

**The Contribution of Community Involvement in Heritage Management. A Cultural
Mapping Project**

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Heritage Studies

by

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Abstract

Heritage has been lately the matter of debate regarding its definition, conservation and management approaches. In the last few years, there has been an increasing demand for the involvement of the local community in heritage management. Too often, the involvement perspectives of key stakeholders in general and the community members, in particular, are entirely different. While the theoretical ground of community involvement is somehow well set, heritage management has been slow in applying the involvement approach. Practically, it is not easy to find the balance to achieve all the goals of key stakeholders in any involvement project. Subsequently, there are a few numbers of empirical works on the practical implications of understanding heritage management effective tools and limited indication to convince recent 'power-holders' such as governmental organizations to distribute their power with local community members.

This doctoral research project explores community involvement in heritage management as an effective solution to building a strong management system. The study aims to examine the level and the quality of involvement in the management of heritage sites in general through a cultural mapping-based approach. This is applied to a case study which is the Religious Complex in Historic Cairo World Heritage Site. The research outcomes indicate the importance of involving the local community in heritage management and planning processes. Ultimately, the study provides critical empirical evidence and draws valuable theoretical and practical assumptions that spread knowledge of cultural mapping in critical issues, such as the drivers of involvement and cooperative decision-making.

Key-words: Heritage management, community involvement, cultural mapping, stakeholder management

Abstract (German)

Das kulturelle Erbe war in letzter Zeit Gegenstand von Debatten über seine Definition, seine Erhaltung und seine Bewirtschaftungskonzepte. In den letzten Jahren wurde zunehmend gefordert, die lokale Bevölkerung in die Verwaltung des Kulturerbes einzubeziehen. Allzu oft sind die Perspektiven der Hauptakteure im Allgemeinen und der Gemeindemitglieder im Besonderen völlig unterschiedlich. Während die theoretischen Grundlagen für die Einbeziehung der Bevölkerung in gewisser Weise feststehen, hat die Verwaltung des kulturellen Erbes den Ansatz der Einbeziehung nur langsam umgesetzt. In der Praxis ist es nicht einfach, ein Gleichgewicht zu finden, um alle Ziele der wichtigsten Interessengruppen in einem Beteiligungsprojekt zu erreichen. Folglich gibt es nur wenige empirische Arbeiten über die praktischen Auswirkungen des Verständnisses von effektiven Instrumenten der Denkmalpflege und nur wenige Hinweise darauf, wie man die derzeitigen "Machthaber" wie Regierungsorganisationen davon überzeugen kann, ihre Macht mit den Mitgliedern der lokalen Gemeinschaften zu teilen.

Dieses Promotionsprojekt untersucht die Beteiligung der Gemeinschaft an der Verwaltung des Kulturerbes als wirksame Lösung für den Aufbau eines starken Verwaltungssystems. Die Studie zielt darauf ab, den Grad und die Qualität der Beteiligung an der Verwaltung von Kulturerbestätten im Allgemeinen durch einen auf kulturellem Mapping basierenden Ansatz zu untersuchen. Dies wird auf eine Fallstudie angewandt, nämlich den religiösen Komplex in der Welterbestätte Historisches Kairo. Die Forschungsergebnisse zeigen, wie wichtig es ist, die lokale Gemeinschaft in die Verwaltung und Planung des Kulturerbes einzubeziehen. Letztendlich liefert die Studie kritische empirische Beweise und stellt wertvolle theoretische und praktische Annahmen auf, die das Wissen über kulturelles Mapping in kritischen Fragen, wie z. B. die Triebkräfte der Beteiligung und kooperativen Entscheidungsfindung, erweitern.

Schlüsselwörter: Verwaltung des Kulturerbes, Einbindung der Gemeinschaft, kulturelle Kartierung, Stakeholder-Management

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List of Abbreviations

AKTC	Aga Khan Trust for Culture
CEOSS	Coptic Evangelical Organization for Social Services
GIS	Geographic Information System
GPS	Global Positioning Systems
ICOMOS	International Council on Monuments and Sites
IHC	Intangible Heritage Convention
NGO	Non- Governmental Organization
NMEC	National Museum of Egyptian Civilization
OUV	Outstanding Universal Value
P3DM	Participatory 3-Dimensional Modelling
UCLG	United Cities and Local Governments
UNDP	United Nations Development Programme
UNESCO	United Nations Educational Scientific and Cultural Organization
URHC	Urban Regeneration Project for Historic Cairo
WHS	World Heritage Site

Chapter 1: Research Overview

1.1. Introduction

Heritage could generally be conceptualised as a social practice that holds a wide range of meanings from the previous generation that recent society must protect to be preserved for subsequent generations. It expresses diversity in the local community's ways of living in a particular site that passes from one generation to the following, which shows the importance of enhancing the meaningful investments in heritage communities in living heritage sites. Recent years have seen an increasing interest by researchers, governments and international organizations for heritage management and protection.

Heritage management has become one of the most recent vital concerns in many countries. It is gaining attention from many international organizations among them the United Nations Educational, Science, Cultural Organization (UNESCO) together with its advisory bodies, centres and committees, in addition to other institutions that support the goals of UNESCO related to heritage management. Management of heritage is the main reason for the “*protection, preservation, conservation of the Outstanding Universal Value or the cultural property and the development of heritage sites*”. Moreover, it is the best way to protect and enhance the significance of cultural heritage and heritage values for the next generations” (Alhadad 2015, 2).

Most of the heritage site management guidelines and toolkits which are introduced by the international organizations aiming to achieve sustainable development, based on three main aspects: “*the qualifications of the site manager and the best usage of available resources in heritage sites, besides good planning and implementation to preserve the site*”. Hence, acknowledging heritage is increasingly one of the more critical fields within national and international levels of planning, maintaining and sustaining the resources at heritage sites (Hiyari 2012, 18).

Heritage site management has faced numerous challenges and obstacles around the world. Among these challenges are implementing community involvement plans and improving the socio-economic development level of local communities, while preserving the authenticity and integrity of the heritage site. Defining the community in the heritage field depends on various issues, including the heritage site itself. “The identification of the local community is necessary to develop innovative approaches in community involvement and it is the starting point of the

success of any project” (Alhadad 2020, 83). Furthermore, communities usually have noticeable varieties in attitudes, behaviours and motivations, as the social context has always been a dynamic aspect of heritage management (Rudolff 2006, 79).

A recent shift is taking place allowing local communities to be considered partners in heritage site management and a primary stakeholder in the World Heritage nomination process and tentative listing. This conversion can be traced back to and evidenced by the Operational Guidelines (UNESCO 2008), particularly from 1992 to 2005 (Rossler 2012, 27). People living in the area of any heritage site should not be neglected, as they are part of the site itself and its heritage. For this reason, communities development and increasing their economic levels and awareness by involving them in heritage activities can be considered as an effective way to manage and protect heritage sites as a whole (Jamieson 2000, 10).

“An important point that should be mentioned here is that an early involvement is very important for all the related key-stakeholders. “Effective involvement” concept in research and practice relies on engaging all the key stakeholders having stakes in the area who are being defined according to their role in general and in the planning process of the heritage site management in particular” (Alhadad 2020, 84- 86).

The research was conducted as a result of academic and research experience, as it will be mentioned in detail later. It will focus on the themes of community involvement in heritage management with special consideration of cultural mapping. The critical literature review in the research covers various themes including heritage management, community involvement, social networking, etc.

The research is based mainly on primary and secondary sources. It will focus on arguments on increasing the quality of life through community involvement in cultural mapping focusing on analysing different aspects from the communities point of view following a qualitative path. The research project begins with a data-based literature survey from different sources like books, articles, publications, manuals, conventions, declarations, case-studies from previous research and scholars that took distinct methodological approaches, used various tools and different research techniques.

The first four chapters in the research project address aspects that can be applied to any heritage site and heritage community. Starting from the fifth chapter, it addresses the case study project and then the application of the cultural mapping on it. Detailed description of the research structure can be found in the research design and structure part in chapter one.

1.2. Background and Research Rational

The research is motivated by personal perspective. The author has been interested in the field of heritage since 2013, which has increased since she has gained more experience. In 2015, the author received her master's degree in Heritage Conservation and Site Management. During and after her master's, she became involved in various research projects in heritage management, museums and tourism fields. She was driven to the topic of this dissertation after realizing that there is a gap between local communities and key stakeholders—who have power over decision-making processes—at heritage sites in general and at Egyptian heritage sites in particular. In addition to this, there is an obvious lack of community involvement in heritage, particularly in the management and planning process in many heritage sites worldwide. This was the inspiration to start reading and it guided the decision to do this research project in order to understand the clear reasons for the lack of community involvement in heritage management in Egypt and other countries. As a believer in that “any successful project management or development starts mainly by involving community members”, the author decided to do this research project.

The rationale behind this research project mainly builds upon the increasingly essential role that heritage plays within the economic, social, political and cultural sectors. This is particularly seen in the vital role that people play in sustainable community development that also aim to preserve the authenticity and integrity of the heritage site at the same time. In addition, it addresses a need for developing appropriate methodological approaches to involve local people and communities in the planning process, particularly after building communication bridges between local communities and other involved key stakeholders. This research suggests this to develop meaningful management systems at heritage sites. Furthermore, the impacts of this study relate to the essential need for increasing the level of community involvement, an involvement that builds on local understandings of heritage values and meanings. The research overall focuses on community involvement in heritage management with special attention paid to the contribution of community involvement in a meaningful way.

1.3. Justification of the Problem

Despite their harmonious potential, heritage management and community involvement, there has been several conflicts and challenges to combine both. Regardless of the hypothetical agreement over the concept of community involvement, practically, top-down approaches in many countries are still applied in the decision-making prevalent in heritage management, as in many countries worldwide, the centralization of power is just for the traditional ‘power-holders’, such as governmental institutions. In evaluating the relevant literature on the focus topic of the research project, one can see the increasing need that the planning of heritage sites requests to be achieved collaboratively with communities. Accordingly, local participation is either limited to low consultation, just informing the people or it does not even exist. Which as a result rather cancels the concept of community involvement or gives the community little power to include them in the policy making.

The research addresses a key problem of an absence of meaningful community involvement, an absence that can lead to weak cultural heritage management systems. On the other hand, there is a lack of interaction and formal communication channels between the local community and diverse stakeholders. The research contributes to an existing knowledge of how to approach the gap between local communities and other stakeholders by introducing different involvement approaches, amongst them is cultural mapping.

1.4. Research Aims and Objectives

The aim of this research is to examine and assess the degree of local community involvement in the management process applying this particularly on the case study of the Religious Complex. It will develop strategies and recommendations to enhance and expand upon current levels of community involvement in the management of the heritage sites in general and on the selected case study in particular.

Since heritage is considered as an interdisciplinary field, the research is combining both the management and sociological approaches to address the involvement concept among the local community on the decision- making level.

Research Objectives

Objective 1: Understanding the meaning of heritage through how local communities define, understand and value heritage in the case study area of the Religious Complex in Historic Cairo.

Objective 2: Establishing channels of communication between the local communities and different key stakeholders (an objective that can be applied on the selected case study or similar heritage sites).

Objective 3: Developing an appropriate practical mechanism of cultural mapping for enhancing the quality of involvement processes in cultural heritage management in the Religious Complex.

To meet the aim and objectives of the research, an inductive qualitative research methodology was employed that prioritizes the local community's perspective in heritage management for local community. As Flick mentioned in (2009), "*qualitative research is not to test an existing theory but to discover and develop new, empirically grounded theories*". While Marmion also emphasizes that this type of research focuses more on understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences (Marmion 2012, 69-70). Therefore, selecting a qualitative approach was appropriate for this study to describe, understand reality—or realities—as being socially constructed. This will be discussed in more detail in chapter three of the research methodology.

The study also offers an in-depth understanding of the view of multiple meanings and values of heritage that are represented within the research context. About 43 interviews with key stakeholder's representatives, artisans, Bazar owners and museum creators took place in Egypt, mainly comprised of interviews from the Ministry of State of Antiquities ¹and Tourism, Ministry of Environment, Cairo Governorate, Coptic Museum, National Museum of Egyptian Civilization Museum, and Fustat Handicrafts School. In addition, 67 focus groups were carried out, including local community members, museum creators, tour guides, heritage professionals and archaeological inspectors. Focus groups included 165 members in total, and the data was analysed through employing a thematic framework.

¹ The Ministry of State of Antiquities was merged together with the Ministry of Tourism in December 2019, which was after the field study, accordingly, both ministries are considered as two different key stakeholders in this research project.

One important aspect of this study is that the researcher intentionally highlights the views of the people who are not typically engaged with their heritage through applying the focus groups method, while the study compares interview data to those who are already typically engaged in heritage management processes. The reason for choosing the focus groups as a method was to create an encouraging environment for the people to have an active and a free discussion, particularly among the participants in discussing what the meaning of heritage. Other examples of questions investigated included, how do these interview groups understand heritage? What are the heritage activities in which they have participated in? The analysis of this data is presented in chapters six and seven.

Research Questions

1. How would communities differences—including variations in attitudes, behaviours and motivations—affect the types of heritage activities in which these heritage communities can be involved in?

This research question, which is connected to the first research objective aims to investigate the differences between individuals and groups in the local community, and how these differences affect the management of the area while dealing with the local community. While discussing what are the principles and challenges for involving local communities in heritage management and heritage activities focusing particularly on the Religious Complex.

2. What are the types of heritage meanings and values that locals recognize in the Religious Complex? And what roles do these heritage values play in heritage protection?

This is a very important question in relation to the first research objective of understanding what heritage is for the people. Furthermore, it is important to understand what heritage communities value and for what reasons they value it. The answer of this research question is based on the collected results of the qualitative research in the Religious Complex. However, these results can be applied as well on similar religious heritage sites.

3. What are the challenges in building communication channels between the local community members and other key-stakeholders in the Religious Complex?

This question is connected to the second research objective. It is also particularly pertinent to address for achieving meaningful community involvement goals, as any

involvement faces various challenges. Among them is building communication bridges between the community and key stakeholders. This is in order to create an atmosphere of better understanding between all stakeholders, and to avoid conflicts.

4. What are the appropriate approaches for involving communities in heritage management in the selected case study?

This question is linked to the third research objective, since there are increasingly more approaches for community participation in heritage activities developing in the field. This question will open a discussion on how heritage management teams base their approaches to community involvement. The question investigates various factors involved in selecting the appropriate approach and how this contributes to the quality of local involvement in the Religious Complex.

1.5. Statement of Limitations

The research project has a wide scope, addressing numerous inputs for increasing the quality of community involvement, managing stakeholder conflicts and facilitating cultural mapping for a heritage site. Therefore, the background of this study draws upon an interdisciplinary selection of theory, heritage management policies and regulations, planning policies, and different engagement approaches for heritage communities in related activities to ensure a high quality of involvement.

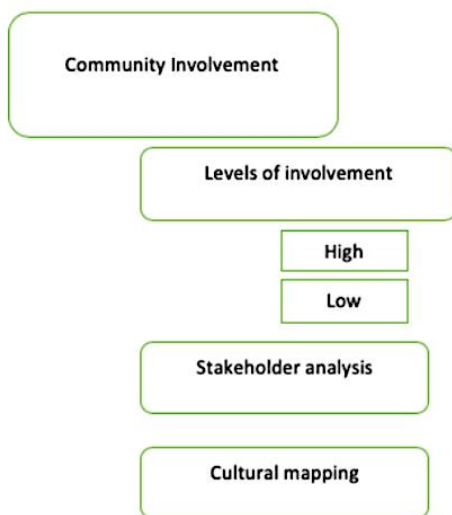


Figure 1: Scope of Research (Author)

The research limitations are related to different aspects and stages in the research design. The main limitation is the availability of resources. Mainly, there were barriers to accessing official documents, reports and strategies due to organizational systems that restrict the usage of project documents and maps. In addition, obtaining permission from the Ministry of State of

Antiquities to do research and fieldwork in this area took a long time to be approved. Additionally, arranging appointments with representatives of key stakeholder groups was frequently cancelled or delayed, even though the researcher's visit had a time limit and the interviews were planned by one or two months before the field trips.

Studies that address everyday people usually face specific challenges. In this study, the researcher experienced difficulty reaching local people in interviews. First of all, the researcher planned to do a survey. Still, after the first visit in 2016 and the first round of observation, it became clear that the local community had an overall lower literacy rate, which made it difficult for locals to read written surveys. Another challenge was establishing trust amongst the local community so that the researcher could talk with the people. This was solved in two main ways:

1. With the help of some established locals who have worked in the area for a long time and who were trusted by community members; and
2. applying a focus group interview method gave the people a sense of trust, motivation and support in participating in an open discussion.

