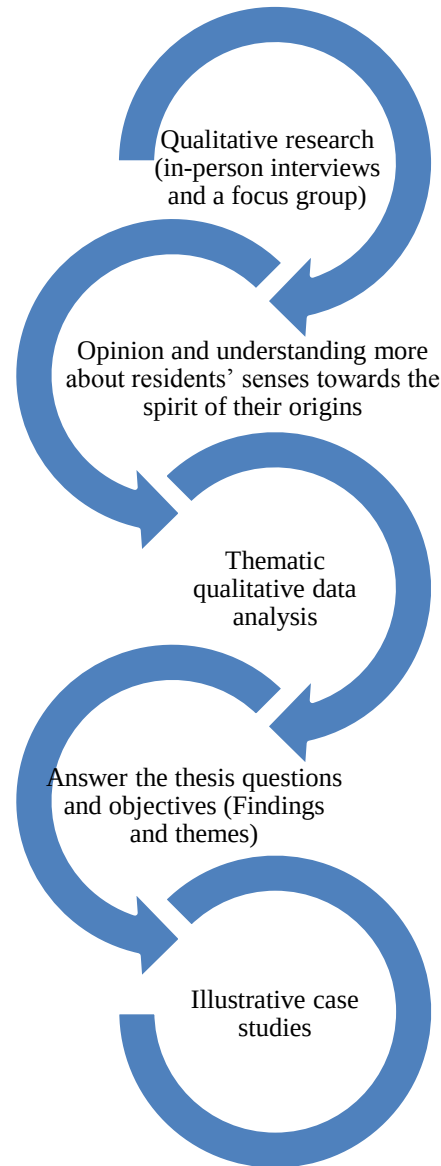


Fig 1. 1: Thesis methodology (Student, 2021)

While the samples for in-person interviews were selected from residents of Bahrain and participated in the establishment, urban planning, or architectural process of the new urban settlements, the samples for the focus group were selected from the residents of Bahrain who were aware of Bahrain's historical and cultural background. These methods will be used to collect the data, which will be analyzed with thematic qualitative data analysis to highlight the themes that will answer the thesis questions and

objectives. The collected data includes residents' opinions and understandings about their senses towards the spirit of their origins. The findings and themes extracted will be supported by several real-life illustrative case studies, which will support the aim of the thesis.

1.7. The Study's Setting

The thesis was conducted in the Kingdom of Bahrain. Bahrain is situated in the western part of the Arabian Gulf, between Saudi Arabia and Qatar; the kingdom is an archipelago of more than 40 islands and shoals. According to Government of Bahrain website (2023), the Kingdom's entire land area is around 786.5 km². Moreover, Bahrain's demography is unique, as the Ministry of Information website (2024) highlighted that the estimated population of Bahrain was around 1.592 million in 2020. It is expected to reach 2.128 million in 2030, with a population growth rate of 7.4%. The Gulf region's demographic structure is unique as it represents a hybrid identity. The Ministry of Information website highlighted that 70.2% of the total population of Bahrain are Muslims, and people from other religions are not more than 29.8%. Alraouf (2016) explained that Bahrain's demographic structure is a hybrid structure that reflects its identity. Moreover, the social integrity in Muharraq and Manama was rich with its hybrid community. Alraouf refers to the strong social bonds between the hibird community in Manama and Muharraq as one of the main city spirit reflections.

Moreover, Alraouf (2016) highlighted that the percentage of foreigners residing in Bahrain is more as many immigrants work here. However, they are still relatively less than the foreigners in the United Arab Emirates and Qatar.

According to the climatic data, the climatic conditions in Bahrain, the weather is mostly humid and dry, with scarce rainfall mainly in the winter season, and a high level of solar radiation. A description of the weather conditions in Bahrain by, Radhi et al. (2017) is as follows. The cooling season in Bahrain lasts six months of the year, and for most of the summer, air conditioning is needed during the day. Bahrain's 26.5 °C yearly average temperature indicates a hot environment with sporadic periods of high humidity. Moreover, the average annual precipitation is 135.0 mm, and the average relative humidity for the month is 65%. Bahrain's weather condition is generally considered dry and humid, with a scarcity of rainfall and intense solar radiation.

According to the Ministry of Foreign Affairs website (2022), Bahrain is a distinctive country with a long-standing, legendary culture. Despite modernization and globalization, Bahrain still exhibits the Arab Islamic culture. Manama is the bustling capital of Bahrain, where old and modern arts coexist. Linguistically, Arabic is the mother language and the most common one in Bahrain. It is also the language of official and daily life. However, English too is understood and used widely in Bahrain, especially in the professional field. Farsi and Urdu are used in Bahrain mainly by the Indian and Persian residents. As a result, Bahrain is within Arabic and Islamic cultures, and its official language is Arabic.

In Bahrain, urban life exists mainly in Manama and Muharraq. According to Battis-Schinker (2023), although Manama City has abandoned the old centers within it, it is still considered the most significant urban center in Bahrain. Manama is famous for its traditional souq, modern buildings, and wide streets with intensive plantations. On the other hand,

Battis-Schinker explained that Muharraq city maintains its social integrity and its local community. Muharraq City, one of Bahrain's oldest cities, has been modernized. However, traditional architecture is still dominant in several old areas within Muharraq. Battis-Schinker (2023) highlighted that several traditional architectural features in Muharraq have been modernized and implemented using modern materials. As a result, Muharraq and Manama are considered the oldest cities in Bahrain, where modern urbanism appears in many parts and traditional architecture remains and stands in other parts.

Besides the old cities of Manama and Muharraq, Diyar Al Muharraq was planned as one of the targets new urban settlements in Bahrain. Diyar Al-Muharraq is Bahrain's first futuristic development project. According to Diyar Al-Muharraq website (2023), it was named so because it is located close to Muharraq city and falls under Muharraq Governorate. Moreover, Diyar Al-Muharraq consists of seven artificial islands in the archipelago of Bahrain that span more than 12 square kilometres. It is located 10.5 km (6.5 mi) northeast of the capital, Manama, on Bahrain Island, as shown in Figure 1.2.

Diyar Al-Muharraq merges the heritage of Bahrain with the main components of a happy community. It is a mixed-used development where families, investors, and tourists can coexist and create distinctive social integrity. Moreover, people have started inhabiting the islands since 2015 (Diyar Al-Muharraq, 2023). The islands are connected with Muharraq city and can be reached by car or walk. Besides that, the residents and visitors can reach the islands via public transportation such as busses.

Furthermore, the Diyar Al-Muharraq website (2023) highlighted that it is a self-sustaining development involving different commercial and residential facilities. Besides that, Diyar Al-Muharraq covers the needs of the residents, tourists, investors, and business owners as it fully copes with their requirements. Diyar Al-Muharraq is an attractive project comprising universities, schools, medical centers, markets, gardens, sports facilities, and hotels. Moreover, it has the biggest mall in Bahrain, Souq AlBaraha, inspired by the old Souqs and traditional architecture of Bahrain. Besides that, in 2015, the Dragon City Mall opened next to it, and in 2018, Marassi Residences within the Marassi Al Bahrain complex opened. Dragon City Mall and Marrasi Residences have nourished Diyar Al-Muharraq's urban area, making it an attractive settlement for everyone. As a result, Diyar Al-Muharraq is one of the newest mixed-used urban settlements in Bahrain that combines the heritage of Bahrain and modernization.



Fig 1. 2: Diyar Al-Muharraq location in Bahrain by Diyar Al-Muharraq (2024)

The thesis stands relevant for all newly constructed urban settlements in Bahrain, both those already in place and those that might be developed in the future. However, the thesis benefits new regional or international residential urban settlements that share a similar physical, social, cultural, environmental, or experiential context with Bahrain.

1.8. Structural Outline

In chapter one, the background of the thesis is introduced. The thesis problem has been discussed, and the thesis aims, questions, and objectives have been identified. Moreover, the significance of the thesis has been highlighted, followed by the study's setting.

In chapter two, the existing literature will be reviewed to identify the critical features of the current knowledge, such as the spirit of place, conservation of the old city spirit, globalization and urban changes,

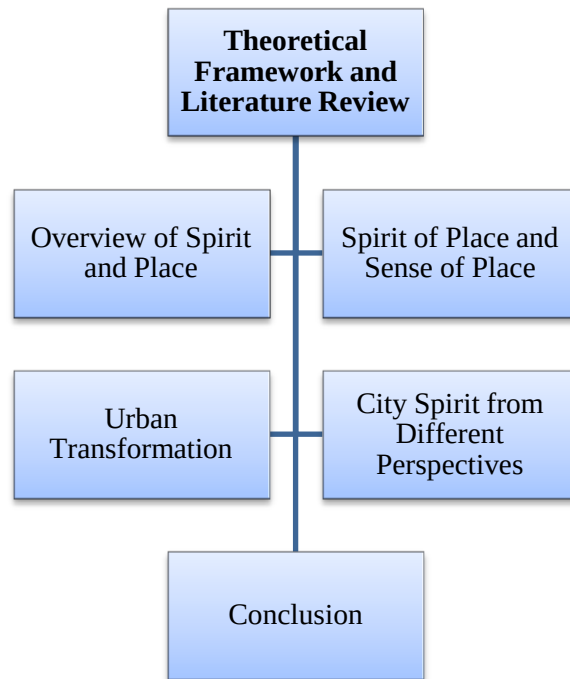
sustainability and spirit of place, different shades of meanings of the city spirit and other aspects that are related to the idea of the spirit of a place. The chapter concluded by identifying the research gap and questions and highlighting the main vital aspects that make the old city spirit distinctive in Bahrain.

Chapter three will highlight the methodology and methods used to collect data. Moreover, the chapter will explain the sampling techniques, data collection process, and the analysis method used in this thesis. The chapter will demonstrate the data's reliability, validity, and saturation in the thesis.

Chapter four will introduce the thesis's findings and the discussion of the findings. The main findings and key findings from different methods used will be highlighted in this chapter. Moreover, the chapter will also discuss the findings concerning the current studies and the thesis hypothesis, objectives, and questions. The chapter will highlight the limitations of the thesis.

Chapter Five will discuss the main conclusions of this thesis. It will summarize the vital findings and introduce recommendations for the practice field, theory field, and further research to be built on this thesis.

Chapter Two: Theoretical Framework and Literature Review



Chapter Two

2.1. Introduction to the Chapter

This chapter explores the spirit of place, spiritual qualities, and spirit of place ethical and social aspects. It discusses sense of place and urban transformations, the impact of oil booms, economic reforms, and globalization. The chapter also highlights indicators of city spirit, and the factors that nourish and affect the spirit of a city.

2.2. Overview of Spirit and Place

According to Relph (2007), a life without a sense of place is as unthinkable as a life without people. He emphasized that we all exist in a place; we were all born, live, and die in towns, neighbourhoods, villages, or cities with names rich in memories, associations, and meanings. Places are so universally accepted that they do not need to be defined. Buildings, cars, family, plants, odours, sounds, acquaintances, strangers, obligations, and opportunities make up daily life's complicated, apparent surroundings. Although Alexander (1977) states that the term 'place' is a pattern language that could be used for planning towns, buildings, or construction, Relph (1976), associates the place with the term "spirit of place."

According to Relph (2007), the spirit of places has lost most of its abilities as civilization progresses. Therefore, today, the phrase "spirit of place" has a primarily secular connotation related to a region's distinct identity. On the other hand, Bell and De-Shalit (2011) argue that while cities shape people's lives, their spirit varies from city to city, which Relph identified as a distinctive identity.

The spirit of any place, including our cities, is about the places of memory, according to Castello (2016). Relph (2007) agrees with Castello that the spirit of a place is defined by its natural landmarks or distinctive architectural forms. Aside from Castello and Relph, Alexander (1979) studies scale, the use of local building materials, space shapes, colour, picturesqueness, order, and harmony, but found that while all of these are important, they are all optional. So, he refers to those things as an ambiguous word, the quality without a name" (Alexander, 1979). Alexander introduced the term because the characters in such places are appealing and distinct, but he does not know why. However, Alexander refers to those places as being alive and defines them as good places. He also argues that the capacity to generate this elusive quality has been a struggle aside from novelty's coherent and placeless processes. Moreover, Sime (1986) explains that few people stand against Alexander's way as they believe he neglects the relationship between people and places (Sime, 1986).

While Alexander (1979) states that a place's spirit is linked to preserving its history, Relph (2007) states that it is both an inherent and emergent quality. He states that while it appears to be embedded in landforms and architectural forms, it also arises over time due to the accumulation of physical changes and associations that come with living somewhere for a long time. Relph advises all designers, saying that those concerned with the spirit of place should seek to build layouts and constructed environments to support its emergence or prepare the stage for its development.

As a result, the spirit of a place or the spirit of a city is characterized in several ways. While Relph (2007) refers to natural landmarks and unique

architectural forms that give a place its identity, Castello (2016) refers to them as places of memory. Alexander (1979), on the other hand, relates the spirit of place to aspects related to distinctiveness and attractiveness, those aspects to which you feel drawn without knowing why. Furthermore, Alexander and Relph agreed that a city's spirit is linked to its history and the places where people have lived for a long time. According to Bell and De-Shalit (2011), the spirit of place is related to the people and social life of the city, they explained, distinguishing themselves from other cities by identifying multiple city spirits. They associate Jerusalem with a religious spirit, Montreal with a language spirit, Singapore with a nation-building spirit, Hong Kong with a materialism spirit, Beijing with a political power spirit, Oxford with a scholarship spirit, Berlin with a tolerance and intolerance spirit, Paris with a romance spirit, and New York with an ambition spirit (A. Bell & De-Shalit, 2011).

2.2.1. The Definition of the Spirit of Place

According to Yang and Qin (2015), city spirit refers to the spiritual character and mental outlook in certain historical stages, entirely presented by the members of the society living in certain regions. This might include the history and culture, architectural style, configuration, and pattern of the city, as well as the comprehensive quality, the degree of civilization, and the value orientation of the citizens. However, it is embodied by the material construction, management style, and running state of the city (Yang & Qin, 2015). While Bell and De-Shalit (2013) explain that the term 'Ethos' is defined by 'characteristic spirit', which is the dominant shade of people and communal emotions. Relph (2007) and Sime (1986) agree that the term 'spirit of place' is a transformation of the Latin 'Genius Loci'. Relph refers to

the term 'spirit of place' with a frequently materialistic meaning which refers to the distinguishing identity of somewhere. However, Sime states that a 'genius' was the 'guardian spirit' of a physical location. Moreover, Norberg-Schulz (1979) highlighted that the central role of architecture is to concretize the genius loci (Norberg-Schulz, 1979).

Norberg-Schulz refers to Lynch's (1960) ideas about existential meaning (Lynch, 1960). However, Heidegger (1971) highlighted the idea of dwelling. On the one hand, Norberg-Schulz states that if man concretizes the world in buildings and things, he will dwell on it. On the other hand, Heidegger argues that the idea of a dwelling makes sense. Heidegger's notion of dwelling has poetic and spiritual dimensions, seeing continuities of dwelt life as preserving 'the foursome' – the unity of Earth, sky, spirit, and mortals (Heidegger, 1971).

Moreover, Day (2012) refers to the spirit of place in another way; he highlights that the spirit of place exists in a place in the past while being in that place. He highlighted that being in place relates to the physical body and the soul (Day, 2012). Durrell (1988) agrees with Day's idea; he states that the spirit of the place can be interpreted as something which shapes the people who live in a place (Durrell, 1988). Bell and De-Shalit (2013) explain it from Durrell and Day's perspectives; he stated that being in a place for some time creates a good sense, which he refers to as "habits of the heart" (A. Bell & De-Shalit, 2011).

Although different authors defined the spirit of place differently, Brook (2012) highlighted that there is no clear definition for the spirit of place as it is an ambiguous concept. He explains that each discipline might define it from its own perspective (Brook, 2012). However, Brook defined city spirit

under several shades of meaning, which are authenticity of the city, narrative, local distinctiveness, essence, character, energy field, ecosystem, atmosphere, and city health. In this thesis, Brook's city spirit definition has been adopted as it highlights different city aspects and refers to several shades, which give the idea of city spirit a comprehensive and clear definition.

2.2.2. Spirit of Place and Spiritual Qualities

According to Birch and Sinclair (2013), spiritual quality considers three interrelated areas: humanity, sensuality, and sustainability. Humanity is the connection between the user and the cultural and social world that is related to him. Humanity is how far the user connects to the place, and the place connects to him. Moreover, a sense of humanity is nourished by the authenticity and narrative of the place, which Brook (2012) highlighted as city-spirit shades of meaning. Furthermore, Birch and Sinclair explained that sensuality is the second aspect, which refers to how far the user is experiencing an intimate relationship with the place. Sensuality in place design is creating communication between the place and awakening human senses within the place, such as hearing, smelling, touching, tasting, and oral communication. Sensuality refers to the idea of a sense of place, as Relph explained (1976), which is considered one of the spiritual qualities within a place. Moreover, sustainability is another aspect of spiritual qualities, which Birch and Sinclair refer to as how far the user is connecting with the surrounding environment. Sustainability in spiritual qualities is achieved by the feeling of being integrated, unified, and organized between the user and the place. By having those three aspects, the user will experience the place more meaningfully and spiritually (Birch and Sinclair, 2013).

2.2.3.Ethical and Social Aspects of Spirit of Place

According to Yang and Qin (2015), the city spirit is a deep-seated social consciousness that reflects the social being in the spiritual realm, such as the economic, political, and cultural life of the city (Yang & Qin, 2015). Bell and De-Shalit (2013) agree with Yang and Qin that the city's 'spirit' or 'ethos' expresses and prioritizes different social and political values. Moreover, they claim that cities which develop a clear identity can help revive moribund economics. In other words, there is a good reflection between the economics and the city's ethos (A. Bell & De-Shalit, 2011).

Yang and Qin highlighted the significance of generating city spirit which provides the possibility to make social members live in harmony and share the profits and impelling umbilical cord contact of profit among the seemingly fragmented social members. Such an umbilical cord contact makes the interest expression of social members embody macroscopic integrity and consistency, ultimately form spiritual resultant which can promote social development. Besides the social umbrella, Yang and Qin state that ethical safety and security reflect the coherence of the city spirit and shape the quality of life and urban residents' joy (Yang & Qin, 2015). According to Hegel (1991), the basis of an ethical entity is the social relations system of necessity and universality, which is considered the entity of ethical spirit (Hegel, 1991). Therefore, Yang and Qin (2015) state that the ethic entity essence refers to the social community, which represents an exclusive ethical paradigm that explains the ethical implication of city spirit (Yang & Qin, 2015).

2.3. Spirit of Place and Sense of Place

2.3.1. The Relationship between Sense of Place and the Spirit of the City

Unwin (2013) confirms that architecture affects human senses; it nourishes all the senses. Unlike art which relates to specific human senses, the place engages all human senses. If place plays with our senses, does it have a sense of its own? Place extends beyond geographic space to the experience people gain while existing in a place, landscape environment, or urban area. This experience creates a sense of place which identifies it from a different place (Unwin, 2013). While Unwin (2013), refers to architecture as the ‘identification of places’, Relph (1976) refers to the term ‘sense of place’ as a ‘sense of identity’. They relate places to ‘identity’.

Moreover, Relph refers to the term ‘placelessness’ as a place without sense. He addressed the importance of preserving landscapes, historical sites, or public urban settings and how they relate to human self-identity. That was an essential piece of advice from the planners. Unfortunately, in the designing process, planners forget about the history of a place that local inhabitants have experienced. They follow a standard architectural scheme which kills the sense of place. While Relph advises planners to preserve the sense of place, Sandercock and Lyssiotis (2003) discusses the same subject. They explain that planners must develop more people-centeredness, acknowledge community empowerment, be sensitive to gender and difference, and learn from local knowledge in their designs (Sandercock & Lyssiotis, 2003). Regarding the philosophical perspective, Toulmin (2003) speaks loudly that planners should bring back the experience of everyday

life in their works to balance stubborn facts, shared values, and conflicting interests (Toulmin, 2003).

The practical way to proceed is to remember always that this will ultimately play out at the local level. This requires what Toulmin calls “a pragmatic sense of place” (Toulmin, 2003). However, he did not mean only that making places has to be just grass-roots and community-based. Toulmin refers to Ellin’s caution in postmodern urbanism (2020). As Ellin (2020) explains, a place cannot be understood as a sort of sealed unit of distinctiveness, and place-making cannot only be the resident’s responsibility. Moreover, a pragmatic sense of place is considered as one’s own personal issue that balances regional and global considerations. Extensibility is the main advantage of a pragmatic sense of place (Ellin, 2020).

According to Relph (2007), a place’s qualities express its deep meanings to us. He refers to the qualities of the place that can be highlighted in the spirit of place, the identity of a place, the sense of a place, and the ability to appreciate those qualities. Although the spirit of place and sense of place are integrated into daily experiences, it is essential to differentiate between them to see how far they match the virtual places. Brook (2012) explains that the term ‘sense of the place’ is sometimes used similarly to ‘spirit of the place’. However, ‘sense of the place’ is used when focusing on human aspect.

Moreover, the term is used to recognize the nature of the place sensitively. In other words, the sense of the place is used to sense the place (Brook, 2012). According to Relph (2007), a sense of place reflects the

appreciation and understanding of the unique qualities of the places. He refers to a strong relationship between the spirit and a sense of place. If the place has a strong spirit, it will encourage giving a strong sense of place, and if the society has a strong sense of place, they will develop and change their societies to create a wonderful spirit of place. However, it is essential to differentiate between the terms to design natural and virtual places. Sense of place is different between individuals. The reason behind it is that the sense of place merges between smell, vision, hearing, movement, tactile experience, memories, and imagination, which are different experiences from one person to another.

On the one hand, geographers have a strong sense of place as they care about the personalities of the places and their different types. On the other hand, some people might have a weak sense of place, and the places are just like a background for them, as they focus on economics, looks, etc. A sense of place might be learned through accurate observations of different places and openness to the places (Relph, 2007).

According to Amirshaghaghi and Nasekhian (2021), a sense of place feeds the spirit of place. They explained mainly that a sense of place is developed by several aspects. Residential status refers to the time that the resident spent in the place. Residents have a more developed sense of place than tourists. They spend most of their lives in the place; hence, they have a spiritual tie to the place and a stronger sense of it. Moreover, Amirshaghaghi and Nasekhian explained that age stage is another aspect that refers to how the resident spent their life cycle stages in their lives within the place. A sense of belonging and stability developed, therefore a sense of place. Social

interactions are crucial to developing a sense of place (Amirshaghghi and Nasekhian, 2021).

2.3.2. The Importance of Communication for the Spirit of the City

Relph (2007) states that communication is the basis of the sense of place. Communication works in the movement of people, ideas, and goods from one place to another. McLuhan (2003) explains that communication extends the senses by breaking the constraints of body, space, and time (McLuhan, 2003). Yang and Qin (2015) highlighted that a city is an organism's geographical entity and integrates different cultural features due to human settlements. However, due to that integration, a communication relationship is created between the people. As a result, ethical relationships are created between people due to communication (Yang & Qin, 2015).

Gehl (1987) refers to the need for communication as the need for contact. He explains that by creating open public spaces between buildings, people can increasingly meet for daily activities and see, hear, and experience others. The sensual experience between people is considered the primary contact form, from the most superficial contact to the most complex and emotional one. Gehl (1987) refers that creating "Life between buildings" (Gehl, 1987), could be achieved through the simplest daily activities, such as walking in the main street, sitting on a bench, going shopping, or even looking out of the window. These daily activities will enhance the sensual experiences to have positive experiences and avoid being alone (Gehl, 1987).

Day (2012) agrees with Gehl (1987) that the meetings between a city's residents in various circumstances feeds the community. He explains that

communication could happen in daily life activities such as walking down the street, shopping in the supermarket, watering plants, or even meeting while feeding birds from the window. The more people meet each other during daily activities. The stronger community sense will appear, therefore, the more vital spirit of the city (Day, 2012).

According to Hall (1969), people can communicate with each other within sensory experiences in fewer than two categories: the distance receptors, such as eyes, ears, and nose, and the immediate receptors, such as skin, membranes, and muscles. These receptors have different degrees of specialization and different functional spheres. As a result, people can communicate or contact each other under those two categories (Hall, 1969).

Relph (2007) refers that communication plays an essential role in nourishing the spirit of the place. Communication relates to all aspects of being alive. In other words, it is the base of human life quality. Nowadays, with the rapid development of communication technologies, miscommunication happens. Since the spirit of the place feeds on communication, we doubt how urban areas come across this essential need of existence.

According to Aiello and Tosoni (2019), personal communication must happen daily even with the advent of new technologies. They agreed with Relph (2007) that social media and technologies create a gap between humans and in their cities. This gap parts away humans living next to each other physically but not spiritually. People must meet and communicate to bring life to their cities.

2.4. Urban Transformation

This part will discuss the disappearance of the spirit of the cities and urban transformation.

2.4.1. Old and New Cities

According to Alraouf (2014), the urban structure of Bahrain is characterized by two major cities: Manama and Muharraq. Mandeel (1992) and Fuccaro (2000) state that Manama and Muharraq were founded around 1780, according to historical evidence (Mandeel, 1992) and (Fuccaro, 2000). On the one hand, Hamouche (2004) explains that after independence, Muharraq city preserved its social integrity, and its local community. On the other hand, Manama city abandoned its old centres (Hamouche, 2004). Moreover, Fuccaro (2000) states that Manama City was one of the main governorates (Fuccaro, 2000). Alraouf (2016) states that Manama City grew from a small village of just 8,000 people to a sizeable town of 25,000 between 1818 and 1905. He explains that Manama is a port city which presents itself in the Gulf region and acts as a transitional community representing different extents in the social fabric. According to Alraouf (2016), Manama City is distinctive in cosmopolitanism which shaped its population through the immigration of laborers who search for a better life. Besides that, he refers to the uniqueness of Manama city because of the co-existence of different religions. Muslims, Sunni and Shi'a, are the central part of the integrated social mosaic which makes up the city. However, Muslims co-existed with non-Muslim entities such as Oriental Christians, Indians of various sects, and Jews. As a result, Manama city represents the best image of the rich tapestry that is enhanced by the different religious groups that socialized together.

Alraouf (2016) argues that major Gulf cities are experiencing rapid changes in their social, economic, environmental, and physical structures, with a growing ratio of local and expatriate populations. In Bahrain, local citizens represent 50% of the population, while in Dubai, they make up just over 15%. This shift is influenced by globalization and the demographic trends of local and expatriate populations. El-Haddad (2003) agrees, stating that rapid urbanization in traditional Gulf cities affects family relations and functions, creating isolated societies. Gulf cities have experienced global values, leading to consumerism, materialist values, and personal interests. Family relations and functions are complex issues in Arab Gulf societies. El-Ghonaïmy (2019) suggests transforming urban areas in Manama to accommodate diverse inhabitants.

According to El-Ghonaïmy (2019), it is essential to understand social dynamism, which explains that each society has its continuous traditions; they might change or reshape, but their existence is essential for the society to survive. While El-Ghonaïmy (2019) highlighted the significance of social dynamism, Zaidan and Abulibdeh (2021) explain that cities in the Gulf region faces many challenges due to rapid urbanization. As they highlighted, those challenges relate to the conventional native city fabric and the rise of contemporary skyscrapers. Moreover, the stakeholder needs to keep in mind the social, cultural, historical, and local traditions and values before thinking about contemporary skyscrapers. Alraouf (2016) states that although citizens in the Gulf region tried to maintain continuity through the strong impact of their primary religion, Islam, their local traditions can be linked with what Rappaport (2000) refers to as ‘cultural core’ (Rappaport, 2000). As a result, Alraouf (2016) highlighted that the main challenge for contemporary Gulf

Cities seems to emerge from their desire to develop in a global world, with a growing tendency toward openness and transparency.

Yacobi and Shechter (2005) highlight Cairo's urban development, driven by Egypt's state-led goal to make it a European city, resulting in modernization and Westernization since the 1860s. Moreover, Mitchell (1991) emphasized that the vision of a renovated city expanded Europeanized perceptions of how cities should look and function in the newly built environment. Alraouf (2016) explains that in the mid-1980s, a regionalist movement called for a rethinking of Western urban planning and architecture, leading to the creation of models for Bahrain and other Gulf countries. Mortada (2003) identifies the socio-cultural inappropriateness of Western models, the environmental sustainability movement in the mid-1970s, and Arab regionalism demanding design and planning ideas from traditional local cultures.

Moreover, Alraouf (2016) highlighted that it was celebrated by the Aga Khan Trust's establishment in 1977 as the most prestigious and generous architectural award in the world to encourage local, regional, and international designers to create architecture which improves the physical environment of Muslim people, and which recognizes distinctive Middle Eastern models of architecture and planning. Mohamed Makiyah and Abdel Wahid Al-Wakil supported this movement and won the Aga Khan Award. Makiyah and Al-Wakil, as Alraouf (2016) explains, succeeded in designing the most famous landmark in Bahrain, which is the main gateway of Isa Town and the Bab Al-Bahrain Mosque. Alraouf (2016) states that in those landmarks of Bahrain, the interpretations of Islamic regional architecture reached far greater levels of understanding and depth.

Yacobi and Shechter (2005) highlighted the division of cities into two parts due to the emerging planned and modern urban environments. The first part of the region is the 'old city' or 'Medina' in North Africa, which represents local and traditional life. The second part of the urban iconography features imported modernity', encompassing public buildings, mall centers, and new housing developments. Moreover, Yacobi and Shechter (2005) argue that cities are not fully segmented, despite economic reasons for division. Public spaces, housing, and leisure spaces are not exclusive, and traditional and modern segments are never fully realized. Yacobi and Shechter (2005) argue that daily routines, influenced by Westernization, led to modern urban planning, which contradicted earlier planning and design, resulting in division in town.

2.4.2. Alienation of a City from Its Old Spirit

Zaidan (2016, 2019) highlighted Dubai as an example of the alienation of a city from its old spirit. According to Zaidan, Dubai gives less consideration to opening public places with an emphasis on growing the non-local citizen sector. Limited attention has been devoted to the development of the community in Dubai, which is one of the main pillars of the city's spirit. He explains that the developers in Dubai used the open public spaces for high-rise buildings as these buildings generated higher profits for developers. In other words, Dubai focuses on the non-local resident sectors much more than the authenticity of Dubai, which directly affects its city spirit. Zaidan and Abulibdeh (2021) refer to two examples in Dubai with fewer open spaces and greater capital profits: Jumeirah Beach Residence and The Lagoon.

Moreover, they highlighted three issues related to the previous strategy, which are: a) less efficient building footprints, b) an increased level of podiums and basements, and c) lower-quality plots for open spaces and public facilities. Hazime (2011) states that Dubai's strategy creates structures outside Dubai's architectural styles. However, these structures neglect the relationship between the buildings and the surroundings, negatively affecting the city's spirit. In other words, Dubai's strategy overlooks the traditions, local distinctiveness, and the city's narrative. It enforces a global, more generalized form of architecture to demonstrate growth, stature, and progress (Hazime, 2011).

According to Ogaily (2015), Dubai's architectural strategy represents industrialization and neglects the factors related to national identity, culture, spirit, and traditions. He highlighted that instead, the architectural structures should pay more attention to the history that could be presented in the rich Islamic architecture. Although the architects used arches and domes in their architectural design to represent Islamic identity, it still shows their inclination to the global style and technology rather than the local culture (Ogaily, 2015). Al-Zo'by (2019) explains that the competition among Gulf cities to mimic Dubai's 'success story' with similar development projects throughout the region has contributed to a plethora of construction, deconstruction, and reconstruction of their identities, leading to a homogeneity throughout the region in terms of iconic buildings and real estate marvels dominating the cities. However, several specialists suggest that the 'Dubalization phenomenon' as a stage of urbanization and development ignores and destroys the native, conventional, and communal facets of culture. Al-Zo'by (2019) explains that the main issue lies not just

within the lack of tradition and heritage within development models in the Gulf cities but also in the way in which this heritage discourse acts as a tool to bridge the gaps between cultural myths and manifestations of self-eroticism (Al-Zo'by, 2019).

2.4.3. The Impact of the Oil Boom and Economic Reforms on Cities

Yacobi and Shechter (2005) explain that the local economic condition is improved due to the oil boom and oil income, roughly from 1974 to 1984. On one hand, third world countries sent millions of migrant workers to oil-exporting countries. On the other hand, the migration affects urbanization in cities and the countryside because large number of migrants are sent to small countries, land is purchased for accommodation and private and commercial venues are built. Yacobi and Shechter (2005) call the process a “hidden economy”. As a result, the huge number of migrant workers directly affect the spirit of the city (Yacobi & Shechter, 2005).

Three examples will be discussed to highlight the oil boom's impact and economic reforms in: Egypt, Kuwait, and Manama. According to Bach (1998), in Egypt, large-scale construction in the countryside often meant suburbanizing former rural settlements (Bach, 1998). Moreover, Yacobi and Shechter (2005) refer to new tourist attraction areas and private housing designed in Hasan Fathi's neo-Nubian style, representing the traditional and vernacular styles (Yacobi & Shechter, 2005). Another case in Egypt is what Starr (2005) refers to; in the new library at Alexandria, you can observe how the imagined old inspires modern construction (Starr, 2005). Luciani (2015) states that oil-exporting ‘allocation’ implemented far-reaching development

schemes through which small towns were turned into large cities that attracted a significant number of new middle-class citizens to city life (Luciani, 2015). Yacobi and Shechter (2005) explain that in Kuwait, extensive construction during the oil boom concentrated on high-rise buildings, towers, and multi-lane motorways. El-Kholei et al. (2019) explain the last example: Manama. They state that in Manama, the urban growth was at the expense of agricultural and desert lands and reclaiming land from water bodies. While the rich people in Manama moved to those new urban settlements, low-income Bahrainis remained in the old settlements. Shafik (1998) explains that some economic reforms were required after the end of the oil boom in the early 1980s and the collapse of the former Eastern bloc in the early 1990s. The reforms involved cuts in public services and official subsidies, which were not easy to implement for the citizens (Shafik, 1998).

As Fuccaro (2000) explains, Bahrain's urban growth is divided into three phases (Fuccaro, 2000). The first phase was before the discovery of oil, distinctive with the tribal system and the economy of subsistence, fishing, farming, and pearl trading, which shaped the urban space. The second phase begins with the discovery of oil, as Al-Nabi (2012) refers to the comprehensive welfare policy that was applied by the government (Al-Nabi, 2012). The third phase which continues till now was due to globalization. According to Hamouche (2004), these three phases transform urban morphology, necessitating a conceptual framework for urban management and planning (Hamouche, 2004). Moreover, Hillier (1996, 2011) and Hiller & Goodbrand (2016) highlighted that because of migration, land use patterns, and densities, spatial configurations appear. Al-Ghatam (2009, 2012) explains that the growth of Bahraini cities engulfed villages,

confirming Hiller's theory. She states that although those villages have spatial characteristics and the same urban genotype, Manama's and Muharraq's historic centres grew to represent global variations. In other words, Manama and Muharraq have different synthetic structures.

2.4.4. Globalization and Urban Changes

According to Yacobi and Shechter (2005), city globalization is observable throughout the region, especially in the leisure, business, and commerce environments, often inspired by global, high-modernist, or post-modernist visions. While they referred that the new urban reality of neglecting nature could be presented in those high-rise buildings that are located in less affected city areas, they highlighted that high-rise buildings represent isolated areas for the local companies, international companies, and NGOs in global cities such as Europe and North America (Yacobi & Shechter, 2005). Zaidan and Abulibdeh (2021) highlighted that in cities in the Gulf region, besides the visual transformation and the transition of cities, the main change that happened in these areas was the demographic transformation, which was the result of the expat workers which were affected by the economic growth. According to Nagy (2006) and Rizzo (2013), human resources highlighted four images; the first one was the one that involved the infrastructure and construction areas, which are highly dependent on manpower and were represented by the laborers from South Asia. The second one was for those working in the service sector in Southeast Asia. Moreover, the education and public sectors involved workers from Middle Eastern and North African countries. The fourth one was that workers with higher education who come from Western countries were involved in professional consulting services for designing,

constructing, and handling the recently built or future state-of-the-art infrastructure (Nagy, 2006 & Rizzo, 2013). As a result, Nagy (2006) states that according to these demographic patterns, the Gulf region is unique with its ethnically diverse population, as the expat to local ratio is 5 to 1 in UAE and Qatar. Abulibdeh, Zaidan, and Al-Saidi (2019) highlighted that the base of the demographic change was sudden and massive changes due to the import of technologies from Western countries (Abulibdeh, Zaidan, & Al-Saidi, 2019). However, Zaidan (2019) explains that the transformational period has allowed cultures and their values to shelter their particular identity, grow and expand. Moreover, he states that this resulted in new structures in traditional areas which focus on international designs and new technologies. In the cities of Middle East and Gulf States, traditional architecture is scarce due to the symbolic, cultural, and economic patterns of the new lifestyle and modernity which represents their depiction of knowledge and technology.

Zaidan and Abulibdeh (2019) explain that in the Gulf region, culture and identity are part of, but not an essential consideration in architectural design and planning which is due to the belief that the culture and traditions are inferior to their 'modern' Western counterparts. They refer to the incongruity in architecture for planning living spaces because of the new technology and global design. Moreover, cities that represent the culture and heritage and the cultural buildings have transformed into industrialized urban areas and car cities.

According to Metcalfe (2008), globalization started to reach the Middle East around the last decade of the 20th century. In this period, due to the globalizing influence Manama's urbanization was crucial to understand. She

states that there was an apparent reason behind the globalization in the Middle Eastern cities, such as capital flow, labour markets, information flow, management, and spatial organization, as shown in Figure 2.1.



Fig. 2. 1: The reasons behind the globalization in the Middle East cities (Student, 2022)

The city is considered globalized if it can catch economic flows through connection-based strategies and connectivity within the overall morphology of the global urban system (Metcalf, 2008). Alraouf (2016) states that since the 1990s, urban development in Bahrain has taken a new direction in globalization. Real estate projects have increased due to the encouragement of external investment, trade, and tourism. Alraouf (2016) highlighted that Manama's historical urban space started to reshape itself because of the introduction of new hotels along its waterfront edge.

Continuous institutional and financial buildings were built around the urban peripheries and along main roads of the city. As a result, El-Kholei et

al. (2019) explain that Manama city is a global city. They state that Bahraini metropolitan relationships, cultural identity, and geographic location are dynamic. El-Kholei et al. (2019) highlighted that social and cultural characteristics of cities in Bahrain are complicated. Reviving the old areas in Manama is a national mega project that will protect Manama's identity.

2.5. City Spirit from Different Perspectives

According to Brook (2012), different shades of meaning were given to the city's spirit, which will be highlighted (Brook, 2012). Moreover, the shades of meaning represent the indicators of the city spirit, as shown in Figure 2.2. The indicators are highlighted from different perspectives based on their contributions.

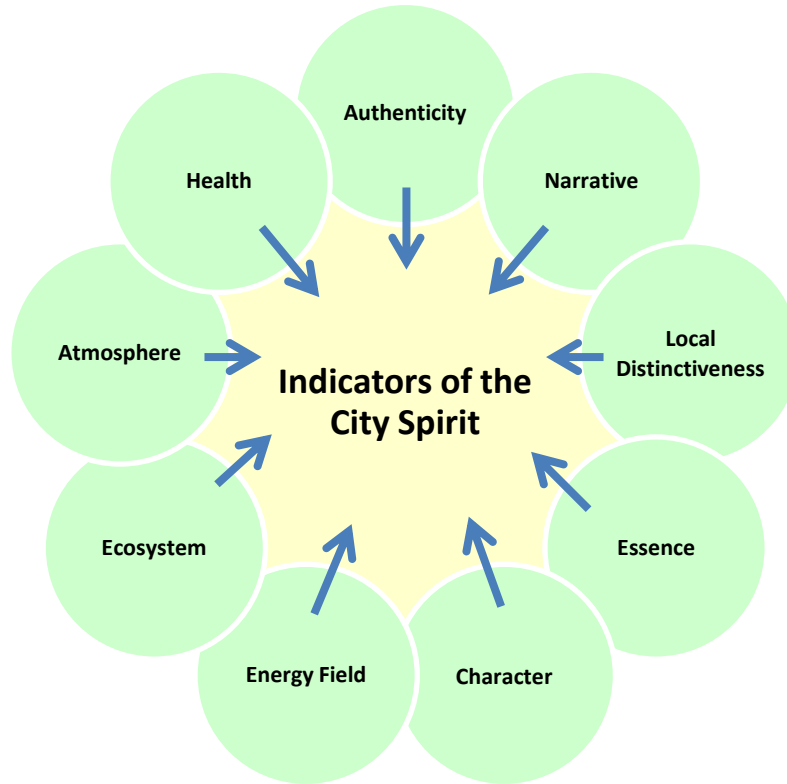


Fig. 2. 2: The indicators of the spirit of the city (Student, 2022)

2.5.1.City Spirit and Its Identity

A. Local Distinctiveness of the City

Brook (2012) highlighted that the main character of the local distinctiveness is the scale. Paying attention to details is what makes a place distinctive. However, the details that Brook (2012) refers to are the ordinary style of this specific place, not the events or revered buildings (Brook, 2012). Relph (2007) explains that spirit gives a place an identity by just its presence and actions. The place could be a river, village, mountain, or forest. Relph (2007) highlighted that the term ‘spirit of place’ refers to the distinctive identity of a place. Brook (2012) highlighted that local distinctiveness is related to and expresses all places, not only those that have

missed unfashionable periods of development. However, local distinctiveness works with the present circumstances. The standard planning solutions cannot be applied to discover the place's distinctiveness. For the individual to discover the place's distinctiveness, the place should be sensitively tested or lived in by the individual (Brook, 2012).

According to Relph (2007), the spirit of a place is usually related to landmarks or remarkable built forms. The places that have a strong sense of identity are attractive and attract tourists and artists. Although it is impossible to describe the reason behind the attractiveness, yet it is attractive. Alexander (1979) considered scale, the use of local building materials, the shapes of spaces, colour, picturesqueness, order, and harmony as an essential feature of the place, but in the end, he describes the attractive places without knowing why with the term 'the quality without a name'. Alexander (1979) highlighted that it appears as if it is within the landforms and built forms. However, it arises gradually from changes in the physical environment and the relationships that come from a place by existing in it for a period of time. As a result, it is not something fixed or static (Alexander, 1979).

Rapoport (1969) states that the form of houses in traditional societies reflects local culture (Rapoport, 1969). The first example discussed is what El-Ghonaimy and Al-Haddad (2019) explain about Muharraq city. They explain that the urban fabric of Muharraq is distinctive as it has a spatial hierarchy that is organic and dense. A strong family or tribal identity is presented in 'Fareej'. Moreover, they state that it is very interesting to know that the housing in Muharraq city is shaped based on cultural values, climatic conditions, social norms, and physical aspects such as the

availability of resources and technology. The second example is what Zaidan and Abulibdeh (2018) explained in Doha city. They explain that while the high-rise buildings with distinctive designs appear on one end of Doha, the traditional image is protected in the other areas. On the one hand, Zaidan and Abulibdeh (2019) explain that the Corniche in the West Bay of Doha is the image of a futuristic design with colourful lights at night. On the other hand, Souq Waqif is located on the other side of the Corniche, which represents the Arabian traditional Souq which attracts tourists to contact and shop.

B. City Character

Brook (2012) explains that while the essence suggests an indwelling nature that is suggested by the appearance of a place or one that is expressed in the appearance of the place, the character is a concept that integrates depth and surface. Character is not a persona; the character is used more directly and clearly. Brook (2012) explains that the character is not used to highlight the hidden nature. Instead, it represents the place as it is (Brook, 2012). Norberg-Schultz (1979) explains that a place is an area which has a distinctive character (Norberg-Schulz, 1979).

Moreover, Alexander (1979) states that the term 'quality without a name' combines feeling and character (Alexander, 1979). Brook (2012) states that a place might not be a green area, a souq, or a health care area, but it is a place. He highlighted that the place might not be typical of that place, but it will not decrease its character; instead, it might enhance it. Brook (2012) used the term 'out of character' to refer to things such as a tree or a building where there is a character to be out of it. Character does not replace

harmonious or balanced terms, but it is like an emergent property of places that work (Brook, 2012).

Brook (2012) refers to a character recognized by people type; a place character is recognized not as a static image but by what it is through what it does. He explains that when we think about what the character does for the people, it shapes their actions and directs them. The actions integrate because of the character, and then we will be near to understanding that the meaning of the place has a distinctive character. Brook (2012) explains that the place character is also used to describe the zones. For example, industrial and housing areas are separated since each area has its unique characteristics. As a result, the character is a significant component of the spirit of place, and it could completely replace it if it is clearly defined (Brook, 2012).

C. City Essence

Considering the city essence, Brook (2012) explained that the essence is a way to represent the nature of the physical substance and the combination of the physical substance uniquely (Brook, 2012). As El-Ghonaimy and Al-Haddad (2019) explain, the architecture of Muharraq reflects the essence of Bahrain's cultural identity. Brook (2012) highlighted two explanations for essence that step outside both dualism and its inherent diminishing of matter: Aristotle's idea of the form and Goethe's archetype. Pratt (1982) explains that the Aristotelian essence, when correctly understood, creates the thing as the thing it is from within (Pratt, 1982). Marx and Engels (1975) explain that human nature is a group of social

relationships. However, the city essence extends human relationships (Marx & Engels, 1975).

D. City Energy Fields

The second shade of meaning that Brook (2012), highlighted is the spirit of place as the energy fields of the city. Places in energetic locations or with unique configurations substantially affect us because of the land context. To explain that point, it is essential to highlight that the place is not inhabited but is a point of intense energy. This content is challenging to determine and works as a comprehensive description for something that is not defined or cannot be defined. Moreover, these features are translated according to the land shape or an abstract system of interpretation (Brook, 2012).

2.5.2.City Spirit and Its History

According to Brook (2012), one of the shades of meaning for spirits of place is the authenticity of the City. Brook (2012) explains that some places exist because of unconscious habitation processes. Those places found in another place develop naturally to reflect that place. In other words, authenticity is a possibility for any place. It is related to the un-design development of a place.

Brook (2012) refers to the Tuscan Hilltop village as an example that explains an authentic city spirit. Tuscan Hilltop Village is located in Italy, as shown in Figure 2.3.



Fig. 2. 3: Tuscan Hilltop Village location by Tuscan Hilltop Village (2023)

Brook explained that in the Tuscan Hilltop Village, the human inhabitants in this village grew their environment as it grew them, as shown in Figure 2.4. In other words, Tuscan Hilltop Village architecture is authentic because it parallels the spirit of the place (Brook, 2012).



Fig. 2. 4: Tuscan Hilltop Village by (Bianchi, 2015)

Alexander (1979) explains the same process from another perspective; he explains that it is so powerful how hundreds of people can build a

beautiful town like anyone in history. It is a vibrant, alive, restful, and peaceful town built by the inhabitants themselves (Alexander, 1979). Brook (2012) highlighted that although human inhabitants follow unconsciously build, their decisions contributed to the spirit of place without de-humanizing their designers. Moreover, Wasserman et al. (1998) highlighted that living authentically ‘in place’ is said to be emotionally satisfying, but it is unclear if this state can be consciously regained. Heidegger (1971) states that authentic life represents poetic and spiritual vision (Heidegger, 1971).

Djabarouti (2022) explained the idea of the spirit of place in relation to the authenticity of the historic centers. Djabarouti emphasized that building conservation can concentrate on the dynamics between materials and meanings, which can promote greater negotiation between people and history at the building, site, and urban scales. This is done by moving away from anthropomorphized and material-centered themes and toward performative authenticity. According to Djabarouti (2022), performative authenticity re-frames the historic building as a representation of a continuous social process. Moreover, performative authenticity is related mainly to three aspects: participation, locus, and action. Participation recognizes that authenticity is a dynamic collection of social and moral standards that may be deliberately imposed on structures through community participation processes, rather than something that can be taken from collections of physical heritage. Moreover, locus refers to an in-depth and personal experience of a location. It encompasses both subjective and current experiences of buildings in addition to the continuity of their distinctive physical attributes, going beyond the typical relationship with the setting. The third aspect is action, which refers to the necessity of using one's

freedom to act in a genuine manner. Achieving a genuine historic structure requires making changes that will allow one to exercise one's social and personal freedom (Djabarouti, 2022).

