Redesigning Bazaar, Based on its Collective Memories Formation and Retention
Case Study: Bazaar Khan, City of Yazd*

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Abstract
Being evocative, is one of the numerous qualities in the realms of public spaces and consists of four stages;formation, retention, evocation, and transition. The role of public spaces and territories is more important in the first two stages. Bazaars are places in which people experience social interactions, feel the space, and perceive the environment. The formation and retention of collective memories are the consequences of such activities and behaviors. It seems that in recent years "Bazaar Mohammad Ali Khan", known as "Bazaar Khan"in the city of Yazd, that is considered one of the scenic and historic spots of the city, has loosely contributed in this regard. To resist the momentum of the contemporary culture and finding a new path to depict its temperament, reconstruction of reminiscences is a necessity in a new context. Therefore, this research is carried out to establish an appropriate context based on the very first two stages, i.e. formation and retention capability of collective memories, for the aforementioned bazaar. The research questions are: What are the stages of memory formation and retention in public opinions in the bazaar space as a place for the creation of collective memories? In the previously mentioned stages, what are the effective factors in the formation and retention of memories in bazaars, and how the context of memory formation and incription can be provided in "Bazaar Khan"? We utilize a descriptive-analytical survey, and document and field studies are used for the data collection. The research identifies that: Collective memory contains social, spatial, temporal, and emotional aspects.For these aspects, proper components, and for each component, proper indicators are identified. Also, different stages for the procedure of collective memory formation and incription are identified. Moreover it is found that these stages overlap and the beginning of one stage is not necessarily the end point of its former one. Additionally, it is determined that "Bazaar Khan" still has these two capabilities; therefore, some strategies to redesign its components are proposed in order to strengthen and preserve these capabilities.

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Research framework

Human lives in present time;this present is the past of future and it constructs and forms human memories. A repetitive and routine life leads to emptiness and in consequence, no memory. Like nowadays, if we consider the recent decades as the past, if in those times, the present time was not lively, there exits no possible way to evok or transferr the new collective memories to the next generations. Accordingly, if this continues in the future, one encounters public territories which are lacking collective memories and identities. Therefore, it is necessary to reconstruct reminiscences in a new context to resist the contemporary consumer culture and awake a new way to exhibit its temperament towards the future [Boyer, 1994]. Bazaar Khan is a scenic and historic space in Yazd and undoubtedly has a definite place in the public opinions. Thus any attempt to extend its worthiness to provoke and strengthen its collective memory formation and retention is of high importance.

The concept of collective memory has entered into the science of environmental design such as architecture and urban design from other sciences [Hosseini Koumeleh, 2009]; and for the first time it was introduced by Halbwachs (1925) in the article entitled " Les cadres sociaux de la mémoire " and the book "On Collective Memory" as a psychological personal capacity that emerges socially [Halbwachs, 1950: 167]. He considers the collective memory as a social one which is an eternal memory of a group, and its remembrance is selective by its members, that conducts experiences via bonding the person to familial traditions, habits of the social class, religious beliefs, or special places. Halbwacks finds the collective memory as an essential element for the formation of a vision,a group has from itself; hence, it must be continuously modified to adopt with changes at each pace of time [Boyer, 1994]. Halibwacks borrowed this concept from Durkheim's thoughts. In his opinion, pecular events of an epoch and their occurance, ceremonies and symbolisms are the seeds of collective memory formation and

as time goes by, their repetition becomes a means for the evocation and transition of social memories [Hosseini Koumeleh, 2009: 13]. Giessen believes that collective memory is generated for both individuals and society as a time plan that connects a society to itself through space or time. Collective memories identify the temporal parameters of past and future. Within the narration formed by collective memories, personal identities are formed. From this perspective, the past is an inflectionpoint of timethat is formed collectively (Ibid, 2009: 13).

Rossi added the Halibwacks' concept of collective memory into architecture and urban planning. In his book, "The Architecture of the City", he sees a city as a history and accounts an important connection between collective memories, objects, and memorable places [Rossi, 1982: 128]. Lynch as one of the pioneers in perceptual studies of urban designs, points to the existence of a mental-temporal image beside the mental-spatial image for the psychological health of people [Lynch, 1972] and deems inscribing and preserving the historical periods as the functionalities of artificial environment in forms of brick, mortar, steel, and stone to provide a basis for comparisons between different historical periods with the current time (Ibid, 1972).

omparisons between different historical periods with the current timeas one of the functions of artificial environment so that the possibility for comparing different historical periods with the present can be provided [ibid, 1972].

1.   What are the stages of memory formation and recordingits records retention of cities public spaces of cities in the public mindsopinions?

2.   What are the effective factors in the stages of memory formation and recording retention in bazaars? Given the understanding By knowing these factors, how can the a context for the memory formation and recording retention be provided in "Bazaar Khan" in the city of Yazd?