1.6. Research Design and Structure

The research will move from making assumptions to practical recommendations aided by data collection and analysis. Additionally, the research framework is divided into three main parts. The first is the theoretical background, including main themes like: heritage communities involvement, heritage management etc. The second main part of the thesis includes the concept design or the research methodology, with a description of the case study and study methods selected to answer the research questions. The third part of this research is the concept analysis, addressing cultural mapping as a tool for community involvement in heritage management (fig. 2).

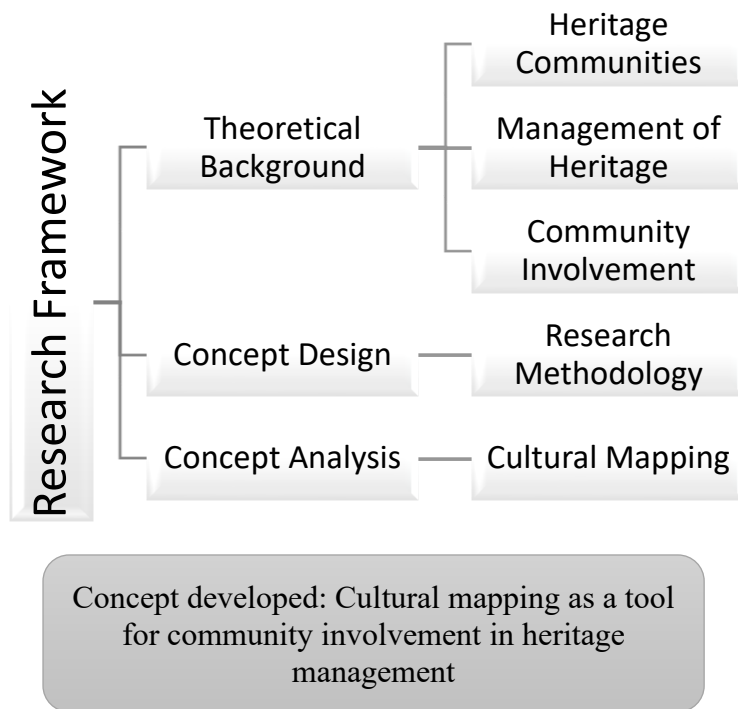


Figure 2: Research Design (Author)

The whole research is based on research, academic and practical experience of the author. The overall structure of the research project will be as follow:

Chapter one is an overview of the whole research introduces the theoretical background, including an introduction, the statement of the problem, the rationale, aim, objectives and research questions of the study. It reflects briefly on the research methodology, and the research structure and finally outlines the scope and limitations of the research.

Chapter two is a literature review divided into two parts and linked to the research problem and research significance. It illustrates the reason why there are levels of community involvement and on what previous studies and policies. This is based, in addition to answering other questions related to the theoretical background. Part one of this chapter entitled “Emergence of Community Involvement in Heritage Management” is divided into two parts. The first sub- part defines heritage communities, addresses the role of local communities in international affairs (conventions, declarations etc.), and identifies the concept of community involvement in the heritage filed. The chapter then addresses heritage management and how to manage heritage through two main points of a management system and by determining critical factors affecting it. The last point in this sub-part is valuing heritage or addressing what should be respected for people in the heritage site and based on what that should be found.

The sub-part of chapter two entitled “social networking in heritage management” addresses the research approach and its framework. It outlines the research epistemology, and the theoretical framework and then discusses three related theories—communication, involvement and stakeholder. This is followed by two critical concepts: community integration and place attachment concepts. Following this is a discussion of two other main elements: community involvement principles and challenges that a site manager may face while working with the local communities. After that, the chapter addresses social networking in heritage management by going through different aspects like social inclusion, cultural interaction, social capital and various effective participatory approaches. Then it continues to discuss emerging strategies and actions for participatory activities and social innovation. And finally, it reflects on civic pride and community identity.

Chapter three is dedicated to the research methodology while providing an extensive discussion of the research design by addressing additional elements for the conceptual framework, including the research methods and the reasons for selecting them, in this chapter as well an explanation of how the chosen research theories led to the research methodology, in addition to how these would lead to answering the research questions. It addresses the reasons for choosing the case study as well. It starts by mentioning the existing gap in research related to involving the community in heritage management. Then, it outlines the research techniques for achieving involvement and analysing communities’ situations. After this, the chapter illustrates the field research by presenting data collection methods including interviews, focus groups, field notes and documentation analysis..

Chapter four presents the theoretical background for cultural mapping and practical aspects for applying this approach, which will be further reflected upon and applied to the case study in a sub-thematic framework developed through the analysis of the selected area through interviews and focus group data. Chapter four focuses on the reasons for choosing a cultural mapping and why it is essential, followed by a discussion of its cultural mapping dimensions and cultural resource management. Also vital to this discussion is how to involve local communities in cultural mapping by going through the best practices of carrying out this process, including who should be involved and why. Then—most importantly—this chapter will tackle the concept of community involvement in cultural mapping and include an overview of how to aid cultural mapping systems by incorporating Participatory 3-Dimensional Modelling (P3DM) and Geographic Information Systems (GIS).

Chapter five commences the practical part of the research project, reviewing the selected case study of the Religious Complex of Historic Cairo. It starts by shedding light on the background of the selected case study area, and then presents the values and significance of the site. It details the management system of the area and defines the local communities. The criteria for sampling the local communities are addressed in this chapter; how the selected samples of the local community were chosen and based on what?. In addition, the chapter studying the concept of community involvement levels and quality from different points of view (local community, decision-makers and other people involved in previous development projects in the area), in addition to the living practices of the local community in the site. The chosen case study is the Religious Complex of Historic Cairo (Mugamma' al-Adyan), which was inscribed on the WHL in 1979 under criteria (i), (v) and (vi) (UNESCO 2017). This area is called The Religious Complex because it has monuments from three religions set side-by-side in historic Cairo.

The area is famous for containing the seven Coptic monuments, the first mosque built in Egypt and the Jewish Synagogue of Ben Ezra. Furthermore, there are three museums in the area and a highly known handicrafts centre, which could be used for various involvement projects and activities after implementing management plans and policies (Behance 2017). The reason for choosing the case study from Egypt was due to the author being familiar with and linked to the heritage legal framework and management strategies in the area. The author speaks the same language as the local community, which facilitated access to the community as an insider and as part of the study group. However, there were other challenges and limitations which are mentioned later in detail.

Chapter six is an analysis of the research based on the interviews, focus groups, current situation analysis and SWOT analysis for the heritage area and its local communities. Then it presents an assessment for the values and the management process of the selected case study. The chapter concludes with a community involvement level assessment. Chapter seven explores the research findings and results, including general findings, research tools and involvement techniques. This is followed by an overview of management practices at the site and the results of the value assessment.

Chapter eight is the last chapter, concluding with key findings and the overall contribution of the research project, by providing a generic overview of the research findings in response to the research questions based on the analysis results. This elaborates upon the implications for theoretical reflection and practice with recommendations for conducting future research. The chapter develops cultural mapping as a practical mechanism by going through how to create a

model phase and suggesting how to use Participatory 3-Dimensional Modelling (P3DM) and Geographic Information System (GIS), supported by the empirical findings of the research to enhance the community involvement and increase the interaction between them and the rest of the key- stakeholders through the different proposed activities. Followed by recommendations for further studies, projects and research. The following (fig. 3) shows the most critical points of the research structure of this study:

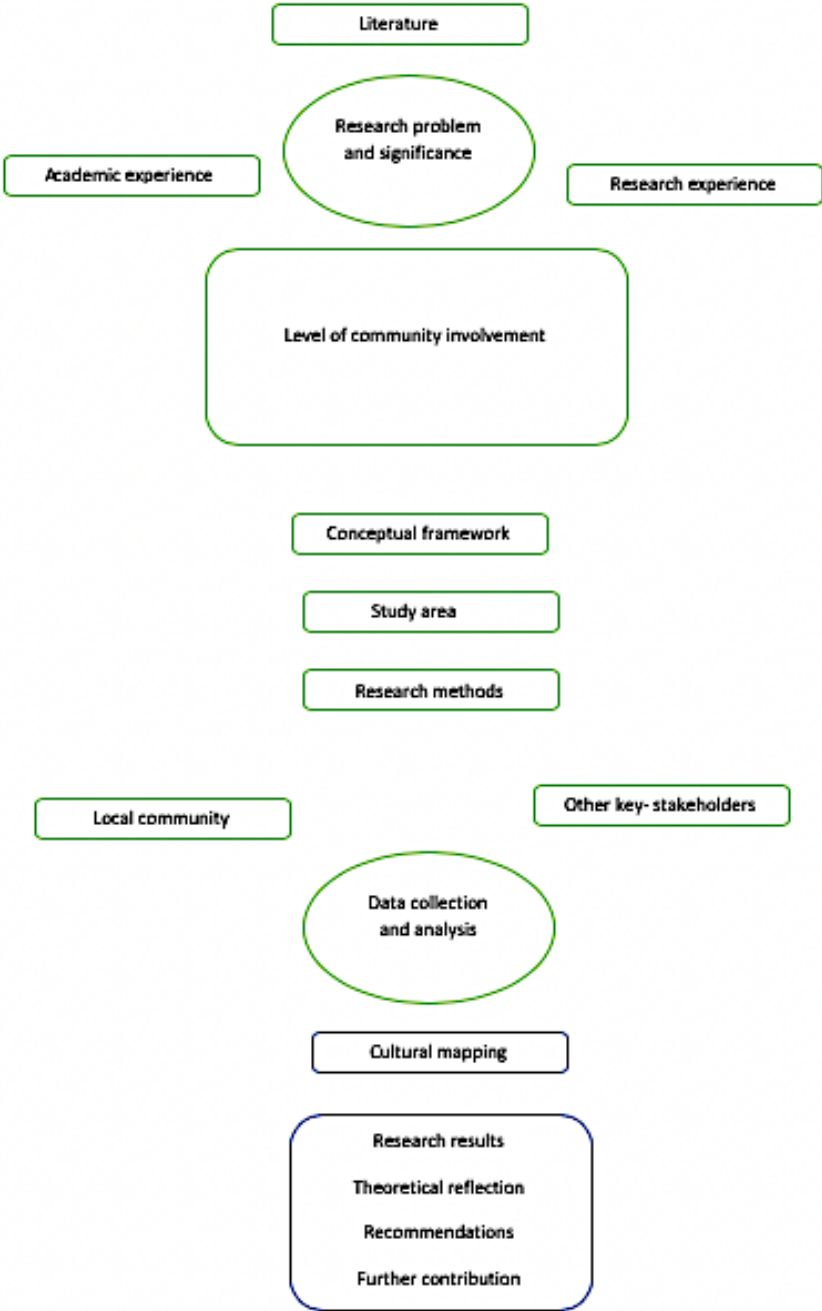


Figure 3: Research Structure (Author)

Chapter 2: State of Art

Part 1: 2.1.a.The Emergence of Community Involvement in Heritage Management

2.1.a.1. Introduction

This part of the research project reflects on necessary samples of selected literature that have contributed to enriching the community involvement concept in heritage management. In addition, the chapter presents background on community involvement, including definitions, history, and tools and principles. This aims to support the research methodology for this research—namely, the creation of a cultural mapping tool as a practical framework for enhancing the quality of community involvement.

Recently, heritage communities have been gaining attention on national and international levels. For this reason, various studies have been done to understand their importance and influence on sites. Communities have been an influential, key stakeholder in heritage site development. Most of the previous research examines the local community from different aspects and foci, however few studies address related elements to the contribution of community involvement in heritage management.

During the last twenty years, the relationship between communities and heritage sites in practical and theoretical interests has grown. This interest has increased since the idea of community development was introduced between the 1950s and 1960's. One crucial point here is that opportunities for cooperative channels between key stakeholders are built on choosing the level of involvement (Stuedahl and Morch 2010, 2).

2.1.a.2. Defining Heritage Communities

Communities could be identified based on various aspects, for instance, the sense of place, geographical area, shared identity, shared interests or activities, social cohesion or cultural inclusion. It could also be identified based on economic or political issues, so it has always depended on the context. Defining communities is one of the obstacles researchers from various fields face, as there are many definitions even in the same field of study. For instance, in the heritage field, there are differences in many aspects of defining communities, like different attitudes, behaviours, values, and motivations. In other words, communities are different from one to another, and these differences are well known when it comes to the topics that address aspects connected to social science. These variances make it challenging to create one definition for all the communities at heritage sites worldwide.

Each site has unique values, cultural properties and its management system. Some authors define communities based on one of two major categories. The first category is the geographical notion of communities at a cultural site, natural site, historic city or town. The second category is based on the relationship between people, taking into account their motivation, attitude and behaviour (McMillan and Chavis 1986, 8). L. Naidoo gives an example of this, defining the idea of the community after Homan (2004):

“A community [is] a number of people who share a distinct location, belief, interest, activity, or other characteristic that clearly identifies their commonality and which differentiates them from those who do not share it” (Naidoo 2010, 14).

Additionally, Naidoo agrees with Lombard (1992) in that community is *“characterized by geographic boundaries”* (Naidoo 2010 and Lombard 1992). Another description of communities was introduced by Stuedahl and Morch in 2010. They describe communities as *“social spaces for the formation of identity”* (Stuedahl and Morch 2010, 2). They divide communities into two categories; as a local and national government tool or as a form of social action.

Due to the development of the local community being an effective stakeholder, the World Heritage Declaration adopted the fifth “C” as one of the main strategic objectives, which was added in New Zealand in 2007 to the other four objectives: credibility, conservation, capacity-building, communication and community. As proof that community involvement is an essential need, it has become a necessary condition of heritage site nominations and the main key for the sustainable development of heritage sites in general. The community involvement is not only necessary for the nomination processes, but also necessary for the nomination processes and to avoid or solve the clashes or conflicts that happen between the key stakeholders due to the diversity in the goals and interests of each of them. In other words, it is a crucial strategy or approach to solving problems in heritage management (Albert 2012, 32- 33).

Defining communities is an extensively discussed topic throughout numerous studies. The definition is based on its attachment to geographical area in one case. As Aas, Ladkin and Fletcher assessed in one study research, they defined communities as *“citizens within a given locality”*. Another case is the definition being based on a shared interest approach. This is common in the business sector to present the community with a bias for the economic aspect (Aas, Ladkin and Fletcher 2005, 30- 31).

Defining communities has always been a challenge. One of the earliest definitions is by the German theorist Ferdinand Tonnies, who distinguished between the definition of community and society (Sapu, 2009, 2). One of the critical issues that have to be mentioned here is that there are differences between communities living in the same area, as they are different in behaviour, attitude, beliefs, interests, etc. (Sapu, 2009, 2). Communities connected to World Heritage Sites have only recently begun to be considered integral parts of the convention's approach and contribution to the 5 C's, sustainable development, capacity building, social capital, etc. (ICOMOS 2014, 3).

According to a study by Bhaskara, "The Local Community as A Stakeholder Group and its Participation in UNESCO's World Heritage Nomination Processes: Jatiluwih Village, Bali, Indonesia", communities were defined by various researchers and actors which divided into sub-communities according to their geographical location (heritage area), social communications and other shared aspects (Patrick and Wickizer 1995; MacQueen et al. 2001, Bhaskara 2015). Bhaskara defined a community as follows:

"Group of people whose relationships are tied to a common area of a locale, have a common interest and shared values, participate in common activities and have a sense of identity and a common purpose" (Bhaskara 2015, 44).

Communities could not be defined according to only one aspect of the three mentioned above, but a combination of factors. Therefore, local communities could be identified as a group of people or individuals interconnected directly or indirectly to the heritage site, sharing the same history, experiences, knowledge, art, values, culture and identity. However, understanding community attitude at heritage sites usually depends on the type of site. For instance, people who live beside religious heritage sites often have different attitudes towards dealing with the heritage site compared to those who live in other heritage sites, like natural heritage sites or archaeological sites (Rudolff 2006, 79).

The local community should be considered as a dominant stakeholder in any heritage site. They have a role and sense of importance in protecting and developing heritage sites. Their role usually depends on what benefits they get from the site and their involvement at the site. Usually, there's a gap between the public sector and the local community that should be filled by involving them in the decision making (Bott, Grabowski and Wearing 2011, 39) tourism and conservation activities (Aas, Ladkin and Fletcher 2005, 30). Furthermore, building formal and informal communication channels between respective stakeholders is highly effective for a

successful management plan. Communicating with people is a step that can facilitate the coming process later in the methods and make things easier (Sharma 2008, 8).

2.1.a.3. Local Community in the International Affairs

Due to the importance of the local community as a stakeholder, communities have been adopted as one of the main strategic objectives of the World Heritage Declaration adopted in Budapest in 2002. These strategic objectives were Credibility, Conservation, Capacity-building and Communication, or as they were called, the four Cs. Then, in the World Heritage Committee in 2007, at its 31st session in Christchurch, New Zealand, they added a fifth “C” for Community (Albert 2012, 5).