Silver (2010) explains that the waqf system limited land speculation in Islamic cities. Because some religious buildings in Islamic cities stand as waqfs today, historical landmarks, especially Islamic architecture, representing mainly arches, calligraphy, and domes, are conserved classically. Religious waqf buildings represent Islam and greatly influence cities (Silver, 2010). Alraouf (2014) explains that in Muharraq city, historical context value, significance, integrity, and authenticity might be lost due to urban sprawl resulting from local and global transformations. Although Alraouf (2014) says that Muharraq's authenticity of historical contexts could be lost due to local and global transformation, he explains that using suitable building technologies and local materials positively affects the authenticity of Muharraq's architectural character.

Boussaa (2014) explains that in old cities, heritage and history combine local and global aspects as they represent the local uniqueness which attracts global tourism (Boussaa, 2014). According to Zancheti and Jokilehto (1997), the capital city seeks to retain places which market their historical richness to attract visitors and tourists (Zancheti & Jokilehto, 1997). Moreover, Boussaa (2014) highlighted that cultural heritage represents essential societal values such as memory, identity, self-consciousness, and artistry. Cultural heritage is a non-renewable resource as it can give value to new operations based on it. Boussaa (2014) explains conservation is how attractive historical buildings are re-used. Picton (2010) highlighted that the main social factors that negatively affect conservation are the problems

related to identity loss and the problems related to global culture. He explains that the development of 'Heritage Villages' in the Arabian Gulf cities signifies that the heritage revival translates as a social, cultural, and political operation. Picton (2010) highlighted that several Arabian Gulf cities involved in the development program represent rejuvenation and integration between globalization, heritage, and tourism, representing a cosmopolitan heritage industry.

Moreover, he explains that several scholars investigated the concepts of heritage restoration and the preservation, representation, and construction of culture in the Gulf region. However, he concluded that in Gulf cities, heritage revival is both a symbolic and functional antithesis of globalization (Picton, 2010). As a result, Zaidan and Abulibdeh (2021) highlighted that heritage revival is the main reason behind the diversity in the economics of Gulf cities. In other words, heritage revival is vital for international business and tourism developments in Gulf cities.

2.5.3.City Spirit and Its Conservation

Considering the city's narrative, Brook (2012) states that when a place represents its story, if it does not consciously represent its past layers, then it will represent the spirit of the place (Brook, 2012). Rodwell (2003) highlighted that the cities with a soul are the historical cities with laces created by their people and societies (Rodwell, 2003). On one hand, Brook (2012) states that the present lands, homes, and ruins work with solid and meaningful relationships with their past. On the other hand, Holland, and O'Neill (1998) explain that the place has diachronic integrity. What exists today is logical by comparing it with what was here, and a place has a strong

narrative that connects its past with the present and even directs its future (Holland & O'Neill, 1998). Brook (2012) highlighted that if the idea is to represent the spirit of place, it is not about the place having a past; instead, it's about the narrative of the place story and its practical connection with the present. The place story and what the place is considering the human, social, cultural, economic, and environmental requirements.

Moreover, Alraouf (2014) states that the historical centres within modern cities could be rejuvenated to represent the society's identity without compromising the requirements of development and progress. By that, the historical centres will be good economic centres as they will attract the locals before the tourists. Rodwell (2003) highlighted that historical cities are places of identity, achievement, and economics and are places that develop cultural traditions over time. In other words, historical cities are more than old buildings. They are represented as monuments, and their physical environment is part of it (Rodwell, 2003). Castello (2016) explains the idea from a different perspective; he explains that one of the main pillars of the city spirit is the places of memory. He explains that the city spirit could be distinctive from those places. Places of memory in the urban area exist from the city heritage, memorializing its historical and architectural importance and people's memories. Those places are divided into two parts: the places of historical memory and the places of traditional memory.

On the one hand, traditional memory recalls the places that connect historic buildings with the memory of everyday activities by the common man in familiar places and the memory of myths and traditions of urbanism. As an example of this, local old-generation residents associate Bab Al-Bahrain with small shops, buying and selling operations, and crowded

markets in their memories. On the other hand, places of historical memory are the places that represent past events in the city. Also, these places embody historic buildings that preserve their architectural value. As an example, the Bahraini mentions that the historical places in Bahrain, including the castles, are linked to the military history of the Kingdom of Bahrain. Castello (2016) states that places of memory are much appreciated and become sacred to the community. This is so because those places are created from individual memories, individual shared experiences, and community experiences. Residents of a society are loyal to places of memory, as they appreciate these places and love to exist in them, to socialize and recall their memories. Therefore, places of memory are alive and benefit the city economically. Moreover, the human mind and spirit recognize these places and will never forget them because they relate them to specific events in their lives. Their spirit will be nourished whenever they pass these places, their mind will sketch an image of a particular event, and their ears will remember specific songs (Castello, 2016)!

According to Alraouf (2014), to protect the old city spirit, a holistic conservation strategy is required which provides continuation of cultural, economic, and social aspects of life in the city. Relph (2007) states that a phenomenological investigation which profits from the various ways, places are knowledgeable is supportive. Moreover, Relph divided this exploration into three elements: the physical features such as rivers, setting area, streets, and buildings. The second elements are the activities that happen within the physical features. It might be shopping, gardening, working, and the daily routines of commuting. Thirdly, the meanings related to the places are born by being within a place or the senses that one person might feel in the place.

According to Relph, the third aspect is essential because it reflects the relation between the human and the place and creates a sense of identity towards it. As a result, Alraouf and Relph highlighted that holistic conservation happens under the phenomenological exploration umbrella and affects different aspects of life.

Alraouf (2014), explains conservation from a different perspective; he states that the term 'negative conservation' is expressed when the conservation strategies focus on the buildings and monuments rather than the community needs and context. In revitalizing traditional cities, treating the city as an operation is not less important than considering it an essential product that should be conserved. Hakim (2007) explains that checking the cities as products clarifies their urban complexities. However, treating the city as an operation only shows the dynamism of the decision-making about the development and evolution of the built environment (Hakim, 2007).

According to Lewcock (2004), architectural heritage is not only about stylistic and nostalgic matters. Moreover, it is not just limited to documenting, recording, and technical procedures without allowing the process of heritage continuity (Lewcock, 2004). Alraouf (2014) explains that historic city centres create local and global dialogue. To have a place in the global tourism market, exclusivity and uniqueness are considered the main conditions. Coleman and Carter (2007) state that conservation should not only focus on conserving monuments and buildings of architectural significance. However, it should not freeze culture or stop the change. Heritage conservation should allow society to translate cultural values from heritage assets for future generations (Coleman & Carter, 2007). Boussaa (2014) explains that urban conservation strategies should discourage

transforming historical centres and heritage areas into museums. In other words, urban conservation should minimize the “fossilizing” of the past. He also explains that historical places and urban conservation cannot nourish themselves. The involvement of sustainable development strategies nourishes them.

Moreover, Boussaa (2014) highlighted that four strategies should be considered: the first one is to protect the urban areas as a reflection of sustainability, improve the amenities to increase the sense of belonging to those amenities such as housing or public services, and empower the idea of diversity, and lastly the work to enhance the economic development in the historical cities. Boussaa (2014) highlighted that what we do today will be our history for tomorrow, and what we will be judged for. He explains that in the waves of globalization, the city will be protected by conserving its identity for our present and future. In other words, the historical centres inherit the past into the present society which leave its mark on the future generations. As a result, Boussaa (2014) states that the Arabian world's historical centres should be revitalized under sustainability umbrellas (Boussaa, 2014).

According to Boussaa (2014), two examples will be highlighted under the conservation idea: Al Balad in Jeddah and the Casbah of Algiers in Algeria. To start with Al Balad in Jeddah, as a resource of Saudi Arabia, the government should undertake significant efforts to encourage people to visit Saudi Arabia not only for “Omra” or “Haj” but also to enjoy the cultural, religious, and heritage perspectives of Saudi Arabia. Al Balad should showcase local social life and serve as a pilgrimage destination, adhering to holistic approaches rather than merely being modern museums. Boussaa

(2014) highlights the importance of reusing Al Balad's housing as a central pillar for its sustainability, as restored buildings can serve as public libraries, restaurants, and hotels. The second example is the Casbah of Algiers, which is in Algeria. The Casbah of Algiers has been rebuilt in a modern style, challenging the locals' traditional and personal style. The lower part of the Casbah, called Basse Casbah, is disappearing because of the modern high-rise buildings. Boussaa (2014) criticized new buildings in Djemaa el Kebir for creating a hybrid environment and destroying the historical pattern of the area. The area underwent several restorations focusing on heritage sites like castles, mosques, forts, and palaces, but neglected existing housing, resulting in increased 'museum areas'.

Boussaa (2014) emphasizes the importance of preserving the identity of historic cities by respecting existing street lines, volumetric values, and breaking down large masses. Building design should reflect local character and image, allowing locals to defend their heritage. The unstudied built environment can negatively affect historical cities, so more care should be given to the newly built environment in historical centers like Al Balad and Casbah. Tourism marketing should safeguard Al Balad and Casbah's heritage resources, promoting sustainable development and preserving traditional crafts. This approach enhances social and economic sustainability, ensuring heritage authenticity is represented to tourists and visitors (Boussaa, 2014).

2.5.4. City Spirit and Its Preservation

I. City Narrative

According to Alraouf (2014), preserving and rehabilitating historical centres is a sensitive operation. Because of global changes and new

paradigms in conserving historic buildings, conservation experts and decision-makers have changed their vision into their responsibilities. Alraouf (2014) explains that these challenges require new approaches to recover the old process failures in Middle Eastern countries. However, new strategies should be applied in the historical centres to develop the quality of life for the locals and citizens. In other words, to cover the needs of tourists and locals. As Lewcock (2004) highlighted that historical buildings are conserved as museums which attract tourists (Lewcock, 2004). According to Alraouf (2014), the new paradigm for conservation concentrates on sustainable revitalization based on the physical environment and the local society. Unlike the tourists who enjoy historical buildings, the locals feel that they are isolated from those buildings.

According to Rodwell (2003), there are some common principles between sustainability and conservation if they are treated as complementary, such as the fair usage of the resources to ensure their supply continuously, minimum interference in the cultural identity related to the social, economic, physical, and artistic aspects and constructive evolution as opposed to destructive revolution. However, those principles do not suit architectural conservation when it's defined based on architectural and historical interests. Rodwell (2003) explains that he prefers to use the French word 'Patrimoine' instead of 'heritage' as this term might be a handicap (Rodwell, 2003). Zouain (2000) refers to 'Patrimoine' based on the word secure inheritance that is accumulated and passed down from one generation to another and is not destroyed in the process; an incremental trusteeship (Zouain, 2000). In other words, Rodwell (2003) explains that sustainability and architectural conservation are close to each other when the built heritage

is treated as physical resources, not just cultural resources. Boussaa (2014) highlighted that one of the main pillars that give historical cities sustainability and uniqueness is the complementary nature of economic and cultural activities. Boussaa (2014) refers that the integration between development and conservation conserves and improves the quality of life in historical cities. Technology and new developments in the social perspective have their value and affect the quality of life. Boussaa (2014) highlighted that new development should not be approved when new developments bluster the existing historical image. The new developments should integrate the new and old with a strong relationship with the past instead of creating a gap between them (Boussaa, 2014).

Boussaa (2014) refers that the idea of sustainability in the historical cities of the Arabian world is still under scrutiny. However, several guidelines are highlighted to allow a sustainable future for the historical cities of the Arab world. According to Boussaa (2014), those principles concentrate on social life's cultural and value aspects, gentrification, and authenticity issues. Consideration should be given to minimize the risk of losing historical authenticity, especially those not updated. Such as the historic buildings, conserving and protecting the vitality, identity, and diversity, improving the quality of life for the locals in the historical cities, introducing a strategy to integrate conservation and development, involving different sectors, private and public in the conservation process, including the community which will empower them and increase their responsibilities and finally the capability by which change can be allowed in historical cities should be defined clearly. Boussaa (2014) highlighted that those actions require the participation of heritage associations and community

participation. However, the locals should actively engage in those actions (Boussaa, 2014).

According to Rodwell (2003), there was a huge failure to absorb sustainability in the conservation of urban areas. Rodwell (2003) explains that in historical cities, the use of the buildings, individually and collectively, is considered one of the main pillars of the conservation of urban areas. Although it is the best practice for sustainability and conservation achievement, it has been treated as if it has no relation to conservation. Rodwell (2003) highlighted that a holistic approach should be used to determine an approach least intervening to an historic town's society, environment, and economy. He explains that the holistic approach allows the buildings, plot sizes, street patterns, and open spaces to stand out with the traditional patterns of use, movement, and the human culture that goes with them (Rodwell, 2003).

According to Boussaa (2014), monuments are not preserved in evolution; they are only used as a reason for development. He highlighted that the dynamic operation of cities tilted to evolution rather than preservation. Moreover, he explains that when a historic city is flexible and adjusts to changes in circumstances, it is considered a sustainable historic city. By sustainability, the historical cities will be alive rather than stand as fossilized museums (Boussaa, 2014). Dix (1995) highlighted that the intelligent way of using our environmental resources related to the past, instead of copying and pasting, which is proper conservation. In other words, to merge and integrate the new and old to achieve uniqueness (Dix, 1995).

II. City Ecosystem

According to Brook (2012), a comprehensive understanding of a place involves understanding its parts and how they work together, such as the weather, humans, flora, fauna, geology, etc. Spirit of place is related to the streets, buildings, open spaces, and social groups. In other words, it is related to the physical skeleton of the city. Siravo (2004) states that this understanding conserves the heritage; instead of focusing on one isolated building, it will focus on a group of buildings to create a harmonious atmosphere in the conserved buildings (Siravo, 2004). Brook (2012) explains that things work together in an ecosystem as its dynamism is seen as the power of unity. He highlighted that whenever you observe the ecosystem as a quasi-organism or as a directed future system, the ecosystem is beyond its part. It could be used to defend its moral position and to experience something more than a group of rocks or vegetation. Worster (1985) states that the ecosystem leaves the perspective of 'organismic' as it moves on (Worster, 1985).

III. City Atmosphere

Brook (2012) highlighted the term spirit of the place from different perspectives according to different shades of meaning. He states that the spirit of place also equals the term atmosphere. The atmosphere of a place is usually related to the weather. However, places have a distinctive atmosphere and a unique mood. As an example, the coastline is related to the biting wind. In summer, we observe the same coastline from another perspective of the place. The other perspective might be another side from the same place character, although the atmosphere has changed. To have

another example, the street atmosphere transforms on market days. Although the atmosphere has changed, the market exists on specific days per week in the street, considered part of the street character. Brook (2012) explains that to have a more durable definition of the spirit of place, we should add another component to the atmosphere character (Brook, 2012).

IV. City Health

Another side of the term 'spirit of place', according to Brook (2012), is the place's health. The health of the place is expressed in the flourishing of a healthy ecosystem or the vibrancy of a sound community feeling in a place. Moreover, the term is also used when the spirit can be created in a place. Suppose you are using natural resources, an accurate design strategy, or the correct way of daily use to create a spirit in a place. In that case, you are opposing the narrative and authenticity features of the spirit of the place. Brook (2012) highlighted that although this idea of creating spirit in any place is considered a failure, it gives hope to the places that cannot be fixed (Brook, 2012).

2.6. Understanding of the Literature Review

To wrap up this chapter, the spirit of place protects the places from destructive development or any sensitive changes. It informs architectural styles and promotes community life. Moreover, the spirit of a place is its distinctive identity. Moreover, the spirit of place relates to the sense of place. The sense of place varies from person to person according to their senses. If the place has a strong spirit, it will encourage a strong sense of place, and if the society has a strong sense of place, they will develop and change their societies to create a wonderful spirit of place. From previous studies, several

aspects give distinctiveness to the old city spirit in Bahrain, which were absent in the new urban settlements. Those aspects are summarized in Figure 2.3 and briefly highlighted in the following paragraphs.

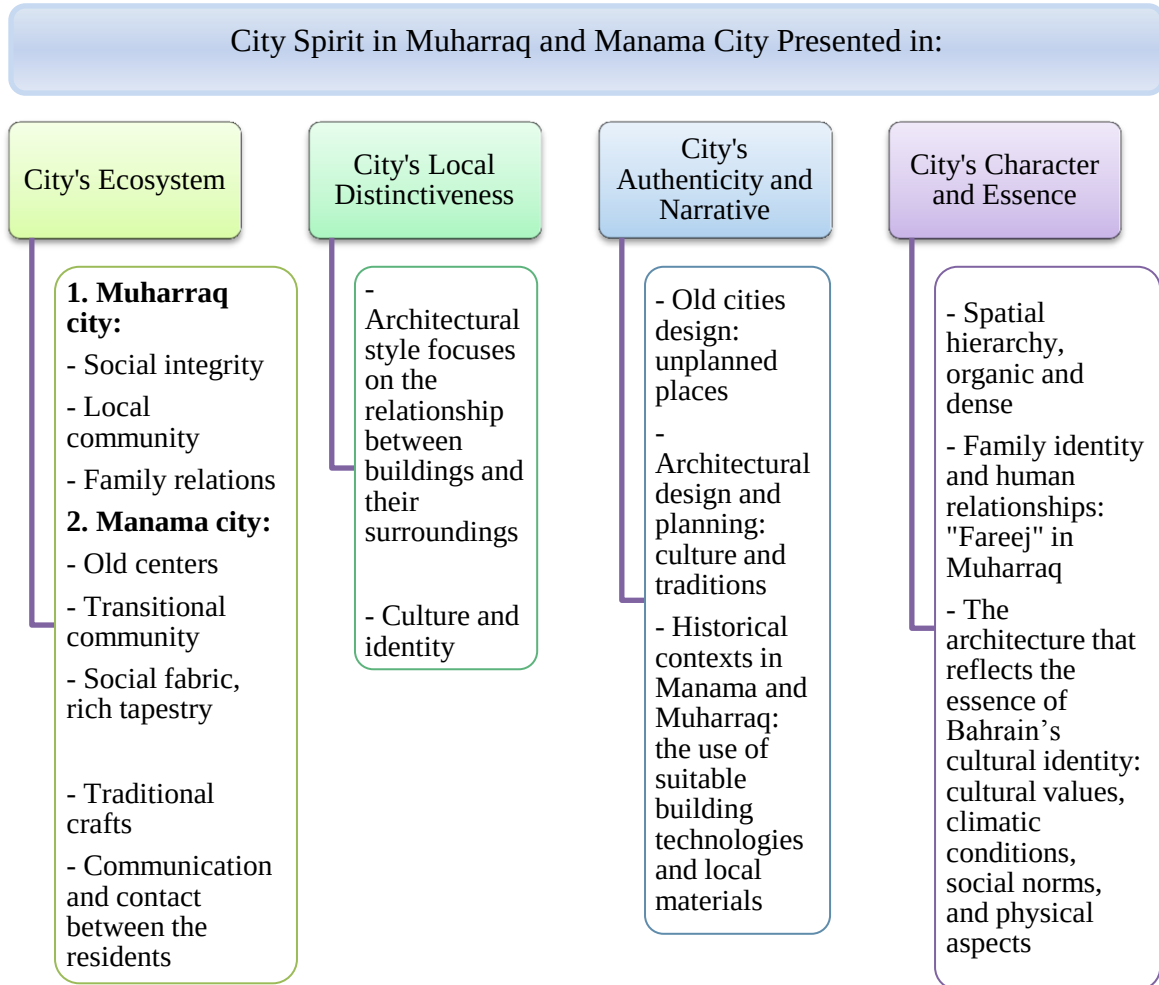


Fig. 2. 5: Summary of old cities spirit in Bahrain (Student, 2022)

What brings the spirit to the old cities in Bahrain is, first of all, the city's ecosystem. In old cities in Bahrain, Muharraq preserves its social integrity, and its local community resists changes, while Manama abandoned its old centres. Manama City is a transitional community representing different extents in the social fabric. Moreover, Manama city represents the best image of the rich tapestry, enhanced by the different religious groups

which socialized together. Nowadays, citizens have shifted their lives from traditional small societies to living in complex cities which have their social relationships and structures. One of the main problems facing Arab Gulf societies that affects the city's spirit is the changes in family relations and functions. Structural changes negatively impact the city's ecosystem and, as a result, its spirit.

Furthermore, new urban transformations isolate citizens from relationships within local society, resulting in isolated societies. The need for communication and contact between residents should be taken seriously to solve this problem and improve the city's spirit. Moreover, people should be encouraged to meet and communicate, and the city structure or urban design should provide the inhabitants with opportunities for gathering. Since communication feeds the community, open public spaces create the community. Life will be created in open public spaces, particularly between buildings or through dark and abundant corridors. People will gather, communicate, and integrate.

Moreover, one of the leading spiritual aspects of the old cities in Bahrain is the traditional crafts. In other words, traditional crafts should be preserved in new urban settlements because they add value to social and economic sustainability. One of the main aspects affecting the value of communication within new urban settlements is the rapid development of communication. Technology creates a gap between humans and their cities. Communication does not take place behind the phone screen or car window. Personal communication is required daily in the new urban settlements as an essential existence need.

Local distinctiveness is another factor that contributes to the city's spirit. As an example of Dubai's architectural strategy, architectural structure plays an essential role in local distinctiveness. When an architectural style focuses on industrialization rather than the relationship between buildings and their surroundings, the local distinctiveness and, consequently, the city's spirit suffers. Moreover, when any transformations happen with international design and technologies, the city's national identity, culture, spirit, and tradition is affected. Unlike new urban settlements in Bahrain, old cities retain their culture and identity, giving them local distinction.

Then, the authenticity and narrative of the city are factors that represent the city's spirit. The way the old cities are designed is one aspect which gives them authenticity. In other words, any unplanned place gives authenticity to the city. Culture and identity are part of life in the Gulf region but unfortunately not considered essential in architectural design and planning process due to the belief that the culture and traditions are inferior to their "modern" Western counterparts. As a result, cultural cities and buildings are being relocated to industrialized urban areas and motorized cities. Moreover, Muharraq's authenticity of historical contexts could be lost due to local and global transformation. What positively impacts the authenticity of Muharraq is the use of suitable building technologies and local materials, which are neglected in the new urban settlements.

The main issue lies not just in the lack of tradition and heritage within the development models in the Gulf. However, the historical centres within modern cities could be rejuvenated to represent the society's identity without compromising the requirements of development and progress. Moreover, conservation is how attractive historical buildings are reused. However, the

leading social factors which affect conservation negatively are the problems related to identity loss and the problems related to global culture. The development of "heritage villages" in the Arabian Gulf cities indicates that the heritage revival is a social, cultural, and political operation. These challenges necessitate new approaches to recouping old failures in Middle Eastern countries. However, new strategies should be applied in the historical centres to improve quality of life of the locals and the residents. To put it another way, to meet the needs of both tourists and locals.

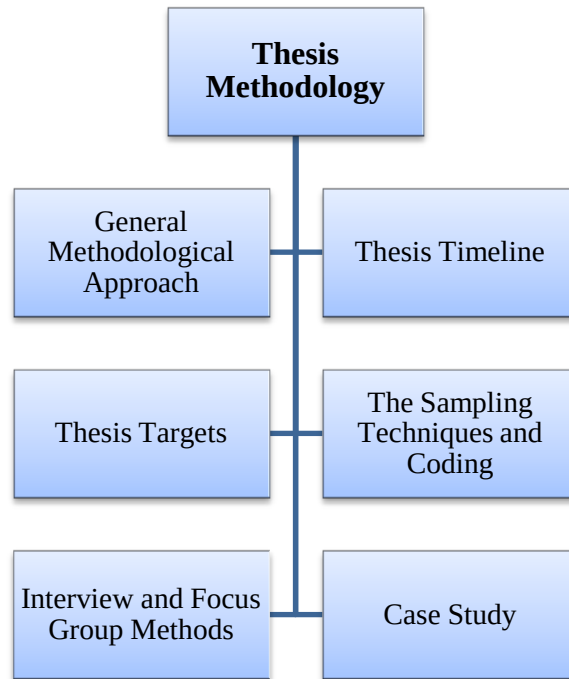
Another factor which represents a city's spirit is its character and essence. The uniqueness of the urban fabric of Muharraq is that it has a spatial hierarchy and is organic and dense. "Fareej" is one feature which gives uniqueness to the old cities, representing family identity. In other words, a city's essence extends human relationships. The architecture of Muharraq City reflects the essence of Bahrain's cultural identity, which we cannot find in the new urban settlements.

Moreover, it is exciting to know that the housing in Muharraq city is shaped based on cultural values, climatic conditions, social norms, and physical aspects such as the availability of resources and technology. Besides Muharraq, another example which has highlighted the essence and character of the city is what was explained in Doha. In Doha, while high-rise buildings with distinctive designs appear on one end of the city, the traditional image is protected in other areas. On one hand, the Corniche in the West Bay of Doha is the image of a futuristic design with colourful lights at night. On the other hand, Souq Waqif is located on the other side of the Corniche, which represents the traditional Arabian souq which attracts tourists to contact and shop. Although Doha follows the modern design, it

still protects its character and essence, which we cannot find in new urban settlements.

The literature describes the idea of the spirit of the city. It describes the spirit of the city and its different shades of meaning, and it introduces the idea of spiritual places. It explains what makes the old spirit of the city distinctive in Bahrain. However, the description of the city spirit remains limited. In some ways, the city's spirit exists, but the application of the old city spirit in new urban settlements has been overlooked. The purpose of the thesis is to answer this question: what makes the old city spirit distinctive, how can it appear, and how can the old cities develop and improve the quality of life in the new urban settlements in Bahrain?

Chapter Three: Thesis Methodology



Chapter Three

3.1. Introduction to the Chapter

This chapter discusses the methodological approach and methods used in a thesis, including the general methodological approach, timeline, targets, sampling technique, and coding system. It also highlights the interview and focus group methods, their design, final questions, reliability and validity tests, data collection process, and analysis. It covers the case study method, including theories, selection criteria, data collection, and analysis.

3.2. General Methodological Approach

Based on the literature review, understanding the thesis problems and terminologies, and identifying the problem, the thesis methodology chapter was divided into several parts. The literature review was used to understand the thesis problems and terminologies. Explicit knowledge of the problem was explained in this stage, followed by an analysis of the in-person interview and focus group on several themes. Furthermore, the thematic qualitative data analysis is followed by an analysis stage for several case studies. The selection of the case studies depended on the understanding of the literature review stage. Moreover, two case studies were selected outside Bahrain as they had similar social, economic, and environmental characteristics to Bahrain. One local case study was selected as it has considerable weight at the new urban settlements level.

The thesis followed qualitative research investigating the old city spirit and the spirit of new urban settlements and identified the ways to bring the old city spirit within the new urban settlements. Moreover, it highlighted the

positive impact of the old city spirit's existence within the new urban settlements regarding the residents' quality of life and settlement development. According to Prince and Felder, inductive research is used to develop a theory and conduct the research from a specific observation to a general conclusion (Prince & Felder, 2006). The thesis is inductive research as it developed the spirit of place theory. It has been observed that the old city spirit is richer in spiritual qualities if we compare it to the spirit of the new urban settlements. As a result, the thesis identified several ways to enhance and develop the quality of the new urban settlements and the quality of life for the residents in the new urban settlements in Bahrain with the power of the old city spirit.

As the thesis investigation covered urbanization and shared social meanings for the people within the new urban settlements in Bahrain, the thesis is under interpretivism philosophical approaches. Moreover, the thesis focused on bringing the old city spirit to the new urban settlements under the culture and values of the residents. According to Alharahsheh and Pius, interpretivism understands the lives and experiences of the people in society under a specific value system and individual cultural aspects (Alharahsheh & Pius, 2020).

This thesis uses three methods for data collection: in-person interviews, focus groups, and case studies. Kvale highlighted that although it is not easy to collect the data related to the meanings, in-person qualitative interviews aim to collect the data related to the real and the meanings. Moreover, Kvale refers that qualitative interviews aim to highlight the meanings of central themes in the life world of the subjects (Kvale, 1998). In the thesis, in-person interviews have been used to identify several ways to bring the old

city spirit to the new urban settlements and investigate how it will improve the quality of people's lives and develop the settlement. Moreover, a focus group with experts in heritage and culture in Bahrain has been involved in the data collection process. In other words, a focus group has been used to highlight the findings from Bahraini heritage and cultural perspectives.

Besides in-person interviews and focus groups, case studies have been used in this thesis. According to Baxter and Jack, the qualitative case study method is a research tool which supports the analysis of a phenomenon in a particular context using a variety of data sources and carries out the investigation via a variety of lenses to reveal the phenomenon's numerous aspects (Baxter & Jack, 2015). In this thesis, case studies have highlighted the positive impact of bringing the old city spirit to new urban settlements or new cities in confirmed cases worldwide. In other words, the case study method is used to investigate and support the themes that the interviewees identified.

The thesis is qualitatively inductive and follows interpretivism philosophy. It has been conducted using in-person interviews, focus groups, and case studies. Moreover, several phases have been followed as part of the methodological approach plan, which is highlighted in Figure 3.1.

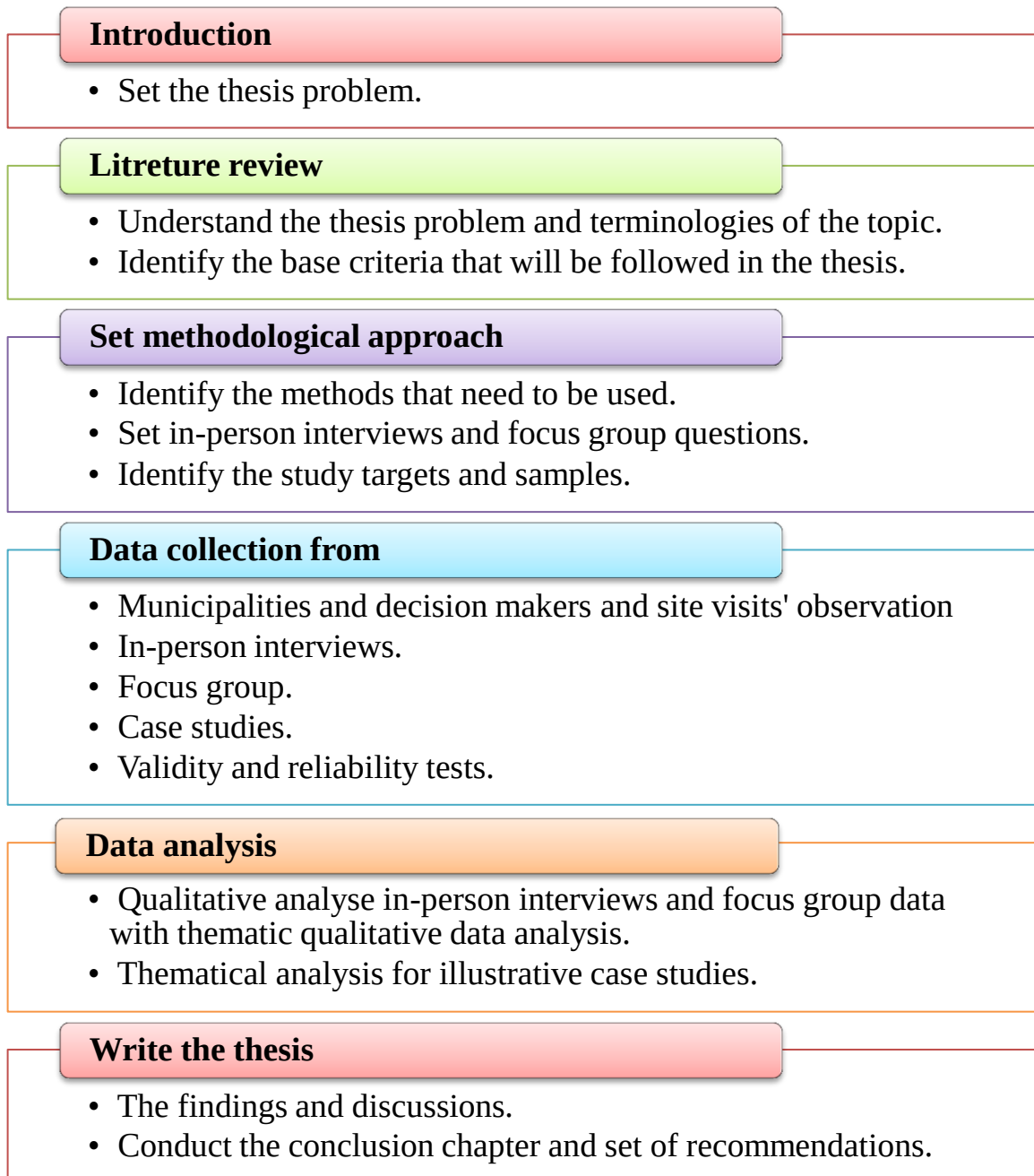


Fig. 3. 1: Research methodological approach plan (Student, 2022)

3.3. Thesis Timeline

The thesis was conducted following a specific timeline, as illustrated in Table 3.1.

Table (3. 1): Thesis timeline

Activity	Time Proposal										
	2021		2022				2023				2024
	Sep- Oct	Nov -Dec	Jan- Mar	Apr- Jun	Jul- Sep	Oct- Dec	Jan- Mar	Apr- Jun	Jul- Sep	Oct- Dec	Submission date
Thesis Introduction											01.February. 2024
Literature Review											
Thesis Methodology											
Data Collection											
Data Analysis											
Writing the Thesis											
Midterm Exams											
Family Commitment's											

3.4. Thesis Targets

The targets of this thesis were selected based on several criteria. First, the thesis targets the residents of Bahrain who are involved in the urban planning process and who are engaged in Bahrain's culture and heritage. Moreover, the thesis targets the residents who have shifted from the old cities to the new urban settlements. In-person interviews were held with Bahrain residents who lived in the new urban settlements and contributed to the urban planning or architectural process of the new urban settlements in

Bahrain. Moreover, the thesis targets Bahraini residents who are implicated in the historical and cultural aspects as a focus group. The method's target participants included people of both genders aged 18 and older.

3.5. The Sampling Techniques and Coding

The sampling technique was studied after setting the thesis aims, objectives, questions, and significance. The sampling technique selection was identified, the primary methods were highlighted, and the thesis targets were clearly defined. In other words, after having a direction of the thesis, the samples used to collect data were obvious.

The samples were selected from in-person interviews based on the non-probability sampling technique. According to Acharya et al. (2013), non-probability samples are those in which it is yet to be known how likely a particular sample will be chosen. Moreover, as non-probability sampling involves non-random selection, it is considered an inexpensive, easy, and time-consuming technique compared to the probability sampling technique. Furthermore, the snowball sampling technique was used in collecting the data with a non-probability sampling technique. In snowball sampling techniques, the randomly selected samples guided the researcher to other samples. In other words, the initial samples direct the researcher to new samples in the data collection (Acharya, Prakash, Saxena, & Nigam, 2013).

In the in-person interview data collection process, the samples were selected non-probably from Bahrain residents. The residents selected as samples participated in establishing the new urban settlement trend for urban planning or architectural progress. Moreover, the snowball sampling technique targeted Bahraini residents who lived in the new urban settlements

and samples that shifted from the old cities to the new urban settlements. The selected samples were familiar with Bahrain's new urban settlement spirit and the old city spirit. The sample was aware of the thesis topic either from being involved in the progress of the establishment of new urban settlements or from living in the new urban settlements after living in old cities such as Manama and Muharraq in Bahrain. Furthermore, the samples selected for the focus group were residents in Bahrain who were aware of Bahrain's historical and cultural background.

The samples that participated in the data collection process were coded, as illustrated in Table 3.2. A detailed list of the sample profiles is provided in Appendix A.

Table (3. 2): The coding system followed for the samples in the thesis

Samples Coding	
In-person interview	Focus group
Interviewee	Expert
Int. X	Ep. X
X: represents the ID number of the interviewee or the expert	

3.6. Ethical Considerations

According to Arifin (2018), it is crucial for the researcher to take responsibility for ethical considerations. Arifin explained that in qualitative research, several ethical considerations should be followed, such as:

Informed consent and voluntary participation: In this thesis, the participants were fully aware of the study, understood the material of the study, and had the right to accept or reject participation. Participants' consent

to take part in this study was only acquired following a comprehensive explanation of the methodology. The researcher gives the participants appropriate time to think and ask about their concerns. The communication between the researcher and participant was through email and telephone. Moreover, they were informed that their participation is voluntary and that their rejection will not affect them.

Anonymity and confidentiality: privacy and confidentiality of the interview environment and focus group were considered. Moreover, the anonymity and confidentiality of the participant were preserved in the data collection process, data analysis, and dissemination of the findings.

Data collection: Each in-person interview was held in a separate room. Permission was obtained from the interviewee before recording their voice. The researcher was the only person who had the recording file and was able to match the identities of the participants to the voice recordings. Moreover, each interview lasted around 30–50 minutes to save participant time and avoid boredom in the interview.

Data protection: The transcription file was produced using participant voice recordings. Earphones were used to avoid being heard by others. Moreover, permission was obtained from the Diyar Al-Muharraaq main office to take photos during the observation process.

Potential harm: the researcher avoided and considered any potential harm that might face the participant. Within the in-person interview, a safe place was chosen to do it. Moreover, the researcher accepted any questions

and misunderstandings from the interviewees and kept them away from any potential stress.

3.7. Interview and Focus Group

3.7.1. Designing the Interview and Focus Group

Considering the literature review, the thesis followed several phases in designing the interview and focus group, illustrated in Figure 3.2. The first phase was to set a clear plan for the in-person interviews—the type of interview and the way of communication with the samples. The second phase was to select the proper focus group for the data collection process. Phase two covered two main objectives: to select the proper group based on their characteristics and to define the location and timing details of the focus group. The final phase before data collection was to set the questions investigated in this thesis. Phase three tested the questions with pilot tests before the data collection process.

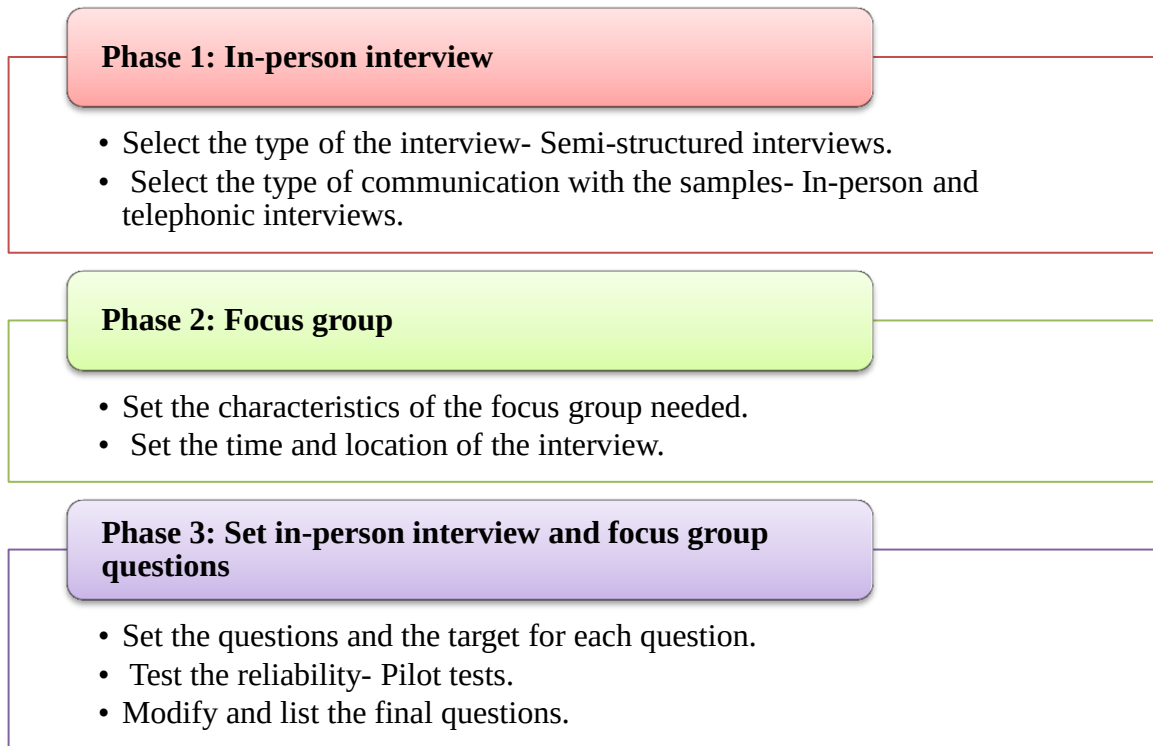


Fig. 3. 2: Interview and focus group design phases (Student, 2022)

In this thesis, in-person interviews and focus groups were the main methods for data collection. Semi-structured interviews were held with the selected samples. According to Kallio et al. (2016), the semi-structured interview method is between the structured and open-ended interview methods. Although a semi-structured interview follows a specific structure, it gives the samples flexibility and an open-ended sense. Because semi-structured interviews follow a specific template, it gives the participant a sense of order in the questions.

Moreover, Kallio et al. (2016), explained that a semi-structured interview could follow in-person, telephonic, or other communication methods. Although in-person interview takes longer, but body language will be included in the data collection process. A telephonic interview is a

suitable way for the samples who suffer from time constraints as it is time-consuming compared to an in-person interview (Kallio, Pietilä, Johnson, & Kangasniemi, 2016). The thesis used in-person interviews to collect data from the majority of the respondents. However, some of the respondents preferred to interview on the telephone.

On the other hand, a focus group was designed to target specific type of participants in the data collection process. Rabiee highlighted that the focus group is mainly qualitative. In a focus group, the researcher will investigate the topic with participants within a moderated setting. Moreover, the participants within each focus group share the same characteristics and interests. In the focus group, the researcher collects the data from the participants verbally along with the elaboration of the body language.

Furthermore, Rabiee highlighted that one thing which adds value to the focus group is that focus groups usually guide the researchers for future research (Rabiee, 2004). In the thesis, the focus group selected several participants involved in Bahrain's historical and cultural aspects. The focus group elaborated on 13 participants in the data collection process. The focus group interview was held at the Bahrain Historical and Archaeological Society on the 2nd of November 2022.

The detailed interview and focus group plan were defined before data collection. After setting a clear plan for the researcher and the samples in data collection methods, predefined steps were followed to structure a proper interview and focus group questions.

3.7.2. Interview and Focus Group Questions

The interview and focus group questions were listed based on the thesis, aims, questions, objectives, and literature review. The questions listed investigated how the new urban settlements in Bahrain could develop with the power of the old city spirit. Moreover, the question highlighted how the old city spirit could be significant to the new urban settlements in Bahrain. Furthermore, the questions highlighted the distinctiveness of the old city spirit which was discussed in the literature and investigated the new urban settlement spirit in Bahrain. The final questions were listed after each target was identified and reliability tested, and the questions were modified based on the pilot tests. The final interview and focus group questions and their targets are listed in Table 3.3.

Table (3. 3): The final interview and focus group questions measure several dimensions

Target	Questions
To measure historical and social dimensions / لقياس الأبعاد التاريخية والاجتماعية	Q1: What makes the old city's spirit such as Muharraaq and Manama distinctive in Bahrain? / ماذا يميز روح المدن القديمة مثل المنامة و المحرق عن المدن والمستوطنات الحديثة في مملكة البحرين؟
To measure historical and social dimensions / لقياس الأبعاد التاريخية والاجتماعية	Q2: What are we missing in the new urban settlements in Bahrain? / ماذا نفتقد في المدن و المستوطنات الحديثة في مملكة البحرين؟
To measure economic aspects and future management / لقياس جوانب الإدارة الاقتصادية والمستقبلية	Q3: What are the challenges to achieving this goal? / ما هي التحديات لتحقيق هذا الهدف؟
To measure future management / لقياس الإدارة المستقبلية	Q4: How can the old city spirit appear in the new urban settlements? / كيف يمكن ايجاد روح المدينة القديمة في المدن والمستوطنات الحديثة؟
To measure social dimensions	Q5: How can the old city spirit solve the problems that

لقياس الأبعاد الاجتماعية /	are faced by the new urban settlements in the Kingdom of Bahrain? / كيف يمكن لروح المدن القديمة حل المشاكل التي تواجه المدن والمستوطنات الحديثة في مملكة البحرين؟
To measure sustainability / لقياس الاستدامة	Q6: How can the old city spirit develop and improve the quality of life in the new urban settlements in Bahrain? / كيف يمكن لروح المدن القديمة أن يطور و يحسن من جودة الحياة في المستوطنات الحديثة؟
To measure future management / لقياس الإدارة المستقبلية	Q7: From your point of view, who are the proposed actors who can contribute to restoring the spirit of the city or the settlements? / من وجه نظركم من هم الفاعلين / المقترحين الذين يمكن ان يساهموا في تحقيق الروح للمدينة او للمستوطنات؟

The questions were listed to measure several aspects, such as historical dimensions, social dimensions, economic dimensions, future management, and sustainability. However, based on the literature review and thesis problems, the questions were grouped into two main groups in light of the thesis questions illustrated in Table 3.4.

Table (3. 4): The target interview and focus group questions about the thesis

What makes the old city spirit distinctive, and how can it appear? ما الذي يجعل روح المدينة القديمة مميزة، وكيف يمكن أن تظهر؟	How does the spirit of the old cities improve the residents' quality of life and develop the new urban settlements in Bahrain? / كيف تعمل روح المدن القديمة على تحسين نوعية حياة السكان وتطوير المستوطنات العمرانية الجديدة في البحرين؟
Q1: What makes the old cities spirit such as Muharraq and Manama distinct from new settlements in Bahrain? / ماذا يميز روح المدن القديمة مثل المنامة و المحرق عن المدن والمستوطنات الحديثة في مملكة البحرين؟	Q5: How can the old city spirit solve the problems faced by the new urban settlements in Bahrain? / كيف يمكن لروح المدن القديمة حل المشاكل التي تواجه المدن والمستوطنات الحديثة في مملكة البحرين؟

Q2: What are we missing in the new urban settlements in Bahrain? / ماذا نفتقد في المدن و المستوطنات الحديثة في مملكة البحرين؟	Q6: How can the old cities spirit develop and improve the quality of life in the new urban settlements in Bahrain? / كيف يمكن لروح المدن القديمة أن يطور و يحسن من جودة الحياة في المستوطنات الحديثة؟
Q3: What are the challenges to achieving this goal? / ما هي التحديات لتحقيق هذا الهدف؟	
Q4: How can the old city spirit appear in the new urban settlements? / كيف يمكن ايجاد روح المدينة القديمة في المدن والمستوطنات الحديثة؟	
Q7: From your point of view, who are the proposed actors who can contribute to restoring the spirit of the city or the settlements? / من وجه نظركم من هم الفاعلين المقترحين الذين يمكن ان يساهموا في تحقيق الروح للمدينة او للمستوطنات	

The interview and focus group have the same list of questions for the data collection process. On the one hand, in-person interviews target residents involved in the urban planning process of the new urban settlements. On the other hand, the focus group targets residents with historical and cultural backgrounds, as they represent the main indicator of the city spirit. The researcher used the same questions to collect the data from different perspectives: data from the urban planner and those that have cultural and historical vision in Bahrain.

Although the interview and focus group questions were studied according to the target and the relation with the thesis questions, they were tested with pilot tests and modified based on it before starting the data collection process.

3.7.3. Reliability Testing

Considering the significance of the reliability tests, pilot tests were conducted to test the reliability of the thesis. According to Kim, a pilot study is a small-scale methodological test performed prior to further extensive study to ensure that the methods or concepts are practical. Moreover, a pilot study is a feasibility study used to develop the thesis plan design and answer the questions involved in the thesis methods, such as the interviews. Moreover, the pilot study can reflect small-scale versions of the intended study, trial runs of planned methodologies, or tiny replicas of the anticipated research (Kim, 2011).

