Urban Identity and Environmental Perception in Annaba, Algeria

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ARTICLE INFO	ABSTRACT
	The city is the space where human beings live, and where they are satisfied to find all their needs in presence such as settlement, residential accommodation, work places, recreation and entertainment are satisfied, services are provided. Because of the different social and cultural aspects, cities are marked by an urban identity which differs from one place to another. Therefore urban identity is a very important concept which is defined in several ways but the best known diffinition is that of Lynch who defined it as follows: "the extent to which a person can recognize or recall a place as being distinct from other places"(Lynch ,1968). Annaba, classified as the fourth largest city in Algeria, because of its geographical location, as well as its very rich history, it is a city which has a striking and very special urban identity which comes from the Ottoman and Colonial periods in the first place, more that many other civilizations lived in Annaba. These civilizations have left their mark on the urban landscape and the natural environment of the city. The aim of this study is to evaluate the city of Annaba on various aspect envirenementale, historical, urban (payesage and natural), cultural and social, in order to know the elements that participated in the formation of urban identity of the city of Annaba, this city must be taken into consideration from the algierienne autaurité, in what is a very important city which can be a tourist by paul excilence.
	ÖZ
Anahtar Kelimeler: Annaba şehri. Kent Kimliği. Çevre. Peyzaj. Sosyo-Kültürel.	Kent, insanın yaşadığı, mevcudiyet, barınma, barınma, iş yerleri, dinlenme ve eğlence gibi tüm ihtiyaçlarını karşılamak için tatmin olduğu, hizmetlerin sağlandığı yerdir. Farklı sosyal ve kültürel yönleri nedeniyle şehirler, bir yerden diğerine ve bazen bir bölgeden diğerine farklılık gösteren bir kentsel kimlikle işaretlenir. Bu nedenle kentsel kimlik, çeşitli şekillerde tanımlanan çok önemli bir kavramdır, ancak en iyi bilinen ayrım, onu "bir kişinin bir yeri diğer yerlerden farklı olarak tanıma veya hatırlama derecesi" şeklinde tanımlayan Lynch'inkidir. Coğrafi konumu ve çok zengin tarihi nedeniyle Cezayir'in dördüncü büyük şehri olarak sınıflandırılan Annaba, başta Osmanlı ve Koloni dönemlerinden gelen çarpıcı ve çok özel bir kentsel kimliğe sahip bir şehirdir. Annaba'da daha birçok uygarlık yaşadı. Bu uygarlıklar kent peyzajına ve kentin doğal çevresine damgasını vurmuştur. Bu çalışmanın amacı, Annaba kentinin kentsel kimliğinin oluşumunda rol oynayan unsurları tanımak için Annaba kentini çevresel, tarihi, kentsel (peyzaj ve doğal), kültürel ve sosyal çeşitli açılardan değerlendirmektir. Bu şehir, paul excilice tarafından turist olabilecek çok önemli bir şehir olan algierienne autarité'den alınmalıdır.

1. Introduction

F. Choay (1972) says, in the ancient 1970s, considering the city as a "non-verbal system of indicating elements" (Choay, 1972). The city shows as a space created and crossed by dynamics, demonstrations, images and actions, but also

as a "methodical pluridimensional organization". From these quotes, from what F. Choay declares we can comprehend that : cities are places where human exigencies such as: settlement, residential conditioning, work places, entertainment and diversion are satisfied, services are provided. Social and cultural characteristics of the city are the most important countenance, which are in a continuous development [1].

On another side, corresponding to Webster's Ninth New Collegiate Dictionary (1983), identity is "the distinguishing character or condition of a person or a thing". Lynch (1981) also defines identity as "the extent to which a person can recognize or recall a place as being distinct from other places". Therefore, like individuals, cities should have character and distinctions; like individuals, this flavour is made up of countless characteristics, or identifiable elements [2].

We can also define urban identity as the result of attachment to an urban space accompanied by social investment. It is the fruit of the interrelationship that the individual maintains through his practices within the urban fabric that is to say through the direct experience of the environment, and of a social construction resulting from communication [3]. Thus, urban identity can be defined as the procedure of ordering and structuring all of the representations that the diverse internal and external social groups of a city have of it, its past, its present and of its future, and this at a given moment in history.

Historic and open, ANNABA has witnessed the passage of very great civilizations which have marked its history and its experience and which have left behind a heritage of remarkable richness which constitutes a true open-air museum. Bouna (Annaba), has accumulated a cultural capital richly adorned by the culture of the civilizations which, have administered it and which have passed by, leaving cultural stratifications which contributed to the construction of the identity of this thousand-year-old place which, despite the neglect, has been able to resist the destruction and erasure of a territory several thousand years old, some of whose identity references are intimately linked to the history of this Medina. The identity of the Medina of Annaba, built over the long term, is based on multiple dimensions, spiritual, cultural and urban. However, with the action of colonization, a dramatic break took place between these intangible dimensions, which «migrated» and their unstructured urban support remodeled for exogenous uses [4].