As a reason for the importance of communities, the term was mentioned 11 times in the UNESCO Convention on the Intangible Heritage. The community was expressed in the World Heritage Committee 31st session for adding the fifth “C” as strategic objectives - as it was mentioned in the introduction- as follows:

“communities’ involve all forms of non-State actors. That is, from the smallest groups of citizens, in whichever form they manifest themselves. They may range from groupings of peoples such as indigenous, traditional and local peoples. They may be presented as, inter alia, community groups, tribes, non-governmental organizations, private enterprises and/or local authorities. The defining characteristic of communities, in this setting is what they possess. They all possess a direct connection, with relevant interests, to individual sites, and often they have a connection that has endured over time. Typically, these communities share close proximity with the sites in question. These peoples and/or entities are not necessarily directly representing official State positions, and may be in dissent from official positions”

(WHC-07/31.COM/13B).

One critical study which was connected strongly to defining local communities about the international affairs is the study of “Community in the Context of UNESCO’S Convention on Intangible Cultural Heritage” this is one of the important studies which study the community in the context of the Intangible Heritage Convention (IHC). The study discussed the definition, community engagement, and the importance of community participation in safeguarding activities. One essential aspect of the study is operating the definition of community to serve the identification and safeguarding of cultural heritage. It also emphasizes the importance of stakeholder collaboration and how would this affect the local residence who lives beside the

heritage sites. The diversity of the communities is based on the following aspects “*geography, gender, occupation, age, faith, and other forms of affiliation*”, as the study is represented the desired outcomes of the IHC (N“diaye 2000, 1-6).

The term “Heritage Community” was first mentioned on international level in the Faro Convention on the ‘Value of Cultural Heritage for Society’ 2005 as follows “*Heritage community consists of people who value specific aspects of cultural heritage which they wish, within the framework of public action, to sustain and transmit to future generations*” (Council of Europe 2005). At that time, the Faro Convention represented a new paradigm for socially, culturally and sustainable heritage actions, addressing the social and cultural benefits of the heritage for the communities (Fairclough et al., 9). Another important aspect of this convention was considering the involvement or engagement of everyone in the society in their chosen type of cultural heritage as their right or a part of their freedom. On the other hand, it mentioned that they should be involved in the ongoing processes of “*defining and managing cultural heritage*”. Moreover, the convention's preamble emphasised the following aspect “*the value and potential of cultural heritage wisely used as a resource for sustainable development and quality of life in a constantly evolving society*” (Council of Europe 2005, Preamble). However, the local community was defined in Røros Conference² as “*multi-layered and multi-sectorial, consisting of people or groups of people with different abilities and access to resources. Groups of people living in a particular place, sharing an ordinary life, or being linked by common interests to a World Heritage property and values attached to its assets*” (Park 2012, 28).

The Intangible Heritage Convention addressed the term communities in most of its articles, emphasizing the importance of community participation for their intangible heritage. The Convention showed the importance of the role of community, group or individual participation that will indeed contribute to sustainability, cultural diversity and human creativity (UNESCO 2003). “Article 15”, for instance, in the Intangible Heritage Convention focused mainly on the issue as follows: “*Participation of communities, groups and individuals within the framework of its safeguarding activities of the intangible cultural heritage, each State Party shall endeavour to ensure the widest possible participation of communities, groups and, where*

²Røros Conference, or “Living with World Heritage Conference” which took place in Japan in May 2012. The Røros conference had a dual objective:

- (a) To give local communities from different parts of the world with the opportunity - through cooperation - to identify common concerns and needs.
- b) To provide a forum where local communities, governmental authorities and international representatives could meet and discuss directly and find solutions together (Park, 2012, 27).

appropriate, individuals that create, maintain and transmit such heritage, and to involve them actively in its management". The article shows the integral role of state parties to open the channels for community participation and involvement in heritage management (UNESCO 2003, 7).

The Convention on the Protection and Promotion of the Diversity of Cultural Heritage Expression was adopted in (2005) to protection of cultural life and cultural diversity. The convention addressed the shift from seeing culture as a tool for economic development to the idea that it aids in human development as well. Addressing the concept of cultural freedom shows that heritage communities have the freedom to choose values and needs. The convention divides intangible heritage into five main areas: oral traditions, performing arts, social practices, rituals and festive events, knowledge and practices concerning nature and the universe and traditional craft techniques (UNESCO 2005).

Among the studies as well, the World Heritage Papers 31, entitled "Community Development through World Heritage". It mainly studies communities living beside World Heritage sites. The study is based on international declarations, conventions and the Operational Guidelines. It focuses on the importance of community involvement in heritage management and conservation processes. Moreover, it focuses on global communities and how they should be involved in World Heritage Sites. The publication is divided into four main parts addressing each of: "*impacts of international designation on local communities, challenges of tourism for communities, appropriation of World Heritage values by communities and models of best practice for communities*", in which experts explained and analysed specific goals applied to some case studies on socio-economic community development. In addition to, the publication "*offers an illustration of how local communities can make a positive difference in the sustainable management of World Heritage properties*" (Albert et.al (eds.), 2012).

2.1.a.4. Community Involvement

Starting this part, there is an interesting statement from the World Heritage Committee on the importance of community involvement. It states that, "heritage protection without community involvement and commitment is an invitation to failure" (WHC-07/31.COM/13B). This can be generally noticed in many practical projects that had excluded the local community from being involved and resulted in a failed project. Community involvement had resulted from various developments in the participation concept since 1969 when Arnstein published her article "A Ladder of Citizen Participation". It was a pioneer in the study of citizen participation,

working with the concept of a ladder divided into eight levels. The typology was *"designed to be provocative"*, focusing on the redistribution of citizen power on political, economic and social levels. The article features three categories describing the extent of citizen power: non-participation, tokenism, and citizen power (Arnstein 1969, 217).

Then it was followed by numerous modifications and developments by other scientists and authors. As Hiyari (2012) mentioned that *"Edmund M Burke (1979), Franklyn Lisk (1985), Samuel Paul (1987), John Abbott (1996), Nick Wates (2000), and the Organization for Economic Cooperation and Development (2001) are some of the pioneers whom contributions are considered of high value to the engagement of stakeholders in development-related decisions"* (Hiyari 2012, 10). Furthermore, some authors have developed subsequent ladders to visualize the participation or engagement of citizens in decision-making, who are considered partners with other key stakeholders. Among these modifications includes Desmond M. Conner's *"A New Ladder of Citizen Participation"*, in which he works *"to provide a systematic approach to preventing and resolving public controversy"* (Connor 1988, 249).

The term involvement" was defined as *"the processes that make them interested groups or individuals get together in a project to achieve some goals after building communication bridges and consolidating the relationships between each other"*. As Marie-Theres Albert mentioned in one of her papers on World Heritage, *"Since the 1980s stakeholder involvement has been declared as the most effective strategy to ensure a balanced socio-economic and political-cultural development for structurally weak regions"* (Alhadad 2017, 1), which is evidence or proof of an essential need for community involvement (Albert 2012, 33).

Some authors differentiate between participation and involvement by their level of contribution to decision-making. Others consider that participation and involvement could be defined by including the decision-making aspect as when *"a community itself plays an active role in making decisions that affect it and the situation of the community"* (Bhaskara 2015, 43). In both the participation and involvement concepts, communities are empowered by the decision-making. But they do not operate at the same level, as involvement means communities are given more power in decisions, like management and research. One important aspect is that involvement is an approach to applying democracy, human rights, and establishing economic development channels. This concept has been a successful thriving base for many development projects in economics, public health, agriculture, social science, etc.

Theoretically, as it was mentioned in McMillan and Chavis' (1986) study of *"Sense of Community: A Definition and Theory"*, there are four types of community involvement:

“feelings of bondedness, extent of residential roots, use of local facilities, and degree of social interaction with neighbours”. The first two types are linked to the level of “fear of crime,” while the other two reflect “behaviour and feelings”. Broadly speaking, behaviour and attitude play a great role in influencing community involvement and a sense of shared identity and belonging, since involvement gives communities power in decision-making processes (McMillan and Chavis 1986, 7). Studies or analyses of community involvement quality levels should always include criteria. These criteria differ from one site to another, although some of them are common, like values, beliefs, capacity-building, economic level, and the sense of belonging. In some heritage sites, religion could play a role or effect, especially if it is a religious heritage site.

Another important study worth mentioning here is the study of Mechtild Rössler (2012), “Partners in Site Management. A shift in Focus: Heritage and Community Involvement”. Her article says various essential aspects and shifts since the 1990s in dealing with the communities or after adding “Communities” to the strategic objectives. A significant shift has considered communities as partners in the management system. One central issue is that community members should be involved in identifying heritage values, including cultural, social, economic, aesthetic and historical values. Identifying values and cultural significance has always been a key point of difference between the stakeholders and the local communities. As Rössler mentioned it, *“the outstanding universal value of World Heritage sites is based on local values, local experiences and most importantly on local conservation efforts”*. According to this and based on the practical world of heritage sites, any successful management and cultural preservation are based on community involvement levels (Rössler 2012, 28- 29).

The “Stakeholder Involvement in Heritage Site Management” study was an important one in addressing various aspects, among them the involvement processes of different key stakeholders and challenges and principles to enhance and consolidate their involvement. The involvement processes were defined in that study as: *“the processes that stakeholders go through to achieve their goals and benefits by exchanging their opinions after communication meetings, cooperation and consolidate the interdependence relationships between each other”* (Alhadad 2015, 26). The study developed a ladder of stakeholder involvement to show how the level of the participation compares to these processes of *“information, consolidation, engagement and collaboration”*. One of the good aspects of this study was that it discussed the four main steps of stakeholder involvement in management: *“identification and understanding,*

planning, analysis, and finally involvement”. However, the study did not focus on community involvement as the main aspect and how this would contribute to the management of the heritage sites.

Usually, what makes the community’s involvement complicated is that not all the stakeholders have the same level of interest or power in the sites. They always have different priorities and goals, which is usually the main reason for conflict or clashes during the management process (Bott, Grabowski and Wearing 2011, 39- 40). The management process would indeed need to set up the appropriate plans after understanding the community very well (their needs, goals, attitude and motivations). On the other hand, Viñals and Morant (2012) attributed the reasons of the variety of motivations as follows:

“Include the lack of confidence in the institutions, the fact that the process is very laborious and drawn out, loss of collective values of society in comparison with an increasingly marked individualism, many and varied interests regarding land, and so on” (Viñals and Morant 2012, 44).

Since one of the main differences between the involvement and other participation levels is that it gives power to the local community to contribute to the decision-making, the study “Stakeholder Collaboration in a Prospective World Heritage Area: The case of Kokoda and the Owen Stanley Ranges” as a research project focused on visitor management and cooperative site management initiatives. It was mentioned in the research that there are a limited number of studies addressing the local communities and their opinions on the resource’s development. As mentioned by Bott, Grabowski and Wearing, the community in recent years has been acknowledged as an important contributor to “*the conservation of natural and cultural heritage preservation*” (Bott, Grabowski and Wearing 2011, 36).

Broadly speaking, involving the local community in the conservation, cultural and tourism activities bring various challenges. Among these challenges is safeguarding of the heritage site itself (keeping the authenticity and integrity) and increasing awareness and capacity-building of their cultural property or the importance of the Outstanding Universal Value. Otherwise, conflicts and clashes will happen between all the key stakeholders, especially between the government and the local community.

Two examples of this are the Arabian Oryx Sanctuary in Oman, which was removed from the World Heritage List in 2007, and the Dresden Elbe Valley in Germany in 2009, which was delisted over a bridge built in the protected area (WHC 2007, 2009). Communities could contribute by sharing their opinions and points of view on enhancing the management system and increasing motivation to preserve the sites. Additionally, the contribution could take other numerous roots, as Chirikure (et al.) pointed out in an article, saying that, “...*engaging the host communities in several aspects of research, including the design phase, carrying out the research and the actual processes of interpretation, management and conservation*” (Chirikure et al. 2010, 31).

Another worth mentioning study is an article called “Stakeholder Collaboration and Heritage Management,” which studied the relationship between heritage management and tourism development in Luang Prabang, Laos. The article examines the role of stakeholders in heritage conservation and tourism development. It assessed one of the projects applied by the UNESCO on Luang Prabang, Laos. The project, as the authors described, aimed to “*implement models for the preservation of heritage and the development of tourism as a local resource*”. The study addressed two themes the collaboration between the stakeholders in the development processes and the relationship between heritage management and tourism growth with the cultural heritage preservation (Aas, Ladkin and Fletcher 2005, 30). Among the studied and focused stakeholders were the local or host community. It provides a good example of empirical research on top-down approaches, as decision-making in this country was highly controlled by national or regional governments. Furthermore, it addresses the importance of stakeholder cooperation to bring back benefits for the local community and preserve their resources.

“Influence Analysis of Community Resident Support for Sustainable Tourism Development” is a study that assesses the impacts or influences of the local community on sustainable tourism development. The study focused on assessing approaches of critical factors that affect sustainable tourism development, among them community attachment and community involvement. A critical aspect of this study was the community attachment part, which was defined as “*a reflection of a psychological connection between people and meaningful or specific objects*”. The study considers the attachment concepts as a key to developing and understanding human behaviour in relation to heritage objects. Furthermore, the research mentioned the essential need for community involvement in tourism activities to enhance community values and invite positive impacts of tourism to achieve sustainable development

(Lee 2012). Indeed, both factors of the attachment and involvement of the local communities effect the management of the heritage site, community identity and the safeguarding of heritage. In this instance, the community's attachment is also integrated with a sense of belonging and identity.

Nevertheless, community involvement takes different approaches, as was mentioned in the World Heritage Committee 31st session:

“The identification, management and successful conservation of heritage must be done, where possible, with the meaningful involvement of human communities, and the reconciliation of conflicting interests where necessary. It should not be done against the interests or with the exclusion or omission of local communities” (WHC-07/31.COM 13B).

Most of the previously mentioned studies examined the local community from different aspects and focused in most of the cases on the relationship between the community and tourism management or focusing on heritage site management aspects, which is important to discuss; however, it is not the focus of this research. This research will focus on the relationship between the local community and the site management, setting up various appropriate strategies and recommendations and focusing on cultural mapping as a practical mechanism for involving the local community as one of the main stakeholders in site management, applied on the selected case study of the Religious Complex. Additionally, it aims to provide strategies to develop the socio-economic levels of the hosted community at the heritage sites.

2.1.a.5. Heritage Management

Heritage can be generally described as inherited property from the earlier generations in a society that has to be preserved for the following generations, including tangible heritage like monuments, sites, statues, etc., and intangible heritage, including art, culture, folklore, thoughts and values etc.

Since the 1940s, the definition of culture has been modified several times in international conventions. For instance: the concept of culture in the UNESCO constitution Article I (c) referred to “books, works of art, and monuments of history and science” (UNESCO 1945, 1313). The term was also defined in Mexico City Declaration (1982) as:

“...in its widest sense, culture may now be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or

social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs” (UNESCO 1982).

Managing a heritage site includes managing several aspects of the site, for instance: cultural and natural resource management, heritage protection and conservation. The administration describes the planning process of using all the available resources to achieve specific goals. A critical aspect in heritage management is having a shared understanding of heritage among the key stakeholders, including the community members as a main stakeholder, emphasizing the knowledge of the values and significances of the properties and what makes heritage important (Mokoena 2015, 36).

As mentioned before, conservation and preservation of heritage are considered to be different concepts of management that aim to safeguard the property so it can survive for a long time. Moreover, as Mokoena stated in (2015), keeping the state of the heritage aspects for the future generations means using different methods, among them: tourism development, knowledge, identity extraction, conservation, preservation and site development, as shown in fig. 4.



Figure 4: Themes of Heritage Management (Mokoena 2015, 43)

2.1.a.6. A Management System

Having a management system at a heritage site means having an appropriate framework for policies, actions, and objectives that leads to exemplary achievements for goals and visions. While identifying a management system for a site, it is essential to understand the function of

the values and significance of the site instead of assessing them with a definition. Heritage addresses different forms, tangible and intangible. Both of these forms assist in the identification of the management system. One important aspect is that valuing heritage differs from individuals in communities to others (Mokoena 2015, 36, 38).

According to the World Heritage Resources Manual of “Managing Cultural World Heritage” (2013), the heritage management systems, in World heritage sites or in general, require three main components: legal framework, institutional framework, and resources. These three elements should be in the site to have a system. In addition to these three elements, there should also be three processes, including planning, implementation and monitoring, in order to achieve three main results, outcomes, outputs and improvements.

The framework of the heritage management should include two principal ways:

- Assessment of heritage management systems that are protecting heritage values, including the Outstanding Universal Value.
- The view and the promotion of every heritage issue in a broader framework to heritage management integrated approaches.