Based on the literature review, the researcher listed the interview and focus group questions as four before data collection, as illustrated in Table 3.5.

Table (3. 5): The initial interview and focus group questions considering the literature review before the pilot tests

Initial Interview and focus group question lists
Q1: What makes the old cities spirit such as that of Manama and Muharraq distinctive from new settlements Bahrain? / ماذا يميز روح المدن القديمة مثل المنامة و المحرق عن المدن والمستوطنات الحديثة في مملكة البحرين؟
Q2: What are we missing in the new urban settlements in Bahrain? / ماذا نفتقد في المدن و المستوطنات الحديثة في مملكة البحرين؟
Q3: How can the old city spirit appear in the new urban settlements? / كيف يمكن ايجاد روح المدينة القديمة في المدن والمستوطنات الحديثة؟
Q4: How can the old city spirit solve the problems which the new urban settlements are facing and to develop the quality of life in the new urban settlements in Bahrain?? / كيف يمكن لروح المدن القديمة حل المشاكل التي تواجه المدن والمستوطنات الحديثة و أن يطور من جودة الحياة في المستوطنات الحديثة في مملكة البحرين؟

The questions were tested with multiple pilot tests to test their reliability. In this thesis, two pilot tests tested the reliability of the interview and focus group questions. Before collecting the data on a large scale, it was significant to ensure that the questions included in the interviews and focus groups were understandable and sufficient to collect data. The interview and focus group questions were tested with two groups of pilot tests. Moreover, the pilot tests were conducted in small numbers with four groups; each group consisted of two interviewees.

On one hand, the first pilot test was conducted with two participants involved in the Urban Planning Authority in Bahrain, a representative governmental hub. The interviewees were selected for the pilot tests because they were involved in a government organization related to urban planning in Bahrain. Moreover, the Bahrain Society of Engineers, located in Manama, Bahrain, was been selected as a preferred location for the interview. Bahrain Society of Engineers is a non-government hub which brings together engineers involved in architecture and urban planning in Bahrain. The interview and focus group questions were distributed to the interviewees. The interviewees modified the questions list by adding a question to it.

Moreover, question number four in the initial interview and focus group questions list took longer to answer. Hence, the interviewee suggested dividing question number four into two questions. The second pilot test involved two university faculty members. The interview and focus group questions were modified accordingly for the second pilot test. After the second pilot test, one question was added to the interview and focus group questions. As a result, pilot tests modified the interview and focus group questions by adding two questions to the list, splitting one question into two,

and reordering the questions based on the new two questions. The final interview and focus group questions with the pilot test results are illustrated in Figure 3.3.

First pilot test

- **One question was added:** What are the challenges to achieve this goal? / ما هي التحديات لتحقيق هذا الهدف؟
- **One question was divided into two questions:**
 - How can the old city spirit solve the problems which the new urban settlements are facing and develop the quality of life in the new urban settlements in Bahrain?? / كيف يمكن لروح المدن القديمة حل المشاكل التي تواجه المدن والمستوطنات الحديثة و أن يطور من جودة الحياة في المستوطنات الحديثة في مملكة البحرين؟
- **Divided to:**
 - How can the old city spirit solve the problems which the new urban settlement face in Bahrain? / كيف يمكن لروح المدن القديمة حل المشاكل التي تواجه المدن والمستوطنات الحديثة في مملكة البحرين؟
 - How can the old city spirit develop and improve the quality of life in the new urban settlements? / كيف يمكن لروح المدن القديمة أن يطور و يحسن من جودة الحياة في المستوطنات الحديثة؟

Second pilot test

- **One question was added:** From your point of view, who are the proposed actors who can contribute to achieving the spirit for the city or for the settlements? / من وجه نظركم من هم الفاعلين المقترحين الذين يمكن ان يساهموا في تحقيق الروح للمدينة او للمستوطنات؟

Final interview and focus group questions- Seven questions

- Q1: What makes the old cities spirit such as Manama and Muharraq distinctive from new settlements in Bahrain? / ماذا يميز روح المدن القديمة مثل المنامة و المحرق عن المدن والمستوطنات الحديثة في مملكة البحرين؟
- Q2: What are we missing in the new urban settlements in Bahrain? / ماذا نفتقد في المدن والمستوطنات الحديثة في مملكة البحرين؟
- Q3: What are the challenges to achieving this goal? / ما هي التحديات لتحقيق هذا الهدف؟
- Q4: How can the old city spirit appear in the new urban settlements? / كيف يمكن إيجاد روح المدينة القديمة في المدن والمستوطنات الحديثة؟
- Q5: How can the old cities spirit solve the problems which the new urban settlements in Bahrain face? / كيف يمكن لروح المدن القديمة حل المشاكل التي تواجه المدن والمستوطنات الحديثة في مملكة البحرين؟
- Q6: How can the old cities spirit develop and improve the quality of life in the new urban settlements? / كيف يمكن لروح المدن القديمة أن يطور و يحسن من جودة الحياة في المستوطنات الحديثة؟
- Q7: From your point of view, who are the proposed actors who can contribute to achieving of spirit for the city or for the settlements? / من وجه نظركم من هم الفاعلين المقترحين الذين يمكن ان يساهموا في تحقيق الروح للمدينة او للمستوطنات؟

Fig. 3. 3: Interview and focus group questions with the pilot tests modifications (Student, 2022)

Pilot tests contributed directly to shaping the interview and focus group questions. After the pilot tests, the interview and focus group questions were modified based on the interviewees. One question was split into two to limit the time required for each question. Moreover, after the pilot test, a period of 5-7 minutes was specified to answer each question in the list. By limiting the time for each question, the participants were not bothered or bored by their participation, and the researcher was not worried about the time constraints in the data collection process. Besides the pilot tests, the interview and focus group questions were based on the literature, adding further reliability. Furthermore, when the data collection process started, the data reached saturation as the interviewees were answering the questions with the same answers, which again meant that the questions were understandable to the participant and reliable. As a result, pilot tests contributed to the significance of the thesis as they were the foundation for the interview and focus group questions list and directed the data collection process.

3.7.4. Validity Testing

According to Barbour, qualitative research is structured based on the situation that is socially built by each person and should be interpreted rather than measured. Moreover, the data in qualitative research cannot be replicated as the data is descriptive within a specific scenario. It was explained that validity verification is difficult in qualitative research, as the criteria based on realistic assumptions cannot be utilized. The main obstacle behind the validity verification is that the researcher bias might arise from the data collection process, which represents selective gathering and recording of data, and from the analysis and interpretation (Barbour, 2001).

The thesis was constructed based on city spirit, which involved the old city spirit and the new urban settlements spirit in Bahrain. As this thesis followed qualitative research which interpreted the quality of the new urban settlement in Bahrain and depended on the data from the individuals who participated or were involved in the new urban settlements, the validity testing was very significant to the thesis. Valid testing was involved in the data collection and after the results were conducted. In other words, in this thesis, the validity was tested in two stages: the in-person interview process and the final stage.

The validity was tested in the first data collection stage by reaching data saturation. Slettebø said that one way to check the validity of qualitative research is to reach saturated data. When the data from the participant becomes more consistent within a larger number of the participants, then the data is saturated. Moreover, the data saturation in the data collection process promotes validity, meaning that the questions could be generalized to more people (Slettebø, 2021). In the in-person interview method, the collected data reached data saturation.

Furthermore, the researcher interviewed twenty participants, and the collected data from the interviewees became consistent. In other words, the samples contributed to the interviewee's questions and addressed similar answers. Moreover, 13 participants in the focus group contributed to the data collection validity testing. The participants in the focus group supported the data collected from the in-person interview method and highlighted consistent data with the interview data. In other words, the data collected from the in-person interview and the focus group were saturated. By that, the

researcher tested the validity of the data collection process where the data collected were saturated.

The second stage in validity testing was conducted after the completion of the finding chapter. Although the validity of the data collected was tested, the final findings were also validated. According to Morse, external reviews are one way to check the validity of qualitative research. Morse highlighted that external reviews are used as an audit system when the researcher's findings is doubtful. Doubtful findings emerge if the qualitative research findings might be from unbalanced findings, the perfection of the findings when they are too perfect to be real, or from the researcher's bias.

Moreover, Morse explained that the external reviewers would review the results, explore conceptualization processes, and contribute to the research conclusions (Morse, 2015). Besides the data saturation test, the findings were tested with the external review validity test. After completing the thesis, the findings and conclusion were distributed to three external reviewers. The reviewers reviewed the file and contributed to the thesis findings and conclusions, and their participation was involved in the thesis. Although there are several reasons, as Morse explained, to consider the external review validity test, the researcher considered the test to make sure that the findings do not include any researcher bias.

Two main tests were considered for validity testing in the thesis: data saturation in the data collection process and the external review after conducting the findings and conclusion chapter.

3.7.5. Interview and Focus Group Data

This thesis collected the main data from in-person interviews, a focus group, and data from municipalities and governmental sources. The data was collected until it reached data saturation. According to Fusch and Ness, data saturation is when the data is sufficient to reach the findings and conclusion. Moreover, when the data collected is saturated, any newly collected data will not add anything new or change the findings of the thesis. In other words, any new data collected after reaching data saturation will not add value to the thesis. In qualitative inductive research, the researcher will know that the data collected is saturated when the participant or the interviewees give the same answers and nothing new is coming (Fusch & Ness, 2015).

On the one hand, Marshall et al. (2013) explained that in qualitative research, it is essential to state the minimum number of interviewees needed for the data collection. They explained that defining the number of interviewees depends on several aspects, such as the type of research and the number of authors. Moreover, they highlight that 15 to 30 interviews are sufficient to reach data saturation in the data collection process. On the other hand, Hennink et al. (2019) refer to the fact that in inductive qualitative research, 12 participants is the minimum number in a focus group to reach data saturation. In this thesis, 20 participants were involved in the in-person interview method, and 13 participants were in the focus group.

The data was collected until they reached data saturation. The interviewee started to give similar answers to the question list and dropped similar conclusions. After interviewing twenty interviewees, the data collection process for the in-person interview was stopped as the samples were not adding anything new to the data. Although the researcher faced

several constraints in interviewing the samples due to their time limitations and commitments, the data collection process was not stopped until it reached saturation.

After the in-person interview and focus group, the data collected were mixed between recorded files, notes, and videos. The researcher translated the data collected to a written file to be able to analyse it in the next step. The data from the voice recording and the videos were transcribed into a written document using MS Word version 2010, which is attached to Appendix B. Moreover, the notes were added to the transcribed data file, and the sample details and code were added to each transcribed interview. As a result, the interview and focus group data was transcribed into a written document before the data was analysed.

3.7.6.Data Analysis

The framework of the criteria that will be applied in the data analysis will be based on what is understood from the literature review and will be explicitly stated separately. After the transcribed file was collected from the interview and focus group participants, the transcribed file was analysed. The transcribed MS Word file was reviewed and highlighted to establish several themes from the data. In other words, thematic data analysis was used to analyse the qualitative data. According to Vaismoradi et al. (2016), thematic data analysis is one way to analyse qualitative data in qualitative research. The theme is the primary outcome of data analysis which produces valuable findings in the field of research. They highlighted that in thematic data analysis, the researcher identifies each topic in the data by a defined theme or key which is explained in the data.

On one hand, thematic data analysis is a straightforward and easy tool for researchers. On the other hand, thematic data analysis provides the reader with a well-established and clearly defined result. Vaismoradi et al. (2016), highlighted several steps to analyse the data with thematic qualitative data analysis and extract the themes from the data; the highlighted steps were initialization phase, construction phase, rectification phase, and finalization phase (Vaismoradi, Jones, Turunen, & Snelgrove, 2016).

The themes were extracted from the transcribed data file according to the thesis objectives. Under each objective, several themes have been highlighted; refer to Appendix C. Moreover, the theme extraction process followed the phases which were highlighted by Vaismoradi et al. (2016). The thematic qualitative data analysis has four phases. First of all, the transcribed file followed the first phase, which was the initialization phase. In the initialization phase, the transcribed file was highlighted according to the meaning of the data concerning the thesis objectives. The highlighting process was completed after reading the transcribed file several times and understanding it.

Moreover, the data was coded after highlighting the critical data from the transcribed MS Word file. Part of the highlighted data was the abstractions in participants' data, which were written as side notes. The first phase was completed by having the transcribed file highlighted, and the data analysis tables constructed based on the coded data, participant abstraction, and side notes. After the initialization phase, the construction phase was the second thematic qualitative data analysis phase. In the construction phase, the transcribed and highlighted file, which shaped the form of tables, followed several steps. The data was classified and grouped based on the

thesis objectives. The data highlighted and grouped data was identified and labelled.

Moreover, comparisons between the labels were involved in understanding the differences between the main themes. Some data in the transcribed file was not in English; the data was translated before the next phase. Furthermore, each label or theme was defined and described in tabulated data. The described and defined data was mainly from the interviewees and focus group participants, and it was highlighted as quotes in the table. The third phase in thematic qualitative data analysis after the initialization and construction phase was the rectification phase. In rectification, the extracted themes were related to the established knowledge.

Moreover, the themes stabilized after those three processes were proceeded with. The final phase in thematic qualitative data analysis is the finalization phase. In the finalization phase, the themes were stabilized and finalized. After finalizing the themes in the tables according to the thesis objectives, the relationship between the themes was studied. Moreover, several themes were listed under each thesis objective, and less than one shared theme between them was highlighted. In other words, each group of themes was identified under one theme, which contributed to the relationship and the shared theme between them.

Moreover, after extracting the themes and studying the relationships between them, defined tables with the themes, coding, and interview quotes were established for the next step, writing the finding chapter. As a result, thematic qualitative data analysis was used to analyse the transcribed interview and focus group data file following four phases. Four tables were constructed under the main four thesis objectives, which covered the thesis

aims and questions. In other words, the four tables constructed from the thematic qualitative data analysis answered the thesis objectives and guided the findings, discussions, and conclusion of this thesis.

3.8. Case Study

3.8.1. Introduction

The case study method in the thesis was used to highlight the idea of bringing the old city spirit to the new urban settlements and cities. Moreover, the case study method identified the positive impact of the old city spirit within the new urban settlements and cities. As a result, case studies were used to highlight and learn from successful cases which considered the idea of city spirit in new urban settlements or new cities.

3.8.2. Theories of Understanding Case Studies

A. Data Collection

There are several ways to collect the data for the case study method. According to Rowley, case study data could be collected using written materials, archival data, interviews, participant observation, and physical artifacts. However, gathering the evidence is crucial in the case study collecting data process. Rowley highlighted that each type of data collection process has weaknesses and strengths, and the key is to collect evidence which strengthens the collected data. Moreover, it is a richer case study if different sources of evidence are considered. Rowley mentioned three main aspects to consider in collecting case study data. The first is triangulation. In triangulation, different sources are used to collect data and evidence which

build and corroborate the same findings. Besides triangulation, the case study database is the second aspect to consider. The case study database needs to collect the evidence gathered in the case study. The case study database could be through investigators' case notes. Case study materials gathered during a case study, interview notes or transcripts, and evidence analysis are all examples of case notes.

Moreover, because the case study database depends on good collection of evidence, it improves the reliability of the thesis, and the findings become more transparent. Finally, the researcher needs to provide a chain of evidence. The thesis should highlight the references and appropriate citations for the data, especially the documented and interview data. The original evidence should be provided in the case study database (Rowley, 2002).

In the thesis, several methods were used to collect the data for the illustrative case studies. The primary data was collected from the available documents in cases 1 and 2: Shushtar New and The Diplomatic Quarter. Moreover, the figures, urban plans, and part of the written documents were used as document data, which is cited properly. In the documented data, several pieces of evidence which represented the author's approval to use the figures were provided in the appendix. Furthermore, several figures were sketched by the researcher and used as data in cases 1 and 2.

The data was collected from documents and direct observations in case 3, which is Diyar Al-Muharraaq. Since the case study is in Bahrain, the researcher visited Diyar Al-Muharraaq in the data collection process. Moreover, some figures were collected from the documents, and others were taken from Diyar's official website and other figures. The researcher

obtained permission to use the figures on their official website from Diyar's head office. Moreover, the approval is considered email evidence to use the figures in the thesis. Other figures taken from the researcher were from several visits to Diyar Al-Muharraaq. Besides that, direct observations were considered in the data collection process for the case study. Several observations were made in Diyar Al-Muharraaq and written as notes. The researcher's direct observation notes were used as data for case 3.

In this thesis, triangulation was used where the data collection of the case studies depended on several sources. The data was collected from the documents and direct observations, and they supported the same finding. Moreover, a chain of evidence was provided in the appendix as case studies databases. The evidence considered email approvals for the figures used in the thesis and the researcher's direct observation notes. As a result, this thesis's case study data collection process relies on available documents, direct observations and considers the triangulation and chain of evidence.

B. Data Analysis

The data collected was analysed, and several aspects, such as the justification, urban planning, and old city spirit indicators within the new urban settlements or new cities, were emphasized. The data collected highlighted how the new urban settlements or the new cities implement the old city spirit in urban planning. Several indicators of the old city spirit were highlighted from the illustrative case studies, which represented the themes that were extracted from the interview and focus group methods. Moreover, the collected data was analysed, highlighting the old city spirit indicators within the new urban settlements or the new cities. In other words, the data collected for the illustrated case studies was analysed based on thematic

analysis. The themes were extracted from the interview and focus group method and used in analysing the collected case study data. Besides the themes that were extracted from the interview and focus group, the data was analysed based on the literature review. Each case study analysed, highlighted the themes which referred to the old city spirit within the new urban settlements or new cities.

Moreover, the case studies were analysed and highlighted the positive impact of the old city spirit existence. The analysis was conducted to bridge the text data and figures with the extracted themes. As a result, the themes extracted from the interview and focus group were the foundation of the illustrative case studies data analysis.

By analysing data from the interview and focus group, the findings chapter was compiled with the themes extracted from the data analysis. However, the case studies illustrated the themes extracted from the interview and focus group method. In other words, the findings chapter was compiled based on the analysed data and illustrated the idea that the old city spirit exists within the new urban settlements or cities using the power of illustrative case studies. The discussions were conducted based on the findings. The conclusion chapter was compiled based on the findings and discussions. A set of recommendations have been listed based on the practical implementations of this thesis.

3.8.3. Criteria of Selection

After the interview and focus group, the case study method was used to identify the idea in actual cases. Although the selected case studies are not only from Bahrain, yet they share similar characteristics, making them

appropriate study examples. Moreover, each case highlighted the idea of bringing the old city spirit under specific circumstances, which makes the idea applicable under different conditions. The criteria for selecting the case studies were focused on selecting cases which shared one or more aspects with Bahrain, such as geographic location and social, environmental, or cultural aspects. However, each case study considered different aspects that parallel Bahrain to give a comprehensive outcome.

Each one of the selected cases has a unique way of reviving the old city spirit. Shushtar New stands as an outstanding case of new town design in the developing world. According to Westbrook and Mozaffari (2015), Shushtar New was awarded the Aga Khan Award in 1986. They highlight that Shushtar New was the cover of the 1990 volume of the Aga Khan Awards Foundation. Moreover, the Diplomatic Quarter is an interesting case that revives the old city spirit in Riyadh. According to the Royal Commission for Riyadh City website (2023), the project was awarded the Arab Cities Award for Architecture in 1990 and the Agha Khan Award for Architecture in 1989 and 1998. Furthermore, Diyar Al-Muharraq is a unique local case as it is a new urban development that brings the old city spirit within it. According to the Diyar Al-Muharraq website (2023), the development was named the Best Mixed-Use Development Company by Global Business Outlook in 2020.

In this thesis, three case studies were selected and distinct for several reasons, as illustrated in Table 3.6.

Table (3. 6): Case studies selection criteria

New Urban Settlement or City Name	Shushtar New	The Diplomatic Quarter	Diyar Al-Muharraq-Diyar Homes Area
Introduction	Shushtar New represents case 1 in the thesis.	The Diplomatic Quarter was selected as case 2 in this thesis.	Diyar Al-Muharraq is one of the recent urban developments in Bahrain which represents a powerful local case study.
Location and Map	Shushtar New is located in Iran, as shown in Figure 3.4.  Fig. 3. 4: Shushtar New location by Shushtar New (2024)	The Diplomatic Quarter is Located in Saudi Arabia in Gulf Region, as shown in Figure 3.5.  Fig. 3. 5: The Diplomatic Quarter location in Saudi Arabia by The Diplomatic Quarter (2024)	Diyar Al-Muharraq is located in Bahrain, as shown in Figure 3.6.  Fig. 3. 6: Diyar Al-Muharraq strategically location by Diyar Al-Muharraq (2024)
The Case Distinctiveness	In Shushtar New, the relationship between the old and new Shushtar and how new urban places can be settled, stand with the power of the old spirit, and minimize the effect of circumstances are the primary points that Shushtar New was distinctive about. As a result, Shushtar New	Besides that, the Diplomatic Quarter is case 2 in Saudi Arabia which shares characteristics with Bahrain; the Diplomatic Quarter represented a unique case for different types of users. In other words, what makes the Diplomatic Quarter unique is how it highlights the	Diyar Al-Muharraq is Bahrain's metropolitan district with the newest housing stock, highlighting an intriguing instance. Additionally, it is one of the places where younger generations go to select their dream home or home of a lifetime.

	stands as a good example which highlighted the positive impact of the old city spirit in Shushtar New under all the circumstances.	positive impact of the old city spirit on different types of users in the new urban areas.	
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Although there are several case studies, illustrative case studies have been considered in this thesis. According to Levy (2008), the purpose of illustrative case studies is to describe a case. In other words, illustrative case studies are descriptive studies. Levy explained that in illustrative case studies, one or more cases describe a specific situation or event. Moreover, it is a valuable tool to transform an unfamiliar idea to a familiar one and introduce the reader to the shared data about the topic.

Furthermore, illustrative case studies describe a phenomenon, what is happening within it, and why it is happening (Levy, 2008). In this study, three illustrative case studies describe how the old city spirit appears in a new urban settlement or a new city. Moreover, illustrative case studies contributed to describing the positive effects of the appearance of the old city spirit within new urban settlements or new cities after identifying the themes which explain how the old city spirit exists in the new urban settlements or new cities and its positive impact, illustrative case studies have been considered to illustrate the themes extracted in those cases. In other words, illustrative case studies have been used to illustrate the extracted themes practically in actual cases.

Although illustrative case studies identified their purpose, the theoretical perspective used to approach the cases was carefully selected. According to Levy, in any research design using the case study method, the researcher must highlight the questions related to the topic which will be

explored using the case study method. Besides the questions, the researcher needs to clearly define the theoretical perspective which will be used to approach the selected cases. One of the most famous theoretical perspectives to approach case studies is the social theory. Social theories emphasize urban growth, social interaction, cultural institutions, and business operations (Levy, 2008). In this thesis, the illustrative case studies considered the social theories as a theoretical perspective to approaching the case studies.

Furthermore, social theories in the thesis highlighted urban growth and social integrity within the selected case studies. In other words, social theories highlighted the old city spirit aspects within the new urban settlements or the new cities and the positive effect of the old city spirit in developing the new urban settlement or new cities and improving the quality of life of the residents. Besides the urban growth, social theories within the illustrative case studies highlighted the social integrity and social life of people within the cases. As a result, social theories were considered in approaching the case studies.

Case studies were beneficial in describing the idea of the old city spirit's existence within the new urban areas. As social aspects are crucial to the old city spirit, social integrity is one of the most significant indicators of the old city spirit. Moreover, social theories highlighted urban growth, social integrity, and residents' quality of life. This thesis used three illustrative case studies to illustrate that the old city spirit exists within the new urban settlements or new cities by the social theories approach. The selected cases were selected based on the literature review criteria. The idea of the city's spirit explained in the literature review was involved in the selected cases.

Shushtar New, The Diplomatic Quarter, and Diyar Al-Muharraaq were selected as three illustrative case studies to demonstrate the power of the old city spirit within the new urban settlements.

Case 1 and 2 were selected because they possessed similar characteristics to Bahrain and highlighted the power of the old city spirit from a unique perspective. Shushtar New Town is located in Iran and was selected as case 1 because it highlights that the new urban areas might stand in all circumstances and link with the old spirit of the city.

Moreover, The Diplomatic Quarter, located in Saudi Arabia, was selected as case 2 as it highlighted the benefits of the old city spirit to different types of residents. According to The Aga Khan Development Network, Al-Kindi Plaza in The Diplomatic Quarter won The Aga Khan Award between 1987 and 1989 (AKDN, 1967). Diyar Al-Muharraaq was selected as case 3 as it represents one of the newest mixed-used urban developments and a successful case highlight in Bahrain. General information, urban planning, justification, and old city spirit indicators were highlighted for each case.

I. Case 1: Shushtar New, Iran

A. General Information

New Shushtar is a town inspired by the old city spirit in Iran. New urban plans were made for Shushtar town to meet the demand for housing projects. It is located 750 kilometres south of Tehran Figure 3.7.

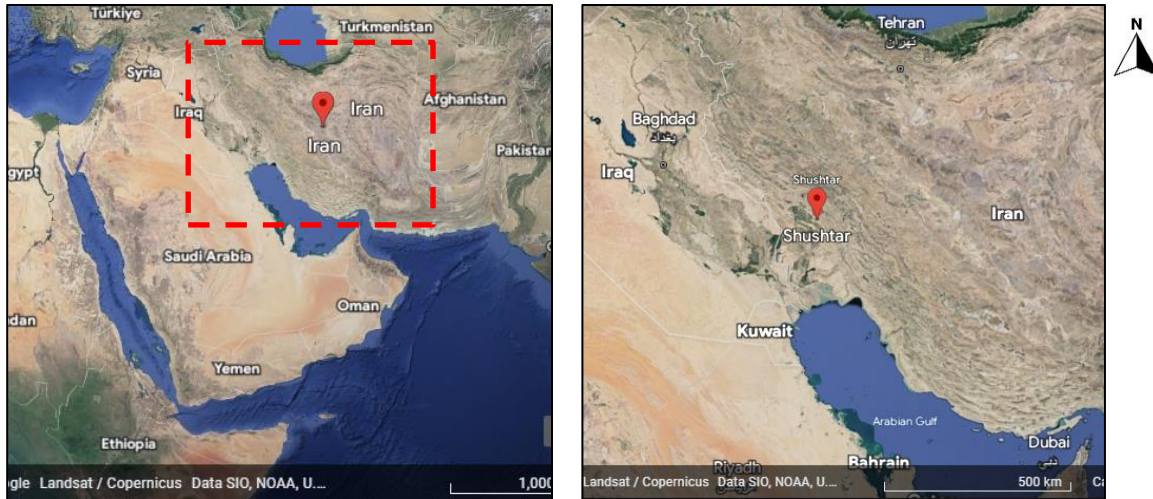


Fig. 3. 7: Shushtar New location by Shushtar New (2024)

New Shushtar town was planned to host more than 25,000-30,000 people and provide them with a comfortable social status. Moreover, the new Shushtar town was planned mainly as a housing project for the workers who work in the sugar factory within the agro-industrial area of Karoun in the same region. The construction of the new Shushtar was done between 1977 and 1980 by DAZ Architects. Due to the Islamic Revolution of 1979, the project was halted, and DAZ Architects left the country, then the government undertook the remaining project (Mozaffari & Westbrook, 2015).

With all the unforeseen issues, the new Shushtar is an example of a good adaptation of modern movements with local circumstances within a rich spatial opportunity. It is an architecture which expresses these objectives and fosters balance and harmony, New Shushtar is true to the tradition, customs, ambitions, and requirements of the people of an area. It is also known for establishing a significant formal and spatial conversation with the old city of Shushtar.

B. Justification

Shushtar was selected as case 1 in this thesis for several reasons. Shushtar faced several issues during development. However, it is a great example highlighting how the new urban areas might stand and settle during all the circumstances. Moreover, Shushtar represents the value of the old spirit of Shushtar in a new urban area. It is a case which reflects the connection and bridging between the old and new parts. As a result, Shushtar explains two main essential aspects: the connection between the old and new and how the new urban areas can settle and stand with the power of the old spirit and reduce the effect of the circumstances.

C. City Spirit and Urban Planning

New Shushtar urban planning depended on reviving the old Shushtar (Mozaffari & Westbrook, 2015). Shushtar New Town follows the interlaced urban fabric of historic Iranian cities. Moreover, it reinterprets the construction and appearance of old towns in the area, particularly Shushtar and Dezful.

The project's main goal was to connect the new residents with their traditional architecture while also being attentive to the local environment and climate. As a result, they developed compact urbanization which transforms a fundamental topology to provide a wide variety of exterior and internal areas. However, the Shushtar New Town's strength lies in the diversity of its public spaces, which, by altering previous topologies and starting with a functional organization and environmental management, produce a formal and spatial complexity which is challenging to attain in modern urbanism.

II. Case 2: The Diplomatic Quarter, Saudi Arabia

A. General Information

As part of an early 1970s attempt to complete the development of Riyadh as the capital of the Kingdom, the DQ was constructed in the 1980s. The district, which has an area of 800 hectares and was intended to house 25,000 people, was created as a private settlement for diplomats (Al-Hathloul, 2017).

Moreover, the quarter is divided into five housing clusters around the central linear core, adapting to the main landscape features: the DQ is surrounded on the west by a branch of the Wadi Hanifa and has been strategically separated from the main highway according to a precise landscape design reusing construction debris (Cardenas, 2016). The area's strategic location, which is somewhat cut off from the rest of the city, aids in maintaining the necessary levels of security, as shown in Figure 3.8.

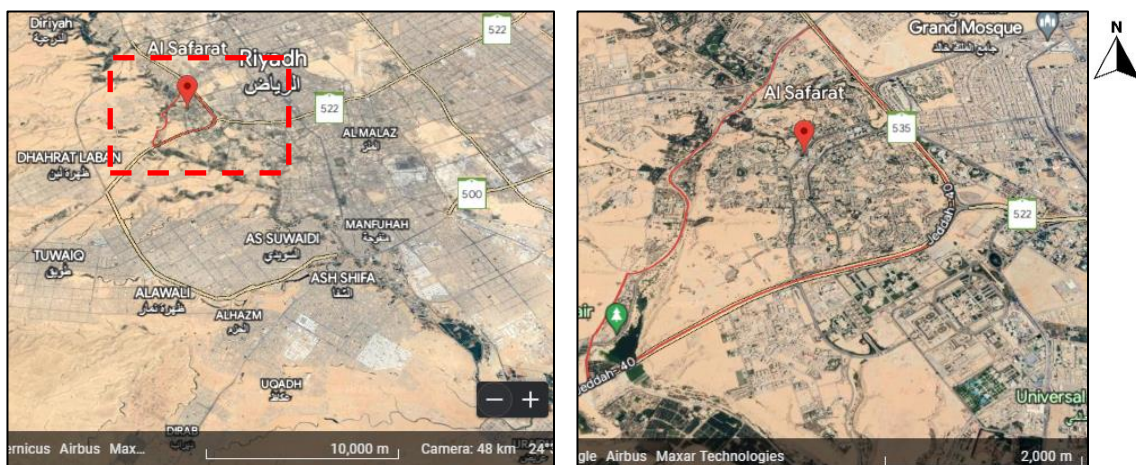


Fig. 3. 8: The Diplomatic Quarter location in Saudi Arabia by The Diplomatic Quarter (2024)

It was initially planned and supervised by an urban established bureau, the Arriyadh Development Authority. Moreover, it was designed by a team

led by the German architect Albert Speer (third), which also included the local consulting firm Al Beeah group and the German landscape architects Bodeker, Boyer, and Wegenfield (Cardenas, 2016).

B. Justification

The Diplomatic Quarter is in Riyadh, Saudi Arabia. Case 2 is located within the Gulf area is like Bahrain in terms of environmental and cultural aspects. Moreover, DQ is unique as a case because it shows how different types of users can benefit from the value of the old city spirit.

C. City Spirit and Urban Planning

The old Arab city influenced the diplomatic quarter's urban planning, but it also took into account the site's unique characteristics, the needs of its users, and sound modern planning concepts to make it very much a modern and planned project.

DQ takes into consideration three main cores within urban planning. The first core was that the neighbourhood area should be accessible and integrated with the city's overall development. Moreover, participatory design should be implemented as the diplomatic missions should participate in improving the neighbourhood area and its facilities. However, the DQ's primary services should be improved by the involvement of the private sector, as shown in Figure 3.9.



Fig. 3. 9: Original Diplomatic Quarter urban plan by (Royal Commission for Riyadh City, 2023)

III. Case 3: Diyar Al-Muharraq- Diyar Homes Area, Bahrain

A. General Information

Diyar Al-Muharraq is a case study of the new urban settlements in Bahrain. According to Diyar Al-Muharraq website (2023), Diyar Al-Muharraq is located on the northern shores of Muharraq. Diyar Al-Muharraq is conveniently adjacent to the Bahrain Business Area, Bahrain International Airport, and Manama City Centre, as shown in Figure 3.10.

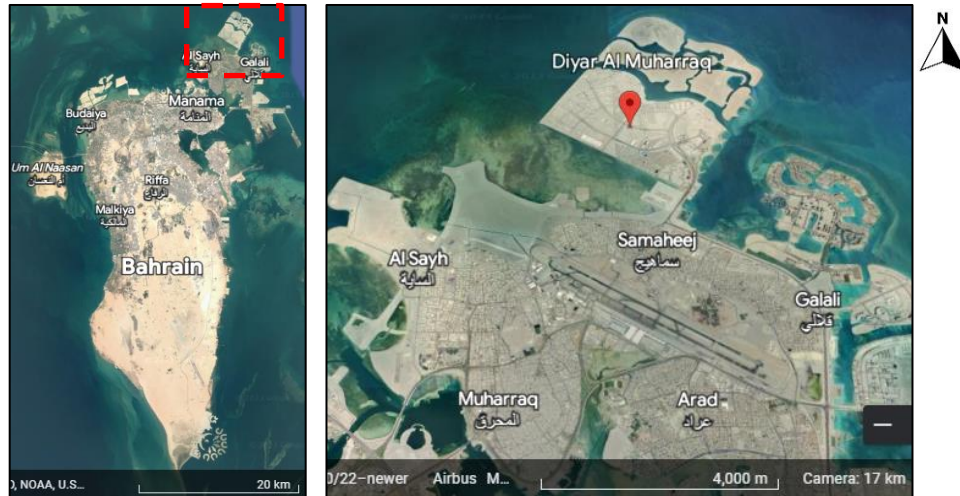


Fig. 3. 10: Diyar Al-Muharraq strategically location by Diyar Al-Muharraq (2024)

It is a residential urban area which provides the locals in Bahrain with more than 30,000 housing units of different sizes (Diyar Al-Muharraq, 2023). Various plot sizes enable the citizens to buy their dream house within their budget. Diyar al-Muharraq was inspired by the culture and the rich heritage of Bahrain. Moreover, this project is considered the most significant mixed-use real estate development. It is a residential and commercial project which accommodates 100,000 residents (Diyar Al-Muharraq, 2023).

Furthermore, Diyar Al-Muharraq was constructed to promote ecological regeneration utilizing several environmental measures and marine habitat improvement plans. Diyar Al-Muharraq has wide range of services, including 40 kilometres of beachfront with lovely sandy beaches and all the amenities required for a thriving community, including public and private schools, healthcare facilities, banks, parklands, hotels, and sporting venues (Diyar Al-Muharraq, 2023). In other words, it is an urban area of the future which strikes a balance between historical traditions and a hopeful outlook.

In this case study, one part of Diyar Al-Muharraq will be highlighted: the Diyar Homes area. At the entrance of Diyar Al-Muharraq is the Diyar

Homes neighbourhood, which includes a residential area with 400 apartments in the initial phase and 2500 units at completion (Diyar Al-Muharraq, 2023). Diyar Homes is ideally close to the numerous amenities in purpose-built communities. It has thoughtfully designed roads and paths which enable safe and simple access throughout the complex and beautiful communal landscaping. Moreover, Diyar Homes neighbours Souq AlBaraha, the largest mall in Bahrain, as shown in Figure 3.11. Moreover, Souq AlBaraha brings the old city spirit to the front as it is designed in the old Bahraini traditional architecture with a modern touch. It offers 468 retail spaces catering to a family-friendly atmosphere.



Fig. 3. 11: Diyar Homes and Souq AlBaraha location by (Diyar Al-Muharraq, 2023)

B. Justification

Locally, Diyar Al-Muharraq was selected as a case study in this thesis. Diyar Al-Muharraq is one of Bahrain's newest housing urban areas, making it an interesting case to highlight. Moreover, it is a destination for new generations to choose their lifetime or dream house. Because of that, studying the old city spirit within Diyar Al-Muharraq is critical to highlighting and promoting our values to the new generations.

C. City Spirit and Urban Planning

The urban planning of Diyar Al-Muharraq follows several strategies to bring the old city spirit to the image. To meet the requirements and expectations of the citizens, the Diyar Al-Muharraq master plan successfully blends residential, commercial, recreational, and healthcare services. Moreover, the original Bahraini heritage is at the core of the seven islands, which cover an area of more than 12 square kilometres (Diyar Al-Muharraq, 2023). This heritage paves the way for the modern city of the future. It incorporates the elements of a happy community where families, investors, and tourists can settle and enjoy a thriving social scene.

One of the most forward-thinking and innovative urban development firms, Diyar Al-Muharraq, is committed to laying the foundation of and building a comprehensive mixed-use city urban area with exquisite engineering motivated by blending traditional and contemporary urban culture, as shown in Figure 3.12.



Fig. 3. 12: Diyar Al-Muharraaq is a mixed-use project by (Diyar Al-Muharraaq, 2023)

Diyar Homes' urban planning focuses on giving a homey atmosphere with an old city spirit. Diyar's traditional yet contemporary architecture is set against the natural backdrop of its tree-lined streets, canals, beaches, and parks. Diyar Homes is a shining illustration of the green cities of the future. Moreover, all inhabitants may readily enjoy the 40 kilometres of picturesque beachfront, beaches, and parks surrounding the property. However, several amenities exist within Diyar Home to meet the resident's requirements, such as parks, medical centres, schools, and shopping centres. The walkways are one of the distinctive urban elements in Diyar Homes as they have spectacular scenes due to the gardens and beach view.

Inspired by the old city spirit, Diyar Homes are designed in a mass and void concept, the housing units is the mass, and the central garden is void of the area, as illustrated in Figure 3.13.



Fig. 3. 13: Diyar Homes built with mass and void concept by (Diyar Al-Muharraq, 2023)

With Diyar Homes' urban area, Souq AlBaraha should be mentioned. Souq AlBaraha is positively next to the Diyar Homes. Souq AlBaraha has a traditional style which was implemented with modern techniques. It is designed with several courtyards, including mosques, shops, a family entertainment centre, and parking lots. It is exciting to see that these courtyards have a well-planned ventilation system where you can feel the integration between the old and the new in one place. In other words, Souq AlBaraha is a place where people gather in a comfortable atmosphere.

Three open courtyards and extended outdoor areas are also included in Souq AlBaraha, which brings the outside world's ambiance into the market for national events, historical theatre productions, and entertainment programs. Moreover, the visitors pass through shaded paths within unique arch pathways as illustrated in Figure 3.14.



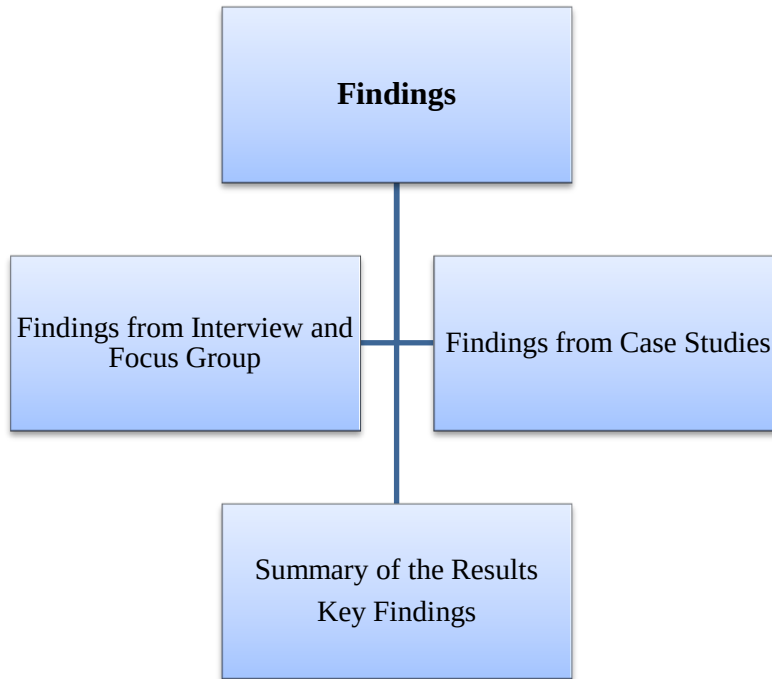
Fig. 3. 14: Shaded arch pathways in Souq AlBaraha (Student, 2022)

Those arch pathways take the people to restaurants, vegetable and fruit markets, gold shops, and other recreational areas. Souq AlBaraha is connected with Diyar Homes with its traditional architectural design and bringing people together.

3.8.4. Conclusion

The case studies will be investigated as illustrations of the themes extracted from the interview and focus group. The old city spirit will be highlighted in the extracted themes which were highlighted to present the old city spirit in the new urban settlements. The findings of each case study will be highlighted in the next chapter after presenting the interview and focus group findings.

Chapter Four: Findings



Chapter Four

4.1. Introduction to the Chapter

This chapter discusses the thesis findings, focusing on interview and focus group methods with thematic data analysis. It aims to answer questions and achieve aims by examining themes, their relationships, and case study findings. Three case studies are highlighted, each discussing old city spirit indicators. The findings are organized according to objectives. The thesis questions that followed the findings are highlighted in Figure 4.1.

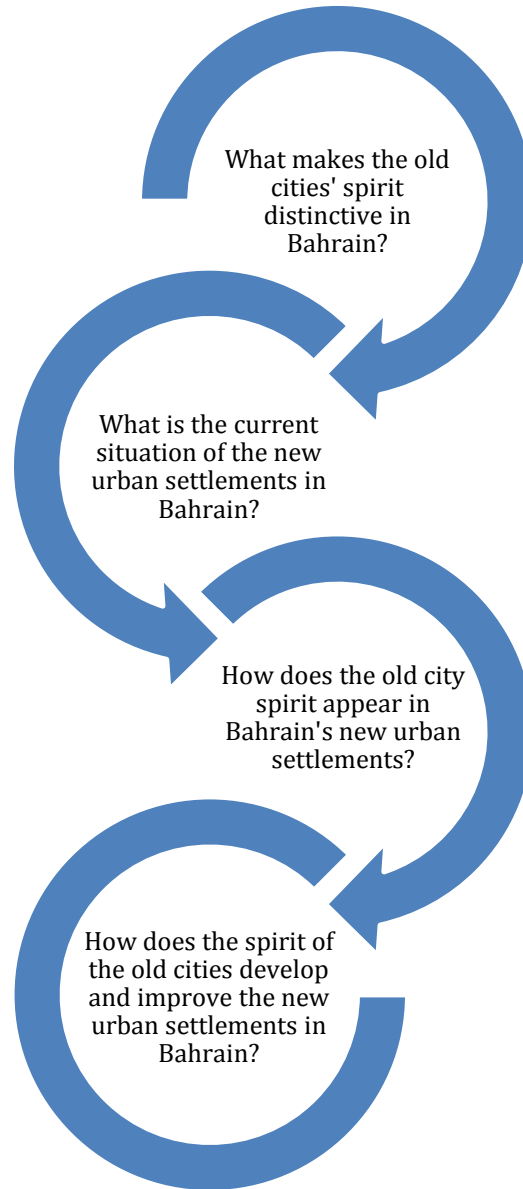


Fig. 4. 1: The thesis questions that followed in the findings chapter

4.2. Findings from Interview and Focus Group

Several themes were extracted, considering the analyzed data from the in-person interview and focus group, as illustrated in Table 4.1.

Table (4. 1): Themes extracted from the qualitative data analysis considering thesis objectives and questions

Old city spirit was distinctive by:	The current situation of the new urban settlements	Old city spirit in the new urban settlements appears by:	Improve the quality of the new urban settlements
• Organic expansion • People and place relationship • Architectural aspects • Lively streets	• Lack of social interaction spaces • Lack of public spaces • Street design • Random distribution of houses • Loss of sense of belonging	• Equality and social integrity • Creating neighbourhoods instead of settlements • Use-inspired architectural language • Promote values • Respect the current circumstances and needs • Face the challenges • Participatory design	• Intimate relationships and a supportive community • Increase a sense of pride and belonging • Experience the city • Promote sustainability • Meet human needs and satisfaction

The findings highlighted followed the main four thesis objectives and discussed the themes extracted from the in-person interviews and focus group data analysis.

4.2.1. What makes the old cities' spirit distinctive in Bahrain?

According to the interviewees, several aspects shape the old city spirit: organic expansion, the relationship between people and place, architectural aspects, and lively streets.

I. Organic Expansion

Int.1 (Interviewee) agreed with Int.11 that what shaped the old city spirit was the organic expansion. Everything grew naturally and driven by force in old cities. Moreover, planning evolved because planning in the old city way was spontaneous, as people were not exposed to the outside world. Int.1 highlighted that the people themselves were the designers, builders, and users simultaneously. On one hand, Int.1 explained that whenever residents of the old cities needed to extend, they extended their houses from the hallway to increase the number of rooms according to their needs. As a result, the old cities articulated several "Fareej's" based on the family itself and sometimes named after it.

On the other hand, Int.10 highlighted that the urban fabric extended based on the situation. The houses spanned around the sea for several reasons, one being that the sea was a source of livelihood for people, and there were no sewage networks, so the whole issue revolved around the sea. Additionally, the nearest source of fresh water was the sea. The city used to start from the sea coast and its surroundings and expand as necessary. Unlike many old cities outside Bahrain, there was no planning for the old cities in Bahrain. The neighbourhoods originated at the sea as a source of livelihood for people and expanded based on their needs. Ep.4 (Expert) refers to the sea coasts in the old cities in Bahrain shaping the spirit of it.

Ep.11 states that the old cities in Bahrain, such as Manama and Muharraq, expanded organically, but their designs exceeded the accuracy of the design of several modern cities. The organic expansion of the old cities reinforced this spirit in the city and people's sense of belonging to this place. For the old generation, even if you give them a palace outside Manama, they

will not go out. As for the new generation, they felt spatial constraints due to the presence of the foreign community. They were looking for expansion and left these cities. As a result, organic expansion was one of the reasons which distinguished the old cities in Bahrain. The formation of the old cities followed the family, which we cannot have today!

II. People and Place Relationship

The relationship between the people and the place was another aspect which distinguished the old city spirit. Int.2 explained that because the people used to live in the same "Fareej", place, street, and close to each other, they were in the same situation and life. The convergence of distances between homes resulted in intimacy, brotherhood, and cooperation between the people. Int.2 states that although the old cities were not prosperous in many aspects, there existed cooperation between people in all aspects. Hence, you felt that the relationship between people was intimate. Moreover, every period had a state and hope; because life was difficult in old cities, people used to borrow cooking utensils from each other, so they cooperated as children of one neighbourhood, and thus, stronger relationships developed over time.

Int.4 highlighted that the urban fabric in Muharraq and Manama is the housing unit in which people reside. Int.11 agreed with Int.4; and explained that the relationship between people was strong because of the places they lived in. Int.11 said that in old cities, women used to meet each other on rooftops, and the houses had doors inside the neighbour's house for easy movement. Moreover, the spirit of the old cities is in the structure and urban fabric, which depends on the residential units and narrow streets. Int.4

explained that the old cities and the village had a spirit because people knew each other and the social relations were strong between people, so the spirit comes from the community. Int.7 agreed with Int.4 that the houses in old cities were open-minded, the hearts were pure, and the people knew each other, and that's what distinguishes the old city spirit. Int.9 explained that the living experience of residents in the old cities was unique. Int.4 and Int.12 highlighted the same from another perspective, they explained that in the old cities, the houses were somewhat similar from the outside. The only difference was from the inside, so they did not know the difference between the rich and the poor, which represented a kind of social modesty, unlike the new houses, which highlights social differences.