The research method was is descriptive-analytical. Data related to theoretical basesbasis and some features of the area were was wereare prepared

by library studies and other data were are gathered by physical interpretationinterpretive interpretive analisysanalysis and the distribution of filling out the questionnaires. The statisticsal of the population containedcontains two groups: Yazd citizens residences who were are living in the city more than 15 years old and the tradespersons of the bazaar. In thea random samplings, it was identified that the highest recourse of people in the studied season, i.e. in winter, the peak of crowds wasis identified to bewas between 9:30-10:-30 and 16:30-18:00 onduring the weekdays. The visitors atduring these two periods of times were counted and, according to Cochran's formula, the sample size of the citizensresidences and tradespersons waswere respectively 92 and 59 persons.

Introduction: Bazaar is a place for trading, face-to-face social interactions, conversations, and opinion sharing, a place for satisfying routine daily life needs, and etc. In this public territoryarea, among all these activities, sometimes memories are sometimes formed. As collective memories have a social nature, their base of formation context should also be also the place ofhave has a root in social interaction. "Bazaar Khan" in city of Yazd city, is one of the city oldest bazaars of this city that has been efficiently and freshly continued continues to function work despite the formation construction of other more modern bazaars. According to theoretical tenets basis around about collective memories, it seems that in BazzarBazaar Khan there are existare the necessary potentials factors in Bazaar Khan in order to obtaingain social experiences. Also, physical potentialspotential physical properties such as adjacency to the main road and being historic have generated promotes the expectation that it has formed and recordedretained collective memories during its long life. The formation of bazaars and competitive multi-objective functional centers in the city during recent years reminds that, at present and during recent decades, the memorability of Bazaar Khan has decreased and it is necessary to overcome this issue via identifying measures related to the

stage of collective memory formation and recording and its effective factors as well as presenting its redesigning solutions. In recent years, apparently due to constructions of new bazaars and competitive multi-functional centers in Yazd city, one may deduce that nowadays and even in previous decades, the ability of BazzarBazaar Khan to be evocative has significantly reduced and hence, to overcome this issue, it is essential to identify the necessary measures in the stages of formation and retention of collective memories; and furthermore to recognize the effective factors that affect these collective memories and to provide solutions to redesign Bazaar Khan.

Research background

There are few studies that have specifically identified memory stages, sub-measures of each stage, and effective factors that influence the evocativeness of space at any individual stage or any individual measure of each stage. Formation of a collective memory, its retention [Mir Moqtadaie, 2009: 5], association [Kamari, 2007] and [Pakzad, 2004: 152], and transition [Mir Moqtadaie, 2009: 5] are four stages of a memory, where each has an important role in evocation. Mir Moqtadaie [2009] indicates that socio-environmental security, existence of public spaces in an urban scale are the most important effective factors in the formation of collective memory, and the maintenance of names, historical monuments and quarters are the most significant factors for retaining them. Taqvai [2010] considers that public areas should be made in a manner to be capable to serve, welcome and provide a ground for social activities and to develop emotional understandings about the environment, that are routs for collective memories formation and retention.

Formation and recording stages of collective memory

In the process of memory formation, spaces and places have effective roles. Spatial attachment of feelings arises once we have a familiar feeling towards the environment., and spatial identity is tightly related to

the physical environment (Mortezai, 2003: 35).

In the definition of memories, human perceptions are done via sensory perceptions (i.e. natural channel of senses) (Kamari, 2007: 37). After getting the information about physical and social dimensions via sensory channels, information flows in neural cords and is perceived in the nerve center and brain under the influence of former memories (Pakzad, 2006: 10). In other words, perception includes gathering, organizing, and understanding environmental information (Karmouna, et al, 2011: 168).

Golkar (2000: 27-29) considers Epeliard one of the most famous pioneers of environmental perception and its different hearings. Based on the model proposed by "Dankeh Epeliard", different components of urban design quality are organized and classified in terms of responding to different perceptual conditions of humans. He classifies perceptual reactions of "human" against "environment" into three states: "reactive-emotional", "operational", and "inferential".

Environmental information is transferred via senses to human, but this information does not remain at this stage and will be processed. Such processing is done by mind and its product is the mental images of people. Therefore, senses complement the mental system via transferring information from environment to human (Qasemi Isfahani, 2004: 55). Mental images from the environment are the result of a process in which personal experiences from the

environment together with the value system of every person plays an important role as a filter for perceiving environmental stimuli (Karmouna, et al, 2011: 170). In this filtering, in addition to personal experiences and values (such as personal, spiritual, interest, psychological, and situational factors), semi-collective values (including familial and group values), and collective values (such as social, cultural, historical, ethnic, and national-religious background) that exist in former memories and recollections are also effective (Habib, 2006: 8). The name of this filter can be "value field", which itself includes innate and non-innate values (Diagram 1).