This study aims to recognize the elements of sub-identity of a historic part of the city and to determine its limits. As a result, the search for regional revitalization methods will be possible by defining the physical, cultural and social aspects of the city of Annaba, which is at odds with its values, and determining its boundaries, even though it contains a highly archaeological site.

2. Material and Method

This work includes documentary research and visual analyzes (photos, maps and observations of major urban planners and architects in the field of urban identity). As part of the study, first, the identity of the city of Annaba is assessed as part of the historical development process. In the next step, visual analyzes were made using components of artificial environmental identity (roads, urban spaces, urban occupation, imaginary elements, landmarks, call points and plant patterns), which were revealed in the conceptual and theoretical framework of the study, in the envelope of the city of Annaba. Sources of visual analysis data are personal photographs taken in the study area, and maps.

Annaba and its Region: Knowledge of the Context:

Annaba is emerging as a modern city, in which leisure, entertainment, partying, going out (public life), far from being conditioned by specific times, or confined to places, generally spread almost daily. The emergence of the city of Annaba as a space recognized for its tourist possibilities, finds support precisely in what seems to distinguish it in a large environment, (urban walks and on the corniche, beaches, long coastline but especially the city). The latter happens to be the receptacle of desires for modernity long repressed by the sequences that the country has known.

Figure 1. General view of Annaba

The Geographical Setting:

The city Annaba is located in the eastern part of the Algerian coast, 600km from Algiers, it is built at the foot of the foothills of the Edough mountains, naturally sheltered against the winds from the North and the West, it imposes itself in its decoration bordered by the point of Ras-El-Haddid and the Cape Rosa, like a port with Mediterranean vocation, in more it animated by a beautiful road in ledge meadows of 15 km in the detours of which the cliffs alternate with small beaches with fine, golden and clear sand.
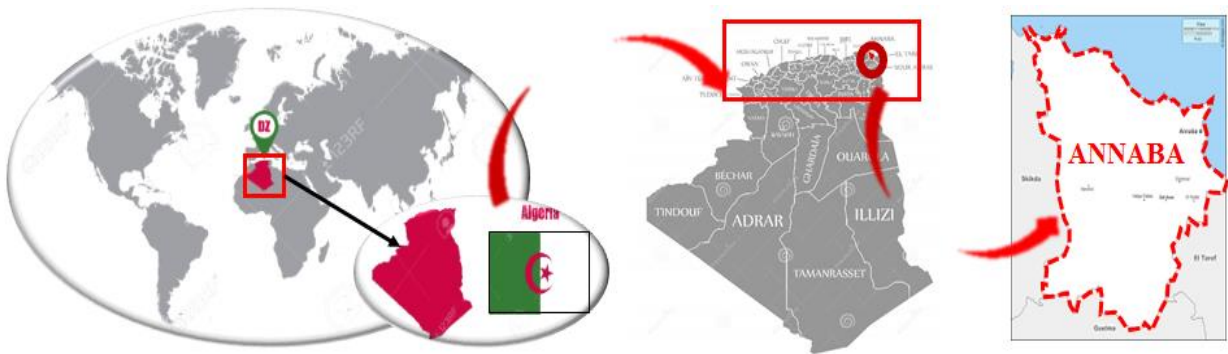

Figure 2. The situation of Annaba .Original (2021)

Annaba presents aspects of a modern city in full expansion because it constitutes an important industrial, university, and tourist center. It is geographically limited by:

- The Mediterranean in the North.
- The wilaya of Guelma in the South.
- The wilaya of El Taref in the east.
- The wilaya of Skikda in the west.
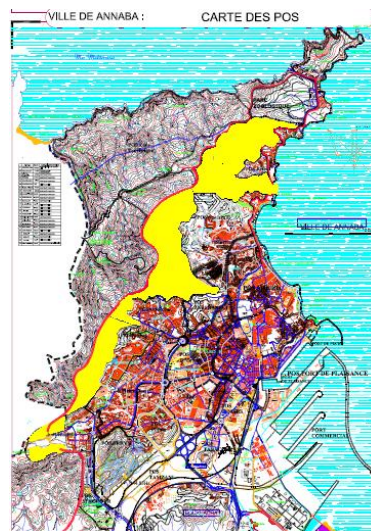
Figure 3. Geographic limits of Annba.

Figure 4. Annaba city map

Annaba, formerly Bône during the period of French colonization and Hippone in Antiquity, is the fourth city in Algeria after the capital Algiers, Oran and Constantine. It is located 152 km northeast of Constantine, and about 80 km west of the Tunisian border. It is also a coastal wilaya with a population of 640 050 inhabitants (RGPH 2015) [5].

On the natural level, Annaba is dominated by the mountain range of the Edough to the east, culminating at 1,008 m above sea level. Regarding hydrology, the Oued Seybouse joins the Mediterranean Sea from the mouth of Annaba [5].