Int.6 highlighted that Manama was distinguished by the crafts market. Because the craftsman used to make his crafts outside Manama and sell his products in the Manama market. As for Muharraq, since the social structure was different, it was distinguished by its social and family relations, as families owned the city of Muharraq. For this reason, many "Furjan's" existed in Muharraq, such as "Fareej Al-Shuyoukh, Karimi, and Al-Sagha". All these "Furjan's" have a relationship with resident families, which affected urban planning. Int.12 and Int.13 agreed that the old cities in Bahrain were built, planned, and designed for humans with their known dimensions and fundamental interactions. Multi-generational houses existed in the past, and the people used to mix and live together in small distances. Besides the house, Int.13 explained that the squares in the old cities were places where many memories were created. The square was a link which connected people socially and culturally as the doors were opposite to each other in the square, and people greeted others from inside and outside within

the square. Ep.7 explained that the old cities responded to the professions of that era. Men used to go out to the sea for four months so the city would remain empty, and women and children would remain in the city. That is why the houses are designed to overlap, so neighbours could visit each other without actually leaving their houses. In other words, the old cities were designed in a way commensurate with the professions of the era, but now the houses have changed because the people and their professions have changed.

Another aspect which distinguished the old city's spirit is the memories explained by several interviewees' stories. The memories were created based on the relationship between the people or between the people and places. Int.8 highlighted that his father or brother used to share with him a bunch of their memories in the old cities. It is his and his family's memories of the city. Collective memories are built among family, society, etc. While Int.8 expressed it as collective memories, Int.13 explained it from different angle; Int.13 related her childhood to the square or "Al-Baraha", where many scenarios occurred. Int.13 referred to a great example; Int.13 highlighted that on the day of celebration of Prophet's birth, you might find that each house distributes a kind of food, and these simple activities in "Al-Baraha" greatly enhanced the spirit of the place. Int.13 also related her memories of the mosque in the old city. Each group of houses had a mosque as a meeting place for men when praying, and for women during Ramadan, and for children to memorize the Qur'an. In old cities, "Al-Fareej" mosques had a significant role in building a single community. After the Friday prayer, the mosque becomes a gathering where people meet and chat. Unfortunately, the "Al-Fareej" mosque was replaced by big mosques in the new urban settlements where people only pray and leave without recognizing the

surroundings or interacting with others. Int.13 highlighted that the mosque, the square, and the courtyard are the three most important places which created memories for them. Therefore, they distinguished the spirit of the old cities.

Moreover, Ep.4 explained that the memories which represent the spirit of the old cities was the old games. The memories were created because of those games which gathered the children and because of the schools which existed next to the houses. In other words, Ep.4 explains that the spirit of the old city is represented in the memories that we lived in the past and the memories that we are creating now. As a result, the people who lived in the old cities have a strong sense of belonging because of the collective memories and the strong relationships they used to have with people or places.

The old city's spirit was more social, considered the social aspect, and was more compatible with the human character. As Int.3 explained, the people coexisted together, and the familiarity with people and the place in the neighbourhood, social relations, interdependence, and cooperation among them made the old city spirit unique. As a result, Ep.10 explains that overlap between people and professions creates a collective spirit, both in need and on occasions.

III. Architectural Aspects

Another aspect which distinguishes the old city spirit is the architectural aspects. Int.2 explained that people used to get building materials from nature, from sea stones, to build houses. Thus, their colours were suitable for the sun's rays and insulated its heat. Int.9 agreed with Int.2

that the colour of the houses was an important aspect as there is harmony in the old cities, unlike the new ones, in which each building is different from the other, which lacks harmony. Moreover, Int.2 referred to the old houses as being like palaces now, as the house was in harmony with nature and was not as closed as it is now. Previously, houses were compatible with the natural environment, and the courtyard was an outlet for the people of the house, so they did not feel that they were sitting in a closed box. In old houses, people sat in the courtyard at night, even if the weather was cold or hot. Int.4 agreed with Int.2 that what distinguishes the spirit of old cities such as Manama and Muharraq are many things, including the elements of the house and the elements of housing units, each complementary to the other. Int.1 and Int.4 explained that the land of the housing units was another aspect which makes the architectural aspects one of the aspects which distinguishes the spirit of the old cities, as there were no walls between the house and the neighbours.

Int.4 explained that the construction materials used in the past were local, specifically from the sea, which is why we did not see stones in the old houses. Moreover, he highlighted that the courtyard inside the residential unit and the family meeting remains the most crucial characteristic of the old houses in the old cities. The courtyards of the old houses' allowed children to go out and play together, while adults sat and talked. Int.13 explained that the courtyard was the resting place in the old houses. Moreover, Int.12 highlighted that the “Majlis” was the extension of the house as it was a place dedicated to the guests. As a result, the family remains within the borders of the house, and when the guest comes, he comes from a small, narrow

entrance which does not allow him to violate the privacy of the members of the house.

Ep.2 highlighted another aspect of the old houses, which is privacy. The architecture in the old neighbourhoods focused on privacy. While the new houses are open from the outside and closed from the inside, the old houses were open from the inside and close from the outside. The courtyard was in the middle of the house, and all the windows overlooked it, only few windows overlooked the outside. Int.9 explained that some architectural elements in the old houses were unique, such as "Badagir".

Moreover, Int.9 highlighted that the houses in the old cities were focused on the human factor or the human scale. In old cities, the height of the houses or buildings, in general, makes the places close to the users because they are built by them and based on human factors. In other words, the old architectural aspects were human first.

IV. Lively Streets

Lively streets are another feature which distinguishes the spirit of the old cities in Bahrain. Int.4 highlighted that the old cities such as Manama and Muharraq were not built for cars but for walking and riding animals. The narrow alleys in the old cities do not exceed two or three meters. Int.2 and Int.10 referred to the fact that the distances between the house and the house opposite it in the old cities are short. Therefore, when the sun moves in the morning, it shades the road, and the air moves quickly. As a result, pedestrians walk comfortably between the houses.

Moreover, Int.6 explained the design of the old streets. In the planning of Muharraq, there is a main street, which extends to the neighbourhoods

and branches and then returns to the main street, so there is no exit. Int.4 explained that due to the design and planning of the streets and alleys in old cities if a stranger entered the old city, he cannot leave easily. Int.16 highlighted that the central street was called "Daoos" in Bahrain, and they are one of the distinguishing characteristics of the old city spirit.

V. The Relationship between the Themes

The old city spirit was distinctive due to several aspects. All themes extracted are shared and linked by creating a human experience. In other words, the organic expansion, the relationship between place and people, the architectural aspects, and the lively streets are several aspects which represent the old city spirit and create human experiences Figure 4.2. Creating a human experience is a linkage theme which links other themes together.

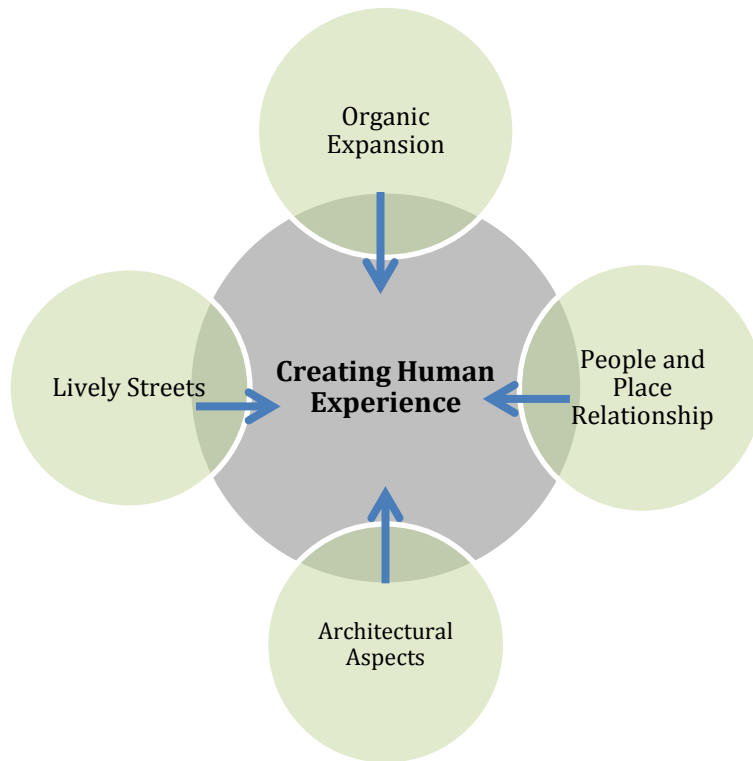


Fig. 4. 2: Creating a human experience is the link between the themes (Student, 2022)

Although all the themes are significant to the old city spirit, the most common theme the interviewee agreed on is the relationship between the people and place. In other words, the prosperous relationship in the old city between the people and the places was crucial to the old city spirit.

4.2.2. What is the current situation of the new urban settlements in Bahrain?

The interviewee highlighted that the new urban settlements lacked many essential aspects: such as social interaction spaces, public spaces, street design, random distribution of houses, and loss of sense of belonging.

I. Lack of Social Interaction Spaces

Int.6 explained that a lack of social spaces inhibits social interaction between people residing in the new urban settlements in Bahrain. Int.1 and

Int.7 agreed with Int.6 that there is no communication and connection between the people because of the lack of interactive spaces. Int.6 explained an example in Bahrain, highlighting the lack of spaces which create social interactions. Int.6 said that many families who live in Salman town or "Madinat Salman" in Bahrain face the issue of the lack of schools, markets, and mosques. Moreover, the lack makes the development of the city very slow. Because people do not interact with each other in the city, they are very slow to develop social bonds and social meanings.

Ep.11 highlighted that the new urban settlements lack services, and thus, results in the displacement of people abroad or accepting the current situation because there is no other choice for them. Int.15 and Ep.1 highlighted this point from another perspective. They explained that professions revive the place, so if it lacks professions, it is weak; if it is weak, it will lose interest. Moreover, shared crafts are one of the points that promote social interactions between people. Int.14 highlighted that people are next to each other in the new urban settlements without sharing points of interest. As a result, many new urban settlements in Bahrain lacked the spaces which create social interactions. Those spaces which strengthen social bonds are a service regularly needed by the people, such as schools, markets, and mosques.

II. Lack of Public Spaces

Int.6 explained that public spaces are mainly where you will go to if you have free time. Int.1 highlighted that public spaces could be the public park, the public library, or any recreational or sports places for the residents to encourage them and provide opportunities to meet.

Int.6 highlighted that the Northern city in Bahrain, or "Madinat Salman" is an excellent example of a new city with a good social life within public spaces. Northern City has several islands in the archipelago of Bahrain; it is located 9 km west of the capital, Manama, on Bahrain Island, as illustrated in Figure 4.3.



Fig. 4. 3: Northern city or Madinat Salman location by Northern City (2024)

Int.6 explained that “Madinat Salman” is better than other new cities and urban settlements because you have walkways next to the sea where people spend their time and so on. However, there is a developed social interaction in "Madinat Salman" compared to other areas. Int.9 and 11 explained that there are no public spaces where people can meet and interact in the new urban settlements. As a result, in the new urban settlements, housing is considered non-living because it lacks open spaces and activities. In other words, the new urban settlements in Bahrain miss the experience.

III. Street Design

Another issue which the new urban settlements in Bahrain face is the streets. Int.6 explained that if we highlighted the old cities in Bahrain, such as Manama and Muharraq, one of the things which makes them unique is the

roads which you cannot access by car. Int.11 referred to the fact that nowadays, buildings are constructed for driving cars, and it does not encourage people to meet. People Park in the garage and go to their houses without meeting others. Moreover, Ep.3 highlighted that the new city and urban settlements have civilized requirements which align with the times, so its streets must be broad, and there must be separators. As a result, the streets in the new urban settlements should be such that they encourage people to meet and interact in clever ways. However, the streets should accommodate the needs of the civilization at the same time.

IV. Random Distribution of Houses

The houses in the new urban settlements are distributed randomly. This process should consider several aspects which might result from it. Moreover, many settlements created by this process lacked several essential neighbourhood features. Random distribution of houses causes many issues in the new urban settlements. Int.3 explained that in new urban settlements, communication is absent between the one family and the family with the neighbours as we had before "Fareej". One of the reasons for the absence of communication was the random distribution of houses. Int.4 agreed with Int.3; and explained that the sense of neighbourhood is missing in the new urban settlements.

Moreover, residents do not know their neighbours until after a long time. Int.12 explained that the random distribution of houses within the new urban settlements was a strong separator between the people and it promoted individualism. Besides that, Int.3 and Int.4 highlighted that the worst thing in the new urban settlements is multi-story apartment buildings devoid of

residential components, with no schools or gardens. In other words, none of the elements the neighbourhood are in them, which increases the distance between the people even within one floor. Another aspect caused by the random distribution of houses is the inequality between indoor and outdoor spaces. Int.9 highlighted an example in Bahrain for this issue. An example is Al-Bareh houses located in Diyar Al-Muharraq in Bahrain, as shown in Figure 4.4.

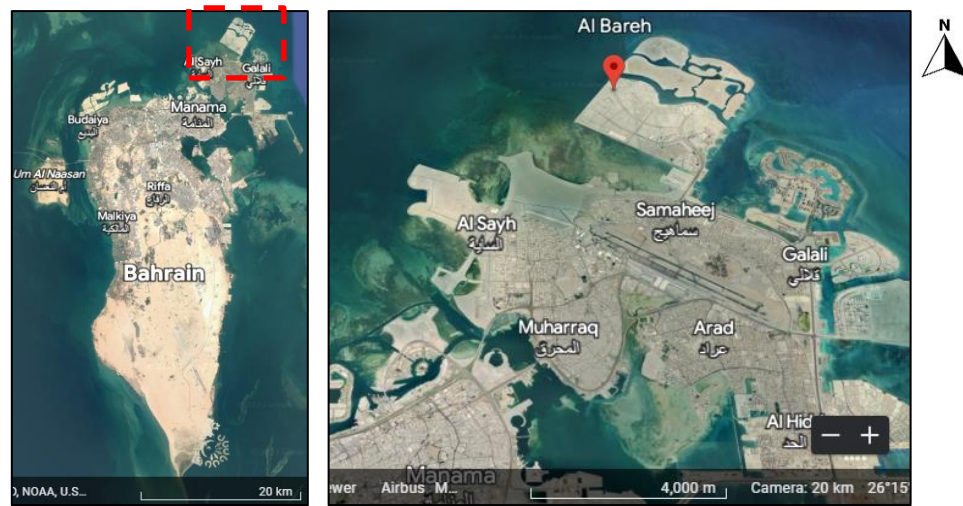


Fig. 4. 4: Al-Bareh houses location by Diyar Al-Muharraq (2024)

Int.9 explained that Al-Bareh Houses in Diyar Al-Muharraq is a beautiful housing project, especially from the inside. However, the area inside the house is different from the outside as there is no balance between inside and outside. There is no equality between the inside and outside and no environmental justice. Int.6 and Int.10 highlighted that there is no social study on distributing housing projects from the Ministry of Housing. Because there is no regulation saying that for any new urban settlements, several factors should be considered for distribution, and new urban settlements distribute the houses randomly. However, in Bahrain Isa Town and Hamad Town have the most successful housing projects. Because the housing distribution of these cities was not random, people did not feel

bored when they moved to these cities. In these cities, playgrounds and outdoor spaces gave the residents the spirit of old cities. Moreover, the new urban settlements are devoid of any genes from the past, and the reason is to focus on covering the immense population numbers and their need for housing without focusing on the quality of these neighbourhoods.

V. Loss of Sense of Belonging

Another issue which the new urban settlements face is the loss of a sense of belonging. Loss of sense of belonging comes due to several reasons. Int.3 and Int.20 highlighted that people lost their sense of belonging because of globalization. When people find new places that might benefit them, they move. Moreover, they refer to stability and security as two reasons people move from one city to another and lose their sense of belonging. Besides that, Int.8 explained that people do not have a sense of belonging to the new urban settlements because they have not yet created their memories. Int.8 explained that when a young man moves to a new urban settlement, gets married, and has children, the grandson will feel a sense of belonging to the new urban settlement because he will create his childhood memories there.

Moreover, Int.14 explained another reason for losing a sense of belonging. Int.14 explained that the new urban settlements are mostly without uniqueness. They are just copied and pasted. As a result, people who lived in the new urban settlements mainly lacked a sense of belonging or lose that sense due to those reasons.

VI. The Relationship between the Themes

The spirit of the new urban settlements is represented in several themes that highlight the current situation of the new urban settlements. Bahrain's new urban settlement spirit is expressed in the lack of social interaction spaces, public spaces, dead street design, random distribution of houses, and loss of sense of belonging. All themes extracted regarding the new urban settlement spirit are under the lost opportunities of creating memories umbrella. In other words, the new urban settlement spirit leads to the loss of opportunities for the residents to create their memories, which is highlighted in Figure 4.5.

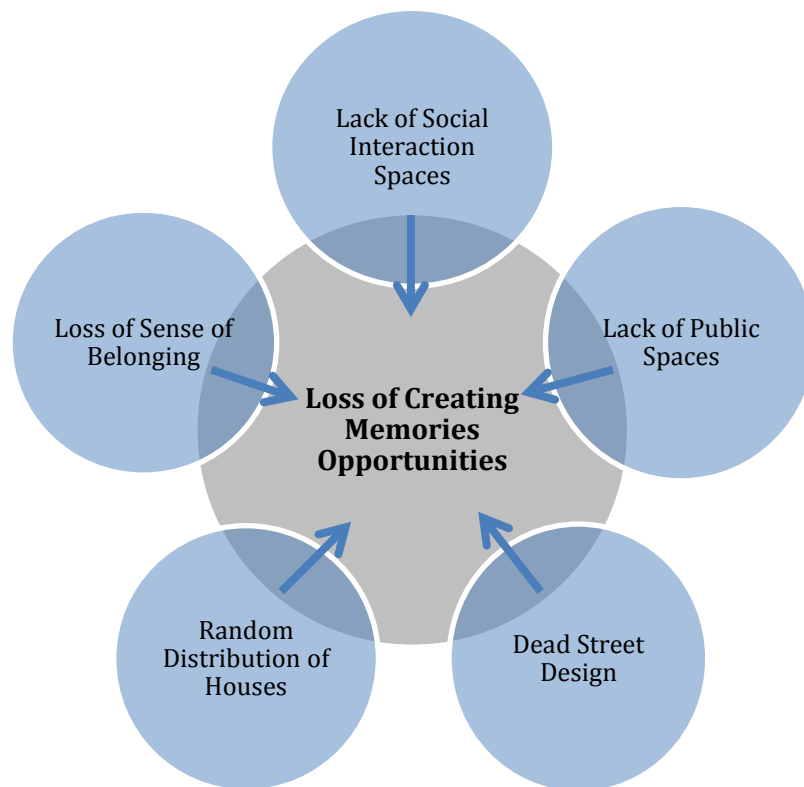


Fig. 4. 5: Loss of creating memories opportunities is the link between the themes (Student, 2022)

Several themes represent the current situation of the new urban settlements in Bahrain, which represents the spirit of it. The dominant

theme, agreed upon by the interviewees, is the random distribution of houses in the new urban settlements.

4.2.3. How does the old city spirit appear in Bahrain's new urban settlements?

Old city spirit can appear in the new urban settlements and improve its quality in several ways, such as equality and social integrity, creating neighbourhoods instead of settlements, using new architectural language, promoting values, respecting the current circumstances and needs, facing the challenges, and applying participatory design.

I. Equality and Social Integrity

To venerate a touch of the old spirit, we can ensure a touch that increases communication and social integration between people. Int.1 highlighted that reviving social integrity does not mean inviting people to visit each other because this is difficult. However, as urban planners, specific social spaces should be available in the new urban settlements where the activities happen bring people come together. If those spaces exist, the residents will feel that those spaces and activities are for them exclusively. Therefore, they will exist within those activities and know the people living within their settlements. Int.3 explains that social integrity could be achieved in several spaces and ways, such as “Majlis,” sports, activities, and so on. Social activities could be achieved and positively affect the new urban settlement spirit. Int.3 highlighted that social integrity could also be achieved through cultural aspects such as reviving the old city spirit through hunting and riding horses. As a result, anything social interaction creates brings the spirit of the old city.

II. Creating Neighbourhoods Instead of Settlements

The majority of the respondents agreed that the first step to bringing back the spirit of the old city is to change the process of development by creating new residential neighborhoods rather than residential settlements.

New residential neighbourhoods should have the main components of it. Moreover, Int.1 explained that to have residential neighbourhoods, the centre should have the main elements which brings people together, such as schools, mosques, and shops. Int.4 agreed with Int.1 that when people have a school next to their house, the residents can take their children to the school and meet other residents. Moreover, the residents will remain less dependent on private schools, which creates social differences between children and bad psychological aspects. Int.18 highlighted that when the neighbourhood's residents coexist in the centre of the neighbourhood, such as the mosque, the baker, and the grocery, they will exist together in one place. Therefore, cohesion and communication will exist between them. In other words, cohesion and communication will bring the spirit of the old cities and the beautiful past.

Int.4 highlighted that residential neighbourhoods should depend on the buildings and have green open spaces. Int.9 explained that open green spaces and activities should have spaces in any residential neighbourhood design. Int.9 explained that the activity programs cannot be implemented unless the place is designed for that. New residential neighbourhoods must contain urban open spaces and outdoor spaces. Moreover, those spaces should be public and safe. Those places should have natural safety so the residents feel safe by existing in those spaces. Int.9 explained that having a safe and public space for the residents is insufficient. They should be successful. Int.9, the

urban open space should be successful by having the six elements which William Whyte explained: plants, street furniture, lighting, pavements, topography, and food. Moreover, Int.9 explained that the urban planner should consider the open space's microclimate and give users alternatives to make it successful. As a result, people will experience it in open spaces, and only feel it if the place is configured.

Another aspect is what Int.10 and Int.11 explained, which is the parking issue. Nowadays, the street is the only shared space among the residents; people park in their garages and enter their houses without having opportunities to meet others. They explained that the parking should not be in the garage but somewhere at a distance so people will park, walk, meet, and interact with others. The urban planner can make walking an enjoyable journey for the people who will park farther. Moreover, the common spaces between the residents will increase, making the relationship spontaneous.

Int.11 explained that nowadays when the urban planner starts planning, he begins with roads, cars, and infrastructure without knowing the people living there. Int.4 and Int.17 explained that the urban planner must consider the three dimensions in a residential neighbourhood plan, not just two dimensions. They highlighted that the residential neighbourhood should be self-defending. Giving the residents a sense of safety is a priority in a residential neighbourhood. Moreover, planners should consider several aspects such as privacy, orientation, neighbourhood, and the curvy lines in the design, as they give a nice extension to the city and remind the residents of the old alleys. Int.10 states that the planning of the new urban settlements is based on developing pre-plans for land distribution. In the plans of real estate developers, problems related to the planning are repeated because

there are no codes or guidelines to follow. Whereas, proper residential neighbourhoods can only develop via correct urban planning methods.

Several techniques could be followed to create residential neighbourhoods instead of settlements in Bahrain. Int.1 explained that having the idea of mass and void at the city level, not only at a housing level, is a great technique. Int.1 explained that the void is the heart of the city, which includes the main components of the residential neighbourhood, such as the markets, mosques, schools, and shops. The void represents the city's spirit, where people can interact and meet. Int.12 agreed with Int.1. However, Int.12 was inspired by Savannah City. Savannah City is located in the state of Georgia in the United States, as illustrated in Figure 4.6.

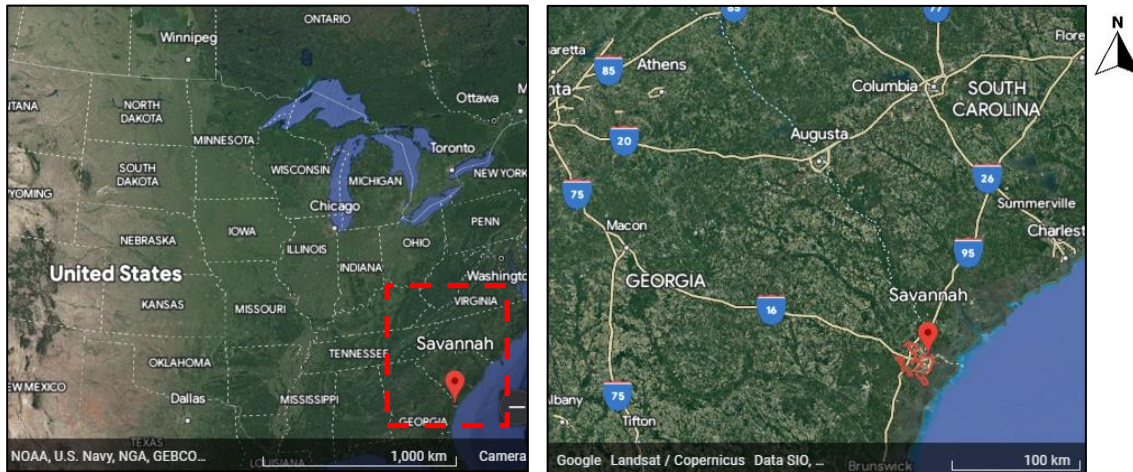


Fig. 4. 6: Savannah City location by Savannah City (2024)

Int.12 explained that in Savannah, the houses are formed in a square shape with a public garden in the middle of each square as shown in Figure 4.7.



Fig. 4. 7: Savannah City design by (Sheng & Zhao, 2019)

This idea could also be implemented in the new residential neighbourhoods in Bahrain, where the houses are formed into a square, with a middle open area for each square. Moreover, Int.4 explained that the idea of the village town is an excellent idea to bring the spirit of the old cities. Although it is difficult in Bahrain due to insufficient investment, but it is not impossible. He explained that having village towns within the city, and residential neighbourhoods within these villages is a technique that could be used in Bahrain. Int.13 explained another technique: studying the number of families and corresponding opening squares for them. Having an urban open space for every hundred families is not logical.

Moreover, the spirit of the old cities, especially the spirit of "Al-Fareej," cannot appear when there is an improper number of families in the open public spaces. Int.13 highlighted that nowadays, families live in apartment buildings with one square, and the vertical accumulation of people in one place is a significant reason for the high level of crime, not to mention the killing of social life. To solve this issue, the planner must reduce the number of families or increase the number of squares within the new

residential neighbourhoods. Int.11, Int.13, and Ep.8 agreed that the compound system is an efficient technique to follow. Int.13 explained that the compound system increases the chances of meeting and dialogue between people. Each group of houses can have a market, a mosque, a school, a health centre, and a yard. People automatically get opportunities to meet and speak. Int.11 highlighted that the compound system is based on the traditional courtyard system, the courtyard in the houses is not in the middle but on the side. The homes are located at the back and front and are attached so that each house does not overlook the courtyards of other houses.

Ep.8 explained that the compound system would present the spirit of "Al-Fareej" but in a modern way. Currently, the houses and streets are separate; when a stranger enters, he will create an uncomfortable environment for families and children within the settlement. Moreover, the residential neighbourhood could be only for the residents and their visitors, and no one can enter it without their permission. In this way, residents feel closer and safer.

III. Use Inspired Architectural Language

Using new architectural language is another way to bring the old city spirit. It could be in two ways: to be inspired by the old architecture or to use new architectural techniques that bring the old city spirit component. Int.6 explained that using Half House theory in the architectural progress of housing in the new urban settlements will enhance the residents' sense of belonging and identity. According to Boano, Vergara, and Perucich (2016), in Half House theory, the architect or the real estate developer will provide the resident with half of the house, and the resident will build the other part.

They will be able to mirror their identity, personal touch, and belonging to their houses (Boano, Vergara, & Perucich, 2016).

Moreover, Int.2 explained that the old architectural style with beautiful colours, earthy materials, stained glass, and the design of windows compatible and harmonious with nature is missed. Moreover, "Mashrabiya" and wooden barriers that allowed air passage without reducing privacy inside the house made the old houses compatible and in harmony with nature. Int.3 highlighted that "Almajalis" is a way to bring the old city spirit within the new urban settlements as they represent physical communication, not digital ones. However, Int.10 explained that the elements of the old architecture should be evoked without copying them as they are. Ep.12 and Int.11 agreed with Int.10; they highlighted that in Europe, they do not build new cities but establish new ones from the old and restore the spirit of the old. As a result, the view of the city remains the same. Int.11 explained that life changes, and to bring the old spirit is to decode the traditional and cultural ideas for the present. In other words, the old systems should be a source of inspiration and learning and be applied modernly. Int.11 highlighted an example in Bahrain: Al-Baraha in Diyar Al-Muharraq. In Souq Al-Baraha, old architectural styles have been used with modern materials and systems. Although there are shaded areas for people to walk, there is also a ventilation system. Ep.2 highlighted that nowadays, creating narrow alleys or "Daoos" is as challenging as before. However, the houses could be made with two facades. One facade faces the main street for the car parks and the entrance of the guests, and another facade behind the house has narrow passages like "Daoos". All the back lanes of the houses flow into the "Daoos," and there may be a public garden where people may gather. As

a result, a new architectural language which conserves and protects the old and follows the new system can bring the old city spirit to the new urban settlements in Bahrain.

IV. Promote Values

Promoting values is another way to revive the old city spirit within new urban settlements in Bahrain. Int.3 explained that Bahraini Arab Islamic values are an indicator that brings the spirit of the old city. The home, the shape, or whatever might be changed, but our values are fixed as they are in our lives. Moreover, Int.3 highlighted that people, especially in the Gulf region, have vital routes to the places. If you always have a sense of belonging, you will feel that the past is as important as our route.

Int.7 highlighted that values should be promoted in new generations. Those values included but not limited to housing design, traditions, cultural clothes, and old-generation games. Moreover, Int.14 explained that the tradition of the women to sell their products at local markets or after Friday prayers next to the mosques could remind the new generation of the old city spirit. Moreover, the kids should revive the traditional festivals which give deep meanings and promote cultural values. Ep.11 highlighted that shopping in the traditional market is an experience that cannot be compared to shopping in malls. It is impossible to abandon the traditional markets because there are shops which replace them, as there are still people who prefer shopping in the traditional markets. As a result, reminding the community and the authorities of the values is the first step to accepting the idea of reviving the old city spirit. In other words, promoting the Bahraini

Arab Islamic values among the new generations is another key to bringing the spirit of the old city into the new urban settlements.

V. Respect the Current Circumstances and Needs

The current circumstances and needs should never be neglected to bring the old city spirit into the new urban settlements. The resident's social, cultural, and economic needs should be respected before bringing new ideas. Ep.5 explains that any city or new urban settlement develops the buildings, people, and demographics are a big part of the demise of the old city spirit. In Bahrain, locals are only 50% of the population, which affects the city spirit. Ep.13 highlighted that due to change of professions, people have relocated and increasing population growth have caused changes.

Moreover, Ep.10 highlighted that the spirit of place is where one feels that one should improve, preserve, rebuild, and shape it within the framework of maintaining it. Now, the population differs in gender, language, and taste, so, there can be no interdependence between them. However, Ep.13 explains that if there is possible thinking and planning, the planners can reconcile the old city spirit with the current needs. As a result, Int.11 highlighted that if the goal is to bring the spirit of the old city into the planning of the new urban settlements, the planners should understand what the systems for today are and what are the advantages of the old planning and translating it in a talented way. Int.11 highlighted that it is not logical to protect and revive the old and beautiful past by damaging the present. The old city spirit is a combination of intangible and tangible aspects, and to bring that spirit to the new urban settlements is to bring the intangible into the tangible. Int.11 explained that this process could be done

straightforwardly through songs, crafts, memory, and history etc. However, it is essential to remember that modernization cannot be avoided, but the modernization should respect the place and culture and create identity.

Another aspect which should be respected is car dependence. Instead of using individual cars, public transportation should be utilized efficiently in the new urban settlements. Int.4 highlighted that the public's acceptance to public transportation is the first step to reducing car dependency. Int.12 explained that the old city spirit would appear in the new urban settlements when cars play a lesser role and streets are human beings friendly. If fewer cars exist or the new urban settlements are designed to keep cars underground, then public spaces will be more open. Generally, our cities and new urban settlements should depend less on cars. Int.12 explained that due to poor quality of public transport and its inadequate numbers, people neglect public transportation in Bahrain. In Paris, trains are commonly used since the time of reaching the destination is guaranteed, unlike cars where the time may be changed due to congestion.

Moreover, another critical aspect of reducing car dependency is activating the role of walking and bicycling, as the walking experience is entirely different from the car experience. Parking areas should be far from the houses to encourage people to walk or use bicycles and golf cars to reach their houses. Hence a better public transportation system and adequate public spaces should be provided to encourage people to walk.

Technology dependence is another aspect of the new generation. It should not be neglected, instead it should be used as a powerful tool to achieve goals. Int.8 explained that communicating with others changed as social relations transferred more to the digital realm than the physical realm.

Moreover, the sense of belonging is developed in a way that people feel closer to people outside Bahrain than the people next to them. However, Int.14 highlighted that technology and social media could advertise activities which brings people physically together. It is a modern way of thinking to use the digital realm to bring the old city spirit into the new urban settlements in Bahrain.

VI. Face the Challenges

All the respondents agreed that facing and dealing with challenges is a must to achieve the goal. The first step to dealing with the challenges is to identify them. Int.1 explained that changing the designer's mind to think of quality rather than quantity is the first challenge. Most governments have begun to direct themselves to building housing without thinking about how people live or the quality of their lives. Governments try to cover the housing needs of people due to demand without thinking about the details. Therefore, one of the challenges is the orientation of the existing designers closer to the maker. Their decision mindset should be directed to quality rather than quantity. Int.1 highlighted that one way to face this challenge is to study the case studies in the past or examples found abroad and benefit from what they did.

Moreover, people living in the new urban settlements face social and psychological problems. As designers and planners, it is good to update our thinking by understanding what others did, learning from other cases, and trying to implement and benefit from their experience. Moreover, making people accept the idea itself is another challenge. Int.3 highlighted that people might not accept the idea because it depends on personal taste.

However, Int.7 explained that many people do not accept old things, as some look at them as backwardness. To face this challenge, Int.3 and Int.11 highlighted that the first step to allowing the new generation to accept the idea is promoting and educating the values. The resident should be aware of the values and heritage of their region properly. The new generation should have a sense of pride in their heritage and treat it as a source of inspiration rather than a line to follow it as it is.

Moreover, to make people accept the idea, they should be treated according to their generation. Int.8 highlighted that the new generation is different from the old one as the new one is more involved in technology. For the new generation, technology should be used as a tool to highlight the idea. Smart cities with screens and social innovation ideas could be used to achieve the main aspects of the old city spirit. For the older generation, bringing something historical, tangible, earthy, and so on will give them a sense of belonging to the new urban settlement. In other words, old generations should be part of the new urban settlement to enable them to feel a belong to the new urban settlement as much as they felt for the old city.

One of the challenges is planning and design. Int.4 highlighted that nowadays, planning is just a division of land. Int.11 agreed with Int.4. He explained that the planning system allows certain urban forms to emerge. Therefore, implementing those ideas in the planning system is one of the challenges. Moreover, Int.4 explained that there should be no setbacks in the proper planning system as it wastes the plot and land area. The regulations and permits related to the planning must be changed to meet the planning challenges. Int.12 highlighted that the regulation of the street's width and the setbacks should be changed. Moreover, urban sprawl must be stopped, and

people must reprogram it, reuse existing spaces, and rebuild them. In other words, legislation and urban planning systems must change, and if the planning is modified appropriately, settlements will become beautiful.

Another challenge in bringing the old city spirit to the new urban settlements in Bahrain is the lack of land and services. Int.9 highlighted that in the new urban settlement, a specific number of houses are required to cover people's demands. Because of that, outdoor spaces cannot be created comfortably as the remaining area is limited. Moreover, Int.3 highlighted that providing services such as water supply and electricity is another challenge. However, Int.9 explained that irrigation is also a challenge as some areas are not ready to have plant irrigation because it is located higher than the services. To face the land and services challenges, the distribution of lands compared to open urban areas should be studied. Moreover, alternative energy sources should be used in the new urban settlements.

The last challenge is the financial aspects. Int.6 highlighted that ensuring that implementing ideas is economically sustainable is another challenge. Int.10 explained that the correct planning which brings the spirit of the old cities would involve waste of land to the real estate developers, as the residential neighbourhood consider curvy lines in design and open public spaces with essential features. Besides that, Int.2 highlighted that the costs of building materials should be considered in the challenging financial aspects. As a result, having codes and regulations will force the developer to think about immaterial aspects rather than solely focus on commercial perspective.

VII. Participatory Design

All respondents agreed that everyone should be involved in achieving the goal of bringing the spirit of the old city to the new urban settlements because of its significance. Moreover, Int.1 explained that private companies could not express their opinion on urban planning. The government, municipalities, and the Ministry of Works all scientifically maintain planning. In other words, it is the urban authorities' job. Moreover, education is another key to being aware of these responsibilities. University students should be educated about the values and authenticity of the heritage in Bahrain. Social media could raise greater awareness about the researcher's ideas. Int.2 highlighted that the Ministry of Housing and Municipalities and the Ministry of Works are the mainly responsible for achieving the goal. These ministries set the laws, instructions, and determinants for building anywhere in Bahrain. However, in the new urban settlements such as Diyar Al-Muharraq, the developer implements the codes for neighbourhood design, and this is a good thing. However, it must be under the umbrella of the governmental sector.

Moreover, the Ministry of Housing is specialized for housing for Bahraini citizens and is the largest customer for building Bahraini homes. So why don't they introduce the old city spirit into homes? The extra cost is small, but the difference is enormous. The new urban settlements are just boxes, and adding this spirit is the responsibility of the concerned ministries in this matter.

Everyone including civil committees, universities, real estate developers, the Ministry of Housing, the Ministry of Culture, the Ministry of Transportation, the Ministry of Works, The Urban Planning Authorities,

Baladiya, decision-makers, investors, representatives, municipal, parliament, owners of new projects and group of researchers should take part in this goal as to invent ideas instead of importing them from outside.

Participatory design or co-design is vital in bringing the old city spirit to the new urban settlements. The principle of this kind of design can help people solve their problems. The designer will give people tools for thinking and applications which help them solve their problems. Moreover, the solution that comes from the people themselves is more substantial and makes them more inclined to it. When people are involved in certain activities themselves, it is not similar to when the planner or designer creates certain activities for them. People's awareness and empowerment in design tools enables them to solve their social, economic, and cultural problems. In other words, bringing people to the centre of the planning process is the key.

VIII. The Relationship between the Themes

Based on the findings, there are several ways highlighted to bring the old city spirit within new urban settlements in Bahrain. Several themes were extracted based on the interviewees, such as equality and social integrity, creating neighbourhoods instead of settlements, using inspired architectural language, promoting values, respecting the current circumstances and needs, facing challenges, and participatory design. Old city spirit existence is a shared theme among the extracted themes, as shown in Figure 4.7. In other words, considering the extracted themes, the old city spirit will exist in the new urban settlements.

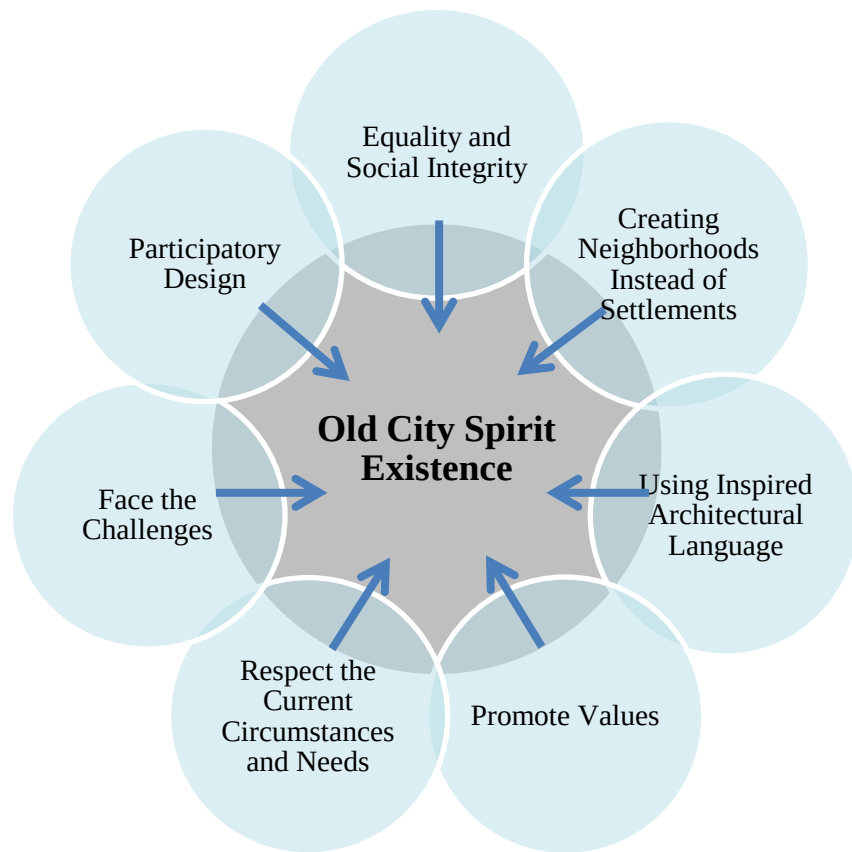


Fig. 4. 8: Old city spirit existence is the link between the themes (Student, 2022)

Although all themes are significant, all interviewees agreed that facing the challenges which appear in achieving any goal is the first step. All interviewees agreed that creating neighbourhoods instead of settlements is another essential theme to bring the old city spirit to the new urban settlements.

4.2.4. How does the spirit of the old cities develop and improve the new urban settlements in Bahrain?

The old city spirit will develop and improve the new urban settlements and the resident's quality of life in several aspects. Interviewees agreed that the old city spirit would create intimate relationships and a supportive community, increase the sense of pride and belonging, allow the residents to

experience the city, promote sustainability, and meet human needs and satisfaction.

I. Intimate Relationships and a Supportive Community

Old city spirit will create intimate relationships and a supportive community. Int.1 highlighted that the old city spirit depends on many immaterial aspects. Old city spirits were based on intimate relationships with the individuals and depended on their love for the place stemming from their pride. Moreover, Int.3 and Int.6 explained that the old city spirit would develop social bonds and meanings within new urban settlements in Bahrain. Furthermore, Int.8 highlighted that the social fabric within the new urban settlements would be more assertive and denser. Int.12 related the old city spirit with happiness as explained that according to many studies, strength and social relations between people are one reason for human happiness. Since the new urban settlements are built on individuality, the old city spirit will make people happier. Int.13 explained that if people get to know each other, they can help each other. For example, a teacher used to assist the students within the same "Fareej". When community members are ready to provide service or support each other according to their capabilities and abilities, friendship will be created between them, and many of their problems will be solved. In other words, a supportive community will be created.

II. Increase a Sense of Pride and Belonging

Old city spirit will increase the sense of pride and belonging to the new urban settlements. Int.1 explained that if people are increasingly together,

they will create experiences and memorable feelings. Moreover, In.8 agreed with Int.1; and explained that communication and activities in a place develop a sense of belonging. Int.9 highlighted that residents would have a sense of space and time if they shared public outdoor spaces. For example, a manager and worker who are in the same place, share the same walkway, and sit on the same bench will have a sense of closeness, contact, and belonging to the place. In addition, Int.12 explained that the residents who used to walk in the neighbourhood develop a sense of belonging, social relationships with the neighbours, and findings in frequent coincidences with other people. As a result, the old city spirit will provide the residents with a developed sense of pride and belonging to the new urban settlements.

III. Experience the City

Int.1 and Int.4 agreed that the old city spirit would allow the people to have an experience within the settlement. The new generations need an active social life within their settlements as they are not experiencing the surrounding places. The new generations should communicate with the places that they live in and should create memories and experiences within their settlements. In other words, new generations are losing many things because of slow social fabric development within their settlements. Old city spirit will solve this issue and provide them with a richer experience.

IV. Promote Sustainability

Old city spirit promotes sustainability within new urban settlements in Bahrain. Int.2 highlighted that one of the challenges we are facing now is the high consumption of electrical energy and its high cost. Moreover, it will be very beneficial to inspire the old city and apply the old aspects in the new to

promote sustainability. Int.2 and Int.5 highlighted that several aspects should be considered and implemented in the new urban settlements, such as the orientation of buildings to benefit from shadows and ventilation, elongation of plots, enclosures, "Albarahat", houses adjacency, and privacy ideas. Int.5 explained that in attempting to introduce rationalization of energy, there is no need for the glass windows which extend from the top of the house to the bottom since they introduce terrible heat into the house.

Moreover, instead of having large windows, "Mashrabiya" could be used modernly to bring light into the house. From another perspective, Int.8 explained that the old city spirit would sustain a sense of community within new urban settlements. As a result, the old city spirit will promote sustainability in the new urban settlements from different aspects.

V. Meet Human Needs and Satisfaction

Int.4 explained that the old cities used to meet human needs, unlike the new urban settlements that do not even have schools. The new urban settlements should contain the basic requirements of the people since the easier life is, the better its quality is. Moreover, Int.10 explained that planning the old city is the experience of people who lived years in these cities and developed them. When the mosque is the heart of the city, and everything revolves around it. Then, all relations will be strengthened, starting with the religious side and then the commercial one, because of the shops around the mosque provide people's basic living needs. Int.12 highlighted that the old city spirit would meet the social sense and social desire in humans. Moreover, when the settlements are friendly for people to walk and communicate, it will benefit their health as it will solve the issue of

vitamin D deficiency from the sun. In other words, the old city spirit will satisfy the people from different aspects.

VI. The Relationship between the Themes

Presenting the old city spirit will improve the quality of residents'. Existence of the old city spirit in the new urban settlements will positively affect in creating intimate relationships and a supportive community, increase the sense of pride and belonging, allow the residents to experience their settlement, promote sustainability, and the presence of old city spirit will meet and satisfy human needs. All themes extracted referred to one shared theme, a better quality of life, as shown in Figure 4.8.



Fig. 4. 9: Better quality of life is the link between the themes (Student, 2022)

The most significant theme shared by the interviewees was the intimate relationships and supportive community. In other words, the old city spirit's existence in the new urban settlements will create intimate relationships and a supportive community.

4.2.5. Interview and Focus Group Findings Conclusion

The finding shows that several aspects make the old city spirit distinctive: the organic expansion, the relationship between the people and the places, the architectural aspects, and the lively streets of the old cities. Moreover, the new urban settlements face critical issues such as the lack of public spaces and places for social interaction, issues in the street design of the new urban settlement, the randomness in the distribution of houses, and loss of sense of belonging. To bring the old city spirit to the new urban settlements, several aspects should be included in the new urban settlements like Equality and social integrity, creating neighbourhoods instead of settlements, using new architectural language, promoting values, respecting the current circumstances and needs, face the challenges and implement the participatory design. When the old city spirit appears in the new urban settlements, it will positively affect and improve the residents' quality of life. As a result, intimate relationships and a supportive community will be created, a sense of pride and belonging will be increased, the residents will experience the actual city, sustainability will be promoted, and it will meet the resident's needs and satisfaction.

4.3. Findings from Case Studies

The case studies will be measured as illustrations of the themes extracted from the interview and focus group findings. The old city spirit

will be highlighted and analysed in the case studies following the highlighted themes to present the old city spirit in the new urban settlements.

Each case highlighted specific old city spirit indicators; therefore, the case studies followed the themes extracted from the in-person interviews and focus groups to analyse them.

4.3.1. Case 1: Shushtar New, Iran

I. Old City Spirit Indicators

a. Residential Neighbourhood

Shushtar New follows the residential neighbourhood concept as part of reviving the spirit of old Shushtar. In the Shushtar master plan, the pedestrian spine links the shopping centre, bazaars, mosque, plaza, the central court with shops, and the bridge connected with the old Shushtar as shown in Figure 4.9.