The heritage management system was addressed as “*a framework, often permanent, made up of three important elements: a legal framework which defines the reasons for its existence, an institution which gives form to its organizational needs and decision-making, and resources (human, financial and intellectual) which are used to make it operative*” (UNESCO 2013, P.53-45).

A vital aspect is that management systems vary from one country to another and from a heritage site to another, even in the same country, depending on the case itself. Some authors consider the concept of management as a way to achieve sustainability of resource management in a particular site. However, this sustainability of resources depends on giving rights to the local community to participate in planning and management processes, which requires taking into account the traditions, thoughts and beliefs of these people (Mokoena 2015, 45). Part of the management system in heritage sites is using appropriate management strategies to ensure different innovative management approaches.

Critical Factors

Involving the local community in heritage management is usually affected by different factors, including economic, political, social or cultural. Although these factors are diverse from one

site to another, some are common. These factors are community attachment, meaningful community involvement, or decision-making participation. The attachment concepts of heritage communities, such as keys to development and a well-understanding of human behaviour, differ from one site to another. Furthermore, one of the essential needs of community involvement in tourism activities includes “*enhancing community values and positive impacts of tourism to achieve sustainable development*” (Lee 2012, 1).

Indeed, the attachment and participation of local communities are affected by the management—and in turn, also affect the management process itself—of the heritage site, community identity and safeguarding of tangible and intangible heritage. For instance, the community's attachment is also integrated with identity and can enhance a sense of belonging.

As mentioned previously, one essential factor is to involve the local community in decision-making to work towards community empowerment. This is one of the build-up trust keys to enhance the relationship between communities and other key stakeholders, especially the government since the trust between the community and the government is not that strong in many cases. One important aspect is to build formal channels of communication between the key stakeholders and residents to deal with the local knowledge, skills and capacity. Although, understanding the local's values, including the attachment value, is a strategy that can easily facilitate a mechanism for involvement.

Valuing Heritage

Various debates on definitions have influenced how heritage is classified and managed throughout societies worldwide to provide a framework that suits the needs of the local communities while preserving the heritage values, especially for these communities who depend on heritage and its resources (Marmion 2012, 11/293). Addressing heritage communities must be connected to their understanding of the value and significance of the place. As it is known, the valorisation of heritage happens when people locate the degrees of both tangible and intangible significance. However, the levels of valorisation differ between communities due to the differences between people's behaviour, attitudes and goals, which can sometimes cause conflicts.

The golden reason for cultural preservation has always been based on value. In other words, people will only make efforts to preserve something with value. Cultural heritage sites have various values: aesthetic, symbolic, spiritual, historical, cultural, social, etc. One important

aspect is that giving value to cultural heritage can come from an individual or larger society, which establishes collective value. Hence, the cultural value is described by some authors as a complex concept that has importance and significance in economy, politics, culture and society (Lvova 2013, 13-14). As it was mentioned in The Burra Charter, “*Cultural significance means aesthetic, historic, scientific, social or spiritual value for past, present or future generations*” (ICOMOS 2013, 2). In different words, it can simply be an integration of some values together, not just one value, which is common in most heritage sites.

Despite the various definitions of heritage, accepting one single definition is challenging when it comes to community involvement. It is essential to explore the meaning of the heritage of the people and the role it plays in their lives. It’s essential to understand how people value their heritage on their terms and everyday (Marmion, 12/293). As a clearly important theme, values appear to shape the perceptions of heritage in a unique way for individuals. One important aspect is that heritage may represent a “multiplicity of values” due to the fact that there is a multiplicity of meanings that heritage may represent for different locals (Marmion, 21/293).

There is a multiplicity of heritage values and meanings that represent different things for different people. This considers how people understand these values and how they would be constructed according to the local knowledge. Therefore, any engagement of the locals as a kind of participation in heritage could be based on shaping ideas from local people. This is the importance of how key stakeholders can best engage the locals by offering meaningful and valuable activities that define heritage for them. This is to link these people with their heritage so that they can reach the feeling that they are connected to it (Mason 2002, 17).

Some people consider heritage as an inheritance, or as inherited ideas or values, in the context of inheriting something from the past. While others view it as a personal sense of engagement in their heritage, this depends on the level of engagement. As Marmion suggested, “*heritage is symbolic and ‘better understood as both a material and socio-psychological testimony of identity*”. However, it’s dangerous when locals feel somehow disconnected from their heritage, or they have the feeling that the heritage is not relevant to them. This is the so-called “non-use value of heritage, which is usually recognized when the heritage site is neglected or not visited” (Marmion 2012, 21/293).

As one of the most powerful ways to encourage the society identifying, assessing and deciding the relative values, economic values come in at the top. These values usually overlap with sociocultural values including historical, social, aesthetic values, as they are measured by economic analysis (Mason 2002, 12). This is linked to the importance of connecting people

with their heritage through tourism. Economic values in heritage sites are fundamental for communities to increase their income, which could be achieved through innovating meaningful tourism activities. One important aspect here is to find the best way to use the available heritage resources at the site, as it will be mentioned later in detail. Most of the heritage communities are expecting economic revenues coming through the heritage activities (Hribara et.al, 2015, 105). Therefore, there are two focus points to engaging communities in the activities which are their specific interests or skills in order to gain a meaningful heritage experience. Engaging people based on these two aspects strongly contributes to understanding heritage as “a process” rather than “a product” of the local community.

One important aspect for the locals is that the economic values of heritage are usually connected to cultural tourism activities. As a sector that offers direct and indirect job opportunities to people living in a heritage area, the tourism field attracts new investments for locals that contributes in the improvement of the quality of life and the economic level of communities (Lynn (ed.) 2010, 3). According to Nayomia and Athula “*tourism can serve as a supportive force for peace, foster pride in cultural traditions and help avoid urban relocation by creating local jobs*” (Geethika and Gnanapala 2015, TOC-75). As a growing industry and a valuable sector, gaining high attention world-wide from various national and international institutions, tourism has several benefits for the hosted communities and the heritage site. Among these benefits are: increasing the number of jobs, improving the infrastructure and improving the socio-economic levels of the local community. This contributes to the development environmentally, economically, socially, culturally or in physical aspects (Potukuchi 2013, 1013).

One recent world trend is community-based tourism, which is the management of tourism by communities so that the site can be considered a tourism destination. This functions as a kind of management system that allows for most of the profits to go directly back to the people (Aref 2009, 1016). These benefits are tangible, like job opportunities, economic revenues, infrastructure development, creative industries, which increase people’s income and country revenues etc. (Aref and Redzuan 2009, 208- 2013). These benefits intangibly link the next generation with their property, improves social levels, enhances the sense of belonging and identity to their heritage, capacity building, and increases knowledge and quality of life, etc. (Alhadad 2015, 71).

The role of art and culture contributes to the educational value of heritage, especially in relation to the link between creativity and education. As a result of cultural education, the self-value

and self-worth of individuals increases, which effects the well-being of these people. Moreover, it increases the awareness of social issues and the need for a cohesive behaviour that leads to a sense of social cohesion by bringing together people with different interests and attitudes. As a result of this, the personal curiosity and motivation of the people improves, and they learn and understand more about their heritage. One important aspect here that should be mentioned, is that the abilities of individuals and their motivation increases by being engaged in the activities that increase learning capacity and the level of intercultural understanding.

Here comes the role of educational institutions to achieve the afore-mentioned benefits for the locals with the cooperation of cultural organizations by strengthening the relationship between them and the local community and in dealing with both formal and informal education. Achieving this requires a cross-connection between culture and education by opening new learning methods that should be adapted to various targeted groups like children, young people, adults and old people. Inventing effective learning styles by using creativity and innovative participation methods is essential for encouraging people to get involved.

Since values usually strongly shape decisions made in heritage, there should be critical understanding and planning in value. In heritage management, assessing values should take specific steps: identifying all the values of the heritage site in question, then describing the differences between these heritage values. Following this is integrating and ranking these differences. In different site management systems, conflicts between key stakeholder can take place after the value assessment due to the different interests, goals and aims (Mason 2002, 5).

One important aspect here is the combination of two or more values in the assessment process, instead of assessing only one value for more sustainable planning and management. This is discussed in the guidelines on values assessment introduced by Mason (2002), which provides four main points for assessing values in heritage management, listed as follows:

- *“Characterizing values: How can a wide range of heritage values be identified and characterized in a way that is relevant to all the disciplines and stakeholders involved?”*
- *Methodological issues and strategies for assessing heritage values: What kinds of methodological strategies and specific assessment tools are available and appropriate for assessing heritage values?*
- *Tools for eliciting heritage values: How can the views of many parties with stake in a heritage site be accommodated in the conservation planning process, including its specific value-assessment phase?*

- Integrating assessments and guiding decision making: Once the range of heritage values has been articulated, how can they inform decision making?”

A recent method for assessing the values and engaging the locals at the same time is the mapping. It is a way to handle the data, organizing information and generating the knowledge for planning and management (Mason 2002, 20,21). It is becoming nowadays a benchmark for one of the best practices in heritage management. It is considered to be a characteristic approach that enables the holistic understanding of the values of the heritage sites and the needs of the locals after identifying the heritage by the community members since the early stages of the mapping processes. In addition to introducing strategic vision and providing comprehensive knowledge, it contributes to revealing gaps in knowledge for the best use of the available heritage resources in the site.

Addressing values in the heritage field is different between the key stakeholders, who have different levels of power or stake, aims and goals. As in the way heritage is defined, it is interpreted and managed differently from one context to another. It is well-known that stakeholders use their power to achieve their interests, whether political, economic, cultural or social. At some point, addressing values for stakeholders can contradict with others, especially the local community. For instance: locals can focus on the economic or social aspects in the heritage site that sometimes conflict with other aspects, like the significance of heritage focusing on the authenticity and the integrity of place.

2.1.b. Research Approaches and Framework

2.1.b.1. The Research Epistemology³

“Epistemology as one of the main research assumptions - besides research ontology and research methodology (Alhadad 2017), 2)- is important for various aspects in the scientific research, including the confirmation or rejection of the research hypothesis, understanding a phenomena or social actions (Troudi 2010, 1), or the relation between different notions like belief, truth and justification, that deals with different knowledge claims (Alhadad 2017, 2)

³ Part of the following text in this element was submitted to “theories course” in BTU- Cottbus as a course assessment in 2017, Citation: Esraa Alhadad (2017), “The Contribution of Community Involvement in Heritage Management, Strategies and Methodologies”, final essay, Theories Course, BTU- Cottbus, Germany- (Unpublished).

based on (Soini et.al 2011, 6). This research is based on the epistemology that addresses expectations or assumptions on the nature of knowledge.

The epistemology of the research will be a combination of constructivism and social-constructionism. Both of them have the same interpretation of reality, believing that reality, facts and truth cannot be believed or observed, but are constructed. Although they have the same conception of reality, there is a difference between them, as constructivism emphasizes individual knowledge, while social-constructionism focuses on relationship to knowledge. However, a link between both of them was made focusing on the importance of social constructionism over individual constructivism to fill the gap between both of them by Plotkin in 2001 (Bhaskara 2015, 105).

On the other hand, some authors consider “social constructionism” the same as “social constructivism” (Alhadad 2017, 3) based on (Lit and Shek 2003, 107). However, “social constructionism focuses on the quality of social life that leads to specific beliefs, capacity of culture, norms, sharing goals or actions” (Alhadad 2017, 3). As Franks mentioned:

“Social construction is the well-established perspective that argues that all specific contents of mind (beliefs, attitudes, self-perceptions, reasoning processes, etc.) are wholly contingent on specific aspects of social life and interactions that occur in a particular time and place” (Franks 2014, 3-4).

Building on this, social constructionism believes that there is no one reality, but numerous realities in relationships. Additionally, it is not a reflection of what people think, but a result or construction of the interaction and relationships rather between the people and each- others or between the people and the place (Bhaskara 2015, 105-106). “It recommended that individual social reality is created by integrating communication behaviours with the everyday social interaction” (Alhadad 2017, 3) based on (Clegg 1995, 16), “although the chosen case study of the Religious Complex in Egypt varies in its community (three different religious communities interconnected with each other). Therefore, social constructionism is appropriate for studying the community involvement studies, interaction, social participation and actions, as its particular for understanding the social realities, situations and interactions” (Alhadad 2017, 3).

“Constructivism emphasizes human perceptions in social processes research, interaction and understanding through humans’ explanations and description of their world” (Alhadad 2017, 3) based on (Porta and Keating 2008, 7). It is also appropriate for social analysis studies, practicing understanding and social construction of reality (Kratochwil 2008, 83-85). Choosing a

constructivist epistemology was based on the premise that this research does various assessments on the social level of the local community and on the management, level dealing with the real conflicts of the stakeholders of the heritage site. As it is known, constructivism was linked in the past decades as a paradigm for qualitative research. “This concept was later developed to be as an epistemology emphasizing making processes research” (Pavlovic 2011, 102). “Moreover, the study will assess and include a comparative analysis for three previous projects that occurred in neighbouring places in the whole site of Historic Cairo World Heritage Site” (Alhadad 2017, 3).

“Furthermore, the research will assess the degree and level of community involvement, and explore how this effects the management process or system in the Religious Complex in Historic Cairo to then develop recommendations based on the analysis. Also, it will assess the interaction between the local community and other key-stakeholders. To propose strategies and methodologies for establishing communication channels between them. So, integrating the two approaches of constructivism and social constructivism will be appropriate for this research” (Alhadad 2017, 4).

2.1.b.2. The Theoretical Framework

“After emergence of the postmodernism approach, defining the positivistic view of objective reality has been a challenge (Lit and Shek 2003, 105). A theoretical perspective included in the research is an interpretivist approach (Antwi and Hamza 2015, 218). “It was mainly chosen based on addressing social reality aspects, shared interaction, enhancing the understanding of community life, communicative behaviour and level of community involvement “ (Alhadad 2017, 4) based on (Deetz 1982, 40), “as the study aims to understand the subject knowledge of the different motivations, values, experiences and opinions of the local community in its contextual knowledge. Additionally, considering human beings as effective and meaningful actors aims to discover the meanings that motivate people’s actions, which is very important for community involvement at the heritage site due to the diversity found in the communities” (Alhadad 2017, 4) based on (Porta and Keating 2008, 23). “One important aspect in the interpretive approach is connected to research addressing the communication theory, which will be addressed later in the research. On the other hand, it’s linked to both of the combined epistemological approaches of the research (the constructionism and social-constructivism), to examine the existing reality of communities’ complex interaction between communication, behaviour or attitude based on community involvement in heritage management” (Alhadad 2017, 4).

Interpretivism covers a broad range of different phenomenological philosophical approaches (constructivism, symbolic interactionism, ethnomethodology, etc.) that are all loosely concerned with understanding social phenomena from the perspectives of those involved. Thus, in this approach, knowledge takes the form of explanations of how others interpret and make sense of their day-to-day life and interactions (Yanow and Schwartz-Shea 2006). This research will also consider different interpretive strategies, which recently have begun to be considered as conflict management strategies, since communities usually have various conflicts between the key stakeholders due to different interests, misunderstandings or even lack of involvement at the site. “The research will discuss the stakeholder theory as well, to discuss the reasons for conflict and to assess the relationship between the community and other key stakeholders” (Alhadad 2017, 5) based on (Clegg 1995, 8, 10).

“Furthermore, this approach requires investigation of numerous scientific social processes. This makes it applicable to this research, as the research develops recommendations, practical mechanisms and frameworks for enhancing the quality of involvement processes in cultural heritage management. This will take place after analysis, assessment and testing the level or degree of community involvement in the heritage site according to selected criteria. It shows that the social world and its properties could be measured in direct ways by observation that will take place in this research project at the Religious Complex in Egypt” (Alhadad 2017, 5).

2.1.b.3. Research Theories

“Theoretical approaches for this study include communication theory, involvement theory and stakeholder theory. The involvement theory is important for assessing the level of involvement of the local community. A stakeholder theory approach is important because communities are considered to be one of the main stakeholders and partners in site management, as it was mentioned recently by Mechtild Rössler (Rössler 2012, 27). Other important related theories are the empowerment theory and the development theory. Since community involvement is a way of community empowerment as well (gives the community the rights, power and decision-making contribution). On the other hand, community development is the result of applying the previously mentioned three theories” (Alhadad 2017, 3).

2.1.b.3.a. Communication Theory

“Communication has various theories, approaches and concepts. The selection of the communication theory involved numerous reasons. One important aspect is that this theory is linked to social-economic community development, culture and human rights aspects, can be

applied to examining top-down and bottom-up decision-making approaches, and stakeholder management fig. 5. Among the concepts related to the community involvement are the following types of communication: cultural communication, as each community has its own cultural measurements (Clegg 1995, 21), participatory communication and development communication. The development communication theory is the most appropriate for this research, because it focuses on community involvement or participation research that aims to develop communities. Fraser and Estrada mentioned that, “the successes and failures of most development projects are often determined by two crucial factors, that is, communication and people’s involvement” (Alhadad 2017, 5) based on (Fraser and Estrada 1998, 40).