Stage of recording collective memory

Stage of retaining collective memory

An image of an environment retained in ones memory is the result of interplay between the elements of the environment and the human perception. Environment presents itself to person and human analyzes what s/he sees in the environment according to his/her own spiritual states, memories, and experience. The, s/
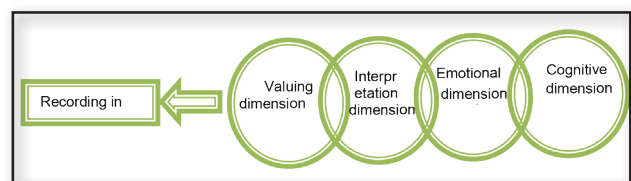

Diagram 2. Simultaneous and overlapping dimensions affecting collective memory retention. Source: authors.
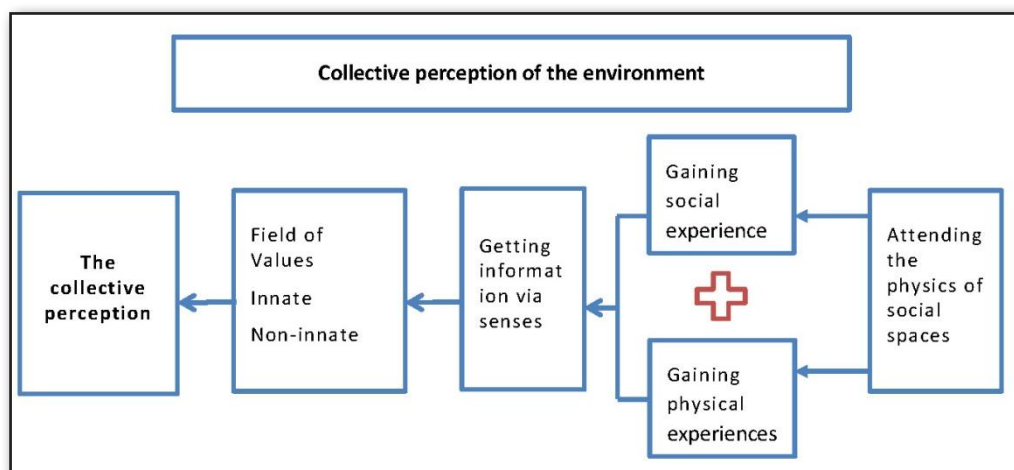

Diagram 1. Stages of collective memory formation; Source: Taqvai, 2010: 51.

he selects and memorizes special parts and elements based on their importance and effectiveness; on the other hand, the information obtained from the environment is processed in the mind as input and becomes positive depending on the person's mood (Pourjafar, 2011: 50-57).

As 4 simultaneous dimensions, experts state the stages of information entry into the mind until recording:

- Cognitive dimension: includes thinking about natural stimuli as well as organizing and storing information;

- Emotional dimension: includes our feelings which affect our environmental perception; on the other hand, environmental perception affects our feelings;

- Interpretation dimensions: includes meanings and concepts obtained from environment; and

- Valuing dimension: includes values and preferences that make the good & bad (Karmouna, et al, 2012: 170).

Hershberger (1974: 149) wrote that there are two main surfaces for meaning: demonstrative meaning and responsive meaning. Demonstrating meaning is divided into two groups: array meaning (or apparent meaning) and referential meaning. Responsive meaning is divided into three groups: emotional meaning, evaluation meaning, and prescriptive meaning (Diagram 2).

These stages are formed hierarchically. First, demonstrative meaning is formed as array meaning and referential meaning. Array meaning includes attributes such as shape, form, position relative to self or other elements, color, and so on. Referential meaning contains reference parts. By decomposing different meaning layers, it can be stated that the set of information in mind becomes meaningful by memories and experiences of person; at this stage, objectivity takes special meaning for person, which according to Lynch, makes persons have a special feeling toward it and this special feeling is different in each experience by the persons (Qasemi Isfahani, 2004: 55). Special feeling with emotional meanings appears in layers and other layers of meaning try to create a context for memorizing environmental things. At demonstrative meaning stage, input information is memorized if considered important and, as information enters the emotional layer, it will be recorded as a memory. According to these points, the stage of collective memory retention has 6 stages that are stated by Taqvai as a diagram (Diagram 3).