Lake Fetzara is located in the west of the city, 14 km from the Mediterranean Sea. It stretches east west, 17 km long and 13 km wide. It is bounded to the north by the Edough massif, by the hills of Ain El Barda to the south and the dune ridges to the east and west. On the outskirts of the lake, there are several agglomerations: to the north, the capital of the municipality of Berrahal, to the south the territories of the municipalities of El Eulma (Oued El Hout) and Cheurfa and, to the east, the small villages El Gantra and Oued Zied.

3. Results and Discussion

Urban Identity Concept

In 1960's, the concept of identity appeared in the field of urban studies. As an example, Kevin Lynch (1960) mentioned that, the image of the city has three – always appearing together –components; identity, structure, and meaning. He considered the identity as "the identification of an object, which implies its distinction from other things, its recognition

as a separable entity [6]. It is not in the sense of equality with something else, but with the meaning of individuality or oneness" (p. 8) [6]. In addition, Lynch uses meaning as one of the component of the image of the city, he does not straightly point out the spatial meanings of the city for its residents. His definition of identity refers to the noticeable features of the city, while the term "structure" refers to the spatial relations of those features.

After Lynch, other researchers (e.g., Gordon Cullen, 1961; M.R.G. Conzen, 1966, 1975; Sharp 1969; and Roy Worskett, 1969) began to use the concept of spirit of place to the concept of identity of a place. They announced that, identity and/or character is thus closely linked with the form and the history of a place creating a sense of place [7].

Therefore, urban identity can be defined as the process of arranging and structuring all the representations that the various internal and external social groups of a city have of it, its past, its present and of its future, and this at a given moment in history.

J.-W. Lapierre completes this definition by shedding light on certain points: to him, identity designates "not only what makes the identity of a group, its difference from other groups, a singular set of specific characters, which signifies, symbolizes this unity and this difference, but also the constancy of this group in time, throughout history, despite all the changes that have affected it. Collective identity refers to the images by which the group recognizes a common past, remembers it, commemorates it, interprets and reinterprets it" [8].

Therefore, we can say that urban identity was shown to have a strong impact on residents' perceptions of urban quality. Moreover, it acts on their evaluation of existing and projected elements of their urban surroundings. Identity measures have to be taken into consididration in this context and may prove valuable as mediating variables in many areas of Environmental Psychology research.

Environmental Perception Concept

Environmental perception has generally been defined as awareness of, or feelings about, the environment, and as the act of understanding the environment by the senses. A more enveloping definition and theoretical framework was provided by psychologist William Ittelson (1973) who considered environmental perception as a multi-dimensional phenomenon, as a transactional process between the person and the environment. He provided three general conclusions about the nature of perceiving: first, it is not straightly controlled by the stimulus; secondly, it is associated to and indistinguishable from other aspects of psychological functioning; and thirdly, it is relevant and appropriate to specific environmental contexts. [9]

Environmental perception can also be defined as a concept of perception applied to individual and community relations with the environment. It is entertained as a psychosocial phenomenon, where the demonstration of the environment depends on cognitive and affectionate processes, constructing through individual experiences. The concept of environmental perception is multifaceted and linked to a socio-environmental perspective [9].

Among the ancient environmental perception studies were those of the physical structure of cities undertaken by Kevin Lynch at the Massachusetts Institute of Technology. Initiated in the 1950s, the objective was to identify salient perceived elements of the city and their contributions to urban legibility. Lynch, identified five principal features that defined urban images: paths, edges, districts, nodes, and landmarks. Lynch's work was replicated in cities around the world. It is still used by planners and designers in the analysis of existing conditions and in developing plans for the future [10].

Furthermore, the surrounding environment can convey symbolic meanings and can inspire, as well as provide opportunities for involvement. In addition, environments have an ambience – a quality, mood or atmosphere that can be associated to aesthetic attributes and to the social context within which the environment is experienced [10]. Moreover, the perception of any environment is influenced by an individual's experiences and current value orientations.

The Historical Context of Annaba City

The city of jujube has had, over the years, a privileged role in the history of the country thanks to its geographical location, which makes it a strategic link between two shores of the Mediterranean and to the diversity of cultural currents that there have taken root.

Annaba witnessed the passage of very great civilizations which marked its history and its experience and which left behind a heritage of remarkable richness, which constitutes a veritable open-air museum. Therefore, it is useful to recall

the civilizations that have found in Hippo as it was once called a fertile ground for their political, cultural and economic development [11-12].

The Prehistoric Period

The history of the first centuries of existence of a city in Annaba remains obscure; the vast gulf of the city and its region are particularly rich in prehistoric remains; its mild climate favorable to vegetation has always appeared to be a privileged region. The man has appeared in the Annaba perimeter since the Paleolithic era, in the area of Ras-Al-Hamra (Cap de Garde) and in the hills of Bouhamra [11-12].