Figure 5: Communication Theory Related Aspects (Alhadad 2017, 6)

Since communication is one of the main issues in community research, the concept of “*participatory development communication*” is one of the foundational ideas in this type of research. Most of the authors attribute a lack of community involvement to an absence of stakeholder management, qualified site managers, funds or site management plans. This is made possible due to an overall lack of communication channels, meetings, understanding between communities and stakeholders, or between communities and site managers. For this reason, the study will address this theory as a main theory interconnected with the two theories of involvement and stakeholders, mainly discussing the concept of “*participatory development communication*”, which emerged in the 1980s.

Participatory development communication was defined by L Naidoo as follows:

“The process by which people become leading actors in their own development - enables people to become generators of their own development as opposed to being mere recipients of external development interventions. At the heart of the concept of development communication is the need for an exchange of information in order both to contribute to the resolution of a development problem and to improve the quality of life of a specific community” (L Naidoo 2010, 18).

Sociological theories helped to explain the lack of development on cultural issues. This was the reason for introducing the development communication theories during the Modernisation paradigm. Participatory development communication supposed that people should be involved and active in development programs, processes and strategies. This would contribute to the local development through the activities or even through expressing their ideas, needs, or opinions. That makes it essential to establish communication programs, channels, strategies and plans for the community involvement, enhancing the relationship between the stakeholders and capacity-building.

“Participatory development communication refers to dynamic interaction between the community and the rest of the key stakeholders that encourages building up relationships between them during the processes of any development project. One important issue is ensuring the communication that aims to improve community involvement is a special one, since the community will contribute to decision-making while taking part in the responsibilities rather of planning or managing the heritage site (L Naidoo 2010, 3, 14). L Naidoo mentioned the following about the importance of the participatory communication in her study:

“The significance of communication lies in involving members of the developing community at all levels of the development effort. Thus, participatory communication became an essential focal area of development, without which sustainable development is not possible”(Alhadad 2017, 7, 8) based on (L Naidoo 2010, 18).

2.1.b.3.b. Involvement Theory

“Alexander Astins developed involvement theory in (1985) for the educational field (fig. 6). It mainly followed specific steps for involving students in different activities. It started by identifying the target group of students, and then set up effective educational strategies. He considered the involvement as a continuous concept that has qualitative and quantitative features; it was also presented as a critical aspect of students’ education as “a pedagogical theory” (Foreman and Retallick 2013, 59) (Wordpress 2014).

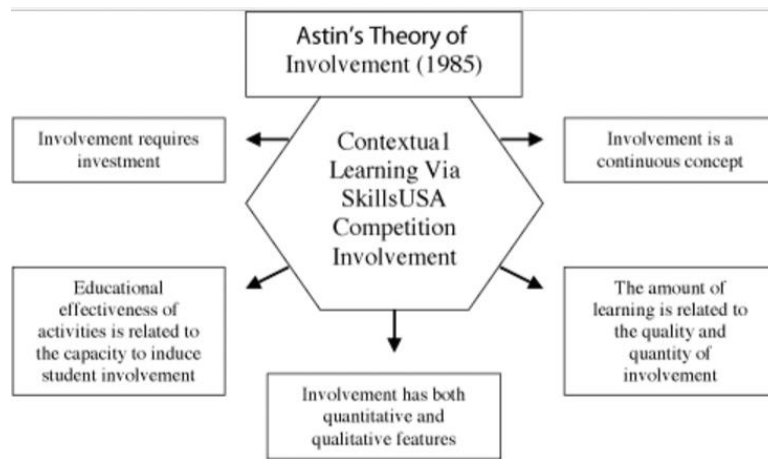


Figure 6: Astin's Involvement Theory (Alhadad 2017, 8) based on (Wilcox 1994, 12)

“In fields like social science, business tourism, management and culture, authors conducted various researches addressing their theoretical framework based on the ladder of citizen power from Arnstein (1969). The ladder had various modifications later by other researchers, although many still reference it due to its accessible classification of participation levels (Wilcox 1994, 12). The participation ladder considers citizen participation as citizen power, divided into eight levels and focuses on the redistribution of power on citizen participation that influences the political, economic, and social levels. It was *“designed to be provocative”*, studying three different levels of participation as follow: non-participation, tokenism, and citizen power (Arnstein 1969, 217). Another example of the participation ladder was “A New Ladder of Citizen Participation” by Desmond M. Conner, which provided *“a systematic approach to preventing and resolving public controversy”* (Alhadad 2017, 9) based on (Connor 1988, 249).

“Community involvement in the heritage field remains a concept or approach and is rarely applied as a theory. Although building community involvement projects on the involvement theory would form the plans in the correct ways, any practical work should be built on theoretical bases. Most researchers make no distinction between the involvement process and participation processes of communities. Despite that, there is a difference in contributing to the decision-making and power given to people living in the heritage area. In other words, communities can participate in different activities of tourism, conservation or creative industries. Still, when it comes to management, it's believable that the level of involvement of the locals is distinct from participation. It is appropriate to use the term involvement since the level of power in the involvement processes is higher than in the participation processes. Moreover, it is not only linked with democracy and the rights of communities but also with enhancing the relationship between the key stakeholders and communities. Bhaskara mentioned

in her Ph. D. study that, “*a community itself plays an active role in making decisions that have an effect on it and the situation of the community*” (Bhaskara 2015, 43). This indicates the importance of community involvement having an active role, which would contribute positively to site management” (Alhadad 2017, 8- 9).

The introduction of involvement theory is a recent global concern in the international conventions and declarations. Although many studies have discussed the importance of involvement, this shows a gap in the heritage research based on incorporating involvement theory. Very few studies address the contribution of community involvement in heritage management based on studying the theoretical framework of the involvement theory beyond the “ladder of participation” (Arnstein, 1969).

2.1.b.3.c. Stakeholder Theory

“Stakeholder theory was first introduced by Freeman in (1984) in the business sector. Since then, it has faced various modifications by subsequent authors like Donaldson and Preston (1995), Mitchell et al. (1997), and Stoney and Win-stanley (2001) (Morsing and Schultz 2006, 324). The theory has gained a high level of importance and has been applied in fields of tourism, management, health, agriculture etc. (Alhadad 2015, 5), since stakeholder analysis has been essential to distribute stakes, power, and benefits at an organizational level” (Alhadad 2017, 10).

“The theory aims to evenly distribute each of the benefits and the heritage attributes, as well as achieve the goals of all key stakeholders (Mainardes, Alves and Raposo 2010, 77). Frankly speaking, it could also be called “*The Win-Win situation theory*”. As Andriof and Waddock mention in their study, the development of stakeholder theory can rely on as follows: “*Stakeholder theory development has cantered on two related streams: first defining the stakeholder concept and second classifying stakeholders into categories, which provide an understanding of individual stakeholder relationships*” (Alhadad 2017, 10) based on (Andriof and Waddock 2002, 19)”.

One of the goals of this theory is to forge long-term relationships, effective dialogue and communication channels between stakeholders (Simengwa and Makuvaza 2015, 10). But the first step in applying the stakeholder theory must be that all the stakeholders understand each other (goals and interests). Since local communities are considered one of the important key stakeholders in heritage sites, there are many conflicts where communities clash with other

stakeholders due to having different interests, goals, and aims. For example, in a high number of heritage sites, communities' goals include receiving economic benefits.

“Most of the clashes between local communities and government are due to the misunderstanding and misalignment of interests. Governments, in many cases, exclude the local community as a part of the cultural heritage protection and preservation process. Governments tend to exclude local communities to protect the authenticity and integrity of heritage sites. On the other hand, they need to increase the social, economic, and education levels that are part of improving residents' quality of life. This drives the point that awareness and capacity building are not enough, but also that communication channels and dialogue between stakeholders must be well established (Alhadad 2017, 11).

2.1.b.4. Critical Concepts : Community Integration and Place Attachment Concepts

Heritage management in developing countries faces distinct challenges that some developed countries have already tackled by introducing collaborative and communicative management practices. These practices are connected with integrated heritage management that promotes collaborative and communication practices in heritage development. These approaches are considered new, innovative methods to help key stakeholders achieve their goals and vision, compared to the usual top-down approaches. These approaches require the participation of key stakeholders, specifically the local communities, in the early stages of the planning processes to build a better management structure (Ismael and Said 2014, 3; 45).

One of the approaches to heritage management that combines collaborative aspects with integrated theories is the value-based approach. It is one of the approaches that shifted management from focusing on the government stakeholders to emphasizing community involvement through giving communities the explicit right to be involved in the planning and development processes regarding available resources in the heritage site and determining how to manage them. The approach is increasingly becoming a benchmark for best heritage management practices (Ismael and Said 2014, 3, 66).

The concept of community integration has been explored in different fields, including the humanities and social sciences. This includes looking at participation in community life, sharing roles and responsibilities and being a contributing member within a group or society as a whole. Community integration as a concept can easily strengthen the connections between the locals and their heritage while also enabling participatory governance in the heritage sites.

Community integration concept is characterized mainly by two aspects as follows:

1. Comprehensive and cross thematic and cross sectoral approach:

With this approach, all dimensions and needs are taken into account in an interdisciplinary way. For instance, the heritage site is seen as a place to live, work, invest in, etc., in addition to intensifying cooperation between key stakeholders and coordinating their involvement in formulating policies, plans, concepts and actions.

2. Communicative and participative approach:

This approach is imperative for involving the local communities at an early stage of the process to develop common interests, benefits and actions. A good point in the early involvement is that it is always effective for understanding community needs and reducing conflicts and clashes between them and the rest of the involved key stakeholders.

There is a growing amount of attention being paid to the movement of communities across the world, using place-based collaboration and place-led approaches to achieve the best outcomes for all involved key stakeholders, among their local communities. The concept of place-based and place-led practices shifts from stakeholders acting alone to all key stakeholders working together. But the first question that comes to mind with enacting this concept is how to define a place? What is “place”, who is defining it, and how would it be defined by the local community? (Renaissi 2018, 5).

Community principles and place attachment are considered a powerful driver to enhance the community's willingness to participate. One important aspect is that the high connection and link to the heritage site makes a critical contribution to community involvement. In many cases it is neglected by heritage practitioners or decision-makers (Dragouni 2017, 238- 240). It has to be mentioned here that there is a strong relationship between place attachment and identity values attached to heritage.

2.1.b.5. Community Involvement Principles⁴

Principles of involvement in heritage site management could be summarized in six main principles. The following principles are introduced by the author built on the principles discussed in Alhadad (2015), as a principles of involvement as follows:

⁴ This section is adapted from previous source by the author. Citation: Esraa Alhadad, (2015).“*Stakeholder Involvement in Heritage Site Management*”, Master Thesis, BTU- Cottbus and Helwan University, Germany and Egypt.

Principle 1: “Identification and Understanding”

“This is the first principle and the first step to successful community involvement in any heritage management project” (Alhadad 2015, 18). Communities should be identified according to specific criteria set up by the site manager and give consent by all the stakeholders. The criteria should establish community values, interests, attitudes, thoughts, and common values on how communities would be described and identified, etc. Additionally, the local community should understand the cultural property of the heritage site that they are living attached to it to protect it and keep it preserved.

Principle 2: “Early Involvement and Timeline”

Early involvement is vital for the reasons that follow. First of all, early involvement is essential for proper heritage management planning. “For example, if a problem emerges between the stakeholders later or after formulating the plan, it can be dealt with early. It also helps the site manager handle conflicts, avoid risks, or delay any step in the involvement processes.

Moreover, early involvement and communication between the community and other key stakeholders leave enough time to discuss differing points of view. This makes the development of the heritage sites go more smoothly. Starting to plan early by gathering stakeholders while applying any kind of project (development, conservation, touristic etc.) could be a way to avoid problems and overcome challenges. Another important aspect is that time management is an integral step in planning or management projects. Therefore, a timeline should be set up and announced to all key stakeholders. Every step should be completed within a specific timeframe.

Early involvement of the local or host communities of the heritage sites is one of the more significant issues. Local community involvement in planning and decision-making gives them the courage and the will to protect the heritage site. In addition to this, local communities' early involvement gives site managers chances to manage conflicts that emerge between different stakeholders and local communities” (Alhadad 2015, 18).

Principle 3: “Building Communication Bridges”

“The relationship between distinctive stakeholders and communities and their interests must be seen as interdependent. These relationships must be consolidated by building communication bridges and establishing a communication channel. To build long-term relationships between the interested groups, bridges of communication should be created by the site manager to make the stakeholders understand each other. Moreover, it is the best way to manage the conflicts between the stakeholders, as it was mentioned earlier in this research (Alhadad 2015, 19).

Principle 4: “Power Distribution”

“Power and leadership can be proven to be underlying reasons for conflicts and clashes between different stakeholders. Conflict usually manifests between the public sector and local communities living near heritage sites. In many countries, governments typically hold the power and the control over the heritage sites, being seen as more legitimate than communities. On the other hand, local communities also have some power in protecting or destroying heritage sites.

An example of such conflict is the building of the Waldschlösschen Bridge in the Dresden Elbe Valley, Germany. In this case, a bridge over the Elbe River was built in a protected landscape, which negatively affected its World Heritage status. The bridge construction led to the site’s deletion from the WHL in 2009. The conflict was traced to people from the local community wanting to build the bridge, even though it was destroying the authenticity and integrity of the site’s OUV. The problem stemmed from a lack of public understanding or awareness of the WH site’s OUV and a general lack of community involvement in the decision-making with other stakeholders (Alhadad 2015, 19).

Principle 5: “Credibility and Transparency”

“Credibility has to exist between different stakeholders and in the communication between them. Trust between people is one of the fundamental basics for successful site management. The challenge with credibility is that it is hard to establish and easy to lose between interested parties, especially when it comes to promises given by the site managers or the government responsible persons to the local communities who usually want to see tangible achievements.

Transparency means that information and communication can easily be transferred between different stakeholders. Transparency is needed in every step of the process, meaning the process is clear for the community members during their involvement in the heritage management and conservation processes. Every step in the management plan should be transparent, including planning and outlining responsibilities, objectives, goals, and negotiation.

Transparency is key to gaining the satisfaction of all involved stakeholders in any management project. Community opinions and requirements have to be taken seriously and treated fairly. The distribution of responsibilities reduces conflicts and closes gaps between stakeholders who may already have leadership roles is essential to applying the transparency” (Alhadad 2015, 20).

Principle 6: “Inclusiveness and Equity”

“Inclusiveness and Equity are two main important issues concerned with involvement. These are two interdependent aspects—one cannot be achieved without the other. Inclusiveness is a tool to establish trust between stakeholders and local communities. It depends on understanding stakeholders' and local communities interests and respecting these interests and needs trying to find the best ways to achieve them. The voices and opinions of all stakeholders should be respected. Yet, in practice, satisfying all the stakeholders' achievements and goals for the heritage site is hard. Conflicts happen between them due to the lack of inclusiveness and equity. Additionally, stakeholders do not understand each other unless they meet at a dialogue table or create open communication channels between them” (Alhadad 2015, 22).

2.1.b.6. Community Involvement Challenges

Broadly speaking, involving the local community in cultural heritage, including conservation, cultural and tourism, produces various challenges. Among these challenges is balancing the safeguarding of the heritage site (i.e., maintaining its authenticity and integrity) with increasing awareness of their cultural property. Competing demands include promoting the site's Outstanding Universal Value, managing heritage resources, and initiating capacity-building, all while sustaining the community's socio-economic level.

On the other hand, raising public awareness provides opportunities for local communities through training courses on public communication. Otherwise, conflicts and clashes will happen between key stakeholders, especially the government and the local community. Two examples of this are the Arabian Oryx Sanctuary in Oman, removed from the World Heritage List in 2007. A second is the Dresden Elbe Valley in Germany 2009 (WHC 2007, 2009). Communities could contribute by sharing their opinions, points of view, and needs, enhancing the management system and increasing community motivation to protect the sites. Additionally, the contribution could take other numerous forms, as Chirikure (et al.) (2019) points out in their article: “... *engaging the host communities in several aspects of research, including the design phase, carrying out the research and the actual processes of interpretation, management and conservation*” (Chirikure et al. 2010, 31).