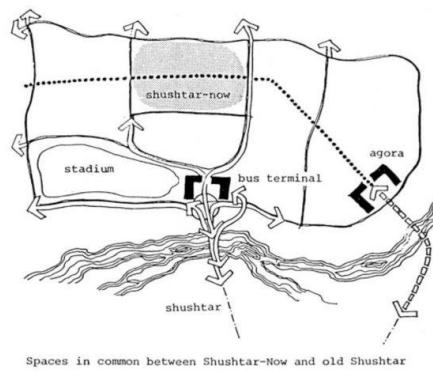
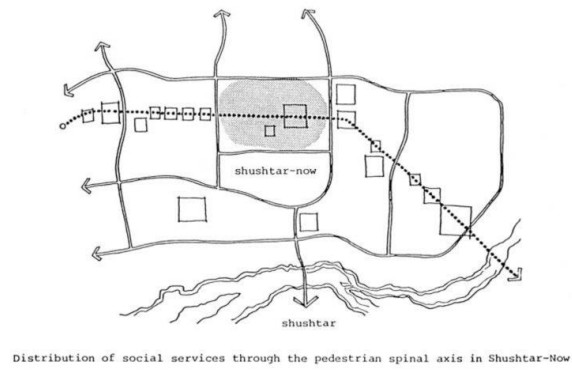


Fig. 4. 10: The sketch illustrates pedestrian spine connected between the services and old Shushtar by (García & Bajo, 2023)

The fire temple courtyard, which occupies the highest point of the hill and serves as the axial centre for two long spines of open space that are at right angles to one another, inspired the design of Shushtar New. This design is reminiscent of a typical Persian garden, as shown in Figure 4.10.

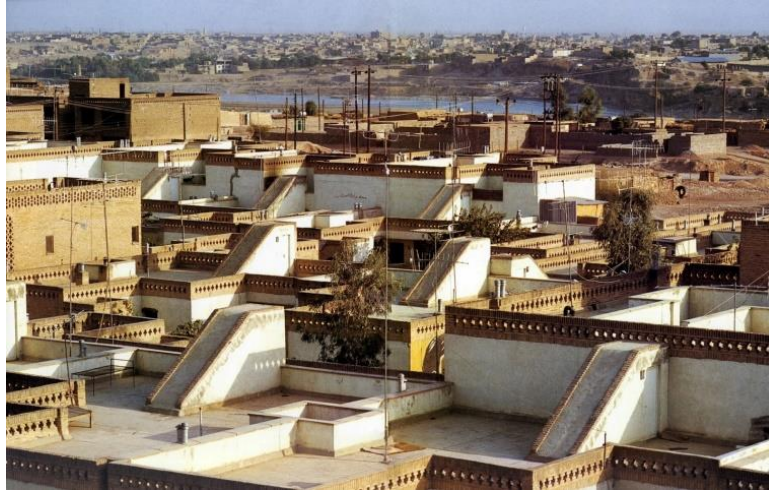


Fig. 4. 11: The design was inspired by typical Persian gardens by (García & Bajo, 2023)

The axial spines were elaborately planted as a succession of shaded garden rooms in the original concept. Each of the four resulting quadrants is bordered by blocks of courtyard homes that are divided by lanes which step down the hill and link to small, shaded pedestrian streets in the neighbourhood. The central plaza was located next to the bridge connecting the new and old parts, as shown in Figure 4.11.



Fig. 4. 12: Central Plaza connected the residents with the amenities by (García & Bajo, 2023)

The plaza offered public spaces for the residents who lived in the quarters. However, privacy sense is created in front of the houses which meet the streets. Those public spaces act as a frame between the private and public where the children play, and parents talk.

The pedestrian and car lanes are separated, the cars are kept in the periphery of the neighbourhoods, and the public lanes are used mainly for pedestrians. In other words, in Shushtar's new town, car access to the houses is limited, and it could be accessible only within the arches in the pedestrian line, as shown in Figure 4.12.



Fig. 4. 13: The car access is limited within the arches by (García & Bajo, 2023)

There are two central circulation systems. The first one is the main circulatory system, where the pedestrian spine is connected to the main avenues which allows car movement within Shushtar New. The second circulation system is the narrow pedestrian streets. The alleys from the old city spirit inspire the narrow pedestrian streets. Unlike the main avenues exposed to the sun, the narrow pedestrian streets are cold and shaded due to the adjacent buildings.

The idea of SuperBlock is slowly making an appearance in Shushtar New Town. The massive and expansive urbanism created for the commercial and institutional buildings along the pedestrian spinal axis contrasts sharply with the human and modest scale of the residential sector, as shown in Figure 4.13.



Fig. 4. 14: The contrast between the human scale and the buildings in Shushtar New by (García & Bajo, 2023)

b. Equality and Social Integrity

Shushtar's new plan seeds the community and social integrity within it. The architect focuses on involving the social and cultural identity of the society in Shushtar's New town. Diba explained that the town structure is a social event that could increase and promote the quality of social interactions between people. To achieve that, the Shushtar New town master plan is to stand on a series of open public spaces such as paved squares, lush gardens, covered and shaded resting places, fountains and running water, schools, and shops.

c. Use Inspired Architectural Language

The housing typology in Shushtar new gives a sense of continuity to the old part. Traditional Persian architectural features were emphasized in Shushtar, such as domes, arches, and decorative tile work. Moreover, the traditional materials involved in the construction includes brick and clay. To

enhance the spatial possibilities of the domestic space and protect it from the weather condition, the houses were designed with the traditional courtyard house design, as shown in Figure 4.14.



Fig. 4. 15: The traditional Persian architecture and the traditional materials in Shushtar New by (García & Bajo, 2023)

Shushtar new houses used the rooms as multifunctional areas where the rooms are not specified to one function. The architect used low-rise buildings in the town as he preferred to have horizontal density. Because the courtyard was the main component of traditional Persian architecture, it was in the heart of the house, where all the rooms were connected. Shushtar's new town reflects a hierarchy of courtyards from an individual to the communal and an urban scale. Those courtyards provide the residents with culturally appropriate social seclusion. Besides the courtyard, the roof of the house was connected and stood as one of the main features of traditional

Persian architecture, as shown in Figure 4.15. In Shushter New Town, privacy concerns were solved using the courtyards, semi-public gardens, and internal plazas.



Fig. 4. 16: The roof access functions as communal spaces for the residents by (García & Bajo, 2023)

d. Promote Sustainability

Shushter new is an inspirational example of promoting sustainability. Shushter's new town is preserving Shushtar town's natural resources. Moreover, it is reviving the economy within the town as it positively affects the local business due to offering new jobs and attracting tourism. Shushter new is a way of reviving the old city spirit and reviving its cultural and traditional resources. As an image of the continuity of the past, Shushter's new town maintains cultural values and allows cultural expansion. As a result, the new Shushter involved several features of the old Shushter spirit, promoting different sustainability pillars.

II. Case 1 Conclusion

New Shushtar town is an exciting case highlighting reviving the old city spirit within the new urban area. In New Shushtar, the old city spirit appears through equality and social integrity, the use of new architectural language, and the creation of neighbourhoods instead of settlements. Moreover, sustainability is promoted in several pillars. As a result, New Shushtar town is a case which highlighted an excellent adaptation of the modern movements aligned with the local circumstances.

4.3.2.Case 2: The Diplomatic Quarter, Saudi Arabia

I. Old City Spirit Indicators

Within the DQ several old city spirit indicators are highlighted:

a. Residential Neighbourhood

Since residential neighbourhood was one way to bring the old city spirit to new urban settlements, DQ was planned to have the main components of the residential neighbourhood.

As a traditional Arab city, the urban plan was focused on a community centre, where a mosque and open urban areas were the centre in the plan. The DQ was conceived as a central complex consisting of the Friday Mosque and the Government Complex, surrounded by all services such as souqs and medical centres. Moreover, other facilities such as kindergartens, elementary/intermediate/high schools, and international schools are present in DQ. The central area is bordered by two major thoroughfares which connect the site to the highway system on either end via the Sarbukh and

Makkah highways. The embassies and the ambassador's residence are around the centre, along with two boulevards for easy access. Moreover, in the background are residential areas in different clusters, each with its configuration as highlighted in Figure 4.16.



Fig. 4. 17: Residential neighborhood urban planning by (Royal Commission for Riyadh City, 2023)

b. Equality and Social Integrity

DQ is considered a socially vibrant residential neighbourhood. As there are no rules or regulations for the people to follow in the DQ in terms of clothing and there is no gender segregation, DQ allows different cultures to coexist together. In other words, the DQ encourages social integrity.

Although in the linear line of DQ, 20% of the DQ's residents live in a high-rise scale building; the area is full of closeness and integration. The

major core is an accessible area for pedestrians and acts as the heart of social integrity within DQ. In the heart of DQ, the corridors are connected to the public courtyards, the main square, shops, the mosque, and the Al-Kindi Plaza.

Al-Kindi Plaza was inspired by "Albaraha" concept, which was the main component of the old city spirit. Al-Kindi Plaza divided the DQ into two equal parts with an area of 6080-m², as shown in Figure 4.17. Moreover, it acts as a bond integrating the mosque and other urban open spaces.

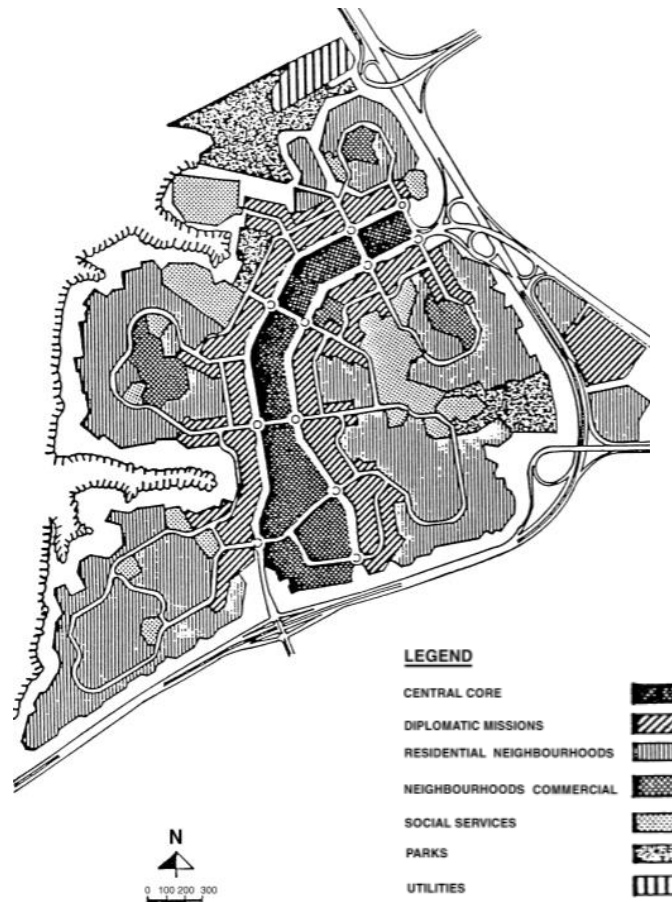


Fig. 4. 18: The central core divides the Diplomatic Quarter to two equal parts by (Al-Hathloul & Mughal, 1999)

Al-Kindi Plaza takes the main components from "Albaraha" from the old city, where it consists of two fountains, green areas, and shaded pathways to encourage people to walk as shown in Figure 4.18.



Fig. 4. 19: Al-Kindi Plaza by (Royal Commission for Riyadh City, 2023)

Although DQ is a self-contained neighbourhood, it is planned to integrate it with the main city. As a result, DQ will stand as a solid mixed society, not just a diplomatic one.

c. Lively Street Networks

In DQ, the road is designed to be easy to recognize and have safe and secure urban open spaces. In DQ two wide tree-lined boulevards align the central core and embassies; secondary roads housing mainly apartment buildings and ambassadors' residences lead to major district parks, where the Friday Mosque is located; and dead-end-roads lead to pocket parks and aligning limited groups of detached and row houses. Moreover, the major routes leave from the mosque and roads branch off to service the residential areas. Those branches end in a cul-de-sac, which has shaded parking lots and children's playgrounds, as shown in Figure 4.19. Cul-de-sac is a street design

tool which increases privacy and security within urban spaces without killing the social aspects.



Fig. 4. 20: Dead-end-roads that leads to pocket parks by (Royal Commission for Riyadh City, 2023)

In DQ much consideration was given to the pedestrian pathways which lead to the main spaces in the quarter to encourage people to walk and be less dependent on cars. The traditional patterns are included in the road patterns, reminding users of the old city spirit.

d. Use Inspired Architectural Language

The new architectural language was used in DQ and implemented in several aspects:

The townhouse design: Because Riyadh has suffered from using imported housing typologies that do not respond to local culture, DQ's townhouse design responds to local constraints.

In DQ new materials were inspired by the old ones to regress the time. The housing building in DQ uses a new language to represent the longstanding handmade architecture. Moreover, there are no sharp edges in the building, the doors for the houses and offices are no more than 2 meters,

no lintels for windows and doors, and no parapet to promote air movement. The scale, details, and colour used represent the tradition of handmade architecture. Moreover, the building is not separated from the services, encouraging a denser residential fabric, as illustrated in Figure 4.20.



Fig. 4. 21: Townhouse design in the Diplomatic Quarter by (Cardenas, 2016)

Townhouse typology followed the courtyard typology as a source of inspiration from the old city spirit. The house in DQ faces towards the courtyard, where it acts as the main living room. Moreover, the rooms that open to the courtyard have a large door to the north side to give the residents a sense of extension between the inside and outside of the rooms. The windows are mainly inwards to the courtyard rather than outward, similar to the old city houses. As part of the old city spirit reviving, those courtyards can easily avoid spatial segregation within the house. As a result, the houses in DQ are built similarly to the traditional houses but in a new architectural language.

In DQ the linear core implements new ways to provide privacy for its residents, as privacy is a central concern in that area. The houses are semi-

private on the first floor, while the shops and offices are on the ground level, as shown in Figure 4.21. The pedestrian line is on the upper level between the residential units, promoting social integrity within the neighbourhood. Moreover, the upper level gives a high sense of privacy, especially for the women, and encourages them to visit each other within the neighbourhood.

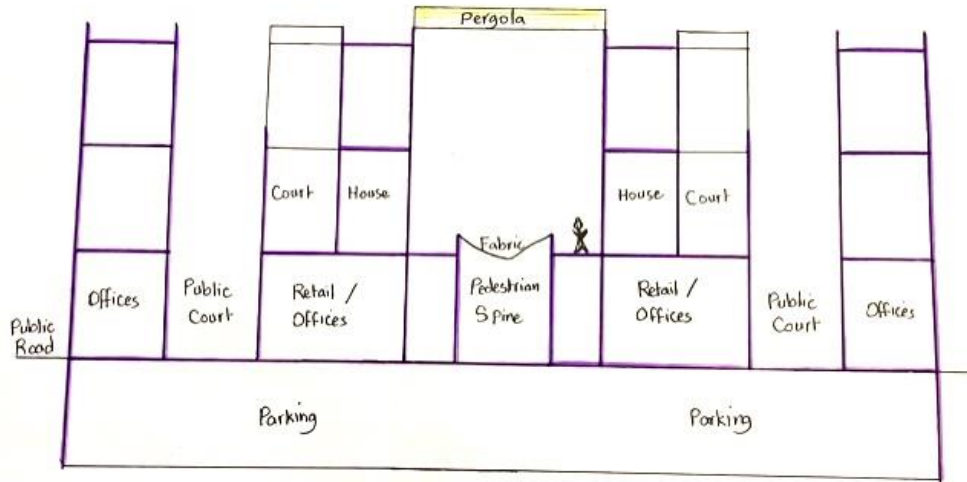


Fig. 4. 22: Main core section (Student, 2022)

The upper-level areas corridors are connected with bridges completely protected and covered from external views. However, "Mashrabiya" allowed the women to view downstairs, but not the other way. The "Mashrabiya" also regulate the weather, providing the residents with a comfortable summer and winter atmosphere. Moreover, the door openings are in front of the corridors, and the main accesses are restricted to specific areas, which promotes privacy. As a result, the housing building and the townhouse typology used the place of pedestrians and its difference from other public spaces, including corridors, pathways, and roads, to achieve privacy. In other words, the level of privacy is achieved using the urban elements themselves, similar to the way used in the old city.

Another architectural method that was used in DQ is the separation of cars from the residential areas. The cars are on the basement level, separated from the upper residential level. The circulation is visible to all the residents, as the residential area is connected to the basement with elevators and emergency stairs. Moreover, the corridors that are connected to the housing units are open to the sky as an indicator of being within a city rather than a building. This process promotes sustainability and increases the quality of human life as it is less connected to the car. When the cars are kept away in urbanism life, it solves the issues of free movement of women. Moreover, the underground level is for car movement, pneumatic garbage collection, and automatic parking. In other words, DQ incorporated the traditional ways and the modern comfortability together.

II. Case 2 Conclusion

The Diplomatic Quarter in Riyadh is a unique case study as it represents how different types of users are involved with the old city spirit. It is a new quarter that focuses on creating a residential neighbourhood, lively street networks, equality and social integrity, and using new architectural languages to bring the old city spirit to the quarter. The most exciting part of this case study is that Diplomatic Quarter implements the concept of reviving the old city spirit in the new urban settlements on different scales, at the urban and architectural levels.

4.3.3.Case 3: Diyar Al-Muharraq Diyar Homes Area, Bahrain

I. Old City Spirit Indicators

a. Equality and Social Integrity

Diyar Homes' walkways encourage people to walk and, therefore, to meet. Moreover, Souq AlBaraha reflects positively on the social bonds between the people who live in Diyar Homes and other visitors. Souq AlBaraha opens its door to all the people, residents, families, citizens in Bahrain, and visitors from outside Bahrain.

The unique architectural language of Souq AlBaraha gives the people a rich shopping experience and substantial opportunities to meet people of different cultures, as shown in Figure 4.22.

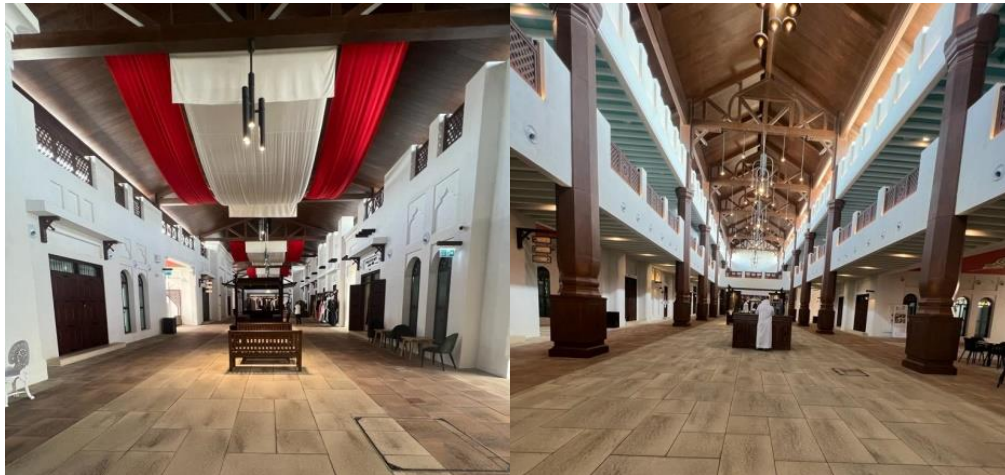


Fig. 4. 23: Souq AlBaraha provide strong opportunities to the visitors to meet (Student, 2022)

Another reason which encourages people to visit the Souq is the availability of different kinds of products, where the visitor will come and find what he's looking for. It is a place which hosts all the requirements of the people who reside in Diyar Home or anywhere else under one roof.

Besides that, it is considered a centre of aware people with the beautiful old crafts in Bahrain. Souq AlBaraha collaborated with the Ministry of Industry, Commerce and Tourism and the Bahrain Authority for Culture and Antiquities to bring focus to the rich Bahraini festivals with the celebrations and musical events. Due to that, people gather and enhance the area's social integrity during the year. Souq AlBaraha promotes the value and richness of the old Bahraini traditions to the visitor in a creative manner. In other words, it nourishes the old city spirit within the area.

b. Use Inspired Architectural Language

Diyar Homes' typology: Diyar Homes considers the old city spirit in different architectural features. From the design to the materials, landscape, and immaterial aspects. Diyar Homes is inspired by the old city spirit. It combines earthy home colours with a blue beach and green garden view. Moreover, Diyar Homes represents each home's local traditions and Islamic values to revive the old, unique life of Muharraq, a city in Bahrain. However, it provides the residents with all the needs to live a modern life. In other words, the combination of traditions and modernity gives an image of the modern Bahraini families' life, as shown in Figure 4.23.



Fig. 4. 24: The combination of the traditional and modern architectural language by (Diyar Al-Muharraq, 2023)

All parts of Diyar homes are constructed to the highest standards, utilizing a range of high-quality materials and cutting-edge technologies. The complete selection of residential alternatives in Diyar houses promotes healthy family living by utilizing the highest calibre finishes and materials. Moreover, the architectural style in Diyar Homes gives an atmosphere of an old city spirit of Bahrain. Each home is designed and detailed, inspired by the traditional Arab city. As a result, the residents of Diyar Home will reconnect with the roots and identity of the old city.

Diyar Homes' community gardens: Each home in Diyar Home has a unique roof garden that could be used depending on the residents' needs and tastes. To have a healthier and greener lifestyle, the roof gardens might be used as a calm sitting area where the family members and friends gather or for a small-scale urban agriculture, which could be a source of local food production. It is a unique architectural language that promotes sustainability in all aspects.

Souq AlBaraha: in Souq AlBaraha, new architectural language brings the old city spirit to the modern city. It is a balanced architecture that merges the old and new, the historical with the modernity, and the traditions with the modern life.

Visitors to the Souq are greeted by the elegance of traditional Arab architecture and the splendour of the arched corridors, which beckon them into a vast world of culture and colour which is bordered by high ceilings and punctuated by paths full of illuminated lamps which bring the outside world into the inside as illustrated in Figure 4.24. In other words, it offers a great shopping experience within a traditional market in a ventilated, high-technology building.

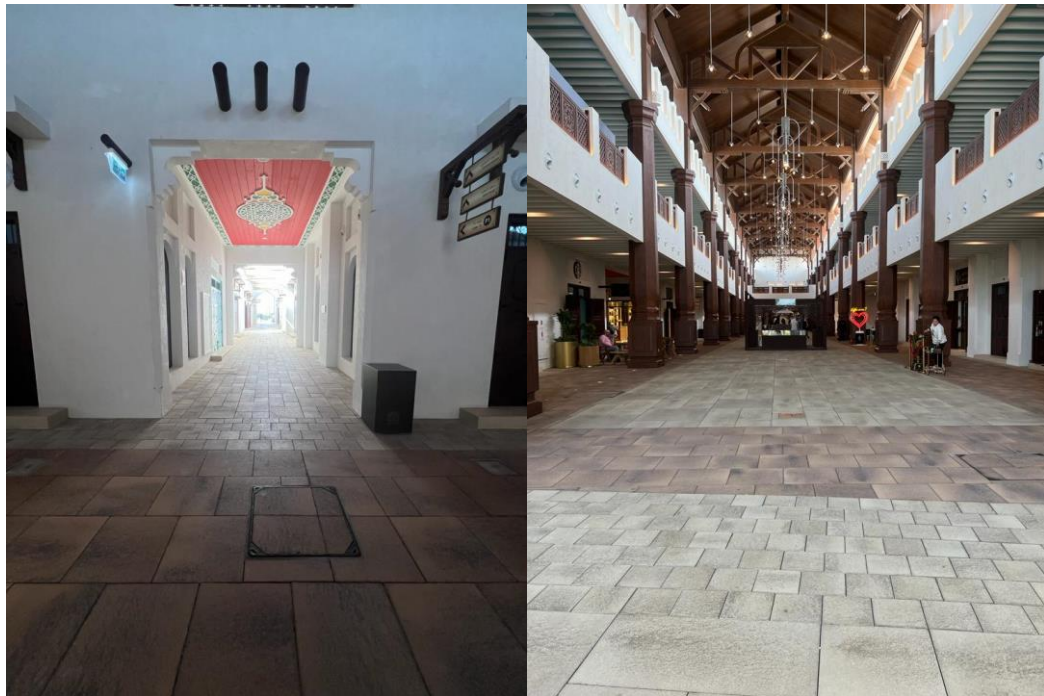


Fig. 4. 25: Unique architectural language used on Souq AlBaraha (Student, 2022)

c. Sense of Pride and Belonging

The old city spirit within Diyar Homes promotes a sense of pride and belonging. Several designed elements used in Diyar Homes promote a natural sense of belonging. The colours and materials used in the homes promote this sense. Moreover, Diyar Homes used several concepts in their home designs, and the old city spirit inspired all of them. The first concept is "AlDaneh," which means the pearl, as it represents the history and beauty of Bahrain. Then, "AlBahar" means the sea, representing the home's calmness. In "AlBahra" homes, blue is dominant to promote a sense of comfort and quiet home.

Moreover, "ElNakhlah" homes and the palm tree represent the most famous tree in Bahrain. As palm trees are long-lasting, "ElNakhlah" homes will give a sense of sustainability to their users. Furthermore, "ElSedrah" represents the Sidr tree which was used traditionally for healing and medical purposes. It was famous in Bahrain as a tree which protected Bahraini's health for a long time. Finally, "ElLooz" is a famous type of fruit in Bahrain. "ElLooz" homes represent positive vibes and lively homes. Those concepts which have been used in designing the homes in Diyar Homes remind the user of specific things at specific times and nourish their memories. In other words, Diyar Homes reminds users of the beautiful past and promotes their pride and belonging.

II. Case 3 Conclusion

Diyar Al-Muharraq is one of the newest housing urban areas in Bahrain. Diyar Al-Muharraq is reviving the old city spirit especially by using new architectural languages. Moreover, the Diyar project focuses on

bringing people together by providing them with recreational areas. The biggest mall in Bahrain, Souq AlBaraha, is located in Diyar. It is a unique mall which reminds the residents of the traditional crafts and architecture. Several concepts used in Diyar Home Houses are based on reminding the users of unique aspects of the old spirit. Although in Diyar Al-Muharraq, the master planning in many areas does not depend on the residential neighbourhood concept, yet the spirit of the old city is dominant. Diyar Al-Muharraq is a good case study to show how new architectural language could be implemented to meet current needs.

Moreover, Souq AlBaraha talks loudly about a new architectural language with old traditional architecture. The area next to Souq AlBaraha is more alive and socially vibrant. As a result, Diyar Al-Muharraq is a project which creatively promotes values and increases the sense of pride and belonging in the new generations.

4.4. Summary of the Results Key Findings

The main results and key findings are summarized in Figure 4. The main key findings are listed as the themes which answer the thesis objectives and highlight the relationship between the themes within each objective, as shown in Figure 4.25.

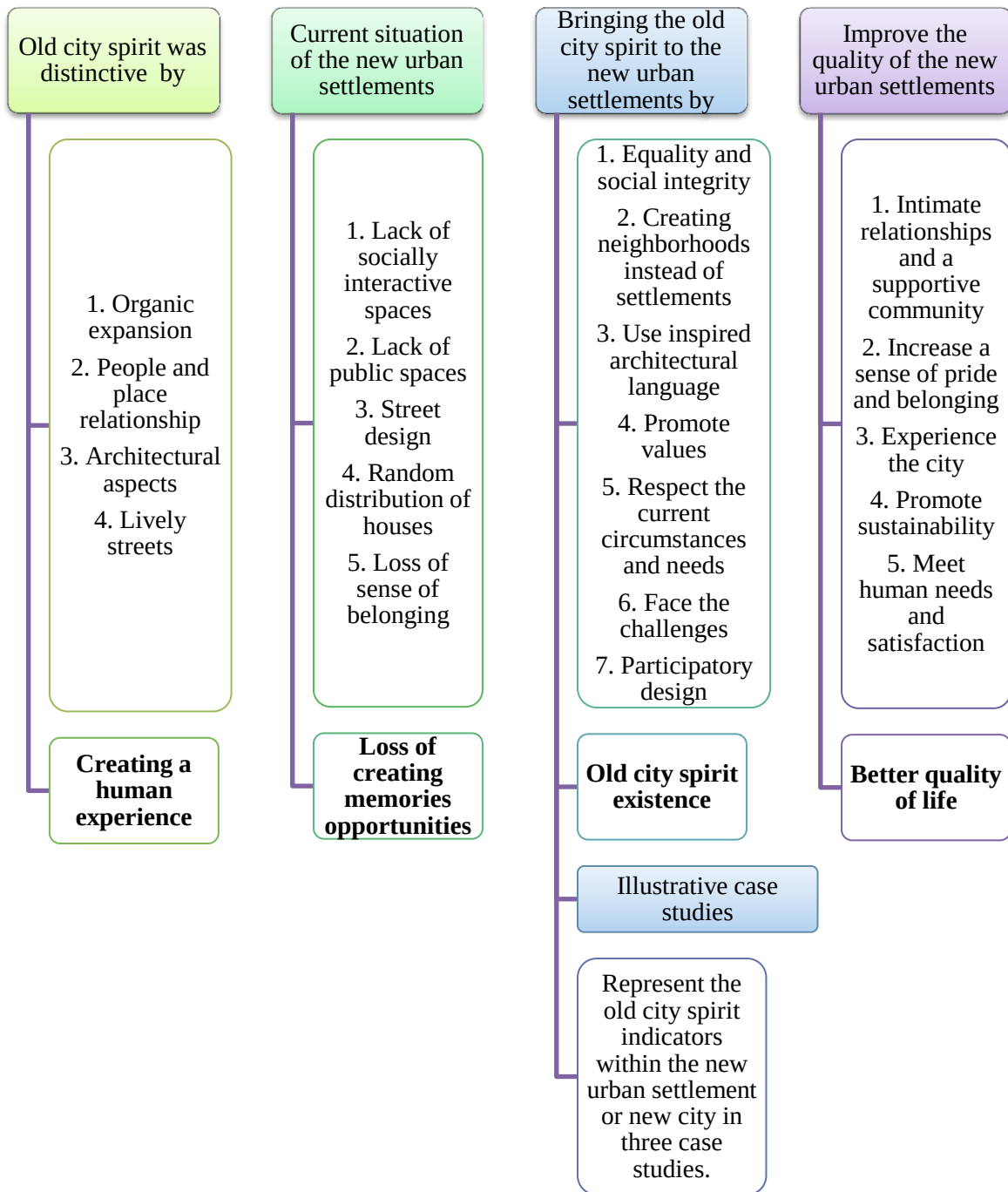
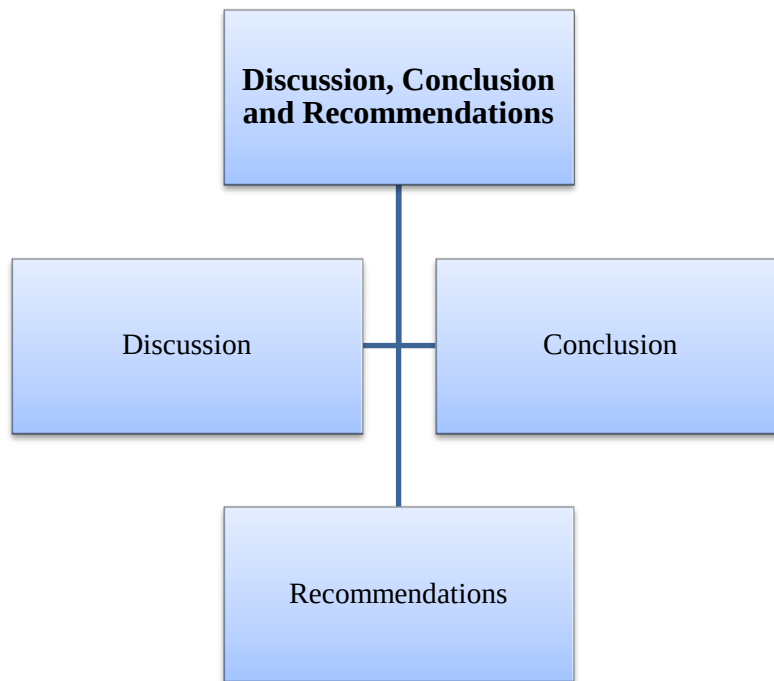


Fig. 4. 26: A summary of the main key findings (Student, 2022)

Chapter Five: Discussion, Conclusion and Recommendations



Chapter Five

5.1. Introduction to the Chapter

This chapter explores the thesis's relationship with previous studies, hypotheses, and limitations, highlighting its critical findings, theoretical and practical contributions, and significance to the field. It also presents a list of recommendations distributed among organizations and recommendations for future research.

5.2. Discussion

In Bahrain, with rapid urbanization, new urban settlements have emerged. The new urban settlements focused on meeting the housing demands while neglecting the identity and cultural aspects, which affects the quality of residents' lives. Moreover, new urban settlements appear to have recently separated from the old cities, which affects the sense of belonging and place attachment. The thesis mainly focused on the appearance of the old city spirit in the new urban settlements in Bahrain. It focused on highlighting the benefits and positive impact of the old spirit appearing in the new urban settlements in Bahrain. In other words, how can the spirit of the old cities appear in the new urban settlements, and how can the spirit of the old cities develop and improve the new urban settlements in Bahrain?

The findings identify the distinctiveness of the old city spirit in Bahrain, the current situation of the new urban settlements, how to bring the old city spirit into the new urban settlements, and finally, how the old city spirit improves the quality of people's lives and develops the urban settlements. The findings indicate that the old city spirit will appear in the

new urban settlements through equality and social integrity, creating neighbourhoods instead of settlements, using new architectural language, promoting values, respecting the current circumstances and needs, and facing the challenges while relying on participatory design. Moreover, the findings specify that the old city spirit's existence in the new urban settlements in Bahrain will positively affect it from different perspectives. The old city spirit's existence will create intimate relationships and a supportive community, increase a sense of pride and belonging, allow the residents to experience the settlement, promote sustainability, and support the residents to meet their needs and satisfaction.

In line with the hypothesis, the old city spirit is more developed regarding immaterial aspects. Moreover, the quality of life is better than what is in the new urban settlements in Bahrain. Most of the samples agreed that when equality and social integrity exist in the new urban settlement, the old city spirit will appear, which El-Ghonaimy (2019) emphasized. He explained that social integrity is vital for a society to survive, and the central aspect is to understand the social dynamism of society to achieve good social integrity. Moreover, the findings suggest that creating residential neighbourhoods instead of settlements is another way to bring the spirit of the old city to the new urban settlements. The samples agreed that following the main residential neighbourhood component in urban planning phase is the key, supporting El-Ghonaimy and Al-Haddad's (2019) idea. El-Ghonaimy and Al-Haddad (2019) highlighted that the urban fabric of Muharraq was unique due to 'Fareej'.

Moreover, Muharraq city was formed based on cultural values, climatic conditions, social norms, and physical aspects, which are the main pillars of

the residential neighbourhood components. The findings indicate that using new architectural language inspired by the old instead of just copying it is another way to bring the old city spirit to the new urban settlements in Bahrain. The finding supported Alraouf's (2014) studies that using suitable building technologies and local materials could bring an authentic feeling to Muharraq city. Furthermore, the findings suggest that promoting value and remembering it before contributing to the planning process is another way to bring back the old city spirit, which was emphasized by Zaidan and Abulibdeh (2021). They emphasized that before considering modern or contemporary skyscrapers, all parties should consider the social, cultural, historical, and local traditions and values.

The findings indicate that the old city spirit will be revived by considering social integrity, which supports Djabarouti's idea. Djabarouti (2022) explained that to conserve the authenticity of the historic centers, consideration should be given to the material and meaning aspects. Moreover, historic building conservation should represent a continuous social process. Social integrity is what makes historic centers revive, which highlights the significance of social integrity.

The finding indicates that the old city spirit will create intimate relationships and a supportive community, which Marx and Engels emphasized. Marx and Engels (1975) explained that the city essence is the extension of human relationships, and human nature is a group of social relationships. Having urban areas which encourage people to socialize will parallel human nature and create an intimate relationship. Moreover, the findings indicate that the old city spirit increases the resident's sense of pride and belonging. The old city spirit touch reminds the older generation

residents of the beautiful past, allowing the new generation to gather and create memories. Castello's study supported the finding, as Castello (2016) emphasized that the spirit of any city is the place of memories. The places remind the users of something which happened in the past, which the old city spirit will nourish. Places of memories will increase the users' sense of pride and belonging to their new urban settlements.

The finding indicates that the old city spirit will improve a sense of pride and belonging in the residents, which supports the Amirshaghaghi and Nasekhian study. Amirshaghaghi and Nasekhian (2021) explained that a sense of belonging is related to a sense of place. They explained that when the resident spends a long time in the place, a developed sense of place will appear, resulting in a strong spirit of place. The finding indicated that bringing old city spirit will develop a sense of pride as it will feed the old generation with their past and enrich their sense of belonging.

Moreover, the findings indicated that the old city spirit within the new urban settlement would promote sustainability in different pillars, which Boussaa highlighted. Boussaa (2014) emphasized that the old cities are unique and are environmentally, socially, culturally, and economically sustainable. The findings suggest that being inspired by old urban planning and architecture might promote environmental, social, and cultural sustainability. Moreover, it will nourish the tourism sector and promote economic sustainability.

While each research explains the spirit of the place from one perspective, the findings reflect it from many perspectives. The findings answered the thesis question by following a specific sequence. Firstly, it covers the points which make the old city spirit distinctive. Then, it

highlighted the current situation or the lack of part in new urban settlements in Bahrain. Furthermore, the findings suggested solving the issues in the new urban settlement in Bahrain by bringing the old city spirit to it. It indicates the ways to bringing the old city spirit which should be followed. Finally, it identifies the significance of the old city spirit's existence within the new urban settlements in Bahrain. In other words, it highlighted that the old city spirit will enhance and develop the quality of the new urban settlements.

Most of the samples used for this thesis were Bahraini citizens. The samples were chosen randomly with a focused group of Bahraini heritage and culture experts. The samples were solely selected from Bahrain due to time and financial restrictions. If samples were also selected from other nations, the findings could be more broadly applied. For instance, samples from the Gulf region or any nation that shares Bahrain's characteristics may be selected to generalize the findings. Moreover, the methods of interviews, focus groups, and case studies helped to emphasize the outcomes. However, additional methods, such as surveys and the photographic method, could be used in conjunction with those two to corroborate the findings.

5.3. Conclusion

This chapter will summarize the key thesis findings concerning the thesis aims and questions, as well as the value and contribution of it.

This thesis investigates the significance of the old city spirit in the new urban settlements in Bahrain. The findings indicate that the old city spirit can appear in the new urban settlements through equality and social integrity, creating neighbourhoods instead of settlements, using inspired architectural language, promoting values, respecting the current

circumstances and needs, facing challenges, and involving participatory design. Further findings show that the old city spirit creates intimate relationships and a supportive community, increases a sense of pride and belonging, allows the residents to experience their settlement and create memories, promotes sustainability, and meets human needs and satisfaction. As a result, the old city spirit's existence in the new urban settlements develops the quality of the new settlements. It improves the quality of life of the residents who live in those settlements.

Contribution to the Knowledge and Practice

This thesis highlights the current situation of the new urban settlements and suggests several ways to develop and solve the current issues in the new settlements in Bahrain. The finding will identify ways to bring the old city spirit within new urban settlements and highlight its positive impact. Moreover, the findings depend on developing the new while respecting the past and the values, are very useful in generating precise thesis findings which will be appreciated by the old generations as well as the new ones. The finding develops and builds on the existing theories and studies that are related to the spirit of the cities, the significance of immaterial aspects, and the development of the quality of the new urban settlements. However, it suggested several practical applications that several organizations should consider. The findings indicated that by creating equality and social integrity, and neighbourhoods instead of settlements are several ways to display the old city spirit, which is very useful for the Urban Planning Authority and the real estate developers to consider in planning the new urban settlement.

Moreover, the architectural organizations, the Ministry of Housing, and the Ministry of Works whom take responsibility for the architectural process of the new urban settlements should be considered using new architectural language inspired by the past rather than copying it.

Moreover, architectural organizations should involve the clients in the design itself and support the participatory design process. The finding indicates that promoting Islamic and Arabic values in the future plans of urban planners and architects is the first step in highlighting the significance of the old city spirit within the new urban settlements, which should be under the responsibilities of the academics and university faculty.

Furthermore, the finding indicates that respecting current walkability needs is another way to bring back the old city spirit in the new urban settlement. As an alternative to car dependency, it is the responsibility of the Ministry of Transportation and Telecommunication to enhance the quality and number of public transportation options in the new urban settlement. The findings suggest further research which could be done to build on this thesis.

To conclude, the old city spirit in the new urban settlement will positively affect its development and directly connect the new urban settlements and the old cities in Bahrain. However, it is significant to remember that life and professions are not similar to life of the old city, so it is not logical to bring the old spirit as it was in the new urban settlements. The old city spirit should inspire the planning of the new urban settlements; when the inspiration is there, the new urban settlement should build on it. We do not move backwards; but bring the past as an incentive to go forward. Otherwise, we will keep relying on the past to justify failures and preserve

the heritage today and as indications of the failure to invent and move forward.

Moreover, our present will be the old city spirit for the new generations, so it should not be neglected. If the people are satisfied with health, social security, and stability, the city and its settlements will improve and nourish. Remembering each limitation might create the most significant inventions in planning the new urban settlements with the old city spirit.

5.4. Recommendations

The following recommendations are suggested considering this thesis's findings and conclusion: The suggested recommendations are divided into recommendations for the Urban Planning Authority and Real Estate Developers; recommendations for the Ministry of Housing; the Ministry of Works and Architectural Organizations; recommendations for the Ministry of Transportation and Telecommunication; recommendations for academics and university faculty; and recommendations for further research. Recommendations are categorized based on reviving city spirit from different perspectives: reviving city spirit through its identity, reviving city spirit through its history, reviving city spirit through conservation, and reviving city spirit through preservation.

5.4.1. Recommendations for Urban Planning Authority and Real Estate Developers

First of all, the following recommendations are hereby presented for Urban Planning Authority and real estate developers in Bahrain:

A. Reviving City Spirit Through Its History

- i. Since the residential neighbourhood planning system strengthens the resident's relationship with the surroundings, there should be focus on residential neighbourhood components in urban planning. Residential neighbourhood components are social interaction spaces such as primary schools, mosques, markets, health centres, and grocery. Besides the spaces that create social interaction, the Urban Planning Authority should consider the urban open spaces or, as was in the old cities, "Barahat" which was the area where people gathered for celebrations and occasions. The findings suggest that the residential neighbourhood component is sufficient in planning if it is located in the centre of the settlement. It will reflect the mass and void idea but at the city level, where the mass is the housing units, and the void is the residential neighbourhood components located in the centre.
- ii. To allow the new generation to create memories and experience the new urban area they choose to live in, consider the microclimate in the urban open spaces. It is not enough to give society urban open spaces only, they should be public, safe, and successful. As an urban planner, consider the six elements of William Whyte towards successful urban open spaces: plants, street furniture, lighting, pavements, topography, and food. People will definitely use the urban open space if it is configured well and has several alternatives.
- iii. Since street design affects several aspects of the new urban settlement, consider street design from different perspectives. As an urban designer, it is recommended to consider a cul-de-sac design instead of a gridiron. Cul-de-sac is a dead-end street design which ends with a

parking plot or a green area and limited car access in each zone. As a result, the cul-de-sac creates a sense of community and closeness as it creates a safe and quiet nature.

- iv. Reduce the multistorey apartment buildings, and if there is no alternative for them, provide a proper number of urban open spaces based on the number of families in the building. As an urban planner, the number of squares or urban open spaces for the multistorey buildings should be studied based on the number of families, as it is not logical to have one urban open area for a hundred families!
- v. As a real estate developer and Urban Planning Authority use the power of social media to advertise any activities which bring people together physically.

B. Reviving City Spirit Through Its Identity

- i. To revive the concept of “AlFareej” do not distribute the houses randomly. That will reduce the sense of separation which exists between people because they are not familiar with each other, and a sense of neighbourhood will flourish. Moreover, with studies of housing distribution, the inequality between indoor spaces in the house and outdoor spaces will be reduced.
- ii. Take inspiration from the old planning and implement it in a modern way. It is essential to remember that modernization cannot be avoided, but it should respect the area's place, culture, and identity. For example, it is not easy to revive the “Daoos” concept or the narrow alleys that exist in the old city, but it could be implemented in the planning system in another way. The houses could be built with two facades: the main, facing the main street, park, and entrance, and the

other façade, which will be at the back of the houses. Moreover, the façade behind the houses could have narrow passages like "Daoos" and all the back lanes flow into the "Daoos" with a garden as a meeting point for the residents.

C. Reviving City Spirit Through Preservation

To encourage people to walk, create more common areas between the residential units, and reduce car dependency, keeping a shared car parking area in each zone within the urban area is preferable. As an urban planner, it is recommended that an enjoyable journey is created for the residents who will park in the shared parking areas and walk to reach their houses. As part of reducing car dependency, consider the public transportation lines in the street design and design the street more comprehensively to allow the residents to walk comfortably.

D. Reviving City Spirit Through Conservation

- i. Since Urban Planning Authority considers the old and the new generations in planning the housing urban areas. On one hand, bring something tangible, earthy materials, and any feature which will remind residents of the beautiful past and nourish their sense of belonging. Earthy materials represent the materials that come from the earth, as they were the main materials used in the construction the old city, such as soil, adobe, cobe, bamboo, and straw bales. On the other hand, smart cities, screens, and social innovation ideas are considered to attract the new generation.
- ii. Rethink the regulations and specifications that are related to urban planning. Specifically, the regulations which are related to setbacks as

it is a waste of the plot area and the regulations that are related to the street width. Moreover, it is recommended to have several codes for the developer to remind them to think about immaterial and human aspects rather than only see it from a financial perspective.

5.4.2. Recommendations for the Ministry of Housing, Ministry of Works, and Architectural Organizations

Secondly, several recommendations are highlighted for the Ministry of Housing, Ministry of Works, or any organization involved directly in the architectural process of the new housing projects in Bahrain:

A. Reviving City Spirit Through Its Identity

- i. It is recommended to take the Half House theory by the architect Alejandro Aravena as an advantageous architectural process which increases the quality of the settlement. In the Half House theory, the real estate developer will give the resident a half-house only with the main structure and the main rooms, such as the kitchen and bathrooms (Boano, Vergara, & Perucich, 2016). Moreover, the other half will allow the client to adapt it according to their needs and tastes, as shown in Figure 5.1. However, some restrictions should be clarified to the user so as not to cause visual distortion, such as the client choosing to use bright personal colors, etc. By that, they will personalize their houses, participate in its design, and add value to it. It is recommended that the Ministry of Housing, Ministry of Works, and organizations related to architecture follow the Half House theory since it is a valuable solution.

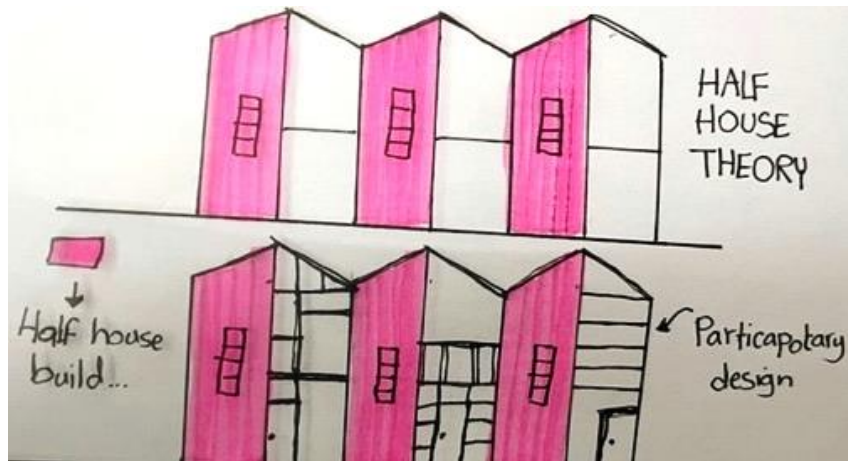


Fig. 5. 1: Half House theory (Student, 2022)

- ii. Involve participation and co-design in the architectural process. As an architect, give the clients tools for thinking and applications which help them solve their problems and involve them in the architectural process.
- iii. Use the power of technology, such as holograms, in the new urban settlements, especially in the public spaces, to highlight the old city spirit and make the spaces more attractive to all generations.