Conclusion of stages of collective memory formation and retention

In the previous research, collective memory formation and retention stages have been tried to be practically explained; but, according to other texts, some aspects have found to play key roles in these stages. Start of one of these dimensions does not mean the end of another, but they overlap each other in terms of time. In other words, no specific temporal and stage boundaries are defined for them. However, considering the features of each dimension and stage, activity and temporal overlapping can be also considered for stages and dimensions. To combine dimensions and stages according to what was studied, stages also undergo slight changes, but generalities and hierarchies are maintained.
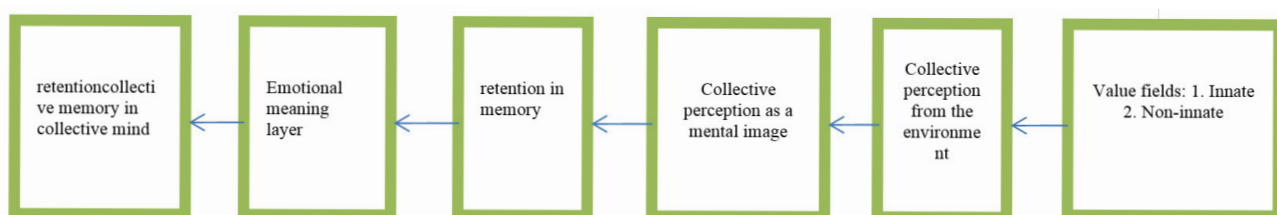

Diagram 3. Stages of collective memory retention. Source: Taqvai, 2010: 55.
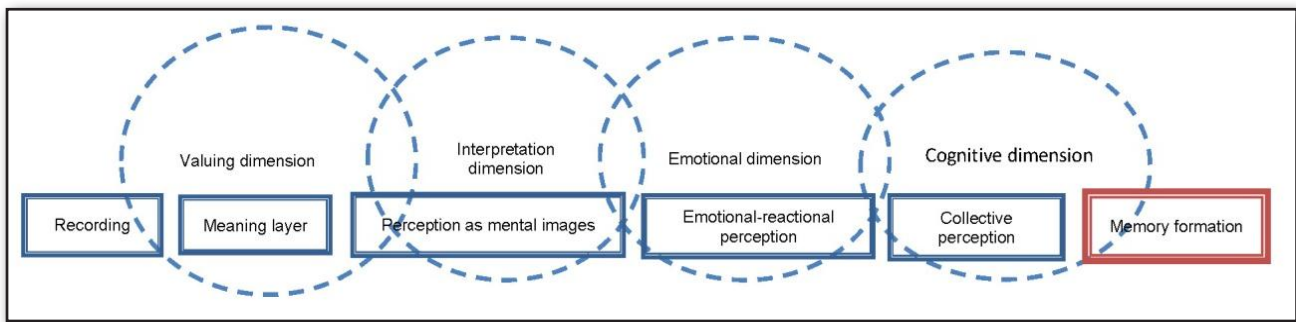
Diagram 4. Stages of collective memory retention according to its dimensions. Source: author.

Factors affecting stages of collective memory retentionand formation

In reviewing the texts related to collective memories, it was identified that the appearance of city is the subject of common perception of citizens and makes an important part of their collective memories. When people describe these places, they use terms such as "security", "attractiveness", and "inviting" and tend to frequently visit these places (Sirous Sabri, 2003: 3). Sense of place is one of the parameters which have roles in memory formation and retention (Razjouyan, 1997: 56).

Mir Moqtadai (2009) divides effective factors in "formation possibility" and "recordingretention possibility" of collective memory into two parts of "socio-political structure" and "spatial-physical structure". He considers social and environmental security, ethnic diversity, social classes, occurrence of historical events, and holding ceremonies the effective factors in "formation possibility" related to socio-political structures of cities. He also considers public spaces and hangouts as the factors related to spatial and physical structures of cities. Then, he introduces residence continuation and stability, sense of place, and position of city or space in cinema literature as the effective factors for "possibility of collective memory retention" related to socio-political structure of cities. Then, he introduces residence continuation and stability, sense of place, and position of city or space in cinema literature the effective factors for "possibility of collective memory recording" related to socio-political structure of cities. Furthermore, effective factors related to spatial-physical structure

of cities include preserving historical monuments and city neighborhoods, establishing urban memorial constructions, and maintaining names.

Boyer (1994) quotes Halbwachs that sociability of a space is one of the effective factors for collective memories. Results of sociability and getting together are face-to-face interactions. Habibi (2000: 3) says that face-to-face human communication in urban societies within an organized physics causes formation of unforgettable memories in minds. He also believes that the places in which work, enjoyment, information exchange, socio-cultural and politico-economic demonstrations, agreements and disagreements, city shows, ceremonies, national and religious mourning, and other urban incidents and events happen form identity because of their symbolic and physical features as well as current incidents. He maintains these places create personal and collective memories in minds of people in the society. Sense of place (Habibi, 2008: 8) and place freshness (Soltani, et al, 2011: 5-6) are other factors that more highlight collective memory formation and retention. Of course, it should not be forgotten that people are basically attached to the places which they usually use for a long time (Benteli, et al, 2003: 297). Jalili knows space stability, time passage, and human scale as the necessities for the formation of collective memories. He says physical factors such as monuments, space places, and space stability are involved in retention collective memories. In his opinion, history is a considerable factor at both stages, because the formation of memories and accumulation of a specified amount of them over time