Antiquity: Foundation of Hippo

Annaba is called Hippone (or hypo), the name also ubbon in Phoenician means shelter: refuge or even gulf. The site of the ancient Hippone is located in the plain of Annaba, enclosed between the two lower courses of the Oued Boudjema and its various branches to the North-West and the Oued Seybouse to the South-East.

Figure 5. Annaba during antiquity

Foundation of Carthage - Punic Hippo

Among all the counters founded by the Phoenicians, there is one, which will prosper well beyond its metropolis; this is Carthage founded around -814 by Princess Tyrian Elissa, better known as Queen Dido.

The new republic of Carthage Nicknamed the empire of the sea, it dominated from the 7th century to the 4th century the maritime and commercial life of the western Mediterranean with its colonies of Sicily, Sardinia, Spain and the control of the old settlements. Phoenicians.

It will reach a high level of civilization and will be strongly illustrated by its wealth and independence, but from the 3rd century, Carthage loses control over the Hippone region following the Punic wars.

Figure 6. Monuments of the Punic civilization .

Numidian Kingdom - Punic Wars

Hippone lived very troubled times until the day when the fall of Carthage, in -146, gave him back his independence. The victory of Rome over Carthage therefore returned his throne to Massinissa. Thus, the proud city of Princess Elissa, founded more than 6 centuries previously, is definitely wiped off the map by Roman imperialism.
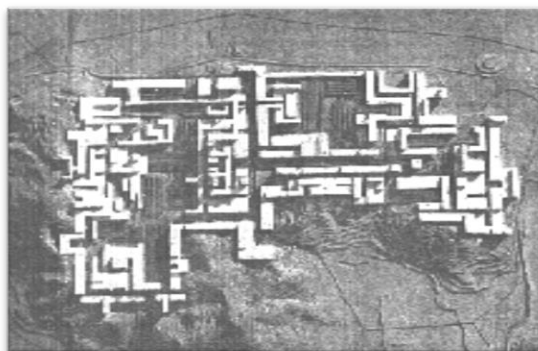

Figure 7. The model of Hippo la Royale.

Roman civilization

Two centuries later, the clashes between the Carthaginian and Roman empires on the one hand, and between the latter and the Numidian kingdom on the other hand, ended with the triumph of Roman expansion and the annexation of Hippo. Hippone becomes one of the largest centers of the new Roman province in Africa and will have as its first Latin governor, the historian Salluste. From then on, centuries of calm and prosperity will open for the city.
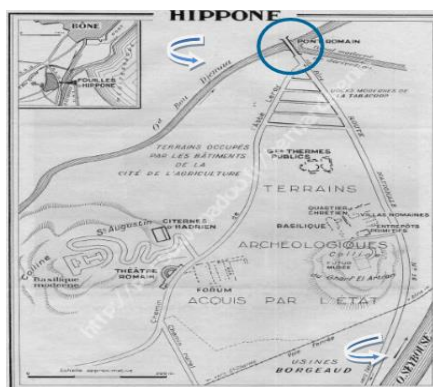

Figure 8. the city of Annaba during the Roman period .

The Arab conquest

Annaba and its regions remained outside the FETH period, until the arrival of the Arabs at the end of the 8th century.

<u>Foundation of Bouna El Haditha:</u>

Islam appeared between 7th and 8th century and after the ruin of Hippo the Arabs founded another city on the hill of Abu Marouane which is called Bona El haditha; built on the side of santons, facing south down to the sea, was pierced by a door called "the sea door" facing east, towards the anchorage of the cazarins (Fabre), this anchorage was the most important, the most on and closest to town.

The Alleys Of The Old Ottoman Town

Figure 9. some monuments of the Arab period .

The Casbah was surrounded by walls of a quarter of a league turn, well built, and "all terraced the width of about two toises" surmounted by towers with speedboats advancing outside and placed at 15 or 20 paces from each other; the towers each had three, four or five pieces of cast iron cannon. There was only one door of war, a vast S-shaped corridor narrowing at the end "turned a little towards the city". There was a janissary post there with four small pieces of cannon. In the middle were houses and a mosque.
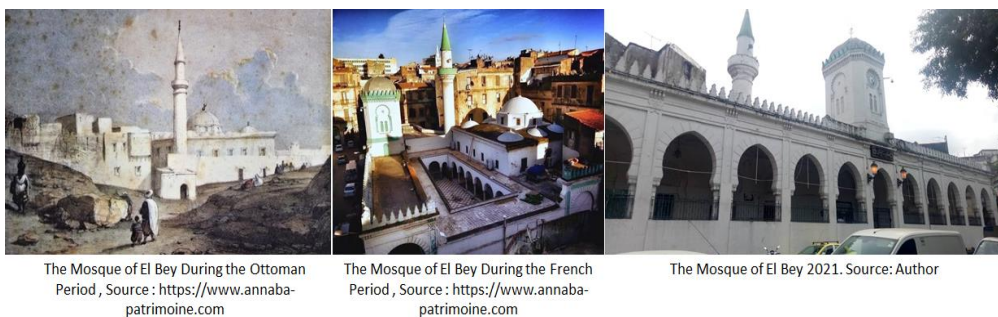

Figure 10. Bouna el haditha .