Stakeholder Management

One of the main challenges in the heritage management field is the management of stakeholder conflicts or clashes. Stakeholder management is an essential element to plan out before starting any development projects. According to Alhadad (2015), the term stakeholders as applied to the heritage field can be defined as follows:

“Individual(s) or groups that are involved, interests, get benefits, affects (positively or negatively) or affected by any heritage sites. These stakeholders could be the public sector, the private sector, local communities, organizations or educational institutions. Who aims to achieve specific goals and get benefits, either these benefit physical like (monument’s conservation-money) or non-physical like (awareness- education)”
(Alhadad 2015, 5).

The stakeholder analysis is essential for identifying the key groups and individuals that can be actively involved and who should have a stake in the program, and what are the interests of each one of them. During the analysis, key stakeholders can be divided into three main categories:

1. Primary: including the local community of the area
2. Secondary: including national and international authorities and agencies
3. External: including the other key stakeholder parties

One important aspect of community development is managing conflict between key stakeholders and the local community. Conflict management should help manage the heritage site, protect the integrity and authenticity, involve the local community in different activities that could develop their sociological and economical levels, and also improve quality of life (Simengwa and Makuvaza 2015, 10). Usually, clashes happen between the local community and the government due to different interests and goals of both. Stakeholder collaboration conflicts can be attributed to competing interests and different target benefits of each stakeholder group. Therefore, establishing effective communication channels makes the stakeholders understand each others goals (Pedersen 2002, 38-39).

On the other hand, part of the heritage site’s protection is based on interactions between the community and the heritage site that could potentially increase the economic level and quality of life of the heritage community (Jamieson 2000, 10). Obstacles to stakeholders’ management are the following: management of dynamic relationships and different interests of the stakeholders, which is obviously caused due to a lack of communications between them. Another important issue is distribution of power or decision-making among the key

stakeholders (Alhadad 2015, 23). The following figure shows successful aspects for stakeholder involvement in heritage planning and management. Including each of: understanding the interest and objectives of each of the key stakeholders, empowerment, early involvement, professional site managers, conflicts management, effective methods or techniques and effective management processes.

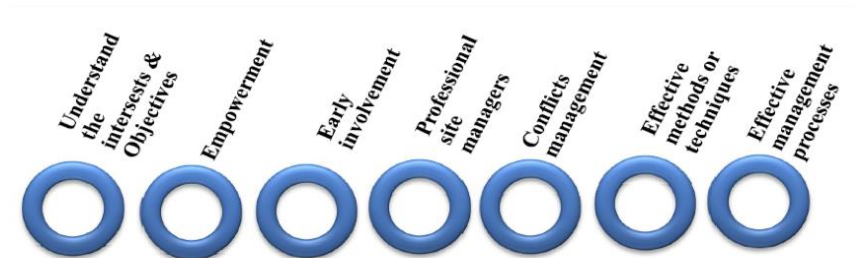


Figure 7: Successful Aspects for Stakeholder Involvement (Alhadad 2015, 67)

Safeguarding Cultural Heritage

This challenge includes heritage conservation, preservation and keeping the site’s authenticity and integrity.⁵ Keeping the integrity and authenticity is one of the best means for protection and preservation at all heritage sites, specifically in the context of the World Heritage Convention (UNESCO 2012, 25). This is a challenge, as involving stakeholders and especially the local community, is not easy in keeping with the authenticity and integrity of the Outstanding Universal Value of the site. The development of heritage sites could negatively affect the OUV or the cultural property⁶. An important issue for preservation is keeping the authenticity and integrity of the place by using the same fabrics and materials and making the visitors of the heritage site experience an authentic atmosphere. But integrating the heritage site should be done in the right way, without preventing the local community from entering the site, as they always consider the heritage site as a part of the area in which they live.

Capacity-Building

“In 2002, the Budapest Declaration on World Heritage was adopted by the World Heritage Committee; a new Global Strategy was implemented, or the strategy of “capacity-building”. The importance of this term started to increase since its adoption by the World Heritage

⁵ For further information about the authenticity and integrity see Operational Guidelines for the Implementation of the World Heritage Convention, UNESCO, Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage 2012, p. 21- 23.

⁶ For further information about the Out Standing Universal Value and the Cultural Property, see Jokilehto, J. (2008), What is OUV?. Defining the Outstanding Universal Value of Cultural World Heritage Properties, ICOMOS, Berlin.

Committee as one of the strategic objectives in 2002 in Budapest Declaration on World Heritage. In the Budapest Declaration, four strategic objectives were set up, including Credibility, Conservation, Capacity-building and Communication. Then later in 2007, Community was added to them as a fifth objective” (Alhadad 2015, 20).

“Capacity building was defined in the UNDP Strategic Plan for Development (2008-2013) as *“the ability of individuals, organizations and societies to perform functions, solve problems, and set and achieve objectives in a sustainable manner.* Capacity building plays an essential role in developing, improving, and building the necessary skills, attitudes and awareness of the local community for effective stakeholder participation or involvement. On the other hand, it is a successful way to sustain the relationship between different key stakeholders” (Alhadad 2015, 20).

Art strongly contributes to the capacity-building of the local community as a tool that can smoothly reach people. One important aspect here is that one aim of capacity-building is to increase the knowledge of the local community through cultural heritage and artistic values, including social, symbolic, historical, informational, aesthetic and economic values. This is indeed a challenge, as it necessitates building a broad knowledge base for different people living in the same area but who share some common aspects. Furthermore, it should be considered what type of capacity-building programs or activities are appropriate for the community (Light and Hubbard 2004, 11). This is considered a kind of investigation into peoples’ knowledge, awareness, attitudes and skills.

Indeed, building the social and cultural capacity of the local community is one of the primary steps toward sustainable development. Moreover, it is one of the ways to give the community the necessary power and stake to be involved in different touristic, conservation or cultural activities. Available funding resources are one of the more critical factors that could affect capacity-building programs, affecting the program structure and the duration and depth of community engagement in these programs (Light and Hubbard 2004, 20).

“Investing in people” is a term that has different meanings for developing the community economically, socially, culturally and even politically. “It requires developing the local community's skills, knowledge, awareness, and attitude. Therefore, capacity building is significant for the sustainable development of the hosted community. It is one of the best ways to give the people power and stake while involved in heritage site management (Alhadad 2015, 20).

Due to the importance of increasing capacity-building for the involved communities, the following should be happening while dealing with heritage sites:

1. Communities are understanding the management system of the heritage site;
2. The sustainable development goals and the conservation approaches are directly or indirectly linked with community needs;
3. Educational institutions are encouraged to raise the awareness level of the cultural property for communities through training programs that build skills and increase knowledge through seminars, lectures, workshops, etc;
4. Enhance capacity-building levels to secure site benefits and protection;
5. Increase the knowledge of the importance of the site preservation and safeguarding the OUV, including the integrity and authenticity;
6. Achieve the well-being of local communities;
7. Promote and enhance the social cohesion and inclusion of the local communities with the strength of the creativity of the people (Hassan 2002, 6, and Donato and Lohrasbi 2017).

2.2 Part 2: Social Networking in Heritage Management

2.2.a. Social Inclusion and Cultural Interaction

Social inclusion can be identified as an active process for a community with its own respective values, stories and uniqueness. On the other hand, it also involves cultural, economic or political systems that impact socio-economic development. Social inclusion is one of the best ways for community participation. It can be done through numerous programs, policies, or plans designed to enhance the site's values and instil a sense of belonging that leads to the integration of local people in the different activities and contributes to the protection of the heritage site area. One of the potential positive impacts of social inclusion is removing barriers and other challenges to community participation.

A critical aspect of social inclusion is the vital role of art in providing both social opportunities and entertainment value. It is the best tool to engage the community and the best way to reach people on different levels. It also provides formal communication channels between community members, artists, and key stakeholders. As Rentschler and Bridson (2015) mentioned it, "*social inclusion consists of seven sub-dimensions as follows: feeling valued; respecting differences;*

human rights and moral imperatives; policies and programs; removing barriers to participation; systemic discrimination; crime reduction” (Rentschler and Bridson, 2015, 5). This connects with the role of heritage community initiatives that share similar interests and can conduct different types of culture including visual arts, music, crafts, etc.

Social cohesion integrated with culture, art and different types of intangible heritage builds a shared identity and sense of place to the people living in or around the heritage sites. Vice versa, the cultural heritage itself enhances the sense of belonging of the communities and promotes identity, social cohesion, inclusion and equity, which leads to the sustainability and liveability at the site (Hosagrahar 2016, 2). Since social cohesion was expressed as evidence of the importance of the social participation or interaction in article 11 in the Convention on Protection and Promotion of the Diversity of Cultural Heritage Expressions (2005), the importance of the participation of civil society is expressed as follows: *“parties acknowledge the fundamental role of civil society in protecting and promoting the diversity of cultural expressions. Parties shall encourage the active participation of civil society in their efforts to achieve the objectives of this convention”* (UNESCO, 2005, 7).

The introductory social inclusion and cultural interaction are tools designed to increase the values, the sense of belonging and the integration between the people involved in different activities and contributes to the protection of the area. A positive impact of social inclusion is that it removes the barriers between the community and key stakeholders. The vital role of art in social inclusion is that it provides social opportunities through formal communication channels between community members, artists and key stakeholders. It was mentioned by Rentschler and Bridson that *“social inclusion consists of seven sub-dimensions as follows: “feeling valued; respecting differences; human rights and moral imperatives; policies and programs; removing barriers to participation; systemic discrimination; crime reduction”* (Rentschler and Bridson, 2015, 5).

Interaction at heritage sites occurs between communities and the heritage sites. But this raises several questions: How do people communicate with each other? What motivations and attitudes do these communities have? How can they manage and be involved in different activities? What are the appropriate policies, strategies, methodologies or plans for increasing their involvement? etc. The interaction between the community and their heritage. For instance: the levels of capacity-building, the heritage values, the art (including the events, festivals, music, artifacts, folklore, traditional crafts or creative industries, etc.), keeping the authenticity

and integrity of the heritage site and finally the, interactive cultural activities that occur at the sites.

Cultural interaction also refers to the other two main types of interactions. It is not only a concept related to the interaction between the community and the stakeholders, it will be discussed later. The first primary type is the interaction between the communities themselves. Key critical questions include: how do people communicate with each other? What motivations and attitudes do these communities have? How can they manage and be involved in different activities? What are the appropriate policies, strategies, methodologies or plans for increasing their involvement? The second aspect is the interaction between the community and their heritage itself. For instance: the levels of capacity-building, the heritage values, the arts (including the events, festivals, music, artifacts, folklore, traditional crafts or creative industries, etc.), keeping the authenticity and integrity of the heritage site and finally the interactive cultural activities occurred in the sites.

Touristic and artistic activities could be considered development indicators in many countries. Indeed, both of them are indicators of socialization. These two successful tools can open channels and opportunities for different interaction levels that can increase the economic and social levels of the heritage communities. This is followed by the importance of sustainability and conducting sustainable tourism and artistic activities, aiming to protect the resources and values of both current and future generations.

Social Capital

Recently, some researchers have argued in different studies that terms like social inclusion, public participation or community involvement effectively achieve sustainable development (Davies and Simon 2012, 10). Bourdieu Pierre was the first to address social capital as a theory in 1980⁷. As a productive form of capital, social capital is an essential decision factor of democratization that leads people to achieve goals and build social networks (Fan, Lu and 2015, 147).

The indicators of social capital can be seen in social development, cultural expansion, and communities' economic growth (Davies and Simon 2012, 11). The two terms of culture and heritage are included in the various structured basis of the social capital studies and the link between them and the socio-economic development. However, cultural heritage has been an

⁷ Pierre Bourdieu, who argued that *“social capital is the sum of the resources, actual or virtual, that accrue to an individual or a group by virtue of possessing a durable network of more or less institutionalised relationships of mutual acquaintance and recognition”*.

effective method for enhancing social capital, a concept that is very important to researchers, authorities, and governments (Murzyn and Kupisz 2013, 36).

One crucial aspect is the role of art as a part of the culture, including the different types of values such as intrinsic value, instrumental value, aesthetic value, institutional value, etc., which affects the enhancement of social cohesion and inclusion of communities in different ways. Mohamed mentions some effects are:

- “Promoting people’s feelings of pride and belonging;
- Enhancing informal learning;
- Developing people skills;
- Preserving cultural heritage;
- Strengthening capacity building and knowledge of the cultural property;
- Bridging cultural diversity;
- Creating collected memory and identity;
- Enhancing the economic development” (Mohamed 2017, 48).

The definition of social capital has varied from one field to another. For instance, social capital in the context of policy development depends on who is constructing the policy? Who will be engaged in the policy? And the understanding of values and cultural symbols. This is in addition to identifying the target group needed for the social involvement mechanism. As it was addressed by McOrmond and Babb, “*Social capital is defined by its function; it is not a single entity, but a variety of different entities having characteristics in common: they all consist of some aspect of a social structure, and they facilitate certain actions of individuals who are within the structure*” (McOrmond and Babb 2005, 3).

There is a strong link between these concepts: social capital, financial capital, cultural capital, and human capital. Social capital will never be successful without combining other forms of capital like the financial, human, environmental and cultural (Kay 2005, 168). Therefore, cultural capital is a strong element for enhancing social capital. For instance: community shares the same cultural aspects (art, events, rituals, traditions, celebrations, etc.) (McOrmond and Babb 2005, 3, 5). This is proof that social capital plays a great role in cultural community development (Kay 2005, 169).

2.2.b. Effective Participatory Development Approaches

Community participation as a concept has been acknowledged as a significant element of development since the early 1950's. The well-known ladder of participation by Sherry R. Arnstein in 1969 showed the development of participation from the informing level to the cooperation, then reaching the participation level. This was the early stages of introducing citizen empowerment and had various phases of development later by researchers in various fields and disciplines (Nour 2011, 79).

The term “participatory development” is defined in an economic context by the Framework for Mainstreaming Participatory Development Processes into Bank Operations, ADB. 1996 as, “*a process through which stakeholders can influence and share control over development initiatives, and over the decisions and resources that affect themselves*” (Ondrik 1999). The principles of participation were introduced by Egger and Majeres in (1998) as follows: “*inclusion, equal partnership, transparency, sharing power, sharing responsibility, empowerment and cooperation*” (Gasper 2008, 17). Applying these principles would depend on the situation analysis taken place by the key stakeholders or decision-makers to implement the project in the local community.

Cultural institutions worldwide have implemented various strategic approaches to participatory governance by raising up some active involvement strategies in the planning, decision-making, implementation, monitoring and evaluation of policies. Putnam addressed that “*good governance is related to public engagement*”, emphasising the essential role of engagement or involvement of the community for observing how active the government is. This would certainly contribute to enhancing the quality of life and the development of communities while linking it with the social cohesion and social network (Kay 2005, 162).

The participation of the local community contains different processes, among them being: the integration, social investigation, problem identification, ground working, public meeting, action, evaluation and reflection. The importance of formulating various participatory approaches parallels ensuring that the processes are on the right track and achieving the project's main goal(s). The appearance of these types of approaches began after too much failure of the traditional top-down approaches according to the community's needs. Participation has always been a key to enhancing the empowerment of the people among the key stakeholders, including the government. Inventing new participatory approaches gives the advantages for communities to reach decision-making, planning, and sharing the responsibility by being the primary factor affecting other key stakeholders' decisions and governmental resources, which could practically

achieve after being integrated into the social and political system be as a right for communities (Nour 2011, 87).

The participation of the locals requires commitment and contribution of the key stakeholders in the development processes after building the relationships between the locals and the government (Zukosk and Luluquisen (2002); Mannoun (2014), 27; Frances (et.al) (2007), 102). Four of these participatory approaches will be discussed in the following pages as successful examples: the capacity approach, the community-based approach, the participatory approach, the top-down approach and the bottom-up approach.

Participatory Evaluation and Capacity Approaches

This approach was defined by Zukosk and Luluquisen “*as a partnership approach to evaluation in which stakeholders actively engage in developing the evaluation and all phases of its implementation*”(Zukosk and Luluquisen 2002, 4). As partners in the processes, the key stakeholders and the local communities should evaluate together. After defining the evaluation questions and depending on the evaluation stage, participants can choose methods, sources and data analysis. Moreover, this approach could cover the gap between the theoretical and practical processes by creating various opportunities (Frances (et.al) 2007, 101-102). The importance of the evaluation, as Gharib addressed it, is that it:

“Helps to provide reliable, useful, and correct information on intellectual facts and events to help build more objective decisions with appropriate direction. Evaluation is usually described as the systematic collection of information about the activities, characteristics, and outcomes of programmes to make judgements about the programme, improve programme effectiveness, and/or inform decisions about future programming” (Gharib 2010, 58).

There are two main evaluation methods:

- *“The first one takes place by different key actors of the stakeholders who have decision rights or power to study the policies and the outcomes during implementation.*
- *The second takes place by living community, as a policy that enhances their opinion reflecting the affecting actions”.*

In both methods, the evaluation tool should be flexible and influential according to the objectives expressed by the public authorities and the programmes structures to gain the appropriate expected results based on the vision and goals of the projects (Gharib 2010, 59).