B. Reviving City Spirit Through Conservation

- i. Be inspired by the compound system as it enhances the sense of community without affecting privacy.
- ii. Use architectural language inspired by the past but in a modern way. Modern materials and techniques could implement old architectural elements and features such as “Mashrabiya”, wind towers, and wood patterns.

5.4.3.Recommendations for the Ministry of Transportation and Telecommunication

Furthermore, this thesis presents an essential recommendation for the Ministry of Transportation and Telecommunication:

Reviving City Spirit Through Preservation

Provide the new urban settlements in Bahrain with the main public transportation line. Increase the number and the quality of it and link it with technology as a way to encourage the new generations to use public transportation.

5.4.4.Recommendations for Academics and Universities Faculty

Then, recommendations are suggested for academics and university faculty:

A. Reviving City Spirit Through Preservation

- i. Promote Bahraini Arab Islamic values in the students before they graduate as urban planners or architects from university. Spread awareness to the new generations that our values are not a strict line to follow but a source of inspiration that should be respected.
- ii. It is recommended that the academics and faculties in the universities remind future urban planners and architects about the significance of intangible aspects, not only the tangible, quality, quantity, and the actual needs of humans, not only the demands.

B. Reviving City Spirit Through Preservation

Raise awareness of the power of public transportation and share the advantage of reducing car dependency among the students.

5.4.5. Recommendations for Further Research

Finally, recommendations are presented for future research:

- i. To generalize the result, further research could be done with a broader sampling range. Interview samples might be selected from Bahrain and other countries that share the same characteristics as Bahrain. By that, the findings will be broadly applied and generalized.
- ii. Further research could build on this thesis using other methods as well. Besides the interview, focus group, and case study methods, other methods, such as surveys and photographic methods, could parallel them. Using surveys will make the findings more generalized as different people from different areas will contribute to the thesis. The photographic method will support the finding through visuals, hence strengthening the findings.

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Appendances

Appendix A: The Participant Profile

Table (A. 1): The participant profile

In- Person Interview				
Interviewe e Code	Interviewee Name	Position	Universit y (if available)	Contribution
Int.1	Hawra Al-Shaikh	Instructo r	University of Bahrain	- Contributed to many activities related to the University of Bahrain. - Contributed to many published papers.
Int.2	Fadi Al-Bataim	Engineer	-	- Interested in Islamic architecture.
Int.3	Mohammed Duabis	Engineer and instructor	University of Bahrain	- Contributed to many papers and written documents. - Contributed to the Ministry of Works in Bahrain.
Int.4	Falah Alkubaisi	Engineer and urban planner	-	- Contributed to the Urban Planning Authority in Bahrain.
Int.5	Ahmed Aljowder	Engineer , urban planner, and writer	-	- Contributed to many papers and written documents. - Contributed to the Urban Planning Authority in Bahrain.
Int.6	Jaffar Al-Haddad	Engineer and architect	-	- Contributed to several projects with the private sector in Bahrain.
Int.7	Maryam Waleed	Architect	-	- Contributed to several private sectors in Bahrain.
Int.8	Tamadher Ali	Instructo r	University of Bahrain	- Contributed to many activities related to the University of Bahrain. - Contributed to many published papers.
Int.9	Wafa AlMadani	Instructo r	University of Bahrain	- Contributed to many activities related to the University of Bahrain. - Contributed to many published papers.
Int.10	Mohammed AlKooheji	Engineer and architect	-	- Contributed to several projects in Bahrain.
Int.11	Souheil Almasri	Engineer and architect	-	- Contributed to several projects with the private sector in Bahrain.
Int.12	Ali Lari	Architect	-	- Contributed to several projects with the private sector in Bahrain.
Int.13	Fatema Qaed	Instructo r	University of Bahrain	- Contributed to many activities related to the University of Bahrain. - Contributed to many published papers.
Int.14	Islam El-Ghonaimy	Instructo r	University of Bahrain	- Contributed to many activities related to the University of Bahrain. - Contributed to many published papers.

Int.15	Ebrahim Mattar	Instructor	University of Bahrain	- Contributed in many activities related to university of Bahrain. - Contributed in many published papers.
Int.16	May Waleed	Architect	-	- Contributed to several projects with the private sector in Bahrain.
Int.17	Eman AlAtawi	Architect	-	- Contributed to several projects with the private sector in Bahrain.
Int.18	Balqees Akram	Architect and interior designer	-	- Contributed to several projects with the private sector in Bahrain.
Int.19	Mariam Abdulmohsen	Architect	-	- Contributed to several projects with the private sector in Bahrain.
Int.20	Fatima Al-Ghawas	Architect	-	- Contributed to several projects with the private sector in Bahrain.
Focus Group				
Ep.1 – Ep.13	13 Participants	Architects, engineers and urban planners	-	- Contributed in several projects in Bahrain. - Contributed with Bahrain Historical and Archaeological Society. - Focus group link on YouTube: https://www.youtube.com/watch?v=ap7RCnJnF5c

Appendix B: Transcribed Data Collected

A. In-person Interviews

Int.1: Hawra Al-Shaikh

Since the research discusses meanings or things that cannot be measured, it is never easy to conclude the research.

People and culture are not fixed and can be changed, unlike Earth, which is fixed. That is why it is not easy to bring the spirit of the old city.

Bahrain is a multicultural country due to its location and much immigration. As a result, we need to identify the spirit of the new city. Since the old city has a well-defined spirit, we need to identify the spirit of the new city. We must have a new positive definition of city spirit.

Unfortunately, there is no communication in the new cities! People do not see each other in public places in the neighboring areas, such as the public park, the public library, or any recreational or sports places for the people of the region to be present in.

Encouraging people to meet in certain places and specific acquaintance opportunities and find a schedule of values among people, our religion cultivates many values, primarily when the subject is related to the neighborhood.

The first feature that distinguishes Manama or Muharraq is the organic expansion. Organic expansion in this tourist phase of cities was not expanding very naturally. The people themselves were the designers, builders, and users simultaneously.

This was what distinguishes the region. Whenever you need it, it extends from the hallway to increasing the number of rooms according to people's needs. And the same idea on itself again is due to Al-Fareej, and this is due to the family itself. And they take each other out.

You find it in their outhouse within easy reach of their neighbor's house. That connection is now non-existent and I'm not sure I'll open a door to my neighbor's house. This happens randomly and reinforces this spirit in the city and their sense of belonging to this place, the place they do not want to leave the city.

For this old generation, if you give them a palace outside Manama, they will not go out. As for the new generation, they felt spatial constraints because of the Indian community that existed. They were looking for expansion and left these cities.

Because it extends organically, no wall exists between the house and its neighbor. These are the things that strengthened the spirit in Manama and made people know each other.

With the development, these things began to disappear. Many factors caused this thing, including a large number of men and women, the houses became locked in the morning and not inhabited by people, and no one can enter the house beyond the ringing of the bell because in the past these were not formalities. However, now my borders and house walls are protected and fortified. We can share a wall, but we can't share an inner wall.

Mainly, we miss the connection between the people in the new urban settlements. To venerate a touch of the old, we can ensure a touch that increases communication between people. This does not mean we invite people to visit each other because this is difficult. As urban planners, we can employ a specific activity for them and say that it is for the region, and with this, people can meet in that region and get to know each other.

The challenges are great, as most governments have begun to direct themselves to building housing without thinking about how people live or the quality of their lives. Governments need to cover the housing needs of people due to demand without thinking about the details. Therefore, one of the challenges is the thought or orientation of existing designers close to the maker. Their mindset decision should be referred to the quality more than the quantity. Moreover, we need to study case studies in the past or examples found abroad outside and benefit from what they did.

People living in it led to great social and psychological problems. People are starting to think that we must consider our quality of life to avoid these problems. We must study and learn from these examples even if our societies are different. There is no loss in trying to understand what others have done and applying it, albeit differently.

The idea of the mass and void that existed in our Islamic cities was essential because there was such a thing as a void, which was represented by the courtyard and the mass of the rooms around it. We also had the same idea of mass and void at the city level. Void is the heart of the city, which is represented in the market, the principal mosque, and the soul that cities can breathe from, which we don't have now. We don't have a center in our cities that has the activities that bring the people together. Therefore, it becomes like districts with housing projects.

The spirit of the old city depends on a lot of immaterial things. It was based on intimate relationships with the individuals themselves and depended on their love for the place stemming from their pride, as this does not exist now.

Bringing people together increases the sense of belonging is very important, creating experiences and memorable feelings. People must have a sense of belonging to the place and a sense of pride. As much as we manage to bring people together successfully, we are bringing all of these elements together in the picture.

Private companies cannot express their opinion on urban planning. The government, municipalities, and the Ministry of Works all scientifically maintain planning. It is the urban authorities' job.

As planners and thinkers, we should start with education. In the first stage, we should start with educating people at the level of study, such as universities and so on. Then, we can use the media to raise greater awareness, and nowadays, social media is a great weapon that researchers can use to formulate their ideas. Especially for the new generations, we need to have this type of social life in our cities and if we are not experiencing our cities, that means we are losing a lot. we are not living the actual life... We are not communicating with our cities we don't have memories, experiences, and senses within them, so we are losing a lot.

Int.2: Fadi Al-Bataim

What distinguishes the old cities is that the houses are close together. The distances between the house and the house opposite it are short; therefore, when the sun moves in the morning, it shades the road. So, the residents walk comfortably between the houses.

On the other hand, the style of living, as people were close to each other and their situation was one and their life was one in the same Freej, the same place, and the same street. The convergence of distances between homes made their intimacy, brotherhood, and cooperation between homes. Previously, prosperity did not exist, but there was cooperation between people. Cooperation was in all respects, so you feel that the relationship between them is intimate. As for today, when you walk in the streets and the old roads of those who lived in the beautiful past, he may return his memory to that time, when he was a young child who could not bear responsibilities and felt some freedom, intimacy, and nostalgia for that past.

As it is said, every time has a state and a hope. Because life was difficult, people used to borrow from some utensils and cooking was communal, so they cooperated as children of one neighborhood, and thus the relationship grew in one neighborhood, and became solidarity with each other. This is from a social point of view, but from an architectural point of view, the houses used to take building materials from nature, from sea stones, to build houses. Thus, their colors are suitable for the sun's rays and reduce the flames of heat. The old houses were like palaces concerning now, as they were in harmony with nature and were not as closed as it is now. Previously, houses were compatible with the environment in nature, and the yard was an outlet for the people of the house, so they did not feel that they were sitting in a box or box. You find them sitting in the yard at night, even if the weather is cold or even in summer.

Missing soul and reminders of the past. When I see a heritage house, I feel that I have a long past. The remaining houses are now palaces. Heritage houses are not built now by merchants. Thus, we miss the architectural style in which the beautiful colors, stained glass, and the design of windows are compatible and harmonious with nature. In addition, there were Mashrabiya and wooden barriers that allowed the passage of air without reducing privacy inside the house. That is why these houses are beautiful homes that are compatible and in harmony with nature. The air was entering and leaving the house, so the cooling process was automatic, according to the existing atmosphere. I wish we could find something from the past in the new designs or something that expresses the ancient past of Bahrain.

The cost is among the challenges, including the price of building materials. In terms of architecture now, stained glass is financially expensive. As for now, a citizen wants to enter a house to cover him, and not to enter art inside the house.

That the center of the city is a mosque and shops, and you have the center of the neighborhood, more precisely, it is a mosque and shops. In other words, it should be in the original style, to remind us of those beautiful days. When the residents of the neighborhood coexist with the center of the neighborhood, such as the mosque, the baker, and the grocer, we bring them together in one place, with a kind of cohesion and communication that existed in the past.

One of the challenges we are facing now is the consumption of energy and electrical energy, and the high cost of it, such as air conditioning. It is possible to introduce new ideas from the past, update them and reuse them. Any recycling of these ideas in the new residential neighborhoods. Instead of the house being in a modern style without a soul, when things from the beautiful past, such as pedicures, enter with modern designs, they remind us of the past. They will not be very expensive, especially in modern cities and settlements. Attempting to introduce rationalization of energy, there is no need for these glass windows that

are from the top of the house to the bottom of the house because they introduce terrible heat into the house, but they can be borrowed in other ways to bring lighting into the house.

By recycling and using those ideas that we abandoned in terms of adapting the house to a natural adaptation. From November to April in Bahrain, the weather is mild, and many people wish to open the windows of their houses without disturbing their privacy. In addition to these huge aluminum doors, when you open the door, you find that your privacy is over in front of your neighbor. Suppose we have some kind of idea that makes the air circulate inside the house without disturbing privacy. In that case, we may recall the model of the old houses after an intensive study of these houses, the air's movement, and the air's direction.

Another example is that in the past, the windows did not face the sun directly. However, many architects do not study the site today, so they copy and paste designs without any field study of the site, north, south, and the sun's movement. That is why we can bring the spirit of ancient cities to the development of the quality of life.

The Ministry of Housing and Municipalities and the Ministry of Works. These ministries set the laws, instructions, and determinants for building anywhere in Bahrain. In addition, real estate developers. Unfortunately, when we see a city in Bahrain that was chosen as a city of heritage and when we go to the city's municipality, we find that it is just a box or a glass building. Where is the originality? There is no objection to evoking originality in a modern, modern style. When wood is unavailable, we can use aluminum instead in the windows, for example, in the windows of mosques, which were inspired by the spirit of ancient cities in terms of windows or doors.

There should be a general tendency to restore the architectural character. In modern cities, real estate developers have begun to restore the old spirit of the homes they build in some houses. The Ministry of Housing is the specialized ministry for homes for Bahraini citizens and is the largest customer for building Bahraini homes. So why don't they enter this spirit into homes? The extra cost is small, but the difference is huge. Our new cities are just cans. Adding this spirit is the responsibility of the ministries concerned in this matter.

Int.3: Mohammed Duabis

Now if you see the function of any city, whether it is Muharraq or Manama there are five functions. Those functions are political and governmental, commercial, industry, cultural, tourism, and residential. Those functions should be balanced; then, the city will flourish, and it can affect its surroundings.

The city as infrastructure is not the city as a building; it is the people who create this. If the people are satisfied with health, social security, and stability, the city and its settlements will improve and nourish.

Communication is a must between people and families in Muharraq as a sense of belonging.

People lost their sense of belonging because of globalization. When people find new places that might benefit them, they move. One of the reasons is that stability and security make people move from one city to another and lose their sense of belonging.

Coexisting is very important, meaning I have the right to live, and others, or we have equals to live.

As a result, what makes the old cities distinguished is the communication that we miss in the new cities. In new urban settlements, communication is missing between the one family and the family with the

neighbors, as we had before Fareej. Nowadays, you live in a multi-story building and don't know who is on the other floor or even the same floor!

Almajalis is a way to revive the city's spirit. We can see that majlis recently in Ramadhan and elections. Those majlis represent communication and not digital ones.

First of all, is the land as in Bahrain the area is small. The second point is the services such as water supply, electricity, etc.

I would like to stress the importance of alternative energy from this platform. In Bahrain, we have started using solar and wind panels.

If you have a sense of belonging, you will always feel that the past is as important as our route. People, specifically in our area, have vital routes to the places.

Possible if you take the idea of reviving the old houses

The road will be revived like the people who are reviving the pyramids in Egypt.

Accepting people can also be a challenge.

It depends on the matter of taste. Even if I take myself and my family as an example, my children are depending on technology that's why when we will do this idea we need to be selective.

Our values are Bahraini Arab Islamic values.

The home the shape or whatever might be changed but our values and fixed as they are in our life. Those values are one of the indicators of the spirit of the city.

My advice is to take indicators as indexing.

Promote values.

The buildings that you design may be old, i.e. old, for some people, but for others, not. Moreover, it is a matter of taste. However, the foundation remains the promotion of values.

If we apply these values, we will have a better social life. That's why one of the induces is the index of social inclusion. You have to create something within the neighborhood so you will have a social life. As I mentioned before, it could be through majlis, sports, activities, and so on. Social activities could be achieved and positively affect the spirit. It could also be achieved through culture, as an example:

Reviving the old heritage, such as hunting, horses, etc.

As a result, anything in which social interaction creates the soul. Because man is social by nature.

Who are the actors?

Everyone should take part. And the work of good leadership.

Int.4: Falah Alkubaisi

What distinguishes ancient cities such as Manama and Muharraq are many things, including the elements of the house and the elements of housing units, each of which is complementary to the other. In other words,

what distinguishes the architectural elements inside any building is the neighborhood of everyone with each other.

Old cities cannot be built exactly as they were, as it is impossible to copy old cities such as Manama and Muharraq in modern settlements, and we say that it is the heritage because the heritage remains a legacy with its age and spirit. In addition, the courtyard inside the residential unit and the family meeting remain the most critical characteristic of the old houses in the old cities. Children can go out and play together, and adults can sit and talk. The family remains within the borders of the house. When the guest comes, he comes from a small, narrow entrance that does not allow him to violate the privacy of the members of the house, and this is part of the properties and architecture of Arab cities, including Muharraq and Manama.

Land architecture is also a characteristic of ancient cities. The materials used in the past in construction were from the land, specifically from the sea, which is why we did not see stones in the old houses. After a while, we started seeing bricks. The heritage is not built, and the heritage that exists in Manama and Muharraq is authentic. The spirit of these cities began to be shaken due to overlapping and copying, but the spirit remained present, which distinguished it. Narrow alleys are also characteristic of ancient cities. Now, people no longer understand that the alley is there for walking and not for cars to enter forcibly. When a car enters this alley, it kills the spirit of these cities.

The truth is that these buildings, cities, or settlements (Manama and Muharraq) were not built for cars but rather for walking and riding animals previously, and that is why we see that the alley does not exceed two or three meters.

The urban fabric in Muharraq and Manama is the housing unit in which people live. In short, the spirit of the ancient cities is in the structure and urban fabric, which depends on the residential unit and narrow streets.

In addition, the ancient cities and the village have a spirit because people know each other and the social relations are strong between people, so the spirit comes from the community. This is what we miss in new cities.

We miss the neighborhood; the person does not know his neighbor until after a long time. As for the urban centers, i.e. the villages, we still see authentic ties and kinship between people. The houses were somewhat similar in the past, so they did not know the difference between the rich and the poor, unlike the new houses, which highlighted the social differences. Modern neighborhoods lack the main components of a residential neighborhood. Schools must be in the so-called residential neighborhood so the residents can take their children to the school next to them and meet people.

The worst thing we see these days are apartment buildings devoid of residential components, with no schools or gardens. In other words, there are none of the neighborhood elements in it. These buildings create social and psychological problems among people. That is why we see that there are no mental patients in the past.

In addition to the courtyards and alleys or roads, what distinguishes the ancient cities is also the tiny plot of land. People live in it, and it is sustainable because there are no spaces between plots of land. Sustainability is when the walls are adjacent to other walls, and sustainability is when the houses are in the direction of correct ventilation, privacy, and orientation. Unlike houses in new cities or new residential neighborhoods,

we see that most residents prefer to make their homes of glass, which is the opposite of sustainability and privacy.

Challenges: The challenges are many. Because of rapid urbanization, we will soon experience a setback. Urbanization has changed many things. The car has become the basis for dealing, and one of these reasons is the lack of quality of public transport or the denunciation and dispensation of its use, and this is considered a social and psychological challenge. This point changes many of the structures of modern neighborhoods. Modern neighborhoods are built incorrectly, for example, in the northern city all the houses do not overlook the sea even though it is an island! Rather, it is as if they are rectangular houses that do not differ from those in the desert. Gridiron is in the center of the northern city, surrounded by streets and then the sea, as the houses do not overlook the sea. So the other challenge is the design challenge.

In the right design, recoil is a crime. The building should be from the street and the limit of the limit. This is considered a challenge from within the residential unit in Elliot, as this setback is a waste of the plot of land.

Modern neighborhoods are soulless because of their planning. They have no neighborhood, mosque, garden, or green spaces.

One of the challenges is to cancel the rebound. Moreover, if the cold ask is made, this procedure lets the neighbor know his neighbor.

Private schools created social differences between children and bad psychological factors. Modern areas do not have schools; in addition to that, planning must include schools and green spaces, not just buildings.

Failure in design and planning is one of the challenges, so lands and spaces must be left for the school and green spaces.

One of the challenges is also convincing the landowner of the correct urban planning.

The planning that we see now is for the division of lands only.

To find it, one must find the neighboring soul. This is why we see many people living in villages in many European countries because of the neighborhood and using public transportation to work in the city. The idea of the village town is an excellent idea to bring the soul as it is like a village in the city. However, the investment makes it difficult to do so in Bahrain.

Finding the soul of the city is done by building neighborhoods.

Problems can be solved by starting planning. That is, planning and urban design of the residential neighborhood and thinking about the third dimension, not just the two dimensions.

To know gardens and privacy. In urban design, between urban planning and architectural design, the urban designer must plan and be aware of it, by architectural design. He must consider the third dimension in his design, which includes privacy, orientation, and neighborhood. Neighborhoods must be self-defense with the same planning, and its residents feel safe. This is what we see in the old cities. If the older person enters the alley, he cannot escape, unlike the design of the iron grid in the new neighborhoods. The stranger can escape easily. The most important thing for building the neighborhood is the existence of an elementary school. The spirit of the ancient cities can be reached in the residential neighborhoods of the village's town.

The curves in the design can give a nice extension to the city, similar to the old alley, unlike the straight one.

Ancient cities were used to meet human needs, unlike modern cities that do not even have schools, which are miserable cities. The easier life is, the stronger the quality of life, and everything starts with planning.

Humans are in the first place; everything starts with planning and dealing with the third dimension. The buildings and streets are curved and not straight, the residential neighborhoods must be lively, and the residential neighborhoods contain the basic requirements of man. Mass transit must be present. Quality of life begins with planning.

The old city should be our inspiration, and we should take inspiration from the basic elements and not copy them, including the alleys, the courtyards, the neighborhood, the correct direction of the buildings, and the provision of essential services. Inspiration, not copying.

Int.5: Ahmed Aljowder

- Familiarity with people and their place in the neighborhood, social relations, interdependence, and cooperation among them.
- Acquaintance, neighborhood, and friendships among the residents of the new neighborhoods.
- Treatments and solutions that will enhance the vitality of the new neighborhoods and create opportunities to build friendships and acquaintances among the residents.
- This is related to the will of the community and the concerned authorities to accept the idea and search for best practices in preparing the treatments mentioned in Answer No. 3.
- Many lessons can be learned about the spirit of place in ancient cities, such as the orientation of buildings to benefit from shadows and the movement of the wind, elongation in the plot, iranian roads, enclosures, Albrahat, and other features of the old secretariat.
- This depends on the community and its enthusiasm for achieving this goal.
- The concerned officials and institutions present everyone.

Int.6: Jaffar Al-Haddad

What distinguishes Manama is the market. Specifically the craft market. Because the craftsman used to make his craft outside Manama and sell the products of his craft in the Manama market. That is why Manama was distinguished by its market. As for Muharraq, because the social structure was different, it was distinguished by its social and family relations, as families owned the city of Muharraq.

For this reason, we see many furans in Muharraq, such as Fereej Al-Shuyoukh, Karimi, and Al-Sagha. All these forjans have a relationship with families, which affects urban planning. In addition to this, the layout of these cities also distinguished them. If you look at the planning of Muharraq, there is a main street, which extends to the neighbors and branches and then returns to the main street, so there is no exit. In short, what distinguished Manama was the market, Muharraq, and family relations.

In the new residential neighborhoods, we lack 3 to 4 elements:

- Lack of spaces that create social interactions: for example, many families live in the city of Salman, but there are no schools or markets. That lack makes the development of the city very slow. Because people do not interact with each other in the city, they are very slow in developing

social bonds and social meanings in the city. We are not only talking about the lack of services like schools and so on. There is a lack of mosques.

- Lack of public spaces: The first point concerns services, but the second is about when you have free time and where you should go. In some areas, like Madinat Salman, it is better than others because you have a walkway and so on. Moreover, there is a developed social interaction in Madinat Salman compared to other areas.
- How streets are done: When we talk about Manama and Muharraq, one of the things that makes them unique cases is the roads on which you cannot access your car. Social interaction is not there in the new urban settlements because you will park in your house without meeting with the people.
- Random distribution of houses: there is no social study from the Ministry of Housing on how to distribute the housing projects. The most successful housing project is Madinat Isa and if you go back for it you will see that all these four factors were done and considered before giving the houses to people.

These four factors help to develop a sense of community in the city. No regulation says that if you have new urban settlements, you should fulfill those four factors. There is no business feasibility is the second reason. It's all about the budget.

How can we bring the spirit by changing the way for development? There is a concept called the half-house theory by the architect Alikhandro Airvana. Half house theory, explanation: I have a budget of this much to build a house; instead of spending the total amount of the budget I will spend half of the money to build half of the houses, then I will use the other half of the budget to build the facilities around those houses. And when the people come to live in those houses, they complete the other half. So the people will build the second half of their houses as they want. Often, these projects are housing houses; instead of giving housing a full house, they give half a house. But in return, they get all the services.

Besides that, all the areas behind those houses are not accessible by cars, so people will spend more time outside, and the kids will play safely. Although there is a sense of familiarity because the houses are similar in one half, there is an identity because each half has its own character.

Half house is one way to bring the spirit of old cities as it increases the sense of belonging and identity. It is also one way to affect sustainability positively. There is no back seat for the half-house projects; only one is on the back side to allow the people to meet and socialize. Moreover, there is no seat back on the sides; the houses are attached.

The main challenge is to convince the public. The second challenge is ensuring that in a wise business, it is feasible for other businesses to own. The sustainability of society and the economy are two main challenges.

The actors are Active categories, Institute intensities, the Ministry of Housing, Culture Authorities, Urban Authorities, and Baladiya.

Int.7: Maryam Waleed

It is enough that Muharraq's grandparents and his upbringing grew up in it and in its moods, the houses are close-minded, the hearts are pure, the people all know each other, they all visit, and there are older people whose most important blessing is a right. What is her car and pride like when

We miss a lot; we miss that people ask about each other and play with each other. Not everyone shuts up on his soul and fears a god from the evil eye, envy, and others, and they forget something called dhikr.

People do not accept the old things, as some view them from the side as backwardness and backwardness.

The first time is impossible to return because hearts have changed. However, we can inculcate in the modern generation the customs and traditions of the old generation in terms of house design, at least a little heritage. In terms of clothes, we must return the boys to the dress and the girls to the abaya and the jacket. Even if it is imposed in government institutions, this dress is not obligatory in the Emirates; they committed themselves to it and planted it in their hearts more, and they could set up programs for all age groups inside each city. First-money games such as Sakina, Berwi, and many others, and for the elderly after sideburns and stumbling blocks.

The biggest supporters is the government agencies, and perhaps the Ministry of Culture and His Highness Sheikh Nasser, by offering many initiatives and others.

Int.8: Tamadher Ali

One of the things that distinguish old cities is the memories. For example, my father or my brother used to tell me a group of their memories in these cities. In other words, it is my memories of the city and my family's memories. Collective memories are built up from my family, society, and so on. That's why we feel we belong more to the old cities.

We miss the memories in the new cities simply because we did not create our memories yet in those cities. For example, a young man started to establish his small family in the new residential neighborhood and does not yet have memories of this city to say that this place is Phrygia and so on.

For example, when a young man moves to a new city, gets married, and has children, the grandson will feel a sense of belonging to the place that is new to him. Maybe there is also a sense of nostalgia or identity. Identity can be developed even if we are connected to the past and like traditional houses or courtyards, but we still do not live in traditional courtyards.

The houses we live in nowadays result from architectural progress that goes through, but that does not mean that this progress is good or even harmful. It happens as we progress and is still part of our identity. It just progressed that way. An important question to raise here is, is it the urban design that stops or reduces communication between people, or is it just the progress of life?

Social relations transfer more to the digital realm rather than the physical realm. Imagine that we had internet 30 years ago if our parents and grandparents had internet, would they not use it? They will use it to send letters and communicate with others. The way of communicating with other people changed. That does not mean that because of architecture or because of urban design, we are not good at communicating with our neighborhood. Our sense of community is developed so that we feel close to people outside Bahrain than the people next to us. (Because of technology.)

Challenges: When discussing the post-pandemic world, you ask people to be more socialized, psychologically, in hesitation. At the same time, it could be positive because we have been stuck with screens and technology for a long time so physical interaction could be good. Moreover, some people prefer to interact with specific boundaries, for example, interacting with others at a specific distance.

The second challenge is that the generation we are discussing or addressing is different from us. It is a generation involved more in technology. Will we create intelligent cities with screens to interact and so on?

If you want the old generation to feel that they belong to the city, you should bring something historical, tangible, earthy, and so on. It would help if you kept them part of the new city so they will feel that they belong to the new city as they belong to the old one.

If you are talking about an object, they must consider the environment. Moreover, if you are talking about material, the surfaces of the building should be more intimate rather than using aluminum and so on (use earthy materials).

If I do events or activities that increase the activities and communication of people, it helps to develop a sense of belonging to the place. It may also positively affect the social fabric as it could improve and become stronger and denser.

From a sustainable aspect, we are sustaining a sense of community in the place, which could help in owning or having ownership of the new cities. If we bring old architecture, will it affect the spirit or bring spirit to the new urban settlements?

It is happening in Diyar Al Muharraq as they bring the old architecture into the contemporary design.

The actors are decision-makers, investors, real estate agents, and owners of new projects.

Int.9: Wafa AlMadani

- The elements. Both spatial and physical are what the building bears from the signs, whether the Bedagir or the Dervishes. Moreover, if I go to those old cities nowadays, I will see the quality and the conditions.
- Maintenance: They may not be interested in these ancient cities. This indicates disorganization.
- The spaces, including the few narrow streets, distinguish the old cities.
- What distinguishes old cities is tourism as well, as you may always find tourism in them. Unlike the new neighborhoods, we rarely see anyone going there for tourism.
- The experience that a person gets by being in ancient cities.
- Spatial, physical (buildings), condition, and experience.
- Color, as there is harmony in the old cities, unlike the new ones, in which each building is different from the other, which lacks harmony.
- Human factor or scale, where in ancient cities, heights make places close to us because they are built on the human factor because humans built them.
- Social life that comes from the activities (experience)

An example is Al Bareh Houses in Diyar Al Muharraq. As wonderful as the house is from the inside, it is better not to lose balance if you go out into the street. There is no equality between the inside and outside and no environmental justice.

In old cities, there is equality between people and buildings.

In some buildings, the type of isolation has become, as in the castle, which created inequality. For residential areas, housing is considered non-living because it lacks open spaces and activities. In another word, we miss the experience.

To revive the soul:

- Programs activities
- Note that programs cannot be implemented unless the place is designed for that. New residential neighborhoods must contain urban open spaces and outdoor spaces. And they should be public and safe.
- It becomes safe when we see people outside. Natural servility must be created in the place, i.e. natural safety so that the person can be outside and feel safe because he is not alone but has people around him.
- If we transform the outdoor open spaces in residential areas to be public and safe. And it has spaces for use with good sidewalks and junctions. It should be suitable for walking and have benches for resting walking. How can we give a program and experience in place?
- We are reviving the old spirit of having open spaces. Knowing that this is not enough, we must make these open spaces successful.
- William Wides explains the factors that make any open public space successful (refer to them). The factors are the urban elements, plants, street furniture (benches), lights, pavements, pavement, and different levels (topography). They are six elements of urban open spaces.
- William Wides refers that you should think about the microclimate as the setting areas
- The chairs in the outdoor spaces, what do they need, sun or shade.. and you give them a choice for people to choose. Food also should have alternatives. People sit outside to watch others. To get to the things mentioned by William Wides we need to apply the six elements. We always give alternatives in everything, even in food.

If we are outside, we have a kind of equality. For example, a manager and worker in the same place share the same walkway and sit on the same chair, which creates closeness and contact.

How can we share the spaces? Because they are public. Which means that all of us can use it. How does it become public? Because it is successful and has six elements, people will have a sense of space and time if they share public outdoor spaces.

It's about the experience that you will have in the place. There will not be any experience unless the place is configured. Quality of life: equity, encountering, sense of belonging. It happens because of the experience...

Challenges: we need more land. The need for residential areas and houses is specific, so we cannot create outdoor spaces comfortably.

Irrigation is another challenge. As some areas are not ready to have irrigation for the plants because it is on top of the service.

The last one is the budget.

The ones who are in charge: Cooperation by ministries, including housing, works and planning for Open Spaces. As the graduate, the university must be aware that we need this thing and not impose restrictions on that. As a result, it's all about the public open spaces...

Int.10: Mohammed AlKooheji

In old cities, the urban fabric was based on the situation. We used to see that the houses revolved around the sea for several reasons, including that the sea was a source of livelihood for people, and there were no sewage networks for people, so the whole issue revolved around the sea. In addition, the nearest source of fresh water was the sea. The city used to start from the sea coast and its surroundings and expand according to the need, so a father would build for his son and so on. In addition, in Bahrain, there was no planning for the old cities, unlike many old cities, as in Baghdad and Rome, only these cities were planned. There was a planning system in these cities, so there was the mosque and the houses centered around it, and so on. As for Bahrain, this was not the case, as neighborhoods were centered around the sea as a source of livelihood for people.

Part of the urban fabric was around merchants. In Bahrain, the cities were small and the distances traveled, for example, Muharraq was a small island. Although the urban fabric was centered on the sea, the basic features remain, such as the mosque and the shops around it, the proximity of the families to each other, and the narrow streets that provide shade and move the air for pedestrians and animals.

In Bahrain, we want to miss the center of the neighborhood, including the mosque, around which several shops revolve. Previously there was a group of houses centered around a small courtyard.

Isa Town and Hamad Town are new cities but were a good reflection of the old Bahraini city. That is why people who moved to these cities did not feel bored. In these cities, playgrounds and outdoor spaces gave the residents the feeling of old cities.

As for the modern housing projects, they were devoid of any genes from the past, and the reason is to focus on covering the terrible population numbers and their need for housing without focusing on the quality of these neighborhoods.

How is the soul of the city concerning the architecture? The issue is easy. We can evoke the elements of old architecture without copying them as they are. As an urban planner, studying Hamad and Isa Town as successful examples of old cities is preferable. We must study these cities, take advantage of them, develop them, learn from their mistakes, and then implement them.

The topic is purely schematic. Because of the ongoing planning, his neighbor does not know every person who enters the entrance of his private house, and he does not know about his neighbor, unlike the previous one, so whoever wants to enter his house sees his neighbors. And because of those common spaces between people previously, the relationship becomes spontaneous between them because of the meeting, unlike now, so we rarely see a common space. The street is the only common space. Previously, the car was a strange thing entering the neighborhood. Therefore, I note that this issue is purely schematic, and it is the responsibility of the Urban Planning Authority. Urban planning likes to develop pre-plans for land distribution and put codes. If all the code is present, the houses must be clustered, and there must be a coldasak and specific things, to plan for fewer problems, but we do not see the recurrence of these problems. In the plans of real estate developers, we see that these problems are repeated because there are no codes or certain conditions.

Challenges: Purely commercial challenges, because the correct planning of the correct plans involves land waste because of the angles and open agricultural spaces. It is somewhat considered a loss for real estate developers who want to profit per meter. He plans in a chess style that enables him to win as much as possible. When there is no code, we cannot see the spirit of the old city, because the purely commercial style is dominant in our new cities.

Planning the old city is the experience of people who lived years in these cities and developed them. When the mosque is the heart of the city and everything revolves around it, then all relations will be strengthened, starting with the religious side and then the commercial one, because of the shops around the mosque that provide the basics of living for people. And when we have a small cluster centered around 5-6 or even 10 houses, relationships develop and develop between the residents of one cluster, thus preventing theft and crimes. All this can only be due to the correct urban planning method.

Actors: The Urban Planning Authority because it sets the codes and standards

We see that in new cities or neighborhoods, for example, Diyar Al-Muharraq and the countryside, the developer himself puts the codes for the neighborhood, and this is a good thing, but it must be under the umbrella of something bigger and the codes are bigger, and the government gives directions to developers.

Int.11: Souheil Almasri

We need to know how we can maintain the old and how we can use the old urban fabric for modern requirements. If I need to do urban planning for today I need to consider the urban changes that happening specifically those changes that relate to the social. You can take the new modern urban planning which got problems and highlight them. What should be considered is how we can conserve the old system and how we can modernize them and learn from them to start and apply it.

Because life is changed you shouldn't take things as it is.

Family relations which before been polluted, we can see before that the house consists of 8 and more family members but now it is 3 to 4.

I have clients that come to me and told me I want privacy but we don't want a Majlis because I will keep it locked and I will not use it. Moreover, I want my house to be open which means that even the privacy system has been changed. Family and privacy are still important but some characters changed with time.

Nowadays the ways that building has been done are based on the car driven it does not encourage people to meet. People park in the garage and go to their houses without seeing others. There are no public spaces where people can meet and interact. Furthermore, in old cities, women used to visit each other from roof to roof and the houses have a door inside the neighborhood house to move easily.

The main idea is how to decode the traditional ideas for the present. Moreover, bringing people to the center of the planning process is the key.

Nowadays when we start planning we start with roads, cars, and infrastructure without knowing the people who are living there. In Abu Dhabi we did an exercise we keep the courtyard in the houses, not in the middle but on the side, it is a compound system that is based on the traditional courtyard system. We put the house back and front attached but in a way that each house has not overviewed the courtyard of other houses. It requires a different architect and engineer who think about social relationships and how they allow social growth. When the architect keeps an open public garden but it surrounds four roads then how the kids will go and move easily and play there?

Everything was grown naturally and with driven force in old cities but we cannot have similar today. Before physical structure was a reflection of social structure. That's why in old cities form follows family.

If I want to do something today I need to understand what are the systems for today and what are the advantages of the old planning and translating it in a talented way. When we keep the parking not in the garage but somewhere at a distance so people will park and walk and meet other people and interact with them. It could be that people and traders refused those ideas, however, that doesn't mean that people will change that habit. I can make an enjoyable journey for the people who will park to walk.

It's not only the traditions, what makes a distinction is you need to capitalize on your heritage as you cannot protect the old part by damaging the new part. At the same time, there are landmarks in Bahrain. The city of culture is special not only because of the souq but because of the tangible and intangible and how we can bring the intangible into the tangible. Is it through songs, crafts, memory, history, and so on? The image of the city is a combination of many things it is a combination of processes and how the city has been produced.

Planning is evolving way because the planning that was happening in the old way was by default as people were not exposed to the outside. But now people can order their materials from anywhere. Moreover, sometimes limitations create inventions. When I have this I need to make the best of it.

We want to use the culture we want to respect it and reuse it. We need to look at the traditional in a very progressive way. An example is souq albaraha where we used the old style but with modern materials and systems. Although we keep shading for people to encourage them to walk there is a ventilation system. We can discover our new language now which could be a new language based on the new materials and inspired by the traditional but not copied from it.

Challenge: Conserve and protect the old and follow the new. The challenge is on several levels, first of all how the planning system allows certain urban forms to emerge, therefore how I do and implement those ideas in the planning system is one the challenges. Secondly is education. You as a student should be aware of your heritage but not in a much closed manner but in an open manner. As I am proud of my heritage but also I am not stuck to it, I will look at it as a source of inspiration and learning but also I will keep my mind on the new things that are happening. We cannot avoid modernization but the modern should respect the place and culture and create identity. The third challenge needs to be feasible to implement.

In the end, it is important to remember that we cannot move backward, we go there and move forward too otherwise you will keep relying on the past as a justification for our failure to protect our heritage today and as indications of our failure to invent and move forward. And always remember that our present will be the tradition for the future.

Int.12: Ali Lari

Old cities were built, planned, and designed for humans with their known dimensions and basic interactions. As for the new cities, they are built mainly by car.

The new cities have strong separators, and it is individualism in general that necessitates these strong separators. As for the old cities, the commas are outwardly strong, but inwardly they are not. The streets are an extension of the houses, and in the new houses, people do not even know their neighbors.

Modernist thought promoted the word individualism and the division of cities into divisions based on the income of individuals. So-and-so class lived here and the poor there. As for the old cities, they were more mixed, as everyone lived together with small distances between them. In the past, there was a kind of

humility, as the old houses were similar on the outside for the poor and the rich; the only difference was on the inside. It is a kind of social modesty.

The spaces that gather people now are cafes, restaurants, and consumer places. As for the ancient cities, the mosque, the funeral home, and the majlis were places for people to meet, so the majlis was an extension of the house.

The separations became stronger in the new cities, and the new divisions became stratified and economic.

The multi-generational house existed in the past, and they lived like this in a house that was for the family.

The old city was more social and took into account the social aspect and was more compatible with the human character. As for the new city, it focused on the individual aspect.

How we can bring a touch of old spirit: 50 years ago, the shape of our cities was completely different. Everything can change again. We can delegate the soul when cars have less role and streets are suitable for human beings. We can make a place dedicated to the blessings, such as a shopping mall. People may bless a certain place and walk to their destination. Or for cars to be underground in general, we increase public spaces. People would accept smaller homes if there were better social public spaces. In general, our cities should depend on cars less. In Paris, trains are used more, and the time in them is guaranteed. The time it takes to reach the destination is the same, unlike the car. The time may change based on crowding. As a result, we need a better public transportation system as well as adequate public spaces.

In addition, we need to think about planning the areas of the house, and how it will be, so that there is no setback, but the house is a wall against the wall of the neighbor. In addition, the differences in the house from the outside should be simple and the inside should be different so as not to create a kind of class among people. The non-consumer spaces should be more active, such as mosques and public parks. Activating the role of walking, as the walking experience is completely different from the car experience.

Challenges: Mental image and people's lack of faith in the idea. Acceptance of people is the first factor. Regulations and permits must be changed, including the width of streets and the removal of setbacks. Urban sprawl must be stopped; people must reprogram it, reuse existing spaces and rebuild them. Legislation and urban planning must change. If the planning is changed correctly, things will become more beautiful. In the city of Savannah, the houses form a square shape, and there is a public garden in the middle of each square, and it is a very beautiful area.

There are cities and neighborhoods in America where it is forbidden to enter the car, so you put your car away and use the golf car to get home. Bicycles are also solutions. There are many solutions, but we need to implement them.

It meets the social sense and social desire in a man. Strength in social relations between people is one of the reasons for human happiness, according to many studies. And since the new city is built on individuality, this app will make people happy!

In addition, the person who walks more in the neighborhood increases his sense of belonging and strengthens the relationship between him and the neighborhood, not to mention coincidences with people, which strengthen social relations. Sports and walking in the neighborhood is a positive thing for human health. It will also solve the issue of vitamin D deficiency, which comes from the sun. Old cities were self-evidently sustainable.

Actors: Universities, specialized research, and research groups for urban planning. Instead of usurping ideas, we make them up. Ministry of housing, Ministry of Transportation for public transportation and Urban planning.

Int.13: Fatema Qaed

I lived in old Manama with my grandmother, and then we moved in. I still remember our beautiful days in Manama. What was characteristic of ancient cities was that the houses were designed to create community.

Each group of houses was united by a yard or a resting place, and this resting place was like a meeting station. For every group of houses, there was a Baraha, a baker, and a mosque. We got to know the members of Al-Fareej through this bar, as people going and coming from the mosque passed through this bar, and we were children playing knife and folk games here. Our presence as children and the passage of adults through this comfort create communication.

It was the door opposite the door in this square, and people were greeted from inside and outside this square, which was a link that connects people socially and culturally. My childhood was linked to this square or Al-Baraha, and this square reminds me of many scenarios. This arena is a linking element in addition to events and social activities. In this arena, too, activities that enhance the social aspect were held, according to the occasion. For example, on the Prophet's birthday, you may find that each house distributes a kind of food, and these simple activities in Al-Baraha had a great role in enhancing the spirit of the place. Because the main reason people meet is through activities and events.

The courtyard had an active role in creating this spirit in the past. In addition to ventilation and privacy, this space served as an event hall for people. People used to bid farewell to each other and greet each other in this courtyard. We can say that the yard was also linked to social life.

In addition to that mosque, the mosque was the soul of the place, and every group of houses contained a mosque as a meeting station for men when praying, women during Ramadan, and children to memorize the Qur'an. The mosque had a major role in building a single community. The Al-Fareej Mosque was very important and its disappearance in modern cities and reliance instead on large mosques killed this spirit. In the Great Mosque, you pray and walk without recognizing the surrounding people. As for the Al-Fareej Mosque, it is an extension of the rest. On Friday, after the prayer, this mosque turns into a local market.

We can say that the mosque, the square, and the courtyard are the three most important things that distinguished old cities. This is what we lack in the new residential neighborhoods. In addition, we miss social activities.

We must create that spirit by creating that social space that brings people together. Our problem lies in the fact that if we create and place that space, we place it between buildings and not a group of houses, i.e. between every fifty or a hundred families we put a space. This is why it is difficult to create the spirit of Freej in this way. To solve this, we must reduce the number of families or increase the number of squares. For example, we can set a square for every ten families. This vertical accumulation of people in one place is a major reason for the high level of crime, not to mention the killing of social life.

The compound system in Britain increased the chances of meeting people and made them more social. Each group of houses contained a refrigerator, a mosque, a health center, and a yard. People automatically meet and there is an invitation to speak. The design itself increases the chances of meeting and dialogue

between people. The mosque improves the relations between the homes, and here I do not mean the big mosques, but the small ones.

Challenges: Services must be provided to people along with the things that will achieve the goal. Services include games for children, gardens, parks, and so on. Time is also another challenge. When applying an idea, you need time and patience to achieve it.

If people get to know each other they can help each other better. For example, previously, the teacher explains and assists the students. We create what is called a supportive community. When members of the community are ready to provide service to the other person in Al-Fareej according to their capabilities and abilities, friendship is created between them. I do not separate architecture from people's lives. When there is a square, people will gather and serve, which will make people help each other. When people remove each other, many problems will be solved.

Actors: Representatives, municipal, and parliament, Participatory design or co-design. The principle of this kind of design can make people solve their problems. My role as a designer is to give people tools for thinking and application that help them solve their problems, and always the solution that comes from the person himself is stronger and makes the person more inclined to it. When they do certain activities themselves, it is not the same as when you create activities for them. People's awareness and empowerment in design tools that enable them to solve their social, economic, and cultural problems have a major role in that.

Int.14: Islam El-Ghonaimy

For any new city, it has to have something unique or an image for the users to contribute to it. The new urban settlement is mostly without uniqueness, they are just a copy and paste. The characteristics of old cities are unique technology different from what we have now, it is different in the economic activities, social and walkability, all of those characteristics make the old part different from the new.

Transportation also was different. The old cities have unique characters while the new cities have different characteristics from different aspects. After the Friday prayers previously, it was in the Friday market. We can revive it (a square with a market) at the mosque.

Social life as in old cities, people interacted with each other due to their shared craft between them. Nowadays people are next to each other without having any sharing points of interest with each other.

Challenges: Should get some kind of cooperation and real willingness from the residents. We could use social media to advertise the activities within the city so everyone will contribute to them. In another word, using technology to achieve the goal.

We will not have the same soul, but we will have a modern way of thinking to run the spirit of the city. We can hold a festival for the women to sell their products like a local market. We can have and celebrate for the kids (the old and traditional occasions) as the traditional things will give a deep meaning.

It will not because as we say the old one has its characteristics. We can take the old things abstract and implement them in the new city.

Actors: People living in places, the owners of the areas and the government representatives. Why do they all have to interact? Because, for example, if I were to do a certain activity in the city, the activity would affect many aspects, as it might affect traffic, for example. Instagram group to cooperative at this point.