| Concept | Dimension | Secondary dimensions | Component | Index |

Cognitive-interpretation dimension

Social dimension

Social experience of humans

Tangible experiences

Non-tangible experiences

Social activities in the group

Social activities in the society

National-religious ceremonies and rituals

Face-to-face relationship

Watching and perspective

Local dimension

Physical context

Images

Activities

Being inviting

Edge, sign, node, path, neighborhood

National-religious ceremonies and rituals

Watching and perspective

Face-to-face relationship

Available images in the mind

Collective Memories

Emotional-valuing dimension

Time dimension

Past

Present

Future

Time continuation

Time continuation

Frequency

Emotional dimension

Sense of identity

Sense of place

Sense of archaism

Sense of sharing

Sense of environmental compatibility

Sense of originalism

Sense of privacy

Sense of fame

Sense of mobility

Sense of regional orientation

Sense of attachment

Use of order

History and stability

Space stability
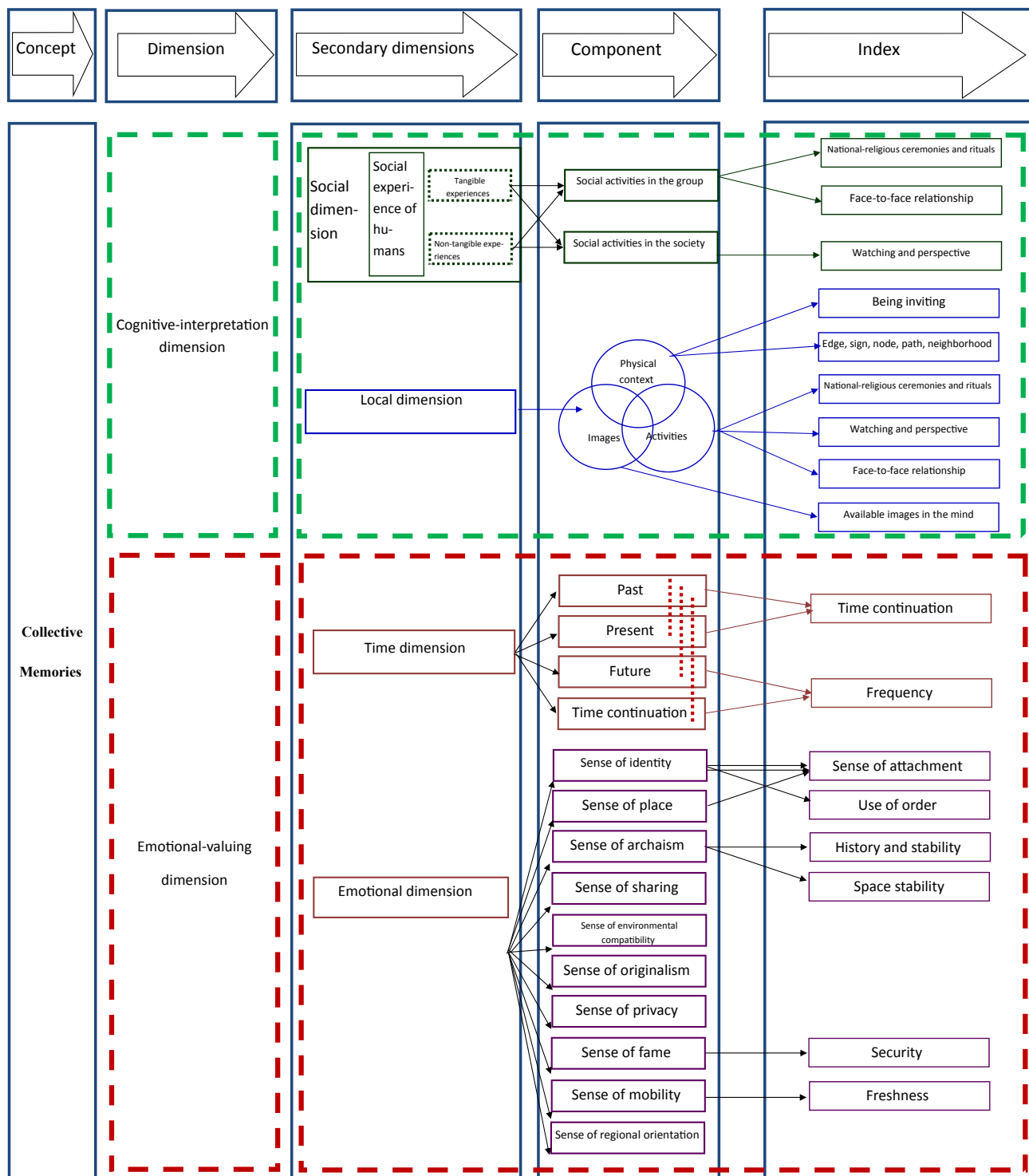
Security

Freshness

Diagram 5. Dimensions, components, and indices in collective memory. Source: author.

are necessary for the memory formation and retention. Over time and during the presence of different generations of human in a space, a spirit is granted to the environment which distinguishes it from other spaces. The more the history of a space, the more the sensed spirit would be there (Jalili, 2005: 32). Considering what was explained about dimensions (Diagram 4), components, and indices, Diagram 5 can be drawn.