Amartya Sen developed the capacity approach by considering the aspects of participation, human well-being and freedom as principles for human development that can increase the knowledge and understanding of the engaged community. People should be part of activities in the development processes (Gasper 2008, 21). The capacity approach cannot be achieved without strategic planning and implementation towards building the capacity and increasing people's knowledge through different programs.

Participatory Top-Down and Bottom- Up Approaches

As a powerful- represented approach in many countries, the top-down and bottom- up approaches have been a way to explain the cultural field's stakeholder involvement, management, and processes. The two approaches are not similar or almost the opposite, as they both depends on defining the stakeholder involvement level, identifying their roles and the development processes.

Gharib emphasized in his study that “*Scholars have agreed that in the Top-Down approach to policymaking lacking the flexibility of reformulation, descriptive accuracy of the objectives and the practicality of problem solving*”. In this approach, the policy making comes in the first level, followed by the implementation then the examination of the objectives (Gharib 2010, 11)

According to Mannoun, the bottom-up approach was identified by Johanson in 1983 as when “... *individuals or groups take it upon themselves tough collective action to improve their income or perhaps make their escape from subjection to tyrannical exploitation*” (Mannoun 2014, 10, 14). Practically, the sub-approaches—as they could be called—are achievable in the cultural or management fields. These sub-approaches are:

- Community participation
- Community motivation
- Community encouraging
- Increasing the human development
- Focusing on the financial access

One important aspect is that in this approach, there is external leadership. Projects and plans are moderated by the locals, depending on their needs and requirements, and are under the supervision of the government. The ownership of the local community and the social capital enhance this approach through inclusion and involvement not only in the planning processes but also in the decision-making.

In terms of power, control and leadership, the top-down approach is the opposite of the bottom-up approach, as the decision-makers are the ones who take the control here (Mannoun 2014, 14- 18). The level of community involvement, implementation, monitoring, social cohesion and economic development in this approach exists at high level through the cultural and functional diversity (Gharib 2010, 55).

2.2.c. Participatory Activities and Social Innovation

The European Commission defined the term of social innovation as “*the development and implementation of new ideas to meet social needs and create new social relationships and collaborations*” (Gaftoneanu 2015, 10). In the last few years, some arguments have taken place regarding social innovation, and they have been divided mainly into two sections: international development and democratic regeneration. However, in both divisions, the focus is on local participation and engagement (Davies and Simon 2012, 4).

Social innovation is a method of introducing new ideas and turning them into practical approaches. These methods should be new in the heritage project’s context and considered effective in introducing new strategies and methodologies. Recently, social innovation had an effect on the governance systems and the aims of it in developing services that offer for the local community (Evers (et.al) 2015, 11, 19). In addition to this, innovation methods offer direct channels and solutions for supporting locals and solving conflicts through building communication channels between communities and governments (Gaftoneanu 2015, 6).

Practically, the importance of the social innovation is that it strengthens the community’s education, individual identity, creativity and sense of belonging. It leads to improvement of locals’ well-being, a strong tool of community engagement. However, using innovative methods should take place during the processes of socializations instead of using the traditional methods (Collin 2011, 12, 20).

To conclude this point, using social innovation approaches with different participatory activities is one of the best ways to solve social participation challenges that face community involvement. This is based on new forms of development for improving the socio-economic level of the local people. This is in addition to being an answer to the unsatisfactory situations facing community development projects, and using new social practices and actions to meet the locals' needs and give benefits (Bittencourt 2017, 7; Davies and Simon 2012, 5).

Strategies and Actions

Community involvement is a topic that is growing in popularity worldwide as a method of creating different ways of democratic development and contributing to developing the local community, both socially and economically. In the social context, it enriches social pride by giving the local community the chance to contribute in decision-making and be involved in heritage planning processes. Moreover, enhancing cohesion and inclusion is increasing the capacity-building and knowledge by strengthening the educational level among young generations. This is in addition to increasing the economic level through creating new innovative jobs and investment opportunities.

As it was mentioned before by Alhadad in one of her studies in (2015), there are five participation phases that should be used in the community management systems as follows: *“identification and understanding, analysis, planning, implementation and finally the implementation and monitoring”* (Alhadad 2015, 27). Various strategies should be proposed for successful community involvement. Most of these strategies were first proposed in the economic field among them:

- Community governance improvement strategy
- Communication and community engagement strategy
- Stakeholder involvement strategy
- Investment strategy (CGIS 2004, 5,9,11)

Due to cultural diversity, different management systems and distinctions between the communities in one country to another, setting up a fixed strategy to be followed that is the same in all countries is problematic. Strategies and actions proposed for community involvement should allow locals to participate in the decision-making to build up meaningful

communication channels between the governmental representatives and local community (Chakrabarty 2013, 15). However, some ideal strategies could be recommended:

- Information sharing between the key stakeholders, contribute perfectly in improvement of the community involvement in the cultural field
- Encourages dialogue and fosters cooperation among the people and other partners in one hand and the other key stakeholders on the other hand, as not all the stakeholders involved in the project have the same interests
- Enhance encouragement of the local business and industrial practices, in case if the project deals with a cultural heritage community participation project (El Fouly and Ghaly 2015, 410)
- Empowering community members by strengthening their capacities and their contribution in the decision- making processes
- Increase the credibility and transparency among the people, as they are two magical keys to gain the local trust and increase their sense of belonging, social pride and ownership (Bhargava 2012, 6)
- Early involvement of communities in all the processes of the projects and sharing of timeline, information, project processes and results with them
- Building formal and informal communication channels between the local community and different key stakeholders
- Presenting social innovation meeting social needs and linked to participatory activities to achieve the expected required outcome. Moreover, locals can be the resource of innovative ideas to make it more effective
- Provide the locals with information, objectives and goals of the projects, in order to make them understand more the situation and the processes (Davies and Simon 2012, 5).

2.2.d. Civic Pride and Community Identity

Due to the diverse populations that can live together in one area, who share the same values, thoughts and traditions, the civic pride and community identity is based on an inclusive sense of belonging and the improvement of the well-being (Rentschler and Bridson 2015, 68).

There are two main aspects that can determine the community identity. The first one is not only about how communities identify or come to know who they are, but also how others define

the identity of these communities according to some internal and external factors that differ from one community group to another. These factors depend on the management system of the heritage site, tangible and intangible heritage of the people, the countries' governmental policies and educational systems. These differences emerge in the characteristics attitude, motivation, values and traditions of the people, which effects how the sense of identity change from one person to another (Rudolff 2006, 79).

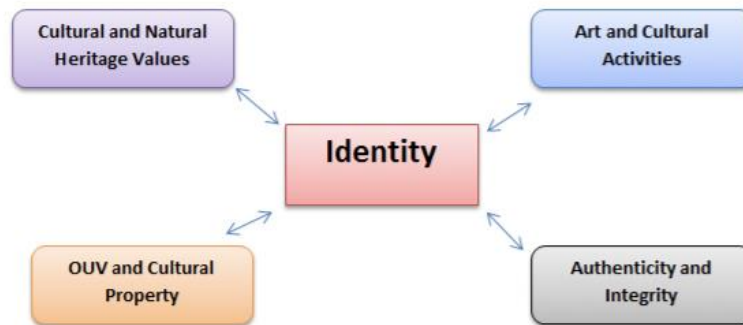


Figure 8: Factors Affecting the Identity (Author)

The concept of “Identity” is in general linked with both the cultural activities and the quality of engagement of the heritage communities, not forgetting the benefit that comes back to the people (Arts Victoria 2017, 4). Adding to this point, it is also important to mention that the concept of identity will differ between the key stakeholders.

There is a clear gap between the civic pride and community identity, especially in addressing the two concepts theoretically and applying them later in the practical field. According to Rentschler and Bridson, there are six dimensions that determine identity: “*the sense of community, well-being, outward improvement in the community, shared identity, events bring people together and active citizenship*” (Arts Victoria 2017, 8). Despite that, it is a sign of respecting community traditions, perspectives and contribution to their sense of belonging and empowerment (Rentschler and Bridson 2015, 9).

Events and festivals play an essential role as two important methods of understanding identity, communication between the people and the expression of spirituality (Rentschler and Bridson 2015, 11). They are two effective tools for linking people to their culture and gaining their effective participation by being an educational tool that effectively supports and smoothly transfers knowledge and values to the people. As a result of introducing these methods into the practical heritage field, a new term had been produced known as “creative place-making.” This depends mainly on establishing artistic platforms and cultural diversity through involving the

community members in a number of related innovative activities, which would contribute in building social networking (Rentschler and Bridson, 2015, 13).

Chapter 3: Research Methodology

3.1. Introduction

The previous chapters of the introduction and literature review have highlighted different aspects of community involvement in heritage management that are essential to consider in the various phases of this study. Groups in society value heritage in different ways, according to different value systems and based on different value bases. The meaning of heritage itself and the way it is understood differs from person to person within a group of people living in a particular heritage site. In other words, heritage professionals and researchers define heritage in a different way than the people associated with a heritage site (Marmion 2012, 61).

The purpose of this chapter is to discuss the methodological approach of the study by providing information on the data collection methods and explaining the working procedures for data analysis. In particular, a close look will be taken at the epistemological and methodological directions that provide the rationale for the need to apply innovative approaches to population involvement at the management and planning level.

The chapter represents the reasons of choosing fieldwork techniques and the stages of application of the qualitative methodology proposed to facilitate, on the one hand, the relationship between the local community and the heritage site. On the other hand, the relationship between the local community and the other important stakeholders in the area is explored. In addition, the reasons for choosing the case study and the research methods for data collection are addressed.

3.2. Gap in Research

In many countries, there is an obvious gap between communities and local governments in the field of cultural heritage. This divide stems from the lack of communication between key stakeholders, particularly in the management of cultural heritage sites. Heritage can be seen as an evolving reality and a creation of social interaction that is constantly developed, discussed, or neglected by the people who implement it. It is known that cultural heritage contributes to a better understanding of different approaches from communities. Arts and culture are two effective tools that can open the gate for people to identify and appreciate heritage and bridge the gap between community involvement and heritage management by decision makers.

The integration between community involvement as a common practice and cultural heritage management has attracted the attention of international organizations worldwide. As several researchers have pointed out, while community participation plays an important role in economic and social development, the methods for achieving high quality participation in terms of the management of cultural heritage itself and the protection of values or cultural assets do not. Therefore, there is a need to develop an evaluation method to fill the gap mentioned above. Issues such as community governance, improving the quality of life, people's well-being, preserving cultural diversity, etc. need to be addressed to ensure the gap is bridged.

3.3. Research Case-Study

The research will build on a single case study analysis, studying the concept of quality and level of community involvement from different perspectives (local community, decision makers and other heritage practitioners involved in the previous development projects). The chosen case study is the Religious Complex or (Mugamma' al-Adyan), which is part of the Historic Cairo and was included in the WHL in 1979 under the criteria: (i)(v)(vi) (UNESCO- WHC)⁸. The site inscribed under criterion (i) as it has creative constructions in whole Historic Cairo from different eras and each monument is a masterpiece. In addition, the cultural heritage is diverse as it presents different religions. While a criterion (v) is traditional human settlement, culture and interaction, which is clearly expressed in the cultural environment of the area, as the site also contains a variety of handicraft products (ceramics, leather, pottery, textiles, etc.). Criterion (vi) has long been evident in the Historic Cairo area, as it is a site associated with numerous

6 More details will be discussed later in the case study chapter of this thesis

religious festivals, rituals, beliefs and traditions that are culturally significant not only to the local community, but to all Egyptians and tourists.

This particular area has been called "the Religious Complex" because monuments of three religions stand side by side here in one part of Historic Cairo. The area houses seven Coptic monuments, the first mosque built in Egypt and the Jewish Synagogue of Ben Ezra. In addition, there are three museums and an arts and crafts center in the area, which could be used for various projects and activities after plans and guidelines are drawn up (Behance 2017). The area is rich in aspects, values and importance of cultural heritage.

The case study of the Religious Complex had been chosen by the author for different reasons:

1. The area is one of the oldest heritage sites in Egypt known with its unique cultural significance.
2. The community in the selected area has diversity in each of the religion (Muslim, Christians and Jewish). In different words, the community in the area is diversified in the religion, jobs, social and economic situation, levels of involvement in heritage and other aspects that will is good to be addressed while assessing the involvement level of the locals in heritage management.
3. The situation of the locals is poor in each of social, economic and educational level and poor infrastructure.
4. The community is typical heritage community working on handicrafts especially pottery and other related heritage jobs since years.
5. The area it appropriate for having a cultural mapping project and the local community have this willing to participate in these kinds of projects.

3.4. Adopting Qualitative Approach

There are two scientific research approaches that have been used for most of the research: qualitative and quantitative methods, which can also be mixed to form a mixed method in the research by using both. In general, the qualitative approach is more flexible than the quantitative approach. For example: quantitative methods such as surveys or questionnaires where the researcher asks all participants the same questions in the same order and the participants' response options are closed or fixed. Qualitative methods, on the other hand, are flexible and adapt to the interaction of the participants in the discussion because they are given open-ended

questions so that they are free to respond in their own words and from their own perspective (Gabriano and Holland 2009, 7).

This part of the chapter addresses the qualitative approach used in this study and why this approach is appropriate for research by focusing on the methods and practical part of the research to discover and develop an empirically based approach. The approach in this study focuses on defining, interpreting, and understanding the locals through their experiences and perspectives by considering reality as a socially constructed aspect.

As an appropriate scientific approach for most, if not all, participatory research, the qualitative approach has proven useful for investigating and eliciting different kinds of realities through open-ended interviews or assessments, especially in anthropology and sociology (Creswell and Garrett 2008, 321). It attempts to answer a particular research problem from the perspective of the local community involved. Qualitative methods are appropriate for capturing the voices, opinions, behaviors, attitudes, social context, and experiences of people in a particular context (Gabriano and Holland 2009, 1).

The importance of qualitative research is obvious in obtaining results and descriptions of how people's experiences would be expressed about a particular aspect of research. It is usually suitable for studies that focus on behaviors, beliefs, emotions, and relationships of individuals or groups. In addition, it contributes greatly to understanding the complex reality of a particular situation by identifying other intangible factors such as social norms, religion, gender roles, socioeconomic status, etc. (Acaps 2012, 8).

The research will take both deductive and inductive processes of research and data collection including theories, interviews and fieldwork. The deductive process addresses different theories linked to community involvement in heritage management (Héritier 2008, 63). Furthermore, it will address studies on “the top-down” heritage management process as it was described by Soiferman to assess if the research hypothesis can be proven by or linked to chosen theories of research (Soiferman 2010, 3). This aims to answer the research question, of what factors effects the quality of community involvement in heritage management?

The inductive research process according to Grey has some features as follows:

“The plans are made for data collection, after which the data are analysed to see if any patterns emerge that suggest relationships between variables. From these observations it may be possible to construct generalizations, relationships and even theories” (Grey 2013, 17).

One important reason for combining the inductive process with the deductive is because the study builds on qualitative research methods. Moreover, it supports building a theme of bottom-up, community views (Soiferman 2010, 3).

By linking the methods to the chosen theoretical approach (intuitivism), the research builds the questions inductively during the research process and is prepared to be modified as the research progresses (Porta and Keating 2008, 30). Therefore, there are four common qualitative research methods, all of which were used in this research project: documentation, participant observation, in-depth interviews, and focus groups.

3.4.a. Documentation Analysis: collecting data in Egypt using documentation technology was a bit of a challenge when it came to requesting policy documents, reports, maps, management plans, etc. Some representatives of key stakeholders refused to release some of the requested data on the grounds that it was confidential and that no one outside the institution should see it, while others promised to send it at another time but did not despite repeated requests. One of the good techniques that was mainly used in this method was documentation through photographs. The photographs were taken during all the visits to the area in three different years to show changes in the infrastructure, daily life of the community or heritage practices in the area.

3.4.b. Participant Observation: is a method suitable for data collection, especially for natural behaviors in social contexts. This method was used in this project during two visitation periods. Observation was recorded by writing down notes. After the first year, this method was not used in the research because of its limitations for two main reasons:

- It only dealt with the current situation and the last actions and disregarded what happened before.
- The researcher focused mainly on one particular point as it was the most interesting to her, namely whether there was engagement in the area, ignoring other points such as: What does heritage mean to the local community? How do these people value their heritage? What are the relationships between the local community and other key stakeholders? etc.

In addition, this method did not use other techniques such as video recording because people did not feel comfortable doing so and it affected the behavior of the local people and the information given.