Int.15: Ebrahim Mattar

The old cities were distinguished by their simple social life. The spirit was one and life was full of activity. In addition to that, the design of the houses and the architecture was distinctive in terms of the details and the materials used, as they used previously to use the materials extracted from the land itself or the sea, for example, "Al-Fashoot" was used as a material for building houses. In addition, the "Da'os" are used to create opportunities for meeting people. In other words, the urban design of old cities created the spirit and opportunities for meeting and interaction between people in one way or another.

We miss the spirit of social life and the places that bring people together. In the new residential neighborhoods, we miss the open green spaces that bring people together. Moreover, in the new residential urban settlements, the neighbor does not know his neighbor, and people live on the principle of individualism.

To bring the spirit of the old city into modern settlements, there are several challenges. First, public taste and acceptance, unlike the old generation, the new generation may reject the spirit of the old city. Secondly, the changing life. Life has changed and jobs have changed. Bringing the spirit of the old city may not be in line with the requirements of the times. Third, and finally, the lack of land. In Bahrain, the number of lands is limited, and to bring the spirit of the old city, some lands must be used to create life among the people.

The spirit of the old city can be brought in by bringing a touch of old architecture while mixing it with modernity. In addition, opportunities for meeting people can be created through proper urban planning of modern settlements. Moreover, traditional activities and events can bring people together in one place, bringing to life the life that once existed.

When people meet and strengthen the bonds between them, this solves many of the problems that exist in modern settlements and improves the quality of life for the residents of these neighborhoods. Life will become life and people will see the beauty of the place they live in and they will create memories with the people in their neighborhood. In addition, the spirit of the old city will positively affect the economic, social, cultural, and even environmental aspects.

Everyone is responsible for achieving this goal, as ministries, institutions, real estate developers, and decision-makers are responsible for achieving this goal.

Int.16: May Waleed

What distinguishes the old cities is the houses close to each other, which was evidence of the closeness of the neighbors and the existence of familiarity and love between them. Besides, the old narrow alleys facilitated movement between houses and neighborhoods. Also, the benches that were built with the houses outside encouraged the neighbors to sit, exchange conversations, and consolidate social relations between them. Not to mention the walls and materials used in the construction of old buildings, which reflect simplicity and beauty. All of this contributed to the formation of a distinctive spirit for these cities, which we do not find in modern cities in which tall buildings spread. I think that the tall, huge buildings in modern cities give a kind of immobility and perhaps also give a sense of fear and awe, unlike the simple old buildings that give a sense of intimacy and safety. Also, the buildings in the old houses complement each other and are characterized by unity and interdependence, unlike the buildings in modern cities, which we feel are distant and not united. Therefore, old cities have a clear and distinct identity, unlike modern cities, in which it is difficult to find an identity due to the diverse designs and exotic modern materials (mixed styles).

Modern cities lack a clear identity, as we find that despite the use of the same modern materials in most buildings, each building has a different character and design, which made cities lose their identity. Therefore, I see in modern cities that the buildings are far apart and separated from each other and there is no interconnection between them like the buildings of the old neighborhoods that feel like one continuous chain. Modern cities also lack streets to roam between buildings, such as those old alleys that we find in the old neighborhoods, so we feel as if the streets are only for cars and vehicles, which make it difficult to move between neighborhoods. This had a significant impact on the weakness of social relations between people. In addition, modern cities lack the use of natural materials that were characteristic of old cities and gave a feeling of warmth, as modern materials became dominant and widespread, giving a sense of stagnation.

One of the biggest challenges is economic and technological development and growth, as modern materials and technologies have become sweeping the local market and are desired by everyone, which is a feature of the times, and people have become inclined to modern style. Also, changing the design pattern at present greatly affected the shape of cities, as in the past, for example, old houses contained internal courtyards, which provided privacy for the people of the house, while modern houses have become largely lacking in privacy, which prompted the population to tend to use other modern techniques to achieve privacy, such as reflective glass and raising the walls that separate the houses from each other, which led to the loss of the spirit of intimacy that existed in the old close houses and became of a rigid modern nature that does not reflect the identity of the country. Also, the large use of cars and vehicles at present has made a big difference in modern cities, and this constitutes a difficulty in providing streets for walking and moving between neighborhoods, as most of the streets in modern cities is barely sufficient for cars, especially in cities with large overpopulation. This also led to another problem, which is the allocation of parking spaces for these cars, especially since at present every family has at least one car, which was not present in the old cities.

It may be difficult to retrieve that spirit because it is not only related to the way those buildings and materials are designed but also to the residents themselves who had different interests and activities. Some changes and additions can be made in modern cities that help in sensing the spirit of the old neighborhoods. For example, there is a need to include downtown facilities such as the old markets with a traditional design and character in which people gather and bring them closer to each other and this will break the stagnation that exists in cities. To achieve this also, he suggested simulating the designs of old houses, such as

allocating green open areas in the center of cities with a water element that resembles the design of old courtyards and for families to meet for children to play (perhaps markets or restaurants). This will remind people of the traditional building style and make them feel the spirit of the old buildings. It is also possible to allocate streets that facilitate movement between neighborhoods so that residents can use them to walk without using cars, and also allocate facilities in the heart of cities so that residents can use them to do various activities such as walking and cycling for children or even sitting, in this simulation of the old alleys “Al-Dawais”. Also, the inclusion of traditional materials in the designs of modern buildings, even if by a small percentage, will make a difference.

The presence of the spirit of old cities encourages people to meet and strengthen social bonds, especially with neighbors or residents of the same neighborhood. It also helps to do a lot of social activities for families and children. It also facilitates movement between neighborhoods, encourages the use of roads, and reduces the use of cars. In addition, it will encourage the use of local natural materials, thus contributing to sustainability and reducing pollution. Also, the presence of green spaces will contribute to the formation of a healthy environment and give a beautiful view that breaks the stagnation of modern cities that are characterized by crowded buildings.

The presence of the spirit of old cities will bring back the resident's memories of the beautiful time (the time of the good people), and this has a positive effect on the residents and the city. On the one hand, the spirit of the old city will contribute to the closeness of the residents to each other, as it makes them feel familiar, close, and loving, especially the elderly people because this reminds them of the past. I also believe that this will help improve their psyche and make them feel happy, and perhaps it will encourage them to revive old habits that have disappeared at present, which will further strengthen social relations and strengthen the relationship of neighbors with each other in particular if this is applied in residential neighborhoods. Also, this will have a great impact on the future generation, as it will introduce them to the old heritage of Bahrain and make them adhere to it so that it stays with them and transmits it to the next generation. On the other hand, the presence of the old spirit in modern cities will enhance identity, break the existing stagnation, and give a unified and distinctive character that we cannot find in any other country, as it distinguishes Bahrain only. Thus, this in turn will contribute to preserving Bahrain's old heritage and allow visitors, tourists, and future generations to get to know it more.

Decision-makers, such as the Ministry of Planning / the Ministry of Housing/engineers, especially architects who bear the responsibility for designing cities, roads, and buildings/designers (especially the future generation) / also teachers and teachers in schools and universities, especially students of architecture who teach the current generation about the heritage and ancient history of Bahrain, this will lead to the production of a generation that loves and appreciates the old neighborhoods and seeks to preserve and renew them in future projects.

Int.17: Eman AlAtawi

In the old cities, the houses were larger than each other, even the streets between them were not wide, giving the feeling that people were close to each other, and the houses were one floor, it gave the same feeling that the house was small and close to each other. The number of people in each house was a lot and all of them used to visit, and they were surrounded by people who were not neighbors.

The design of the house itself before had a Bahraini character. They used to design it to suit the atmosphere and customs, such as the yard in the middle of the house. As for when we have modern designs, we take them from other countries sometimes, so that they do not suit us.

People in the new urban settlements lack the social life that existed before. Some people do not even know their neighbors, and people are afraid for their children to go out and play in the street, especially because of the large number of cars that were few in the old cities.

As for the designs, they lack a Bahraini character, such as the designs of doors and windows, even wood "Danchels", and rest of the things.

Several challenges exist, such as the difficulty of redesigning "Al Furjan" in the existing cities, as it will be costly and drain resources in the state. Also, the challenge of persuading people living in cities to restore the old social life, meaning that the most important thing is that they are accustomed to one life, and we want to impose on them another life that they are not accustomed to.

We appreciate the dedication to the spirit of the old city by designing cities and preparing them for the right to social communication between people and neighbors, instead of making "Al-Fareej" just houses and streets. We make "Al-Fareej" safe for children. We try to reduce the entry of cars. Can we try to isolate "Al-Furjan" from the streets that have a density of cars? It is possible to clean social centers for gatherings and social activities for adults and children.

In terms of design, in cities such as Diyar Al Muharraq, every modification or design of the house must be approved, so we return designs that have a Bahraini character, but in a modern way.

If solutions are applied that make the spirit of the city present in modern cities, with an improvement in the quality of living in "Al-Fareej" and among the neighbors, they feel safe, know each other, and spend time with each other, then they feel a sense of belonging to this city and depend on each other as a community, not as individuals, each one in a house. After that, it is possible to increase safety in the streets, as we mentioned by trying to isolate "Al-Furjan" from the movement of cars and avoid even the noise resulting from the movement of cars and the street.

If we go back to some of the old designs that suit the customs in Bahrain, such as the yard in the middle of the house, it gives more privacy to the people of the house, and the old designs take into account the hot weather, so it can solve problems in terms of reducing the air temperature inside the house itself.

The first active and contributing person is important to the people of the neighborhood and the city because, in the end, all this work will be to provide cities that make them feel a sense of belonging and have a spirit in which they feel and solve the problems we mentioned earlier. It is necessary to take their opinion and consult them. Then, as we said, the same changes require financial resources, so we need financial contributors who feel the importance of the project and restore the spirit of cities. And the ministries that have a direct job, such as works, housing, and urban planning, must be in agreement with the vision and image, and they contribute to facilitating and supporting the implementation of the proposed solutions.

Int.18: Balqees Akram

The streets of old cities I believe are the most distinctive elements, especially in Muharraq and Manama. The way people used to feel comfortable using streets was because they were designed for human use if you can recall how our grandparents used to have those informal Majlis out of benches and they were not

afraid of cars kids used to play in the street and that's what streets are supposed to be for human use. Apart from the street as the main spirit of old areas, I believe the way our planning was more centralized rather than linear you will notice that now modern societies are built on a linear diagram which provides more privacy but central neighborhood designs are more social spaces, therefore, more spiritual.

New areas are very poor I believe they are a very modern or international style I would say people are not able to ice break easily you will not believe that it actually takes years to talk to your neighbors because you don't feel confident and you won't get chance to say properly "Salam" because our neighborhoods don't have such shared spaces where we can meet and it's not even necessary to have specific shared spaces even our walkways are designed to keep privacy it's very dark and gloomy. In new urban settlements actually, it's not something we are missing it is done intentionally but if you will notice these areas are occupied by foreigners as well and to accommodate the variety of users the authorities are bonded to make them in more modernized form so that it's more of international design that is home to everybody.

The challenges are how to balance the modern living style with our traditional cultural values vernacular design etc. just imagine now in Dilmunia which is an international style foreigners are living and I want a "khabaz" there because I love to have my bread from "khabaz" freshly baked now it's a cultural thing plus its design is also supposed to be traditional which does not blend with modern style of Dilmunia but we can somehow balance yet it's a challenge the other very important thing is multi-culture and how to balance everyone needs people from different background to require a different design, for example, some communities have pets, especially puppies and our streets are designed in that way and some of us we don't like when a pet especially a puppy pass by us so you see there is cultural differences and differences in needs. More old settlements where we used to live with our parents used to have a strong connection with neighborhoods because for generations people were living in those areas now in new settlements u will notice that people are in their mid-age like 30 to 40 they are strangers to each other but yet their kids will grow together by time so it's important that through our design we can bring those social aspects that can help bring those ties back in modern times.

I believe the streets have to be designed for human use rather than for car use because streets are the places where life and spirit begin secondly incorporating Souqs in a central position and mosques it's very important Amwaj and Dilmunia don't have a mosque but yet there are many Bahrainis are living that need mosque and how mosque can bring spirit just imagine how in Ramadan all of sudden our streets are full of life this is how mosque in our society is important to bring the spirit.

See as I mentioned earlier the new settlements are now more of multicultural societies. Hence, we need to respect the elements of our Bahraini urban elements such as the central Souq. However, at the same time I believe there must be community centers there must be urban elements that enable to eye break between the residents. Then only we can have that spirit of old areas in new areas and to do so we need to emphasize on shared public spaces and its design.

In current times people often deal with depression and anxiety because for so many reasons having a settlement where you see people and you have interactions with people as we used to have in olden times can help us overcome these mental issues and it will enable our social life. One thing I will mention is that quality of life is so important and there are so many elements to consider to achieve such as my social rights as a resident in my neighborhood again social rights include so much more quality of greenery access to sea etc.

Residents know what they need, but people need to be vocal about it, as it's our social right to have a high quality of life within our settlement. Sometimes, we, as residents, can build that spirit; we need to get out of our comfort zone. We need to be more social. We need to organize social events within the neighborhoods to bring back that lost spirit of settlements such as Diyar Al-Muharraq. As I mentioned, there is a variety of cultures all Arabs organize "Girgaon," and we have a charming spirit nowadays in Ramadan.

Int.19: Mariam Abdulmohsen

- The old cities are not organized and are overcrowded with residents.
- New urban, are a mix of inhabitants from different places or countries that created no harmony that the original Bahraini had.
- A spirit of harmony among the inhabitants must be created to achieve that goal.
- As above, creating some sort of harmony between inhabitants.
- Group or social coherence will resolve many problems.
- Developing quality is related to many factors, such as finances, desires, and attempts.
- All inhabitants

Int.20: Fatima Al-Ghawas

- Old cities are distinguished by their archaeological character, old buildings, narrow roads, and how to link that to modernity and development.
- The new urban settlements lose the sense of belonging and connection to the past.
- Recognizing the spirit of the old city and innovatively introducing this spirit in the modern settlements so that it does not appear to be artificial.
- The use of old materials and elements in construction in some places, the introduction of some narrow roads, and the confusion between the past and the present.
- Creating a sense of belonging, when one moves from an old city to a modern one, he does not feel that he has left his place, but that he is in the same place because the spirit of his city is present in the place he moved to.
- Life there will be full of belonging, feeling, and happiness.
- Architects, designers, planners, and city owners.

B. Focus Group

Ep.1

Professions revive the place, so if it lacks professions, it is weak, and if the place is weak, it will lose interest in it. Furthermore, when the demand for a place is lost, the population fabric changes, so we see people leave and go to new cities and sell their identities.

Ep.2

As for the difference between the old and new cities, it is one thing, which is Daous. In the old neighborhoods, their main streets were Daous. Al-Daous performs an essential service for the people and residents of the neighborhood, as the shade is present throughout the day, except for an hour or two, because the sun is repelled by the walls at sunrise and sunset, so the Daous is shaded.

In addition, the architecture in the old neighborhoods is focused on privacy. The old houses are open from the inside and closed from the outside, while the modern building is open from the outside and closed from the inside. The yard was in the middle of the house, and all the windows of the house overlooked it, and a simple window overlooked the outside. Now, it is difficult to create Daous in our cities. However, we can make the house with two facades, one facing the main street for the car parks and the entrance of the guests, and another facade behind the house as narrow passages like Daous, so that all the back lanes of the houses flow into this Daous. It may be a garden or something public that gathers people.

Ep.3

The new city has civilized requirements that align with the times, so its streets must be wide, and there must be separators. Houses that do not exist in the old city must have complexes instead of scattered houses, as many characteristics are challenging to maintain. Nevertheless, you can bring that to the building itself. For example, a new building can be built, but in an old style. Why is this only because when I want to feel the ancient city, I must also feel it when I visit it. When I go to Bab Al Bahrain, I feel like a city from India. In other words, this requires preserving the spirit of the ancient city in the ancient cities themselves and then bringing it to the ancient city while respecting the cultural requirements.

Ep.4

Memories are the soul of the city. What marked the soul of the ancient city were the sea coasts. I was in the area of Halat Bu Maher, and our houses were on the sea coast. In addition, the spirit of the ancient city was represented in the folk games that we used to play with the people of Al-Fareej. The spirit of the old city was in the schools near our homes.

As for the modern city, my children have shut themselves up in their homes while I take my grandchildren to the garden. In other words, the soul of the old city is represented in the memories, the memories that we lived in the past, and the memories that we are now.

Ep.5

A city is all about buildings and people, and demographics are a big part of the demise of a city's soul. I do not mention an area like the Gulf in history or geography now. In Bahrain, the percentage of the original population is only 40%. It is not reasonable for the spirit of the city to remain the same.

Ep.6

In Diyar Al Muharraq, I visited Al Baraha Market, and the idea of its design was to revive the old city.

Ep.7

The old areas of Muharraq were distinguished by something important: the profession of the people of Bahrain, most of whom depended on going out to sea. The men used to go out for four months, so the city would remain empty, and women and children would remain in the city. That is why we see the houses designed so that they overlap and the neighbors visit each other without leaving. In other words, the ancient cities were designed in a way commensurate with the professions of the era at that time, but now the houses have changed because the people have changed.

The ancient cities were responding to the profession of that era.

If we build a touch, what are the challenges? How can it improve the quality of life of the population?

Ep.8

I think the only way is the compound system because the houses are currently separate, and the streets are also separate, with strangers entering, making it a dangerous environment for families and children. My big neighborhood can only be for the residents. No one can enter it without the permission of the residents. In this way, residents feel closer and safer. But if the streets are open, this cannot happen. That is, the Freej system, but with a modern system, which is the compound system.

Ep.9

Actors: The responsibility rests with the authorities concerned with planning, schools, the government, and officials, so they should consider returning the old spirit.

A large budget must be set for this, including gardening.

Educating the new generation of the beautiful past.

The population's acceptance of the meanings of the ancient spirit is also one of the challenges.

Budgeting and education are also part of the challenges.

Ep.10

The soul we lost will not return. In Muharraq, there is Al-Furjan. An overlap between people and professions creates a collective spirit, not only in need but also on occasion. The city was built over centuries and shaped the way we see it.

The soul is the place where you improve, and you must preserve, rebuild, and shape it within the framework of maintaining it. Thus, the new cities its basis is the need for investment, uprooting the original roots and transferring them to a land that is not fertile. Therefore, there is a complete disintegration of the new cities from the old ones. For this, there is no communication.

Now the population differs in gender, language, and taste, so they cannot be interdependent.

Ep.11

The ancient city was not random. In the old city, the design exceeds the accuracy of the design of modern cities.

What happened and the impact is the evacuation of the cities from the services, and today, the cities are facing the same problem: the services were evacuated, and thus, the displacement of people abroad.

Returning services can bring back the spirit of the old city. Concerning the markets, shopping in the famous market is an experience that cannot be compared to shopping in the complex. It is impossible to abandon the popular markets because there are shops that replace them, as there are still people who prefer shopping in the popular markets. Nevertheless, she is looking for services such as parking, air conditioning, and others.

Ep.12

Actors: Civil committees and parents, in addition to the aforementioned.

In Europe, they do not build new cities, but they establish the new from the old and restore the spirit of the old. Thus, the view of the city remains the city.

Ep.13

This change occurred because of the change of professions, people having to move from one place to another, and population growth. Thinking and planning exist if possible, and we can reconcile the ancient heritage with the need.

Appendix C: Thematic Data Analysis

- What makes the old cities spirit distinctive in Bahrain?

Extract the themes:

Table (A. 2): Thematic analysis for the data to understand the old city spirit

Interviewee ID	Quotation (Data)	Code	Theme
Int.1	“The first feature that distinguishes Manama or Muharraq is the organic expansion. Organic expansion in this tourist phase of cities was not expanding very naturally. The people themselves were the designers, builders, and users at the same time. This was what distinguishes the region. Whenever you need it, it extends from the hallway to increasing the number of rooms according to people's needs. And the same idea on itself again is due to Al-Fareej, and this is due to the family itself. And they take each other out. You find it in their outhouse within easy reach of their neighbor's house. That connection is now non-existent and I'm not sure I'll open a door to my neighbor's house. This happens randomly and reinforces this spirit in the city and their sense of belonging to this place, the place they do not want to leave the city. For this old generation, if you give them a palace outside Manama, they will not go out. As for the new generation, they felt spatial constraints because of the Indian community that existed. They were looking for expansion and left these cities.”	“The first feature that distinguishes Manama or Muharraq is the organic expansion. Whenever you need it, it extends from the hallway to increasing the number of rooms according to people's needs.”	Organic Expansion
Int.10	“In old cities, the urban fabric was based on the situation. We used to see that the houses revolved around the sea for several reasons, including that the sea was a source of livelihood for people, and there were no sewage networks for people, so the whole issue revolved around the sea. In addition, the nearest source of fresh water was the sea. The city used to start from the sea coast and its surroundings and expand according to the need, so a father would build for his son and so on. In addition, in Bahrain, there was no planning for the old cities, unlike many old cities, as in Baghdad and Rome, only these cities were planned. There was a planning system in these cities, so there was the mosque and the houses centered around it, and so on. As for Bahrain, this was not the case, as neighborhoods were centered on the sea as a source of livelihood for people. Part of the urban fabric was around merchants. In Bahrain, the cities were small and the distances traveled, for example, Muharraq was a small island. Although the urban fabric was centered on the sea,	“The city used to start from the sea coast and its surroundings and expand according to the need, so a father would build for his son and so on.”	

	the basic features remain, such as the mosque and the shops around it, the proximity of the families to each other”		
Int.11	“Everything was grown naturally and with driven force in old cities but we cannot have similar today. (...) That's why in old cities form follows family. (...)Planning is evolving way because the planning that was happening in the old way was by default as people were not exposed to the outside.”	“Everything was grown naturally. That's why in old cities form follows family.”	
Ep.4	“Memories are the soul of the city. What marked the soul of the ancient city were the sea coasts. I was in the area of Halat Bu Maher, and our houses were on the sea coast.”	“Memories are the soul of the city. What marked the soul of the ancient city were the sea coasts.”	People and Place Relationship
Int.2	“On the other hand, the style of living, as people was close to each other and their situation was one and their life was one in the same Freej, the same place, and the same street. The convergence of distances between homes made their intimacy, brotherhood, and cooperation between homes. Previously, prosperity did not exist, but there was cooperation between people. Cooperation was in all respects, so you feel that the relationship between them is intimate(...)As it is said, every time has a state and a hope, because life was difficult, people used to borrow from some utensils and cooking was communal, so they cooperated as children of one neighborhood, and thus the relationship grew in one neighborhood, and became solidarity in each other. This is from a social point of view.”	“People was close to each other and their situation was one and their life was one in the same Freej, the same place, and the same street.”	
Int.3	“If the people are satisfied in terms of health, social security, and stability, then the city and its settlements will improve and nourish. Communication is a must, between people and families in Muharraq as a sense of belonging (...) Coexisting is very important which means I have the right to live and also others or we have equaled to live.”	“If the people are satisfied in terms of health, social security, and stability, then the city and its settlements will improve and nourish.”	
Int.4	“In addition, the courtyard inside the residential unit and the family meeting in it remains the most important characteristic of the old houses in the old cities. Where children can go out and play with each other and adults sit and talk. The family remains within the borders of the house, and when the guest comes, he comes from a small narrow entrance that does not allow him to violate the privacy of the members of the house, and this is part of the properties and architecture of Arab cities, including Muharraq and Manama (...)The urban fabric in Muharraq and Manama is the housing unit in which people live. In short, the spirit of the ancient cities is in the structure and urban fabric, which depends on the residential unit and narrow streets. In addition, the ancient cities and the village have a spirit because people know each other and the social relations are strong between people, so the	“The courtyard inside the residential unit and the family meeting in it remains the most important characteristic of the old houses in the old cities.”	

	spirit comes from the community. (...)In the past, the houses were somewhat similar, so they did not know the difference between the rich and the poor, unlike the new houses, which highlighted the social differences.”		
Int.5	“Familiarity with people and the place in the neighborhood, social relations, interdependence, and cooperation among them.”	“Familiarity with people and the place.”	
Int.6	“What distinguishes Manama is the market. Specifically the craft market. Because the craftsman used to make his craft outside Manama and sell the products of his craft in the Manama market. That is why Manama was distinguished by its market. As for Muharraq, because the social structure was different, it was distinguished by its social and family relations, as the city of Muharraq was owned by families. For this reason, we see many furjans in Muharraq, such as Fereej Al-Shuyoukh, Karimi, and Al-Sagha. All these forjans have a relationship with families, which affect urban planning. In addition to this, the layout of these cities also distinguished them.”	“What distinguishes Manama is the market. Muharraq was owned by families.”	
Int.7	“It is enough that Muharraq’s grandparents and his upbringing grew up in it and in its moods, the houses are close-minded, the hearts are pure, the people all know each other, they all visit, and there are elderly people whose most important blessing is a right. What Ihtay her car and pride like when”	“The houses are close-minded, the hearts are pure, the people all know each other, they all visit, and there are elderly people whose most important blessing is a right.”	
Int.8	“One of the things that distinguish old cities is the memories. For example, my father or my brother used to tell me a group of their memories in these cities. In other words, it is not only my memories of the city but also my family’s memories. Collective memories are built up from my family, society, and so on. That’s why we feel we belong more to the old cities.”	“One of the things that distinguish old cities is the memories.”	
Int.9	“What distinguishes old cities is tourism as well, as you may always find tourism in them. Unlike the new neighborhoods, we rarely see anyone going there for tourism. - The experience that a person gets by being in old cities. Spacial, physical (buildings), condition, experience. (...) Social life that comes from the activities (experience)”	“The experience that a person gets by being in old cities.”	
Int.11	“Family relations which before been polluted, we can see before that the house consists of 8 and more family members but now it is 3 to 4. (...)Furthermore, in old cities, women used to visit each other from roof to roof and the houses have a door inside the neighborhood house to move easily.”	“Family relations which before been polluted, we can see before that the house consists of 8 and more family members but now it is 3 to 4.”	
Int.12	“Old cities were built, planned, and designed for	“Old cities were built,	

	humans with their known dimensions and basic interactions. As for the new cities, they are built mainly by car. (...)As for the old cities, they were more mixed, as everyone lived together with small distances between them. In the past, there was a kind of humility, as the old houses were similar on the outside for the poor and the rich; the only difference was on the inside. It is a kind of social modesty. (...)The multi-generational house existed in the past, and they lived like this in a house that was for the family. The old city was more social and took into account the social aspect and was more compatible with the human character.”	planned, and designed for humans with their known dimensions and basic interactions.”	
Int.13	“What was characteristic of ancient cities was that the houses were designed to create community. (...)It was the door opposite the door in this square, and people were greeted from inside and outside this square, which was a link that connects people socially and culturally. My childhood was linked to this square or Al-Baraha, and this square reminds me of many scenarios. This arena is a linking element in addition to events and social activities. In this arena, too, activities that enhance the social aspect were held, according to the occasion. For example, on the Prophet's birthday, you may find that each house distributes a kind of food, and these simple activities in Al-Baraha had a great role in enhancing the spirit of the place. Because the main reason people meet is through activities and events. (...)In addition to that mosque, the mosque was the soul of the place, and every group of houses contained a mosque as a meeting station for men when praying, women during Ramadan, and children to memorize the Qur'an. The mosque had a major role in building a single community. The Al-Fareej Mosque was very important and its disappearance in modern cities and reliance instead on large mosques killed this spirit. In the Great Mosque, you pray and walk without recognizing the surrounding people. As for the Al-Fareej Mosque, it is an extension of the rest. On Friday, after the prayer, this mosque turns into a local market. We can say that the mosque, the square, and the courtyard are the three most important things that distinguished old cities. This is what we lack in the new residential neighborhoods. In addition, we miss social activities.”	“What was characteristic of ancient cities was that the houses were designed to create community.”	
Int.14	“After the Friday prayers previously, it was in the Friday market. We can revive it (a square with a market) at the mosque.”	“After the Friday prayers previously, it was in the Friday market.”	
Int. 15	“The old cities were distinguished by their simple social life. The spirit was one and life was full of activity.”	“The old cities were distinguished by their simple social life.”	
Int.16	“What distinguish the old cities is the houses close to each other, which was evidence of the closeness	“What distinguish the old cities is the houses close to	

	of the neighbors and the existence of familiarity and love between them. (...) Therefore, old cities have a clear and distinct identity, unlike modern cities, in which it is difficult to find an identity due to the diverse designs and exotic modern materials (mixed styles).”	each other, which was evidence of the closeness of the neighbors and the existence of familiarity and love between them.”	
Int.17	“In the old cities, the houses were larger than each other, even the streets between them were not wide, giving the feeling that people were close to each other, and the houses were one floor, it gave the same feeling that the house was small and close to each other. The number of people in each house was a lot and all of them used to visit, and they were surrounded by people who were not neighbors.”	“Even the streets between them were not wide, giving the feeling that people were close to each other.”	
Int.18	“Apart from the street as the main spirit of old areas, I believe the way our planning was more centralized rather than linear you will notice that now modern societies are built on a linear diagram which provides more privacy but central neighborhood designs are more social spaces, therefore, more spiritual.”	“Apart from the street as the main spirit of old areas.”	
Int.20	“Old cities are distinguished by their archaeological character, old buildings, narrow roads, and how to link that to modernity and development.”	“Old cities are distinguished by their archaeological character.”	
Ep.4	“In addition, the spirit of the old city was represented in the folk games that we used to play with the people of Al-Fareej. The spirit of the old city was in the schools near our homes. As for the modern city, my children have shut themselves up in their homes while I am taking my grandchildren to the garden. In other words, the soul of the old city is represented in the memories, the memories that we lived in the past, and the memories that we are now.”	“The spirit of the old city was represented in the folk games that we used to play with the people of Al-Fareej. The soul of the old city is represented in the memories, the memories that we lived in the past.”	
Ep.7	“The old areas of Muharraq were distinguished by something important, which is the profession of the people of Bahrain, most of whom depended on going out to sea. The men used to go out for 4 months, so the city would remain empty, and women and children would remain in the city. That is why we see the houses designed so that they overlap with each other, so the neighbors visit each other without leaving the house. In other words, the old cities were designed in a way commensurate with the professions of the era at that time, but now the houses have changed because the people have changed. The ancient cities were responding to the profession of that era.”	“The ancient cities were responding to the profession of that era.”	
Ep.10	“The soul we lost will not return. In Muharraq, there is Al-Furjan. There is an overlap between people and professions that creates a collective spirit, not only in need but also on occasion. The city was built over centuries and shaped the way we see it.”	“There is an overlap between people and professions that creates a collective spirit, not only in need but also on occasion.”	

Int.1	“Because it extends organically, there is no wall between the house and its neighbor. These are the things that strengthened the spirit in Manama and made people know each other.”	“There is no wall between the house and its neighbor.”	Architectural Aspects
Int.2	“What distinguishes the old cities is that the houses are close together (...) but from an architectural point of view, the houses used to take building materials from nature, from sea stones, to build houses. Thus, their colors are suitable for the sun's rays and reduce the flames of heat. The old houses were like palaces concerning now, as the house was in harmony with nature and was not as closed as it is now. Previously, houses were compatible with the environment in nature, and the yard was an outlet for the people of the house, so they did not feel that they were sitting in a box or box. You find them sitting in the yard at night, even if the weather is cold, or even in summer.”	“The houses used to take building materials from nature, from sea stones, to build houses.”	
Int.4	“What distinguishes ancient cities such as Manama and Muharraq are many things, including the elements of the house and the elements of housing units, each of which is complementary to the other. In other words, what distinguishes the architectural elements inside any building is the neighborhood of everyone with each other. (...)Land architecture is also a characteristic of ancient cities. The materials that were used in the past in construction were from the land, specifically from the sea, and that is why we did not see stones in the old houses. After a while, we started seeing bricks. The heritage is not built, and the heritage that exists in Manama and Muharraq is authentic, and the spirit of these cities began to be shaken due to overlapping and copying, but the spirit remained present, and this is what distinguished it. (...)In addition to the courtyards and alleys or roads, what distinguishes the ancient cities is also the small plot of land. And people live in it and it is sustainable because there are no spaces between plots of land. Sustainability is when the walls are adjacent to other walls, and sustainability is when the houses are in the direction of correct ventilation, correct privacy, and correct orientation.”	“The materials that were used in the past in construction were from the land, specifically from the sea, and that is why we did not see stones in the old houses. The courtyards and alleys or roads, what distinguishes the ancient cities is also the small plot of land.”	
Int.9	“The elements. Both spatial and physical are the building. With what it bears from the signs, whether the Bedagir or the Dervishes. Moreover, if I go nowadays to those old cities I will see the quality and the conditions. Maintenance: They may not be interested in these ancient cities. This indicates disorganization. What distinguishes the old cities are the spaces, including the few narrow streets. (...) Color, as there is harmony in the old cities, unlike the new ones, in which each building is different from the other, which lacks harmony. - human factor or scale, where in ancient cities,	“With what it bears from the signs, whether the Bedagir or the Dervishes. Color, as there is harmony in the old cities. Human factor or scale.”	

	heights make places close to us because they are built on the human factor because humans built them.”		
Int.12	“As for the ancient cities, the mosque, the funeral home, and the majlis were places for people to meet, so the majlis was an extension of the house.”	“The majlis were places for people to meet, so the majlis was an extension of the house.”	
Int.13	“Each group of houses was united by a yard or a resting place, and this resting place was like a meeting station. For every group of houses, there was a Baraha, a baker, and a mosque. We got to know the members of Al-Fareej through this bar, as people going and coming from the mosque passed through this bar, and we were children playing knife and folk games here. Our presence as children and the passage of adults through this comfort create communication. (...) The courtyard had an active role in creating this spirit in the past. In addition to ventilation and privacy, this space served as an event hall for people. People used to bid farewell to each other and greet each other in this courtyard. We can say that the yard was also linked to social life.”	“The courtyard had an active role in creating this spirit in the past.”	
Int. 15	“In addition to that, the design of the houses and the architecture was distinctive in terms of the details and the materials used, as they used previously to use the materials extracted from the land itself or the sea, for example, "Al-Fashoot" was used as a material for building houses.”	“The architecture was distinctive in terms of the details and the materials used.”	
Int.16	“Not to mention the walls and materials used in the construction of old buildings, which reflect simplicity and beauty. All of this contributed to the formation of a distinctive spirit for these cities, which we do not find in modern cities in which tall buildings spread. I think that the tall, huge buildings in modern cities give a kind of immobility and perhaps also give a sense of fear and awe, unlike the simple old buildings that give a sense of intimacy and safety. Also, the buildings in the old houses complement each other and are characterized by unity and interdependence, unlike the buildings in modern cities, which we feel are distant and not united.”	“The walls and materials used in the construction of old buildings, which reflect simplicity and beauty.”	
Int.17	“The design of the house itself before had a Bahraini character. They used to design it to suit the atmosphere and customs, such as the yard in the middle of the house. As for when we have modern designs, we take them from other countries sometimes, so that they do not suit us.”	“The design of the house itself before had a Bahraini character.”	
Ep.2	“In addition, the architecture in the old neighborhoods is focused on privacy. The old houses are open from the inside and closed from the outside, while the modern building is open from the outside and closed from the inside. The yard was in the middle of the house, and all the windows of the house overlooked it, and a simple window	“The old houses are open from the inside and closed from the outside. The yard was in the middle of the house, and all the windows of the house overlooked it, and a simple	

	overlooked the outside.”	window overlooked the outside.”	
Ep.3	“Houses that do not exist in the old city must have complexes instead of scattered houses, as there are many characteristics that are difficult to maintain.”	“Houses that do not exist in the old city must have complexes instead of scattered houses.”	
Int.2	“The distances between the house and the house opposite it are short, and therefore when the sun moves in the morning, it shades the road. So, the residents walk comfortably between the houses.”	“The residents walk comfortably between the houses.”	Lively Streets
Int.4	“Narrow alleys are also characteristic of ancient cities. Now, people no longer understand that the alley is there for walking and not for cars to enter forcibly. When a car enters this alley, it kills the spirit of these cities. The truth is that these buildings or these cities or these settlements (Manama and Muharraq) were not built for cars, but rather for walking and riding animals previously, and that is why we see that the alley does not exceed two or three meters. (...) This is what we see in the old cities. If the old person enters the alley, he cannot escape, unlike the design of the iron grid in the new neighborhoods. The stranger can escape easily.”	“Narrow alleys are also characteristic of ancient cities. These cities (Manama and Muharraq) were not built for cars.”	
Int.6	“If you look at the planning of the city of Muharraq, there is a main street, and this street extends to the neighbors and branches, and then returns to the main street, so there is no exit.”	“There is a main street, and this street extends to the neighbors and branches, and then returns to the main street, so there is no exit.”	
Int.10	“(…) and the narrow streets that provide shade and move the air for pedestrians and animals.”	“The narrow streets.”	
Int.15	“In addition, the "Da'os" are used to create opportunities for meeting people. In other words, the urban design of old cities created the spirit and opportunities for meeting and interaction between people in one way or another.”	“"Da'os" are used to create opportunities for meeting people.”	
Int.16	“Besides, the old narrow alleys facilitated movement between houses and neighborhoods. Also, the benches that were built with the houses outside encouraged the neighbors to sit, exchange conversations, and consolidate social relations between them.”	“Old narrow alleys facilitated movement between houses and neighborhoods.”	
Int.18	“The streets of old cities I believe are the most distinctive elements, especially in Muharraq and Manama. The way people used to feel comfortable using streets was because they were designed for human use if you can recall how our grandparents used to have those informal Majlis out of benches and they were not afraid of cars kids used to play in the street and that's what streets are supposed to be for human use.”	“The way people used to feel comfortable using streets was because they were designed for human use.”	
Ep.2	“As for the difference between the old and new cities, it is one thing, which is Daous. In the old neighborhoods, their main streets were Daous. Al-	“Their main streets were Daous. Al-Daous performs a basic service for the	

	Daous performs a basic service for the people and residents of the neighborhood, as the shade is present throughout the day, except for an hour or two, because the sun is repelled by the walls at sunrise and sunset, so the Daous is shaded.”	people and residents of the neighborhood.”	
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The relationship between themes:

As a result, the old city spirit was distinctive due to several aspects. As shown in Table number 1, organic expansion, people and place relationship, architectural aspects, and lively streets are what makes the old city spirit distinctive. Moreover, all themes extracted are shared and linked by creating a human experience. In another word, the organic expansion, the relationship between place and people, the architectural aspects, and the lively streets are several aspects that represent the old city spirit and create human experiences. Creating a human experience is a linkage theme that links other themes together.

Although all the themes are significant to the old city spirit, the most common theme that the interviewee agreed on it is the relationship between the people and place. In another word, the rich relationship that existed in the old city between the people and the places was crucial to the old city spirit.

Extract the themes:

Table (A. 3): Thematic analysis for the data to understand the current situation of the new urban settlements

Interviewee ID	Quotation (Data)	Code	Theme
Int.1	“Unfortunately, there is no communication in the new cities! (...)Mainly what we miss in the new urban settlements is the connection between the people.”	“There is no communication in the new cities!”	Lack of Social Interaction Spaces
Int.6	“Lack of spaces that creates social interactions For example, in the city of Salman, there are many families who live there, but there are no schools or markets. And that lack makes the development of the city very slow. Because people do not interact with each other in the city, they are very slow in developing social bonds and social meanings in the city. We are not only talking about the lack of services like schools and so on there is a lack of mosques.”	“Lack of spaces that creates social interactions.”	
Int.7	“We miss a lot, we miss that people ask about each other, they play with each other, not everyone shuts up on his soul and fears a god from evil eye, envy and others, and they forgot something called dhikr.”	“We miss that people ask about each other.”	
Int.9	“For residential areas, housing is considered non-living because it lacks open spaces and activities. In another word, we miss the experience.”	“We miss the experience.”	
Int.14	“Social life as in old cities, people interacted with each other due to their shared craft between them. Nowadays people are next to each other without having any sharing points of interest with each other.”	“Nowadays people are next to each other without having any sharing points of interest with each other.”	
Int.15	“We miss the spirit of social life and the places that bring people together. (...) Moreover, in the new residential urban settlements, the neighbor does not know his neighbor, and people live on the principle of individualism.”	“We miss the spirit of social life and the places that bring people together.”	
Int.17	“People in the new urban settlements lack the social life that existed before. Some people do not even know their neighbors”	“Lack the social life.”	
Ep.1	“Professions revive the place, so if the place lacks professions, then it is weak, and if the place is weak, then it will lose interest in it. And when the demand for a place is lost, the population fabric changes, and that is why we see that people left and went to new cities and sold their identities.”	“Professions revive the place.”	
Ep.11	“What happened and the impact is the evacuation of the cities from the services, and today the cities are facing the same problem, the services were evacuated, and thus the displacement of people abroad.”	“Displacement of people abroad.”	
Int.1	“People do not see each other in public places in the neighboring areas, such as the public park, the public library, or any recreational or sports places that exist for the people of the region to be present	“People do not see each other in public places.”	Lack of Public Spaces

	in. Encouraging people to meet in certain places and certain acquaintance opportunities and found a schedule of values among people, our religion cultivates many values, especially when the subject is related to the neighborhood.”		
Int.6	“The first point is about services, but the second point is about what when you have free time, where should you go. In some areas like Madinat Salman, it is better than others because you have a walkway and so on. Moreover, there is a developed social interaction in Madinat Salman compared to other areas.”	“When you have free time, where should you go.”	
Int.11	“There are no public spaces where people can meet and interact.”	“No public spaces.”	
Int.15	“In the new residential neighborhoods, we miss the open green spaces that bring people together.”	“We miss the open green spaces.”	
Int.18	“New areas are very poor I believe they are a very modern or international style I would say people are not able to ice break easily you will not believe that it actually takes years to talk to your neighbors because you don't feel confident and you won't get chance to say properly “Salam” because our neighborhoods don't have such shared spaces where we can meet”	“Our neighborhoods don't have such shared spaces where we can meet.”	
Int.6	“So when we talk about Manama and Muharraq one of the things that makes them unique cases is the roads that you cannot access your car in. Social interaction is not there in the new urban settlements because you will park in your house without having a chance to meet with the people.”	“You will park in your house without having a chance to meet with the people.”	Dead Street Design
Int.11	“Nowadays the ways that building has been done are based on the car driven it does not encourage people to meet. People park in the garage and go to their houses without seeing others.”	“Car driven.”	
Int.16	“Modern cities also lack streets to roam between buildings, such as those old alleys that we find in the old neighborhoods, so we feel as if the streets are only for cars and vehicles, which make it difficult to move between neighborhoods.”	“Lack streets to roam between buildings.”	
Int.17	“ (...)and people are afraid for their children to go out and play in the street, especially because of the large number of cars that were few in the old cities.”	“People are afraid for their children to go out and play in the street.”	
Int.18	“It's not even necessary to have specific shared spaces even our walkways are designed to keep privacy it's very dark and gloomy.”	“Our walkways are designed to keep privacy it's very dark and gloomy.”	
Ep.3	“The new city has civilized requirements that are in line with the times, so its streets must be wide and there must be separators.”	“Streets must be wide and there must be separators.”	
Int.1	“With the development, these things began to disappear, and many factors caused this thing, including a large number of men and women, the houses became locked in the morning and not inhabited by people, and no one can enter the house	“We can share a wall, but we can't share an inner wall.”	Random Distribution of Houses

	beyond the ringing of the bell, because in the past these were not formalities, but now my borders and the walls of my house are protected and fortified. We can share a wall, but we can't share an inner wall."		
Int.3	"As a result, what makes the old cities distinguished is the communication that we miss in the new cities. In new urban settlements, communication is missing between the one family and the family with the neighbors as we had before Fareej. Nowadays you live in a multi-story building you don't know who's on the other floor or even the same floor!"	"Communication is missing between the one family and the family with the neighbors as we had before Fareej."	
Int.4	"We miss the neighborhood; the person does not know his neighbor until after a long time. As for the urban centers, i.e. the villages, we still see authentic ties and kinship between people. (...) The worst thing we see these days are apartment buildings that are devoid of residential components, with no schools or gardens. In other words, there is nothing of the elements of the neighborhood in it. (...) Unlike houses in new cities or new residential neighborhoods, we see that most residents prefer to make their homes of glass, which is the opposite of sustainability and privacy."	"The person does not know his neighbor until after a long time."	
Int.5	"Acquaintance, neighborhood, and friendships among the residents of the new neighborhoods."	"Friendships among the residents of the new neighborhoods."	
Int.6	"There is no social study from the Ministry of Housing on how to distribute the housing projects. The most successful housing project is Madinat Isa and if you go back for it you will see that all these four factors were done and considered before giving the houses to people. These four factors help to develop a sense of community in the city. - Because there is no regulation saying that if you will have new urban settlements you should fulfill those four factors."	"No social study from the Ministry of Housing on how to distribute the housing projects."	
Int.8	"The houses that we live in nowadays are a result of architectural progress that goes through, but that does not mean that this progress is good or even bad. It just happens as we progress, and it is still part of our identity. It just progressed that way."	"A result of architectural progress that goes through. It just progressed that way."	
Int.9	"For example, Al Bareh Houses in Diyar Al Muharraq. As wonderful as the house is from the inside, it is better not to lose balance if you go out into the street. There is no equality between the inside and outside, and there is no environmental justice. In old cities, there is equality between people and buildings. In some buildings, the type of isolation has become, as in the castle, which created inequality."	"No equality between the inside and outside. Type of isolation has become."	
Int.10	"In Bahrain, we want to miss the center of the	"Miss the neighborhood	

	neighborhood, including the mosque, around which several shops revolve. Previously, there was a group of houses centered around a small courtyard. Isa Town and Hamad Town are new cities but were a good reflection of the old Bahraini city. That is why people who moved to these cities did not feel bored. In these cities, playgrounds and outdoor spaces gave the residents the feeling of old cities. As for the modern housing projects, they were devoid of any genes from the past, and the reason is to focus on covering the terrible population numbers and their need for housing without focusing on the quality of these neighborhoods.”	center, including the mosque, around which several shops revolve.”	
Int.11	“I have clients that come to me and told me I want privacy, but we don’t want a Majlis because I will keep it locked and not use it. Moreover, I want my house to be open, meaning that even the privacy system has changed. Family and privacy are still important, but some characters change with time. (...)But now people can order their materials from anywhere. Moreover, sometimes limitations create inventions. When I have this, I must make the best of it.”	“Family and privacy are still important.”	
Int.12	“The new cities have strong separators, and individualism in general necessitates these strong separators. (...) Modernist thought promoted the word individualism and the division of cities into divisions based on the income of individuals. So-and-so class lived here, and people experiencing poverty lived there. (...)The separations became stronger in the new cities, and the new divisions became stratified and economic. (...) As for the new city, it focused on the individual aspect.”	“The new cities have robust separators. New divisions became stratified and economic.”	
Int.3	“People lost their sense of belonging because of globalization. When people find new places that might benefit them, they move.. One of the reasons is stability and security are what makes people move from one city to another and lose their sense of belonging.”	“Lost their sense of belonging.”	Loss of Sense of Belonging
Int.4	“Modern neighborhoods lack the main components of a residential neighborhood.”	“Lack the main components of a residential neighborhood.”	
Int.8	“We miss the memories in the new cities simply because we did not create our memories yet in those cities. For example, a young man started to establish his small family in the new residential neighborhood, and he does not yet have memories of this city in order to say that this place is Phrygia and so on. For example, when a young man moves to a new city, gets married, and has children, the grandson will feel a sense of belonging to the place that is new to him.”	“We miss the memories in the new cities. A sense of belonging to the place that is new to him.”	
Int.14	“The new urban settlement is mostly without uniqueness. They are just a copy and paste.”	“Just a copy and paste.”	

Int.16	“Modern cities lack a clear identity, as we find that despite the use of the same modern materials in most buildings, each building has a different character and design, which made cities lose their identity. Therefore, I see in modern cities that the buildings are far apart and separated from each other and there is no interconnection between them like the buildings of the old neighborhoods that feel like one continuous chain.”	“Lack a clear identity.”	
Int.17	“As for the designs, they lack a Bahraini character, such as the designs of doors and windows, even wood "Danchels", and rest of the things.”	“Lack a Bahraini character.”	
Int.20	“The new urban settlements lose the sense of belonging and connection to the past.”	“Lose the sense of belonging and connection to the past.”	