Brief introduction of studied area

Bazaar Khan which is located in the northern part of Qiam Street is about 3.4m in length and, in fact,

Table 1: Results of the questionnaires. Source: authors.

Concept	Main dimension	Secondary dimension	Component	Index	Existence	Non-existence	Percentage	
							Residents	Tradespersons
Collective Memory	Cognitive-interpretive dimension	Social dimension	Social activities in the group	Religious-national ceremonies and canons	*		36	93
			Social activities in society	Watching and perspective[1]	*		36	-
		Location Aspect	Physical context	Invitingness	*		85	-
				Edge, symbol, node, path	*			
			Images	Images in the mind	*			
			Activity	National-religious ceremonies and canons	*		36	93
	Emotional-value dimension	Emotional dimension	Sense of identity	Attachment	*		93	86
			Sense of urbanism	Security	*		82	83
			Sense of mobility	Freshness	*		93	86

is considered the longestbazaar in the city of Yazd. Additionally, it is the widest bazaar (except a part of Mohammad Ali Khan Bazaar) in Yazd. Width of this bazaar varies from 4m to 5m and it includes 153 stores (Shamseh, 2008: 50-52).

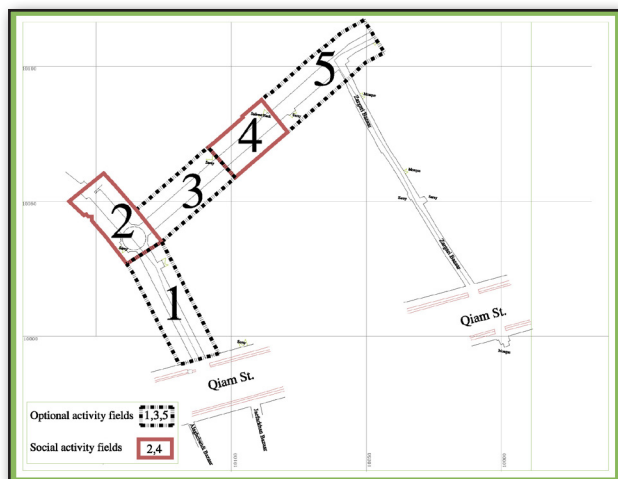Knowing Bazaar Khan in Yazd based on dimensions,

Fig. 1. Activity fields of Bazaar Khan. Source: authors.

concept, and indices

Results of some indices which were tested using the questionnaire are presented in Table 1.

- Edge, symbol, node, and path:: Results of residents survey for the project of repairing and organizing Khan and Zargari Bazaars in Yazd (Shamseh advising engineers, 2009), recognized that people identify bazaar as an edge. According to the definition of edge, bazaars such as Bazaar Khan in Yazd can be considered an edge by nature.

According to what was inferred from the mental images of tradespersons and residents, Bazaar's "Charsogh" and its entrance from Ghiam Street and Bayagh Mosque were respectively its most important symbols. "Charsogh" is considered a node in physical terms; also, the intersection of Bazaar Khan and Bazaar Zargari is another physical node of this bazaar. "Charsogh" and this intersection are also

considered an activity node.

Indices tested via field study or observations
- Activity component indices

Activities were divided into three groups of optional, mandatory, and social, the bazaar was divided into seven fields, and activities in the peak hours both in the mornings and evenings were taken. After determining the share of each activity, the primary map of activity grouping was reviewed and it was found that Bazaar Khan had two kinds of activity fields, i.e. optional and social, in the form of 5 physical groups.

-Image component index

The first question to identify the mental images of people was "What do you remember about Bazaar Khan?" Traditional context, barrel vault , and old buildings were the most common items   in the minds of residents and tradespersons. In another question, drawing an image from Bazaar Khan was demanded. The images showed that barrel vaults with openings toward the sky was unique in the minds of tradespersons and residents.

-Time dimension

Time dimension components are continuation and frequency (Fig. 5). Questionary results of residents about continuation and frequency index showed that 40% of residents monthly and 57% of them annually are going to Bazaar Khan. Also, 63% remembered going to Bazaar Khan from their childhood and 95% of citizens are still interested in visiting this bazaar.-Regular use of the bazaar

 This index was tested simultaneously with frequency index and, according to the results, citizens used to monthly and annually visit Bazaar Khan.
- Oldness, stability, and resistance of space: This index is tested simultaneously with frequency index and, according to the results; citizens had monthly and annually visits to Bazaar Khan.