The Mosque of El Bey During the Ottoman Period , Source : https://www.annaba-patrimoine.com

The Mosque of El Bey During the French Period , Source : https://www.annaba-patrimoine.com

The Mosque of El Bey 2021. Source: Author

Figure 11: The alleys of the old Ottoman town . Original (2021)

The French conquest

Bouna was the second town to come under French assault, three weeks after the surrender of the dey of Algiers. Before the capture of Bône, the elements that made up the port: a landing stage located at the rocky outcrop known as pointe cigogne.

The year 1845 inaugurated the launch of the new French urban plan. In 1846, work began on Saint Augustine Cathedral, located at the time on the heights of the current Revolutionary Court. It was the first French building to be built outside the walls of the Arab city. Bone by its natural position, became the "gateway to the east", the point of concentration of troops, equipment and supplies [11-12].

Figure 12 : View of Bône in 1830 .

Through this historical reading, in particular urban planning of the city of Annaba, we understand that its territory has experienced rapid development and a massive port establishment since the first half of the 20th century. A new urban configuration, which appears to bear several signs of growth and economic development as regards the port domain with the invasion of businesses and hangars in a large and sensitive part of the city, is however characterized by certain imbalances and dysfunctions, which appear in a logic of duality.

Figure 13. Some colonial monuments in Annaba

Social Relations and the Population of Annaba:

Families residing in the medina give the impression of living in social groups, without these groups being isolated or autonomous. Three scenarios presented themselves to us: the families who own their homes share very strong ties with a few neighbors, owners like them. Mutual knowledge is essential; it dates from the time of parents and grandparents. The uncles, aunts, parents and children of the different families in this group live in the same neighborhood space, each with its own entrance, but adjacency contributes greatly to the configuration and sustainability of this group. Domestic practices are organized, especially in the interior courtyard of one of the houses where the women meet; the front door is never closed. We find this sociability in the other two scenarios that of the family bond between the inhabitants of the house, and that of the total absence of family bond between the tenants of the house.

Despite the misunderstandings and conflicts that may exist, a strong solidarity remains between the different members of these groups, among themselves and with other groups in the medina. In these cases too, mutual knowledge is essential and the origins of this knowledge are belonging to the same family. The "elders" know each other and socialize; they are the "leftovers", those who did not benefit from social housing in the rehousing operations that the medina had experienced before. These references in seniority and in blood ties almost become a condition, an identity of township "Ouled* la Place d'Armes, the beldiyas" (i.e the townspeople), the "us, the elders" is opposed to them, the new ones".

Being an inhabitant of the old city means for the common people of Medina to be part of the "old". Among the references to this belonging, it is history or more exactly knowledge of its history. The stories of the inhabitants are often punctuated by this value that is the history of the old town, a relationship to the memory of the place, carried by temporal referents, such as the colonial period in which social life with Europeans was synonymous with mix and shared lifestyles.

Social ties, relationships with administrations, sociability, formal and informal social networks, everyday life, the various references to the belonging of the inhabitants play an active role in the social structuring and the formation of the identity of the city of Annaba. As a result, the Medinan space invents, reinvents itself, adjusts, appropriates, re-references, restructures, unites, disunites, brings together, opposes, constructs and occurs according to resources that the inhabitants mobilize [13].

Topographic and Visual Boundaries

The Topography of Annaba

The Edough massif flows into the Mediterranean on a North / East, South / West axis. It embraces the Annaba plain from the north.

The mount of the Seven Sleepers where the citadel and the mount of Saint-Augustin are located arises in isolated situation and stands out from the massif.

The coast to the north of the city is marked by a succession of spaces surrounded by the relief and the sea
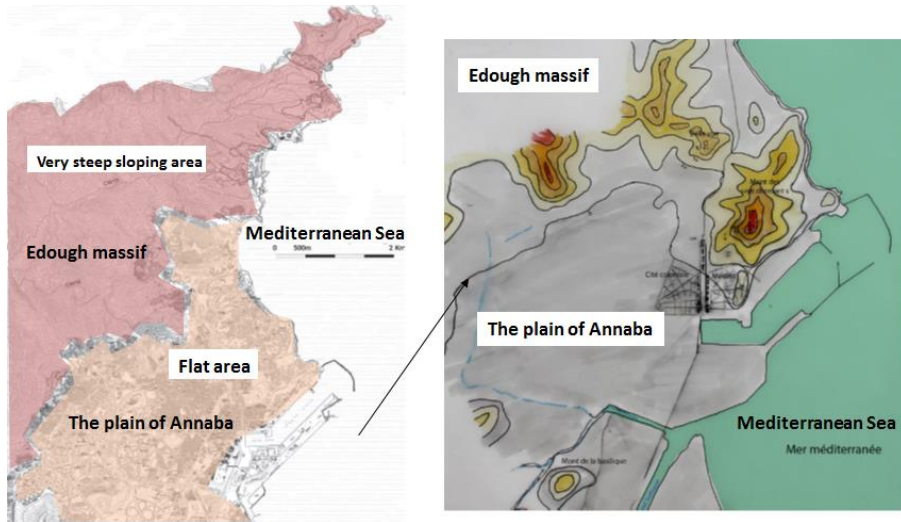