The relationship between themes:

As a result, according to Table 2, the spirit of the new urban settlements is represented in several themes that highlight the current situation of the new urban settlements. Bahrain's new urban settlement spirit is expressed in the lack of social interaction spaces, public spaces, dead street design, random distribution of houses, and loss of sense of belonging. All themes extracted regarding the new urban settlement spirit are under the loss of creating memories opportunities umbrella. In other words, the new urban settlement spirit leads to the loss of opportunities for residents to create memories.

Several themes represent the current situation of the new urban settlements in Bahrain, which represents the spirit of it. The dominant theme among them, which the interviewees agreed upon, is the random distribution of houses in the new urban settlements.

- How can the spirit of the old cities appear in the new urban settlements?

Extract the themes:

Table (A. 4): Thematic analysis for the data to identify how the old cities spirit appears in the new urban settlements

Interviewee ID	Quotation (Data)	Code	Theme
Int.1	“To venerate a touch of the old, we can ensure a touch that increases communication between people. This does not mean we invite people to visit each other because this is difficult. As urban planners, we can employ a specific activity for them and say that it is for the region, and with this, people meet in that region and get to know each other.”	“Increases communication between people.”	Equality and Social Integrity
Int.3	“You have to create something within the neighborhood so you will have a social life. As I mentioned, it could be through majlis, sports, activities, etc. Social activities could be achieved and positively affect the spirit. It could also be achieved through culture, as an example: • Reviving the old heritage, such as hunting, horses, etc. • As a result, anything in which social interaction creates the soul. Because man is social by nature.”	“Social life.”	
Int.11	“Before physical structure was a reflection of social structure.”	“Reflection of social structure.”	
Int.13	“We must create that spirit by creating that social space that brings people together.”	“Creating that social space that brings people together.”	
Int.15	“In addition, opportunities for meeting people can be created through proper urban planning of modern settlements. Moreover, traditional activities and events can bring people together in one place, bringing to life the life that once existed.”	“Opportunities for meeting people.”	
Int.17	“We appreciate the dedication to the spirit of the old city by designing cities and preparing them for the right to social communication between people and neighbors instead of making "Al-Fareej" just houses and streets.”	“Social communication.”	
Int.18	“See, as I mentioned earlier, the new settlements are now more of multicultural societies so we need to respect the elements of our Bahraini urban elements such as the central Souq, but at the same time, I believe there must be community centers there must be urban elements that enable to eye break between the residents, and then only we can have that spirit of old areas in new areas and to do so we need to emphasize on shared public spaces and its design.”	“Community centers.”	
Int.1	“We also had the same idea of mass and void at the city level. Void is the city's heart, represented in the market, the main mosque, and the soul that cities	“Mass and void at the city level. We don't have a center.”	Creating Neighborhoods Instead of

	can breathe from, which we do not have now. We do not have a center in our cities that has the activities that bring the people together. Therefore, it becomes like districts with housing projects.”		Settlements
Int.2	“That the center of the city is a mosque and shops, and you have the center of the neighborhood, more precisely, it is a mosque and shops. In other words, it should be in the original style to remind us of those beautiful days. When the neighborhood's residents coexist with the center of the neighborhood, such as the mosque, the baker, and the grocer, we bring them together in one place, with a kind of cohesion and communication that existed in the past.”	“Coexist with the center of the neighborhood.”	
Int.4	“There must be schools in the so-called residential neighborhood so the residents can take their children to the school next to them and meet people. (...) Modern neighborhoods are soulless because of their planning. They have no neighborhood, mosque, garden, or green spaces. One of the challenges is to cancel the rebound. Moreover, if the coldask is made, this procedure makes the neighbor know his neighbor. Private schools created social differences between children and harmful psychological factors. Modern areas do not have schools; in addition to that, planning must include schools and green spaces, not just buildings. Failure in design and planning is one of the challenges, so lands and spaces must be left for the school and green spaces. 4- To find it, one must find the neighboring soul. This is why we see many people living in villages in many European countries because of the neighborhood and using public transportation to work in the city. The idea of the village town is an excellent idea to bring the soul as it is like a village in the city. However, it is not easy to do so in Bahrain because of the investment. Finding the soul of the city is done by building neighborhoods. 5-Problems can be solved by starting planning. That is, planning and urban design of the residential neighborhood and thinking about the third dimension, not just the two dimensions. To know gardens and privacy. In urban design, between urban planning and architectural design, the urban designer must plan and be aware of it. By architectural design. He must consider the third dimension in his design, which includes privacy, orientation, and neighborhood. Neighborhoods must be self-defense with the same planning, and its residents feel safe. (...)The most important thing for building the neighborhood is the existence of an elementary school. The spirit of the ancient cities can be reached in the residential neighborhoods of	“Residential neighborhood. Cancel the rebound. Problems can be solved by starting planning.”	

	the village's town. The curves in the design can give a nice extension to the city, similar to the old alley, unlike the straight one."		
Int.6	"Basically, by changing the way for development."	"Changing the way for development."	
Int.9	"Programs activities Programs cannot be implemented unless the place is designed for that. New residential neighborhoods must contain urban open spaces and outdoor spaces. And they should be public and safe. It becomes safe when we see people outside. Natural servility must be created in the place, i.e., natural safety so that the person can be outside and feel safe because he is not alone but has people around him. Suppose we transform the outdoor open spaces in residential areas to be public and safe. Moreover, it has spaces for use with good sidewalks and junctions. It should be suitable for walking and have benches for resting walking. How can we give a program and experience in place? We are reviving the old spirit of having open spaces. Knowing this is not enough, we must make these open spaces successful. William Wide explains the factors that make any open public space successful (refer to them). The factors are the urban elements, plants, street furniture (benches), lights, pavements, and different levels (topography). They are six elements of urban open spaces. William widely suggests that you should consider the microclimate as the setting areas. The chairs in the outdoor spaces, what do they need, sun or shade.. and you give them a choice for people to choose Food also should have alternatives. People sit outside to watch others. To get to the things mentioned by William wide we need to apply the six elements. We always give alternatives in everything, even in food. (...) It's about the experience that you will have in the place. There will not be any experience unless the place is configured."	"New residential neighborhoods. Transform the outdoor open spaces in residential areas."	
Int.10	"The topic is purely schematic. Because of the ongoing planning, his neighbor does not know every person who enters the entrance of his private house, and he does not know about his neighbor, unlike the previous one, so whoever wants to enter his house sees his neighbors. Moreover, because of those common spaces between people previously, the relationship becomes spontaneous between them because of the meeting, unlike now, so we rarely see a common space. The street is the only common space. Previously, the car was a strange thing entering the neighborhood. Therefore, I note	"Correct urban planning method."	

	that this issue is purely schematic, and it is the responsibility of the Urban Planning Authority. Urban planning likes to develop pre-plans for land distribution and put codes. If all the code is present, the houses must be clustered, and there must be a cul-de-sac and specific things to plan for fewer problems, but we do not see the recurrence of these problems. In the plans of real estate developers, we see that these problems are repeated because there are no codes or certain conditions. (...)All this can only be due to the correct urban planning method.”		
Int.11	“Nowadays, when we start planning, we start with roads, cars, and infrastructure without knowing the people living there. In Abu Dhabi, we did an exercise where we kept the courtyard in the houses, not in the middle but on the side. It is a compound system that is based on the traditional courtyard system. We put the house back and front attached but in a way that each house does not overview the courtyard of other houses. It requires a different architect and engineer who think about social relationships and how they allow social growth. When the architect keeps an open public garden that surrounds four roads, how will the kids move easily and play there? (...)When we keep the parking not in the garage but somewhere at a distance, people will park, walk, meet, and interact with others. It could be that people and traders refused those ideas. However, that doesn’t mean that people will change that habit. I can make an enjoyable journey for the people who will park to walk.”	“We start planning.”	
Int.12	“In the city of Savannah, the houses form a square shape, and there is a public garden in the middle of each square, and it is a wonderful area.”	“The houses form a square shape.”	
Int.13	“Our problem lies in the fact that if we create and place that space, we place it between buildings and not a group of houses, i.e., between every fifty or a hundred families, we put a space. This is why it is not easy to create the spirit of Freej in this way. To solve this, we must reduce the number of families or increase the number of squares. For example, we can set a square for every ten families. This vertical accumulation of people in one place is a significant reason for the high level of crime, not to mention the killing of social life. The compound system in Britain increased the chances of meeting people and made them more social. Each group of houses contained a refrigerator, a mosque, a health center, and a yard. People automatically meet, and there is an invitation to speak. The design itself increases the chances of meeting and dialogue between people. The mosque improves the relations between the homes, and here I do not mean the big mosques, but	“The compound system in Britain. Each group of houses.”	

	the small ones.”		
Int.14	“We can revive it (a square with a market) at the mosque.”	“A square with a market.”	
Int.16	“For example, there is a need to include downtown facilities such as the old markets with a traditional design and character in which people gather and bring them closer to each other. This will break the stagnation that exists in cities. To achieve this also, he suggested simulating the designs of old houses, such as allocating green open areas in the center of cities with a water element that resembles the design of old courtyards and for families to meet for children to play (perhaps markets or restaurants). This will remind people of the traditional building style and make them feel the spirit of the old buildings. It is also possible to allocate streets that facilitate movement between neighborhoods so that residents can use them to walk without using cars, and also allocate facilities in the heart of cities so that residents can use them to do various activities such as walking and cycling for children or even sitting, in this simulation of the old alleys “Al-Dawais”.”	“Include downtown facilities. Simulating the designs of old houses.”	
Int.17	“We make "Al-Fareej" safe for children. We try to reduce the entry of cars. Can we try to isolate "Al-Furjan" from the streets with a density of cars? It is possible to clean social centers for gatherings and social activities for adults and children.”	“We make "Al-Fareej". Clean social centers.”	
Int.18	“I believe the streets have to be designed for human use rather than car use because streets are where life and spirit begin. Secondly, incorporating Souqs in a central position in mosques is imperative. Amwaj and Dilmunia don't have a mosque, but yet many Bahrainis are living that need mosques and how mosques can bring spirit imagine how in Ramadan, all of a sudden, our streets are full of life. This is how mosques in our society is important to bring the spirit.”	“The streets have to be designed for human use. Incorporating Souqs in a central position.”	
Ep.4	“The spirit of the old city was in the schools near our homes.”	“Schools near our homes.”	
Ep.8	“I think the only way is the compound system because currently the houses are separate and the streets are also separate, with strangers entering, making it a dangerous environment for families and children. My big neighborhood can only be for the residents, no one can enter it without the permission of the residents. In this way, residents feel closer and safer. But if the streets are open, this cannot happen. That is, the Freej system, but with a modern system, which is the compound' system.”	“Compound system. The Freej system.”	
Int.1	“The idea of the mass and void that existed in our Islamic cities was fundamental because there was such a thing as a void, which was represented by the courtyard and the mass are the rooms around.”	“Void, which was represented by the courtyard and the mass are the rooms around.”	Use Inspired Architectural Language
Int.3	“Almajalis is a way to revive the city's spirit. We	“Almajalis is a way to	

	can see that majlis recently in Ramadhan and elections. Those majlis represent communication and not digital ones. (...)Possible if you take the idea of reviving the old houses The road will be revived like the people who are reviving the pyramids in Egypt.”	revive the city's spirit.”	
Int.6	“There is a concept called the half-house theory by the architect Alikhandro Airvana. Half house theory, explanation: I have a budget of this much to build a house. Instead of spending the total budget, I will spend half of the money to build half of the houses, and then I will use the other half of the budget to build the facilities around those houses. And when the people come to live in those houses, they complete the other half. So the people will build the second half of their houses as they want. Often, these projects are housing houses. Instead of giving housing a whole house, they give half a house. But in return, they get all the services. Besides, all the areas behind those houses are inaccessible by cars, so people will spend more time outside, and the kids will play safely. Although there is a sense of familiarity because the houses are similar in one half, there is an identity because each half has its own character. Half house is one way to bring the spirit of old cities as it increases the sense of belonging and identity. It is also one way to affect sustainability positively. There is no back seat for the half-house projects. Only there is on the back side to allow the people to meet and socialize. Moreover, there is no seat back on the sides, the houses are attached.”	“The half-house theory.”	
Int.8	“If you are talking about an object, they must consider the environment. Moreover, if you are talking about material, the surfaces of the building should be more intimate rather than using aluminum and so on (use earthy materials). (...) If we bring old architecture, will it affect the spirit or bring spirit to the new urban settlements? It is happening in Diyar Al Muharraq as they bring the old architecture into the contemporary design.”	“Talking about material. We bring old architecture.”	
Int.10	“How is the soul of the city concerning the architecture? The issue is easy. We can evoke the elements of old architecture without copying them as they are.”	“We can evoke the elements of old architecture.”	
Int.11	“What should be considered is how we can conserve the old system and how we can modernize them and learn from them to start and apply it. Because life has changed, you shouldn't take things as they are. (...)The main idea is how to decode the traditional ideas for the present. (...)We want to use the culture and respect and reuse it. We need to look at the traditional in a very progressive way. An example is souq albaraha, where we used the old style with modern materials and systems. Although	“Traditional ideas for the present. We used the old style but with modern materials and systems. We can discover our new language.”	

	we keep shading for people to encourage them to walk, there is a ventilation system. We can discover our new language now, which could be a new language based on the new materials inspired by the traditional but not copied from it. (...)Conserve and protect the old and follow the new.”		
Int.15	“The spirit of the old city can be brought in by bringing a touch of old architecture while mixing it with modernity.”	“Touch of old architecture while mixing it with modernity.”	
Int.16	“Also, the inclusion of traditional materials in the designs of modern buildings, even if by a small percentage, will make a difference.”	“Traditional materials in the designs of modern buildings.”	
Int.17	“In terms of design, in cities such as Diyar Al Muharraq, every modification or design of the house must be approved, so we return designs that have a Bahraini character, but in a modern way.”	“Bahraini character, but in a modern way.”	
Int.20	“The use of old materials and elements in construction in some places, the introduction of some narrow roads, and the confusion between the past and the present.”	“Use of old materials and elements in construction in some places.”	
Ep.2	“Now, it is difficult to create Daoos in our cities, but we can make the house with two facades, one facing the main street for the car parks and the entrance of the guests, and another facade behind the house as narrow passages like Daoos, so that all the back lanes of the houses flow into this Daoos, and it may be a garden or something public that gathers people.”	“House with two facades.”	
Ep.6	“In Diyar Al Muharraq, I visited Al Baraha Market, and the idea of its design was to revive the old city.”	“The idea of its design was to revive the old city.”	
Ep.12	“In Europe, they do not build new cities, but they establish the new from the old and restore the spirit of the old. Thus, the view of the city remains the city.”	“The new from the old and restore the spirit of the old.”	
Int.3	“If you have a sense of belonging, you will always feel that the past is as important as our route. People specifically in our area have strong routes to the places. (...)Our values are Bahraini Arab Islamic values. The home, the shape or whatever might be changed, but our values are fixed as they are in our life. Those values are one of the indicators of the spirit of the city.”	“The past is as important. Our values and fixed as they are in our life.”	Promote Values
Int.5	“This is related to the will of the community and the concerned authorities to accept the idea and search for best practices in preparing the treatments mentioned in Answer No. 3.”	“Related to the will of the community.”	
Int.7	“4, 5, and 6 - Of course, the first time is impossible to return because hearts have changed, but we can inculcate in the modern generation the customs and traditions of the old generation in terms of house design, at least a little heritage. In terms of clothes, we must return the boys to the dress and the girls to the abaya and the jacket, even if it is imposed in	“Customs and traditions of the old generation.”	

	government institutions. This dress Like it is not obligatory in the Emirates; they committed themselves to it and planted it in their hearts more, and they could set up programs for all age groups inside each city. First money games such as Sakina, Berwi, and many others, and for the elderly after sideburns and stumbling blocks.”		
Int.14	“We can hold a festival for the women to sell their products like a local market. We can have and celebrate for the kids (the old and traditional occasions) as the traditional things will give a deep meaning.”	"The traditional things will give a deep meaning.”	
Ep.11	“Returning services can bring back the spirit of the old city. Concerning the markets, shopping in the popular market is an experience that cannot be compared to shopping in the complex. It is not possible to abandon the popular markets because there are shops that replace them, as there are still people who prefer shopping in the popular markets. But she is looking for services such as parking, air conditioning, and others.”	“Returning services.”	
Int.8	“Social relations transfer more to the digital realm rather than the physical realm. Imagine that we had internet 30 years ago if our parents and grandparents had internet, they would not use it? They will use it to send letters and communicate with others. The way of communicating with other people changed. That does not mean that because of architecture or because of urban design, we are not good at communicating with our neighborhood. Our sense of community is developed so that we feel close to people outside Bahrain than the people next to us. (Because of technology.)”	“Digital realm. Our sense of community is developed.”	Respect the Current Circumstances and Needs
Int.11	“If I want to do something today, I need to understand the systems for today, the advantages of the old planning, and translate it in a talented way. (...)It's not only the traditions. What makes a distinction is you need to capitalize on your heritage, as you cannot protect the old part by damaging the new part. At the same time, there are landmarks in Bahrain. The city of culture is special not only because of the souq but also because of the tangible and intangible and how we can bring the intangible into the tangible. Is it through songs, crafts, memory, history, and so on? The image of the city is a combination of many things it is a combination of processes and how the city has been produced. (...)We cannot avoid modernization, but the modern should respect the place and culture and create identity.”	“To understand what are the systems for today. It cannot protect the old part by damaging the new. We cannot avoid modernization.”	
Int.12	“50 years ago, the shape of our cities was utterly different. Everything can change again. We can delegate the soul when cars have less role and streets are suitable for human beings. We can make a place dedicated to the blessings, such as a shopping mall. People may bless a certain place and	“Cars to be underground. Depends on cars less. Need a better public transportation system. Activating the role of walking.”	

	walk to their destination. Or for cars to be underground in general, we increase public spaces. People would accept smaller homes if there were better social public spaces. In general, our cities should depend on cars less. In Paris, trains are used more, and the time in them is guaranteed. The time it takes to reach the destination is the same, unlike the car. The time may change based on crowding. As a result, we need a better public transportation system as well as adequate public spaces. In addition, we need to think about planning the areas of the house, and how it will be, so that there is no setback, but the house is a wall against the wall of the neighbor. In addition, the differences in the house from the outside should be simple and the inside should be different so as not to create a kind of class among people. The non-consumer spaces, such as mosques and public parks, should be more active. Activating the role of walking, as the walking experience is completely different from the car experience. (...) There are cities and neighborhoods in America where it is forbidden to enter the car, so you put your car away and use the golf car to get home. Bicycles are also solutions. There are many solutions, but we need to implement them.”		
Int.14	“We could use social media to advertise the activities within the city so everyone will contribute to them. In other words, using technology to achieve the goal. How can a soul be reunited? We will not have the same soul, but we will have a modern way of thinking to run the spirit of the city.”	“Use social media. Using technology.”	
Ep.5	“A city is all about buildings and people, and demographics are a big part of the demise of a city's soul. I do not mention an area like the Gulf in history or geography now. In Bahrain, the percentage of the original population is only 40%. It is not reasonable for the spirit of the city to remain the same.”	“A big part of the demise of a city's soul is demographics.”	
Ep.10	“The soul is the place where you improve and you must preserve, rebuild and shape it within the framework of maintaining it. Thus, the new cities, its basis is the need, for investment, uprooting the original roots and transferring them to a land that is not fertile, and therefore there is a complete disintegration of the new cities from the old ones, and for this, there is no communication. Now the population differs in gender, language, and taste, so they cannot be interdependent.”	“The population differs in gender, language, and taste”	
Ep.13	“Because of the change of professions and people having to move from one place to another and the increase in population growth, this change occurred. If possible thinking and planning exist, we can reconcile the ancient heritage with the	“Reconcile the ancient heritage with the need.”	

	need.”		
Int.1	“The challenges are significant, as most governments have begun to direct themselves to build housing without thinking about how people live or the quality of their lives. Governments need to cover the housing needs of people due to demand without thinking about the details. Therefore, one of the challenges is the thought or orientation of existing designers close to the maker. Their mindset decision should be referred to the quality more than the quantity. Moreover, we need to study case studies in the past or examples found abroad and benefit from what they did. People living in it led to significant social and psychological problems. People think we must consider our quality of life to avoid these problems. We must study and learn from these examples, even if our societies differ. There is no loss in trying to understand what others have done and applying it, albeit in a different way.”	“The challenges are great.”	Face the Challenges
Int.2	“The cost is among the challenges, including the price of building materials. In terms of architecture now, stained glass is financially expensive. As for now, a citizen wants to enter a house to cover him and not to enter art inside the house.”	“Financially expensive.”	
Int.3	“First of all, is the land as in Bahrain the area is small. The second point is the services such as water supply, electricity and so on. I would like to stress the importance of alternative energy from this platform. In Bahrain, we have started using solar and wind panels. (...)Accepting people can also be a challenge. It depends on the matter of taste. Even if I take myself and my family as an example, my children depend on technology that's why we need to be selective when we do this idea. (...)The buildings that you design may be old, i.e. old, for some people but for others, not. Moreover, it is a matter of taste. However, the foundation remains the promotion of values.”	“In Bahrain the area is small. Accepting people.”	
Int.4	“The challenges are many. Because of rapid urbanization, we will soon experience a setback. Urbanization has changed a lot of things, the car has become the basis for dealing, and one of these reasons is the lack of quality of public transport or the denunciation and dispensation of its use, and this is considered a social and psychological challenge. This point changes many of the structures of modern neighborhoods. Modern neighborhoods are built incorrectly, for example, in the northern city all the houses do not overlook the sea even though it is an island! Rather, it is as if they are rectangular houses that do not differ from those houses in the desert. Gridiron is in the center of the northern city, surrounded by streets and then the sea, as the houses do not overlook the sea. So	“The challenges are many.”	

	the other challenge is the design challenge. In the right design, recoil is a crime. The building should be from the street and the limit of the limit. This is considered a challenge from within the residential unit in Elliot, as this setback is a waste of the plot of land. (...)One of the challenges is to cancel the rebound. (...)One of the challenges is also convincing the landowner of the correct urban planning. The planning that we are seeing now is the division of lands only.”		
Int.5	“Treatments and solutions that will enhance the vitality of the new neighborhoods and create opportunities to build friendships and acquaintances among the residents.”	“Enhance the vitality.”	
Int.6	“The main challenge is to convince the public. The second challenge is ensuring that in a wise business, it is feasible for other businesses to own. The sustainability of society and economy. Those are two main challenges.”	“The main challenge.”	
Int.7	“People do not accept the old things, as some view them from the side as backwardness and backwardness.”	“People do not accept.”	
Int.8	“Challenges: If we talk about the post-pandemic world, you ask people to be more socialized, psychologically in hesitation. At the same time, it could be positive because we have been stuck with screens and technology for a long time so physical interaction could be good. Moreover, some people prefer to interact with specific boundaries, for example, interacting with others at a specific distance. The second challenge is that the generation we are discussing or addressing is different from us. It is a generation involved more in technology. Will we create intelligent cities with screens to interact and so on? Who are we addressing, and how will we address them? If you want the old generation to feel that they belong to the city, you should bring something historical, tangible, earthy, and so on. You should keep them part of the new city so they will feel that they belong to the new city as they belong to the old one.”	“Challenges.”	
Int.9	“We need more land. The need for residential areas and houses is a certain number, so we cannot create outdoor spaces comfortably. Irrigation is another challenge. As some areas are not ready to have irrigation for the plants because it is on top of the service. The last one is the budget.”	“More land. Irrigation is another challenge. The last one is the budget.”	
Int.10	“Purely commercial challenges, because the correct planning of the correct plans involves land waste because of the angles and open agricultural spaces. It is somewhat considered a loss for real estate	“Purely commercial challenges.”	

	developers who want to profit per meter. He plans in a chess style that enables him to win as much as possible. When there is no code, we cannot see the spirit of the old city because the purely commercial style is dominant in our new cities.”		
Int.11	“The challenge is on several levels. First of all, the planning system allows certain urban forms to emerge; therefore, how I do and implement those ideas in the planning system is one of the challenges. Secondly is education. As a student, you should be aware of your heritage not in a closed manner but in an open manner. As I am proud of my heritage and not stuck to it, I will look at it as a source of inspiration and learning and keep my mind on the new things that are happening. (...)The third challenge needs to be feasible to implement.”	“The challenge is on several levels. The planning system is one of the challenges. The third challenge needs to be feasible to implement.”	
Int.12	“Mental image and people's lack of faith in the idea. Acceptance of people is the first factor. Regulations and permits must be changed, including the width of streets and the removal of setbacks. Urban sprawl must be stopped; people must reprogram it, reuse existing spaces, and rebuild them. Legislation and urban planning must change. If the planning is changed correctly, things will become more beautiful.”	“People's lack of faith in the idea. Acceptance. Regulations and permits must be changed. Urban sprawl must be stopped.”	
Int.13	“Services must be provided to people along with the things that will achieve the goal. Services include games for children, gardens, parks, and so on. Time is also another challenge. When applying an idea, you need time and patience to achieve it.”	“Services must be provided. Time is also another challenge.”	
Int.14	“Should get some kind of cooperation and real willingness from the residents. (...) In other words, using technology to achieve the goal.”	“Get some kind of cooperation.”	
Int.15	“There are several challenges to bringing the spirit of the old city into modern settlements. First, public taste and acceptance. Unlike the old generation, the new generation may reject the spirit of the old city. Secondly, the changing life. Life has changed, and jobs have changed. Bringing the spirit of the old city may not be in line with the requirements of the times. Third, and finally, the lack of land. In Bahrain, the number of lands is limited, and to bring the spirit of the old city, some lands must be used to create life among the people.”	“There are several challenges.”	
Int.16	“One of the biggest challenges is economic and technological development and growth, as modern materials and technologies have become sweeping the local market and are desired by everyone, which is a feature of the times, and people have become inclined to modern style. Also, changing the design	“One of the biggest challenges. Changing the design pattern at present.”	

	pattern at present greatly affected the shape of cities, as in the past, for example, old houses contained internal courtyards, which provided privacy for the people of the house, while modern houses have become largely lacking in privacy, which prompted the population to tend to use Other modern techniques to achieve privacy, such as reflective glass and raising the walls that separate the houses from each other, which led to the loss of the spirit of intimacy that existed in the old close houses and became of a rigid modern nature that does not reflect the identity of the country. Also, the large use of cars and vehicles at present has made a big difference in modern cities, and this constitutes a difficulty in providing streets for walking and moving between neighborhoods, as most of the streets in modern cities is barely sufficient for cars, especially in cities with large overpopulation. This also led to another problem: the allocation of parking spaces for these cars, especially since at present every family has at least one car, which was not present in the old cities.”		
Int.17	“Several challenges exist, such as the difficulty of redesigning "Al Furjan" in the existing cities, as it will be costly and drain resources in the state. Also, the challenge of persuading people living in cities to restore the old social life is that the most important thing is that they are accustomed to one life, and we want to impose on them another life they are not accustomed to.”	“Several challenges exist.”	
Int.18	“The challenges are how to balance the modern living style with our traditional cultural values, vernacular design etc. just imagine now in Dilmunia which is an international style foreigners are living and I want a "khabaz" there because I love to have my bread from "khabaz" freshly baked now it's a cultural thing plus its design is also supposed to be traditional which does not blend with modern style of Dilmunia but we can somehow balance yet it's a challenge the other essential thing is multi-culture and how to balance everyone needs people from different background to require a different design, for example, some communities have pets, especially puppies and our streets are designed in that way and some of us we don't like when a pet especially a puppy pass by us so you see there is cultural differences and differences in needs. Older settlements where we lived with our parents had a strong connection with neighborhoods because people lived in those areas for generations. Now in new settlements, u will notice that people are in their mid-ages like 30 to 40 they are strangers to each other but yet their kids will grow together by time so it's important that through our design, we can bring those social aspects that can help bring those ties back in	“The challenges are.”	

	modern times.”		
Int.20	“Recognizing the spirit of the old city and innovatively introducing this spirit in the modern settlements so that it does not appear to be artificial.”	“Recognizing the spirit of the old city and innovatively introducing this spirit in the modern settlements.”	
Int.1	“Private companies cannot express their opinion on urban planning. The government, municipalities, and the Ministry of Works all scientifically maintain planning. It is the urban authorities' job. As planners and thinkers, we should start with education. In the first stage, we should start with educating people at the level of study, such as universities and so on. Then, we can use the media to raise greater awareness, and nowadays, social media is a great weapon researchers could use to formulate their ideas.”	...	Participatory Design
Int.2	“The Ministry of Housing and Municipalities and the Ministry of Works. These ministries set the laws, instructions, and determinants for building anywhere in Bahrain. In addition, real estate developers. Unfortunately, when we see a city in Bahrain that was chosen as a city of heritage and when we go to the city's municipality, we find that it is just a box or a glass building. Where is the originality? There is no objection to evoking originality in a modern, modern style. When wood is unavailable, we can use aluminum instead in the windows, for example, in the windows of mosques, which were inspired by the spirit of ancient cities in terms of windows or doors. There should be a general tendency to restore the architectural character. In modern cities, real estate developers have begun to restore the old spirit of the homes they build in some houses. The Ministry of Housing is the specialized ministry for homes for Bahraini citizens and is the largest customer for building Bahraini homes. So why don't they enter this spirit into homes? The extra cost is small, but the difference is enormous. Our new cities are just cans. Adding this spirit is the ministry's responsibility in this matter.”	...	
Int.3	“Everyone should take part. And the work of good leadership.”	“Everyone should take part.”	
Int.5	“The concerned officials and institutions present everyone.”	“Everyone is presented.”	
Int.6	“Institute intensities Ministry of housing Culture authorities Urban authorities Baladiya”	...	
Int.7	“The biggest supporter is the government agencies first, and perhaps the Ministry of Culture and His Highness Sheikh Nasser, by offering many initiatives and others.”	...	

Int.8	“Decision-makers Investors Real state Owners of new projects.”	...	
Int.9	“Cooperation by ministries, including housing, work, and planning for Open Spaces. As the graduate, the university must be aware that we need this thing and not impose restrictions on that.”	...	
Int.10	“The Urban Planning Authority because it sets the codes and standards We see that in new cities or neighborhoods, for example, Diyar Al-Muharraq and the countryside, the developer himself puts the codes for the neighborhood, and this is a good thing. However, it must be under the umbrella of something bigger, and the codes are bigger, and the government gives directions to developers.”	...	
Int.11	“Moreover, bringing people to the center of the planning process is the key.”	“Bringing people to the center of the planning process.”	
Int.12	- “Universities, specialized research, and research groups for urban planning. Instead of usurping ideas, we make them up. - Ministry of housing - Ministry of Transportation for public transportation - Urban planning”	...	
Int.13	“Representatives, municipal, and parliament. Participatory design or co-design. The principle of this kind of design can help people solve their problems. My role as a designer is to give people tools for thinking and applications that help them solve their problems, and always, the solution that comes from the person himself is more substantial and makes the person more inclined to it. When they do certain activities themselves, it is not the same as when you create activities for them. People's awareness and empowerment in design tools that enable them to solve their social, economic, and cultural problems have a significant role in that.”	“Kind of design can make people solve their problems.”	
Int.14	“People living in places The owners of the areas The government representatives Why do they all have to interact? For example, if I were to do a specific activity in the city, the activity would affect many aspects, as it might affect traffic, for example. Instagram group to the cooperative at this point.”	...	
Int.15	“Everyone is responsible for achieving this goal, as ministries, institutions, real estate developers, and decision-makers are responsible for achieving this goal.”	“Everyone is responsible.”	

Int.16	“Decision-makers, such as the Ministry of Planning / the Ministry of Housing/engineers, especially architects who bear the responsibility for designing cities, roads, and buildings/designers (especially the future generation) / also teachers and teachers in schools and universities, especially students of architecture who teach the current generation about the heritage and ancient history of Bahrain, this It will lead to the production of a generation that loves and appreciates the old neighborhoods and seeks to preserve and renew them in future projects.”	...	
Int.17	“The first active and contributing person is vital to the people of the neighborhood and the city because, in the end, all this work will be to provide cities that make them feel a sense of belonging and have a spirit in which they feel and solve the problems we mentioned earlier. It is necessary to take their opinion and consult them. Then, as we said, the same changes require financial resources, so we need financial contributors who feel the importance of the project and restore the spirit of cities. Moreover, the ministries with direct jobs, such as works, housing, and urban planning, must agree with the vision and image. They contribute to facilitating and supporting the implementation of the proposed solutions.”	...	
Int.20	“Architects, designers, planners, and city owners.”	...	
Ep.9	“The responsibility rests with the authorities concerned with planning, schools, the government, and officials, so they should all consider bringing back the old spirit. A large budget must be set for this, including gardening. Educating the new generation of the beautiful past. The population's acceptance of the meanings of the ancient spirit is also one of the challenges. Budgeting and education are also part of the challenges.”	...	
Ep.12	“Civil committees and parents, in addition to those above.”	...	

The relationship between themes:

As a result, table number 3 highlights several ways to appear the old city spirit within new urban settlements in Bahrain. Several themes were extracted based on the interviewees, such as equality and social integrity, creating neighborhoods instead of settlements, using new architectural language, promoting values, respecting the current circumstances and needs, facing challenges, and participatory design. Old city spirit existence is a shared theme among the extracted themes, as by considering the extracted themes, the old city spirit will exist in the new urban settlements.

Although all themes are significant, all interviewees agreed that facing the challenges that appear in achieving any goal is the first step. All interviewees agreed that creating neighborhoods instead of settlements is another essential theme to bring the old city spirit to the new urban settlements.

- How did the spirit of the old cities develop and improve the new urban settlements in Bahrain?

Extract the themes:

Table (A. 5): Thematic analysis of the data to understand how can the old city spirit develop and improve new urban settlements in Bahrain

Interviewee ID	Quotation (Data)	Code	Theme
Int.1	"The spirit of the old city depends on many immaterial things. It was based on intimate relationships with the individuals themselves and depended on their love for the place stemming from their pride, as this does not exist now."	"Intimate relationships."	Intimate Relationships and Supportive Community
Int.3	"If we apply these values, there will be a better social life. That's why one of the induces is the social inclusion index."	"Better social life."	
Int.6	"Because people do not interact with each other in the city, they are very slow in developing social bonds and social meanings in the city."	"Developing social bonds and social meanings."	
Int.8	"It may also positively affect social fabric as the social fabric could improve and become stronger and denser."	"Positively social fabric. Stronger and denser."	
Int.12	"Strength in social relations between people is one of the reasons for human happiness, according to many studies. And since the new city is built on individuality, this app will make people happy!"	"Strength in social relations. Human happiness."	
Int.13	"If people get to know each other, they can help each other better. For example, previously, the teacher explained and assisted the students. We create what is called a supportive community. When community members are ready to provide service to the other person in Al-Fareej according to their capabilities and abilities, friendship is created between them. I do not separate architecture from people's lives. When there is a square, people gather and serve, making people help each other. When people remove each other, many problems will be solved."	"Help each other better. Supportive community. Friendship is created."	
Int.15	"When people meet and strengthen the bonds between them, this solves many of the problems that exist in modern settlements and improves the quality of life for the residents of these neighborhoods."	"Strengthen the bonds."	
Int.16	"The presence of the spirit of old cities encourages people to meet and strengthen social bonds, especially with neighbors or residents of the same neighborhood. It also helps to do a lot of social activities for families and children. (...) On the one hand, the spirit of the old city will contribute to the closeness of the residents to each other, as it makes them feel familiar, close, and loving, especially the older adults because this reminds them of the past. I also believe this will help improve their psyche and make them happy. Perhaps it will encourage them	"Strengthen social bonds. The closeness of the residents to each other. Feel familiar. Strengthen the relationship of neighbors."	

	to revive old habits that have disappeared at present, which will further strengthen social relations and the relationship of neighbors with each other, particularly if this is applied in residential neighborhoods.”		
Int.17	“If solutions are applied that make the spirit of the city present in modern cities, with an improvement in the quality of living in "Al-Fareej" and among the neighbors, they feel safe, know each other, and spend time with each other, then they feel a sense of belonging to this city and depend on each other as a community, not as individuals, each one in a house.”	“Know each other. As a community.”	
Int.1	“Bringing people together increases the sense of belonging, creating experiences and memorable feelings, and is very important. People must have a sense of belonging to the place and a sense of pride. As much as we manage to bring people together successfully, we are bringing all of these elements together in the picture.”	“Increases the sense of belonging. Sense of pride.”	Increase Sense of Pride and Belonging
Int.8	“If I do events or activities that increase the activities and communication of people, it helps to develop a sense of belonging to the place.”	“Develop a sense of belonging.”	
Int.9	“If we are outside, we have a kind of equality. For example, a manager and worker in the same place share the same walkway and sit on the same chair, which creates closeness and contact. How can we share the spaces? Because they are public. Which means that all of us can use it. How does it become public? Because it is successful and has six elements. If they share public outdoor spaces, people have a sense of space and time.”	“Sense of space and time.”	
Int.12	“In addition, the person who walks more in the neighborhood increases his sense of belonging and strengthens the relationship between him and the neighborhood, not to mention coincidences with people, which strengthen social relations.”	“Increases his sense of belonging.”	
Int.16	“The presence of the spirit of old cities will bring back the resident's memories of the beautiful time (the time of the good people), which positively affects the residents and the city. (...)Also, this will greatly impact the future generation, as it will introduce them to the old heritage of Bahrain and make them adhere to it so that it stays with them and transmits it to the next generation. On the other hand, the presence of the old spirit in modern cities will enhance identity, break the existing stagnation, and give a unified and distinctive character that we cannot find in any other country, as it distinguishes Bahrain only. Thus, this in turn will contribute to preserving Bahrain's old heritage and allow visitors, tourists, and future generations to get to know it more.”	“Bring back the resident's memories.”	
Int.20	“Creating a sense of belonging, when one moves	“Creating a sense of	

	from an old city to a modern one, he does not feel that he has left his place, but that he is in the same place because the spirit of his city is present in the place he moved to.”	belonging.”	
Int.1	“Especially for the new generations that we need to have this type of social life in our cities and if we are not experiencing our cities that means we are losing a lot. we are not living the actual life... We are not communicating with our cities we don't have memories, experiences, and senses within them, so we are losing a lot.”	“Experiencing our cities.”	Experience the City
Int.15	“Life will become life and people will see the beauty of the place they live in and they will create memories with the people in their neighborhood.”	“See the beauty of the place.”	
Int.2	“One of the challenges we are facing now is the consumption of energy and electrical energy, and the high cost of it, such as air conditioning. It is possible to introduce new ideas from the past, update them and reuse them. Any recycling of these ideas in the new residential neighborhoods. Instead of the house being in a modern style without a soul, when things from the beautiful past such as pedicures enter with modern designs, but remind us of the past and it will not be very expensive, especially in modern cities and settlements. Attempting to introduce rationalization of energy, there is no need for these glass windows that are from the top of the house to the bottom of the house, because they introduce terrible heat into the house, but they can be borrowed in other ways to bring lighting into the house. 6. By recycling and using those ideas that we abandoned in terms of adapting the house to a natural adaptation. From November to April in Bahrain, the weather is mild, and many people wish to open the windows of their houses without disturbing their privacy. In addition to these very large aluminum doors, when you open the door, you find that your privacy is over in front of your neighbor. If we have some kind of ideas that make the air circulate inside the house without disturbing privacy, then we may recall the model of the old houses after an intensive study of these houses, the movement of the air, and the direction of the air. Another example, in the past, the windows did not face the sun directly, but today, many architects do not study the site, so they copy and paste designs without any field study of the site, north, south, and the movement of the sun. That is why we can bring the spirit of ancient cities to the development of the quality of life.”	“Recycling of these ideas. Adapting the house to a natural adaptation. Recall the model of the old houses.”	Promote Sustainability
Int.5	“Many lessons can be learned about the spirit of place in ancient cities, such as the orientation of buildings to benefit from shadows and the movement of the wind, elongation in the plot, iranian roads, enclosures, Albrahat, and other	“The orientation of buildings to benefit from shadows. The movement of the wind.”	

	features of the old secretariat.”		
Int.8	“From sustainable aspects, we are sustaining a sense of community in the place so which could help in owning or having ownership of the new cities.”	“Sustaining a sense of community in the place.”	
Int.12	“Old cities were self-evidently sustainable.”	“Self-evidently sustainable.”	
Int.15	“In addition, the spirit of the old city will positively affect the economic, social, cultural, and even environmental aspects.”	“Positively affect the economic, social, cultural, and even environmental aspects.”	
Int.16	“It also facilitates movement between neighborhoods, encourages the use of roads, and reduces the use of cars. In addition, it will encourage the use of local natural materials, thus contributing to sustainability and reducing pollution. Also, the presence of green spaces will contribute to the formation of a healthy environment and give a beautiful view that breaks the stagnation of modern cities that are characterized by crowded buildings.”	“Contributing to sustainability. Healthy environment.”	
Int.17	“After that, if we go back to some of the old designs that suit the customs in Bahrain, such as the yard in the middle of the house, it gives more privacy to the people of the house, and the old designs take into account the hot weather, so it can solve problems in terms of reducing the air temperature inside the house itself.”	“Solve problems in terms of reducing the air temperature.”	
Int.4	“The ancient cities used to meet human needs, unlike the modern cities that do not even have a school, which are miserable cities. The easier life is, the stronger the quality of life, and everything starts with planning. 6-7 Human in the first place and everything starts with planning and dealing with the third dimension. That the buildings and streets are curved and not straight, the residential neighborhoods must be lively, and that the residential neighborhoods contain the basic requirements of man. Mass transit must be present. Quality of life begins with planning.”	“Meet human needs. Quality of life begins with planning.”	Meet Human Needs and Satisfaction
Int.10	“Planning the old city is the experience of people who lived years in these cities and developed them. When the mosque is the heart of the city and everything revolves around it, then all relations will be strengthened, starting with the religious side and then the commercial one, because of the shops around the mosque that provide the basics of living for people. And when we have a small cluster centered around 5-6 or even 10 houses, relationships develop and develop between the residents of one cluster, thus preventing theft and crimes.”	“Everything revolves around it. All relations will be strengthened.”	
Int.12	“It meets the social sense and social desire in a man. (...)Sports and walking in the neighborhood is	“It meets the social sense.”	

	a positive thing for human health. It will also solve the issue of vitamin D deficiency, which comes from the sun.”		
Int.17	“After that, it is possible to increase safety in the streets, as we mentioned by trying to isolate "Al-Furjan" from the movement of cars and avoid even the noise resulting from the movement of cars and the street.”	“Increase safety in the streets.”	
Int.18	“In current times people often deal with depression and anxiety because for so many reasons having a settlement where you see people and you have interactions with people as we used to have in olden times can help us overcome these mental issues and it will enable our social life. One thing I will mention is that quality of life is so important and there are so many elements to consider to achieve such as my social rights as a resident in my neighborhood again social rights include so much more quality of greenery access to sea etc.”	“You see people. Overcome these mental issues. Enable our social life.”	

The relationship between themes:

By restoring the old city spirit, the quality of residents' lives will be better. According to Table number.4, the old city spirit existence in the new urban settlements will affect positively as it will create intimate relationships and a supportive community, increase the sense of pride and belonging, allowing the residents to experience their settlement, promote sustainability and the old city spirit existence will meet human needs and satisfaction. All themes extracted referred to one shared theme which is a better quality of life. The most significant theme that was shared with the maximum number of the interviewees is the intimate relationships and supportive community. In another word, the old city spirit's existence in the new urban settlements will create intimate relationships and a supportive community.

الملخص

بسبب متطلبات الحياة البشرية، ظهرت مستوطنات حضرية سكنية جديدة في البحرين. في البحرين ، هناك فجوة كبيرة بين المدن القديمة والمستوطنات الحضرية السكنية الجديدة. تؤثر الفجوة على العلاقات الأسرية وتخلق صدعًا في النسيج الاجتماعي للمستوطنات الحضرية الجديدة. أوضحت الأبحاث أن لكل مدينة روحها الخاص و أن أرواح المدن لديها العديد من المؤشرات والجوانب غير المادية التي تحدد روحها. ترتبط أرواح المدينة الفريدة بشكل مباشر بفكرة الإحساس بالمكان، والتي ترتبط بحواس الإنسان وتجاريه. إن مؤشرات روح المدينة أقل مراعاة في المستوطنات الحضرية الجديدة إذا قارناها بروح المدينة القديمة في البحرين. تهدف هذه الأطروحة إلى طرح روح المستوطنات الحضرية الجديدة وتحديد عدة طرق لتعزيز وتطوير جودة المستوطنات الحضرية الجديدة ونوعية الحياة لسكان المستوطنات الحضرية الجديدة في البحرين بقوة روح المدينة القديمة.

بناءً على مراجعة الأدبيات حول روح المدينة ، تم إجراء مقابلات شخصية ومجموعة تركيز لعملية جمع البيانات. تم اختيار العينات بشكل غير محتمل من سكان البحرين لإجراء مقابلات شخصية ، وخبراء في تراث البحرين والمدينة القديمة كمجموعة تركيز. شارك عشرون مشاركًا في المقابلات الشخصية، وكان ثلاثة عشر مشاركًا في مجموعة التركيز. تم استخدام تحليل البيانات النوعية المواضيعية لاستخراج الموضوعات من المقابلات الشخصية وبيانات مجموعة التركيز. تم استخدام دراسات حالات توضيحية لمناقشة الموضوعات المستخرجة. اختارت دراسات الحالات مستوطنات حضرية جديدة أو مدن جديدة تطرقت في جعبتها مؤشرات روح المدينة القديمة.

أظهر تحليل المقابلات الشخصية ومجموعة التركيز ودراسات الحالات أن روح المدينة القديمة كانت مميزة وذات جودة أفضل من روح المستوطنات الحضرية الجديدة في البحرين. سلط تحليل البيانات النوعية المواضيعية الضوء على الوضع الحالي للمستوطنات الحضرية الجديدة وحدد عدة طرق لجلب روح المدينة القديمة إلى المستوطنات الحضرية الجديدة. وأبرزت النتيجة أن وجود روح المدينة القديمة يحسن نوعية حياة السكان ويطور المستوطنات الحضرية الجديدة في البحرين.

تشير النتيجة إلى أن روح المدينة القديمة تتمتع بجودة أفضل من روح المستوطنات الحضرية الجديدة. يؤثر وجود روح المدينة القديمة بشكل إيجابي ويطور جودة المستوطنات الحضرية الجديدة. على هذا الأساس ، يوصى بالنظر في قوة روح المدينة القديمة في تخطيط وتصميم المستوطنات الحضرية الجديدة في البحرين. باعتبار روح المدينة القديمة مصدر إلهام بدلاً من نسخها كما هي. تساهم الأطروحة في المعرفة وتطور فكرة روح المكان. علاوة على ذلك، فهو يساهم في الممارسة حيث ينتج مجموعة من التوصيات لعدة مؤسسات في البحرين لتتبعها، مثل هيئة التخطيط العمراني والمطورين العقاريين، وزارة الإسكان، وزارة الأشغال، وزارة المواصلات والاتصالات، والأكاديميين وأعضاء هيئة التدريس بالجامعة. هناك حاجة إلى مزيد من البحث لاستخدام نطاق أوسع لأخذ العينات وطرق أخرى يمكن أن تعمم النتائج.



جامعة البحرين
كلية الهندسة

روح المدن: أهمية وجود روح المدن القديمة في المستوطنات العمرانية الجديدة في البحرين

أطروحة مقدمة في استيفاء جزئي لمتطلبات الحصول على درجة الماجستير في

الهندسة المعمارية - التصميم الحضري

من إعداد الطالبة:

شيرين نادر جعفر خليفة

20130146

تحت إشراف:

الدكتور إسلام حمدي الغنيمي

أستاذ التصميم الحضري

جامعة البحرين

مملكة البحرين

يونيو 2024