-Oldness, stability, and resistance of space: Bazaar Khan's ages back to the era of Nasser al-Din Shah Qajar (1848) and Mohammad Khan Vali's reign (Shamseh, 2008: 50-52). In 1900 and at the same time

as crusade street building in Pahlavi I, half of this bazaar was destroyed, but what was remained was revitalized and has continued its life thus far. Bazaar Khan has remarkable history and stability and, in the existing texts, nothing has been mentioned about its closing or activity stopping. In functional terms, it was built for business purposes from the beginning and, although it has faced some wane during its lifetime, it has maintained its efficiency.

Knowing Bazaar Khan in terms of its general and specific characteristics

A) 88% of the residents and 80% of the tradespersons consider the bazaar memory evocating. For knowing other mental indices of residents and tradespersons, the following questions were asked: "Are there any other bazaars in the city that are as memory evocating for you?" 66% of the residents and 64% of the tradespersons answered positively. Then, they were asked to mention the reason why the other bazaars were memory evocating; "being traditional" is the most important reason. In other words, the value filter of the residents in Yazd is their traditions and history. Both tradespersons and residents   declare their concerns about the destruction probability of this bazaar, because it is "a historical monument and a memory from the past" and has "historical value".
B) Being welcoming is the most effective case in the collective memory formation and retention; therefore, the principles which seems to be effective for the welcoming nature of Bazaar Khan are studied.
- Space surrounding

Feeling of being surrounded in the space is established on the relation of the observer's eye from the height of the body's space surrounding (Tavasoli, 1986: 28). Bazaar Khan is surrounded by frequent vaults in a symmetrical and balanced form. This important matter can be observed on both sides of the bazaar. Height-to-width ratio in bazaar is different due to changes in its width; but, on average, this ratio is equal to one and one feels complete surrounding inside the bazaar. In qualitative surrounding, openings on the ceiling which decrease surrounding degree should

not be neglected.

-Static or dynamic space

Bazaar Khan has a static-dynamic space, but other factors such as activities performed in the body and the repetition and rhythm present in its body (for example, barrel vaults) make the transition length static. Bazaar Khan has paused in physical and functional terms, which has made its space static.

-Proportionality: the proportionality of height to width ratio, whether the space is completely surrounded or half-surrounded, defines the concept of proportionality of space. Sound and human proportionality generates feeling of psychological calmness for observers [Tavasoli, 1986: 51]. Previously, it was found that the average height-to-width ratio in Bazaar Khan was about one. Such complete surrounding generates calmness for observers.

-Scale: Designing different dimensions of Bazaar

Khan has human scale values.

-Analysis and conclusions of the results: During the period of study, Bazaar Khan does not need redesigning intervention in terms of the two stages of four stages of memory evocation. Preserving its body and existing activities is the best measure that could be taken. Bazaar Khan has some components that are physically inseparable from it. From users' perspective, these components are not mentally separable from Bazaar Khan in Yazd. It seems that, at the next stages, after combining and explaining the objectives, these components must be considered.

Discussions on vision, objectives, strategies, and solutions for improving formation capability and memory retention in Bazaar Khan

Bazaar Khan in Yazd is a place with collective memory formation capability and retention in the minds of residents. Users of this space include local and non-local residents, tradespersons, and visitors.

Table 2. Determining strategies related to solutions. Source: authors.

Number of objective	Strategy	Solution
Maintaining indices of formation and retention of current collective memory in the bazaar for present and future	Maintaining the present condition of the bazaar in physical and practical terms	More observation on physical interferences and manipulations and enforcing cultural heritage rules. No permitting for the formation of incompatible activities with the current activities of bazaar
	Repairing the bazaar with a reformist approach	Recovering Bazaar Khan in Yazd; 2. Taking care of, preventing, and guaranteeing Bazaar Khan; 3. Supporting Bazaar Khan; 4. Stability of Bazaar Khan; 5. Rehabilitating Bazaar Khan
Strengthening indices of formation and retention of current collective memory for present and future	Increasing the time of accepting people in more hours of day	1. Preparing social activities in the fields with few activities 2. Taking measures for conferences and small gatherings in openings and nodes 3. Increase working hours for the existing activities 4. Adding some activities to the bazaar that could activate it at sleeping hours 5. Injecting activities compatible with the bazaar's characteristic to the its abandoned parts
	Increasing its welcoming nature on different holidays	Creating spaces for raising some indices such as freshness, watching, and perspective. Not closing the bazaar on holidays
	Increasing different social activities in different fields	1. Holding national-religious canons and ceremonies on holidays 2. Preparing special activities on holidays
Maintaining spatial values and principles of the bazaar for future	Preserving the existing body of Bazaar Khan	More observation on physical interferences and enforcing cultural heritage rules
	Repairing the bazaar with a reformist approach.	Preserving Bazaar Khan 2. Compatibility (modernization) of Bazaar Khan

According to the current potentials of the bazaar, it will still be a sociable and memorable bazaar in future. For achieving the above vision, the following objectives, strategies, and solutions are formulated in Table 2.