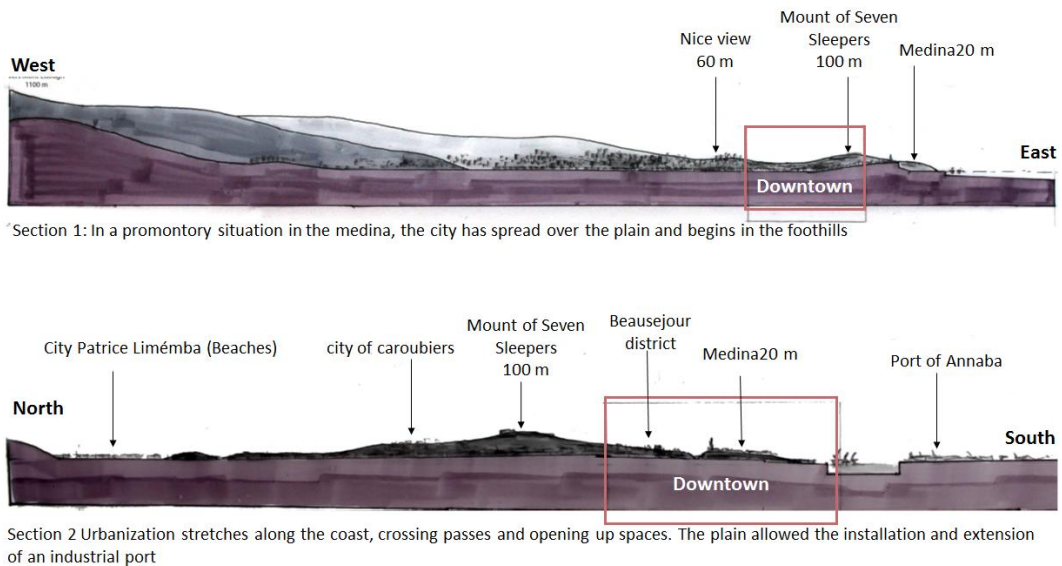**Figure 14.** Topographic map of the city of annaba .Treatment : Author

Figure 15 . Topographic section of the city of annaba. Treatment : Author

The Visual Limits of the City of Annaba
o **Vegetation and the City's Water Body**
▪ North-East_ More or less dense altitude vegetation bordering the city.
▪ On the coast_ Quality of a plant that contrasts with the sea.
▪ On steep slopes_ Dominance of spontaneous vegetation, that binds urban fabrics together.
▪ In the city_, large presence of parks, wooded massifs, gardens.

Given the topography of the city, the presence of the sea at the interior of the urban fabric is very restricted. The only visible panorama is on the promontoir of the medina, at the highest point.
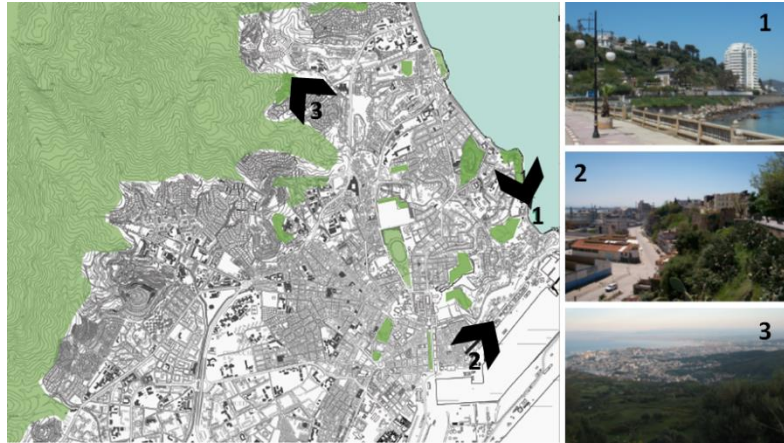

Figure 16 . The plant fabric of the city of annaba . Original (2021)
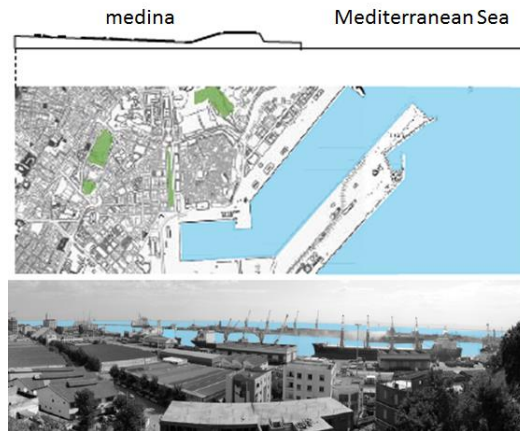