Operational programs in five-fold fields of the bazaar
Field 1: 1. Converting the abandoned parts of the field into private spaces with more social roles; 2. Enhancing the entrance of Giam Street; 3. Making more pause and sitting spaces by varied and flexible urban furniture; 4. Holding bazaars such as Jome bazaars to reduce the closing time; 5. Injecting optional uses with external arrangement in this field; 6. Devoting special places to informal activities in nodes.

Field 2: 1. Boosting socio-physical node of the bazaar; i.e. the Charsogh, using varied urban furnitures for sitting; 2. Allocating special places for informal activities in Charsogh; 3. Redesigning Panjeh Ali Timcheh to develop private spaces with a more social role and long pausing such as restaurants; 4. Designing Khandagh Edge Entry for its strengthening; 5. Using the existing porch and vault modules in Bazaar Khan within the design area; 6. Injecting social uses via external arrangement and opportunities for getting together

Field 3: Since this field is identified to be among the two social fields, while determining the plans, attempts are made to move it toward socializing so that a continuous field could be formed in the center of bazaar which is surrounded by optional activity fields. The proposed plans for this field are as follows: 1. Injecting social uses via external arrangements and opportunities for getting together; 2. Boosting and redesigning Saraye Vakil to develop public spaces with more social roles and long pauses such as handicraft exhibitions; 3. Creating similarity
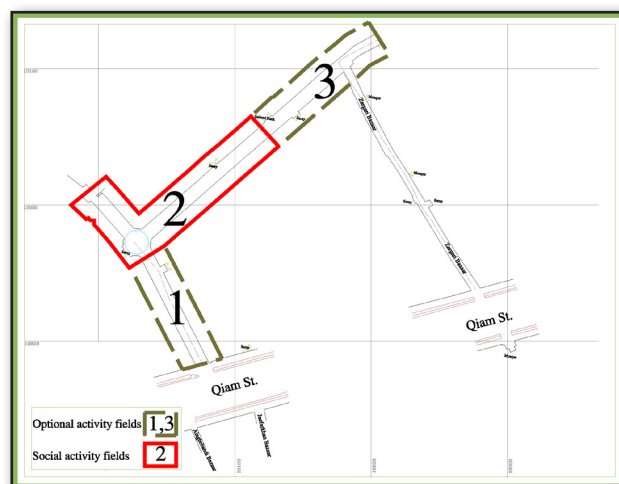

Fig. 2. Determining activity fields of Bazaar Khan for investigating redesigning field; Source: authors.

in the physical components of this field (such as floor, ceiling, and walls) to field 2; 4. Injecting social uses via external arrangements and opportunities for getting together

Field 4. This field properly plays its social role. On the other hand, it lacks redesigning components. Main use of banks well covers this field and maintains welcoming nature, security, and other components fresh. The proposed plans of this field were: 1. Preserving the existing condition of this field, and 2. Using varied urban furnitures for sitting.

Field 5. 1. Converting abandoned parts of this field into private spaces with more social roles; 2. Creating more pausing and sitting spaces using varied and flexible urban furnitures; 3. Injecting optional uses via external arrangements; 4. Maintaining Bayagh Mosque as one of the most important signs of Bazaar Khan; 5. Devoting special places to informal activities in the intersection node of Bazaar Zargari and Bazaar Khan

By implementing the plans, the number of fields is decreased. Fields 1 and 3 are optional and field 2 is social; therefore, the redesigning field would be field 2 .

Conclusion and recommendations
Welcoming nature is the main condition for the formation and retention of collective memory in Bazaar Khan. Also, the social field of the bazaar is identified as its redesigning center. The general result is established on the point that Bazaar Khan's space must be maintained without any interferences or manipulations. To fulfill the research objectives, the supporting spaces of the bazaar which has a status and place in the minds of residents

are selected for redesigning: Saraye Khojasteh, Saraye Panjeh Ali, Charsogh, and Khandagh Edge Entry.

It can be said that a completely mental concept like collective memory can be converted into a tangible and understandable reality. Such concepts could be investigated considering their indices. In public territories, memories are more valuable than becoming a historic or a historic reminiscent; by taking some reasonable measures, such an important matter can be fulfilled. Results of the research specifically done on the case study, i.e. "Bazaar Khan in Yazd", shows that the value filter of residents in Yazd is their traditions and history. This bazaar has been memorable for them and has generated a clear image in their minds.

As mentioned, memory evocation has four main stages: formation, retention, evocation, and transition. In this research, a definite number of components and indices affecting the first two stages were tested. Future works can be performed in this field, but with the aim of identifying other dimensions, components, and indices of collective memory formation and retention or in the field of evocation and transition of collective memories [among different generations at different times]. It seems that there is an overlapping relationship between collective memory formation and retention stages at other memory evocation stages; therefore, a research with more than one stage is recommended.

Endnote
1. This question was omitted at the questionnaire testing stages by tradespersons because of their type of using bazaar space.

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