Figure 17. The City's Water Body.Original (2021)

o **Urban Facades**

The two facades were built at two different times. A first facade, hiding the medina, presents a homogeneity corresponding to a period dated from the second half of the 19th century. On the other hand, the second facade is heterogeneous and bears witness to the different periods of history ranging from the second half of the 19th to the second half of the 20th. The first colonial period is characterized by a collection of imported historical styles such as neo-Greek, neo-classical. The neoclassical finds itself grouped in a regular course forming a homogeneous and compact entity in the urban landscape of the city of Annaba; the colonial city center is a nice glimpse into the neoclassical style. This style

dresses the majority of official buildings of this period, as well as the buildings overlooking the public places, which convey the symbols glorifying the power of the French authority, in particular the town hall carried out in 1888 after four years of work. The main facade with the enormous decoration of pilasters, cornices, columns ... remains a model of neoclassical architecture. Neoclassical architecture as well in Annaba, as in many Algerian cities is a landscape component based on geometric shapes (parallelepipeds) with very remarkable decorative and structural elements in the exterior appearance of the buildings. To be harmonious, all the dimensions of a building had a basic modulus and a median axis of symmetry. Towards the middle of the 20th century, architectural and urban production in Algeria merges with that of France. Modern architecture is globalized, by the hands of French architects, and is spreading in all French cities and in those of its colonies. From now on, the urban fabric of the city of Annaba is made outside of the historical context. With a new layout and an image of modern architecture, it adapts to the evolution of architecture in the world: buildings that stand out for their height, and for their tinted facade and neglecting their aesthetic appearance [14].
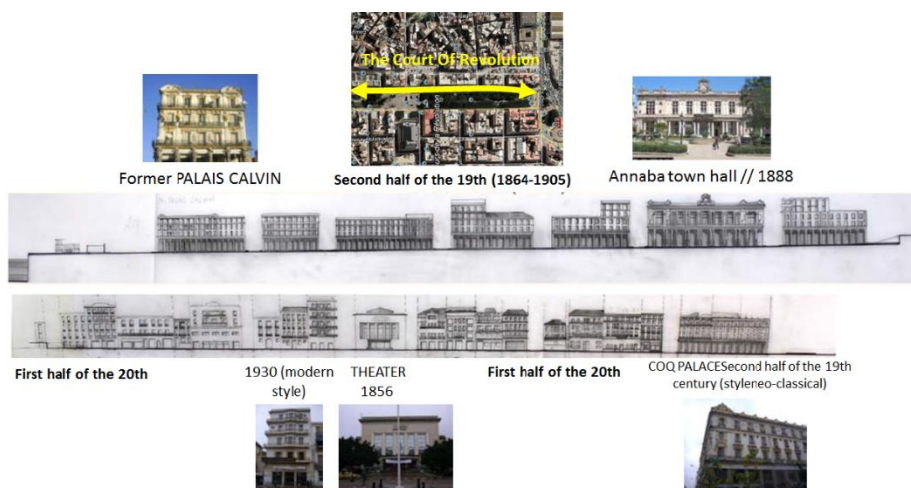

Figure 18 . Urban facade of the city center. Treatement : Author

The Boundaries and Landmarks Elements of the City

The boundaries (edges) are linear elements of the urban landscape, capable of being traversed visually and which constitute the edge of surface elements. These are natural or anthropogenic elements, which form real ruptures within the city: shores, railway trenches, walls, etc. The clearest boundaries are those which are strongly perceptible and which represent a continuous shape (even the boundary between the built front and the forest can help to structure the urban landscape when it is clearly defined). For it to be felt well in the landscape a limit does not have to be insurmountable; in fact, the boundary often acts as a seam that unites rather than a barrier that separates.

Landmarks are other specific elements of the urban landscape. Their nature can be very varied: a remarkable building, a singular plant element, a monument, a technical equipment, as the name suggests these elements allow the user to situate himself (at least in a relative way) and to orient oneself in the urban space.

Concerning the panoramic view of Annaba, it has a non-straight line of force, because of the variety at the level of the urban tessue, this variety comes from the different historical periods that this city has lived.

In the city one can find several landmarks of different nature, residential buildings such as the Belvedaire towers and the city of Kouba, facilities such as the Sybousse hotel, historical monuments such as the citadel and the cape de garde [15].

Figure 19. Line of Force and the Elements of Appeal of the City .Original (2021)

Built in 1300, **the Citadel** occupies a remarkable site in the city of Annaba, indeed from the top of the 109 meters of the mamelon on which it was built-the highest point on a radius of one kilometer , it also dominates the city to the south, the hinterland to the west and easy surveillance of the ledge to the north and the bay to the east.

The citadel is bounded by the Beauséjour district to the north-west, to the south facing the old town on the way to the aqueduct. It is bordered by the Chemin de l'Avant-Port to the east, and the Santons district to the west.

The site enjoys a strategic location as it is located high up in the heart of the city of Annaba, which allows it to have a breathtaking view of the city and its surroundings. It allows the articulation of the northern part to the southern part of the city center [16].

Figure 20. The citadel of Annaba 2017

Figure 21. The cap de garde of Annaba. Original (2021)

The Cap de Garde lighthouse, also called Ras Hamra lighthouse, is a landing light located a short distance north-west of the port of Annaba.

Cap de Garde closes the Gulf of Annaba to the northwest. A lighthouse was built in 1850 and from 1880 it underwent a first transformation and an extension with the installation of an optical system and a large lantern. The current lighthouse dates from 1908.

The lighthouse is built on the northwest slope of the cape. Square tower 17.5 m high, in exposed stone masonry topped with a lantern for internal maintenance, attached to a square building in smooth masonry with two guards' quarters and a room for passing staff. Nearby, to the southwest and west-southwest, two service buildings, square and rectangular, in smooth masonry, white. The lighthouse rises to 146.5 m above sea level. It is accessed by road [17].

4. Conclusion:

When the city of Annaba is assessed in terms of identity elements, we see that two natural elements of the environment have emerged as identity elements since the founding of the city. The first of these is the sea and green spaces, the second is the topographic structure formed by the hills and the Edough massif. Both elements are the most important factors in shaping the identity of the city of Annaba in the historical process. After the natural environment, the most important group of elements studied is that of the elements of human environmental identity.

Since its foundation, the city of Annaba has been a cosmopolitan social structure where different cultural groups live. Looking at the different cultural groups that settled here especially during the Ottoman and Colonial times which are the two great periods that marked the history of the city, we can see that they were composed of Muslims, Jews, d Armenians, Greeks and Europeans. If these groups settle on the coasts mainly near the port because of their professions or because of their relations with the West, the Muslim section generally settles inside [18].

These different cultures of the Ottoman period enriched the cultural identity of the city of Annaba. In the city, enriched by the economic and industrial breakthroughs and investments in industrial infrastructure during the period of the Republic, the demand for labor increased and there was a flow of people from various regions with internal migrations. New subcultures and new social identities appeared in the colonial period where large masses of population settled.

The city of Annaba, which has been studied from environmental perception approaches, is an open space with different natural forms. It shows visual continuity in its landscape with its natural peaks. Differences between architectural styles or styles of construction are strongly observed in the districts of the old town and the center of town. These neighborhoods stand out as a region with constructions with their own identity and the boundaries of the area are easily perceived.

In the city of Annaba, which has been examined in the historical process, it can be seen that the elements of identity and their importance within the city have changed over time. Annaba has a very different living environment today compared to past periods; It has lost much of its historical and aesthetic value. In addition to aging and wear and tear of historic monuments, the poor use of land applied in many sub-regions has deteriorated the natural structure. Insufficient and fragmented planning decisions in the region create a socially, economically and technically unhealthy environment. Annaba, with its historical and natural values, is a region that must be assessed in terms of tourism and urban service.

The identity transformation that took place in Annaba occurred due to changes in both the urban structure and the social structure during the Ottoman and colonial periods as well as the post-colonial period. This situation has ensured that Annaba has always had a strong identity in each era. We see that the identity of Annaba was formed by perceiving the natural, historical and cultural elements, each of which is a distinct element of identity, as a whole more effective than the meaning they carry alone[19].

In order to preserve these values of the city of Annaba and ensure its continuity, it is necessary to ensure that the city and its surroundings are kept alive. For this, first of all, Annaba is defined as an archaeological value with its natural, historical, cultural and functional identity elements, such as a mosaic of settlement, a port, an industrial zone and a cosmopolitan urban environment where many cultures live.

This region should be able to develop as a tourist, cultural, artistic and commercial center. When defining these functions, the hydrous and topographical characteristics of Annaba, which are the elements of natural identity, must always be taken into account [20]. Considering the water element in the historical process, it can be seen that the port has always been used as a means of transport for industry. With the evaluation of this element in the planning studies, it will be an application that will increase the importance of the city of Annaba, which presents different views every hour of the day, in terms of tourism.

The management of Annaba from a tourist point of view is of particular importance for Algeria. It is necessary to clean up the settlements on the hills that create the topographical boundary in a way that emphasizes the historical and cultural identity, and to determine the conditions that will not allow the construction to disrupt the silhouette. The management of Annaba with a holistic approach is of great importance for the city, which will become an important center for all of Algeria and why not for Africa as a cultural asset in the future.

Competing Interest / Conflict of Interest

The authors declare that they no conflict of interest. None of the authors have any competing interests in the manuscript.

Funding

There is no financial support and commercial support.

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