3.4.c. Semi- structured and in- depth interviews: This method was accurate for collecting data about personal experiences, stories, perspectives, etc. It was one of the most important methods used in this research project, dealing with different representatives of key stakeholders and different samples of artists, tour guides, a few samples from the community, etc. As mentioned several times in the literature, this method is an appropriate tool to identify perceptions, meanings, and significances. The use of this method undoubtedly contributed greatly to gathering the data for the case study analysis, as it allowed the respondents to give the narratives mentioned in chapters 6 and 7 of this dissertation. It is also important to mention here that the interviews in this research played a unique role in capturing the knowledge and meanings that respondents interpreted about how they define and preserve their heritage.

The main reason for choosing interviews as a method in this study was to deepen the understanding of stakeholders' attitudes and to explore their engagement and opportunities for managing the heritage area. There were two main modes of communication for the semi-structured interviews: face-to-face meetings and telephone conversations. This type of interview provided the opportunity to be more flexible about the different meanings, as it was an interactive process that took place with people of different religions, professions, backgrounds, economic and educational levels.

The interview samples included 34 samples representing the following groups of main stakeholders. Some of them were interviewed more than once to compare the dynamic changes of the site and a total of 43 interviews were conducted with the following representatives:

- a. Governmental organization representatives: from each of the Ministry of State of Antiquities, the Ministry of Tourism, the Ministry of Culture, Coptic Museum, NMEC Museum and the site managers;
- b. Heritage and tourism professional samples;
- c. Artisans and academic researchers involved in heritage projects in the area.

3.4.d. Focus Groups: this method is very effective when it comes to cultural or social norms of a group of people, to get information about the current situation or experiences of people living or working in a certain area. It is a newer technique of discussion between groups that focuses on specific topics and relies on open-ended questions to the group. The selection of participants in this technique, as described by Barbour and Shostak (2005), is a "purposeful selection" (Barbour and Shostak 2005). The selected participants needed some time before they felt confident that the interviewer would keep their input confidential. This was the main method used in this research to work with community groups in the selected case study area, in addition to some groups of artisans, archeological inspectors, and tour guides (Acaps 2012, 10). The study conducted 67 focus groups over the three years of fieldwork, with 165 participants.

Most of the focus group questions focused on people's perceptions of heritage, their relationships and interactions with place, and their attitudes toward participation in heritage activities in general and heritage management in particular. The discussion with all groups was structured in general terms: (i) introduction, (ii) perception of heritage, (iii) perception of participation in the management of the site. More specifically, the discussion usually started with questions about the interviewees' personal data, their professions or roles, and their relationship with heritage.

In the following part, the discussion continued with questions exploring what the local community members consider as cultural heritage and how they interact with the place (mainly focusing on the attachment to the place and the identity of the place). In this way, the discussion contributed greatly to discussing and reflecting on the values of the site and other issues such as cultural heritage, tourism aspects, community involvement, and stakeholder relations.

The third part of the discussion therefore focused more on cultural heritage management and community involvement. In particular, it focused on their views on community involvement as a driver for meaningful stewardship, their needs in terms of potential development projects, and their ability to participate in heritage planning or management. The focus group discussion questions and the interview questions with the selected key stakeholder representatives can be found in Appendix A. All discussions and interviews were conducted in Arabic. Some of them were recorded and some were not, depending on the consent of the interviewees. In most cases, the mention of names was also declined due to the sensitivity of some of the representatives' positions or the community's fear of mentioning their names.

3.5. Qualitative Data Analysis

Applying the four previously motioned methods strengthened the relationship between researchers and made it less formal, especially with the local community, which helped to get more information openly. In addition, using these methods also helped the researcher to better empathize with the respondents by listening carefully to what they said about their views and experiences. And engage in dialog to obtain appropriate results and insights. The data were categorized into the following four main themes: (i) local community attitudes towards their heritage, (ii) heritage professionals' attitudes, (iii) attachment to place, identity and values, and (iv) stakeholder relationships. All themes contributed strongly to the research findings, especially the data collected on community identity, heritage values, and stakeholder relationships, which strongly influenced the analysis of the level of local community involvement in heritage activities in the selected case study. In particular, it is important to know the role of local community perceptions in future development projects that could take place as a result of potential collaboration between key stakeholders. However, the detailed analysis of these data is presented in chapter 6 of the research analysis, followed by the research findings chapter (Chapter 7).

Table 1: Qualitative Research Techniques and Outputs (Author)

Technique	Key stakeholder	Purpose/ Output	Duration
Interviews	<ul style="list-style-type: none"> - Ministries representatives - Some samples of community members - Some samples of heritage practitioners - Some samples of tour guides 	<ul style="list-style-type: none"> - Gathering information - Collecting data/ maps - Analysing current situation - Analysing previous projects and experiences 	Depends on the interview (max. 60 mins)
Focus groups	<ul style="list-style-type: none"> - Local community - Archaeologists - Museum recruiters - Heritage practitioners 	<ul style="list-style-type: none"> - Collecting data - Analysing current situation - Analysing community needs 	Depends on the group members, meeting conditions, etc. (max. 60 to 90 mins)
Phone calls	<ul style="list-style-type: none"> - Heritage professionals - Tour guides - Tour operators 	<ul style="list-style-type: none"> - Collecting data 	Max. 30 to 45 minutes

Chapter 4: Cultural Mapping as a Driver for Involvement⁹

4.1. Introduction

Culture, as defined by various researchers, is related to several aspects of the collective human experience, including intellectual processes, aesthetic development, different ways of life and artistic activities. According to Ken Taylor and Donald Horne (1986), “*culture is the repertoire of collective habits of thinking and acting that give particular meanings to existence*”. One early definition can be found in 2002 Asean Declaration on Cultural Heritage, “*where “culture” signifies a whole complex of distinctive spiritual, intellectual, emotional and material features that characterize a society or social group. It includes the arts and letters, as well as human modes of life, value systems, creativity, knowledge systems, traditions and beliefs*” (Alhadad 2018, 2).

Cultural mapping has increasingly been cited as an effective tool for development by defining cultural approaches and strategies to engage local communities and enhance local knowledge for planning and decision-making purposes. This topic has been frequently recognized by various international organisations, including UNESCO, which identifies cultural mapping as an important tool to enhance cultural diversity and for the advancement of creative tourism. Practically speaking, mapping culture is valuable for creating new opportunities to promote cultural creativity and effective strategic planning.

Evidencing the link between culture and local communities, culture is part of people’s lives, in the present, past and future. Culture involves traditions, values, ideas, sense of belonging, thoughts and identity. As part of a process aimed at protecting the culture of a given community, it is a recent and accurate method for social and economic development that enables locals to invest in cultural diversity and protect cultural resources.

This part of the research will address cultural mapping’s role in enhancing local communities’ awareness of cultural property, both in value and significance. In addition to demonstrating the contribution of cultural mapping to effective heritage site management practices, this part of

⁹ Parts of this section were addressed in an article previously accepted and reviewed. Citation: Esraa Alhadad, (2018). “Mapping Community’s Culture for Developing Heritage Sites”, in *The 6th International Conference of Heritage Conservation and Site Management on “Visualising significance: Mapping as common denominator”*- BTU- Cottbus- Germany.

the thesis proposes an effective strategy for stakeholder involvement. Furthermore, two main, critical areas will be addressed. Firstly, it considers how cultural mapping can contribute to enhancing cultural identity, the development of creative tourism and the engagement of communities in decision-making processes. Secondly, it explores dimensions of cultural mapping in relation to community development and heritage preservation.

4.2. Cultural Mapping

In the past three and half decades, a range of cartographic practices have emerged including cultural mapping, counter-mapping, community-based mapping, participatory mapping, etc. These practices bring together local and indigenous communities to intersect and negotiate with powerholders who control heritage management systems (UNESCO 2005, 6). The concept of cultural mapping was first introduced at the beginning in the 1960s and developed from basic ideas of participatory techniques to capture and introduce community-based heritage when describing traditional activities at a specific heritage site. In 1995, a new methodology for community cultural mapping was promoted by the Australian government in a publication titled *“A guide for cultural and economic development in communities”*. It presented cultural mapping as an *“ethical [technique] for building communities and used as a tool for cultural, social and economic development”* (Freitas 2016, 1). Since then, it has been developed to be used as a methodology for identifying communities cultural and resources (UNESCO 2009, 4). Cultural mapping is the process of collecting, identifying, recording, analysing and stating all elements and cultural assets within a specific geographic area that add value (social and economic) to the area (Duxbury et.al 2015, 2). These recordings can be done via written or visual documentation, through maps, plans, films, videos, brochures or artworks, as a way of helping people to find ways of expressing themselves and their sense of place and belonging. The process contains *“wide range of techniques and activities from community-based, participatory approaches”* to documenting, identifying, recording and assessing heritage resources (UNESCO 2008, 6).

Put another way, cultural mapping is a tool that links geography with social contexts, including intangible values and identity of place. According to Alhadad (2018), *“practically speaking, community cultural mapping contributes to three main issues: participatory learning, community empowerment and sustainable planning, which makes it an essential tool for developing heritage territories”* (Alhadad 2018, 3).

Addressing a need for preserving tangible and intangible heritage, cultural mapping plays an influential, tangible role by locating people in their own sense of place and using the available

resources at the sites for communities. Cultural mapping connects communities to their heritage and environment by continuing to expose community identities, documenting local cultural resources, and by being part of achieving cultural sustainability processes. This includes tangible and intangible components relating to memory, meaning and values (Alhadad 2018, 3).

Cabeça (2018) asserts that *“cultural mapping is essential to both social and methodological research practice, being crucial for local governance, community empowerment and academic research all at once. As a tool for territory protection, cultural mapping has recently been helpful in protecting previously forgotten territory in many heritage places. Moreover, it has proven to be an essential tool for protecting traditional resources within various heritage communities”* (Cabeça 2018, 2).

As it was mentioned by Taylor 2013 *“a practical instrument, cultural mapping also embraces the community’s intangible heritage, including its social practices, traditions and storytelling, and allows them to identify the heritage values of place”*. Yet, it is considered a powerful governance mechanism for involving communities through a bottom-up approach to developing and protecting heritage sites. Some authors as Vadeboncoeur and Hanif-Shahban 2015, *“believe that cultural mapping has the potential to meaningfully contribute to place making, social practices and social futures”*. However, *“it is a means to use intangible knowledge to support heritage management and intercultural dialogue, as was suggested by UNESCO”* (Alhadad 2018, 3).

4.3. Why Cultural Mapping?

The importance of cultural mapping has increased during the last decade. It has become a method to create platforms for intercultural dialogue and an effective tool to increase community awareness of cultural diversity. It has developed as a resource for maintaining a sustainable form of heritage management. Additionally, it helps communities recognize and support the use of cultural diversity for economic, social and regional development (UNESCO 2009, 7).

As Alhadad emphasized in her paper (2018), *“one critical aspect is that cultural mapping is one of the best ways to enhance community empowerment by finding innovative and creative ways to involve locals in the interpretation and presentation of place. Furthermore, it is one of the best ways to improve the quality of life and well-being of communities by increasing the economic growth generated by the cultural and creative industries”* (Alhadad 2018, 4).

On the management level, “cultural mapping allows communities, site managers and other key stakeholders to identify risks, reduce conflict, and set up the appropriate strategies for site development and protection” (Alhadad 2018, 4). Moreover, it presents a picture of how communities are attached to a sense of place. According to Wood and Lemley (2015), “*how new media technologies are accessed by these communities and the functional linkages that operate within the arts and cultural sectors*” (Alhadad 2018, 4).

One potential aspect of cultural mapping is that it makes visible the intangible heritage of people, including their knowledge system, music, folklore, and traditions, particularly to decision makers within heritage management. Cultural mapping is a tool for representing the unrepresented world, or for exposing intangible knowledge systems that often go undetected within systems that focus on that which is tangible or geographically referenced (UNESCO 2005, 15).

In addition to the above-mentioned advantages, cultural mapping is also imperative for the documentation of cultural resources, achieving effective cultural resource management, community empowerment, community socio-economic development, transmission of local knowledge systems, and the promotion of intercultural dialogue, etc. (UNESCO 2009, 8-11).

The importance of cultural mapping can be mentioned clearly in these points:

- Protecting and managing the tangible and intangible cultural resources in the best way;
- Cultural mapping contributes to the development of the community’s economic levels;
- Improve the social and cultural levels of the local community;
- Support cultural tourism and sustain communities (UNESCO 2008, 85).

4.4. Cultural Mapping Dimensions

As it was mentioned by Alhadad (2018), “*Cultural mapping dimensions are highlighted as a community engagement methodology, as well as one of the cultural practices and knowledge systems. Each cultural mapping project can determine its own dimensions according to the project itself. Two of these dimensions are usually required to be addressed fig (9). These dimensions were divided by Baeker and Hanna 2009 as follows:*

1. “*Resource Mapping: “identifying and recording ‘tangible cultural resources’, usually making use of Geographic Information Systems (GIS) tools and platforms’;*
2. *Community Identity Mapping: by ‘exploring “intangible cultural resources”. This includes “the unique stories and traditions that define a community’s identity and sense of place” (Alhadad 2018, 4).*

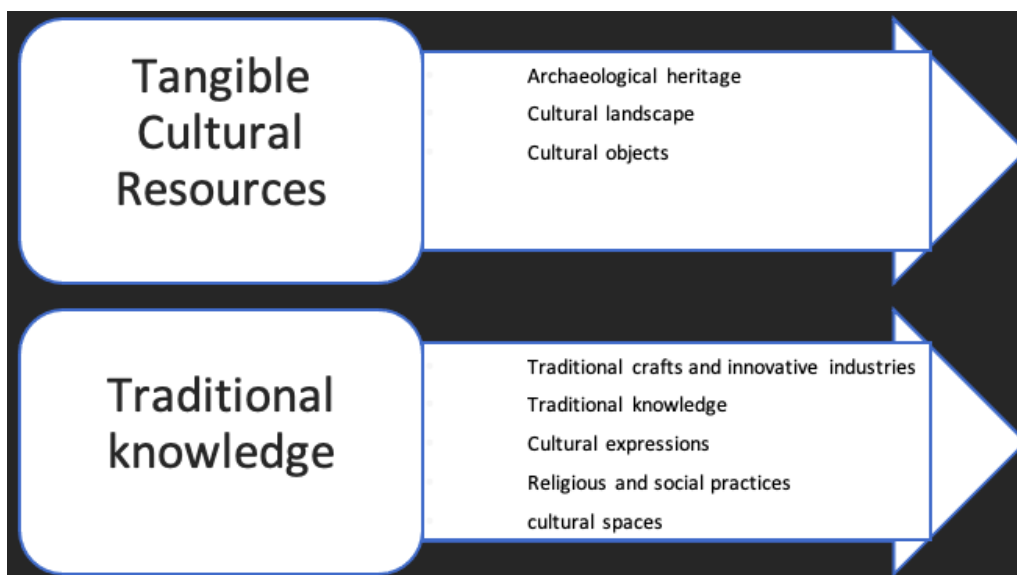


Figure 9: Cultural Resources May Be Mapped (Author) adopted from the text in (UNESCO 2008, 4)

Moving the concept of cultural mapping from being a single activity to a social practice by giving it meaning and turning it from a single experience to an ongoing experience makes the cultural mapping process more effective to all the involved people. Mapping, in this instance, becomes a part of dialogue and the map itself become the artefact around which the intercultural dialogue takes place (Vadeboncoeur and Hanif- Shahban 2015, 2).

Therefore, linking the dominions of cultural mapping to social aspects would strongly contribute to the enhancement of place attachment for the local community through the meaning

that is given by the locals to the place. This sense of place is developed by individuals or groups who usually participate in the mapping process, starting with defining the rhythm of time-spending and characteristics of the heritage place (Vadeboncoeur and Hanif- Shahban 2015, 3).

The importance of cultural mapping is not only in the tangible cultural resources, but also in the intangible cultural resources or in the traditional knowledge. For instance, addressing the stories and traditions of the locals, as these two elements are recently considered as the DNA of culture that highlight the identity of the people. Adding to this, cultural mapping also contributes to developing the policies and protocols for heritage management systems (Creative Together 2010, 19-20).

4.5. Cultural Resource Management

The tangible and intangible cultural heritage are reflections of the remains of the societies that represents in different forms. The link and connection between both of them can simply be done through local communities. This confirms the importance of the involvement or the engagement of the locals in different creative and innovative cultural activities. Local resources face various challenges and opportunities that need to be managed in the best ways (Jugmohan, et.al, 2016, 315).

According to Alhadad (2018), *“cultural resource mapping provides strategic approaches and strategies for gathering information and managing these cultural resources in the best way. It plays a critical role in allowing communities to identify and assess their cultural properties and their values in order to describe, document, valorise and protect them. Furthermore, resource mapping is an ongoing process that aims to achieve sustainable benefits for locals. It is important for assets to increase the cultural vitality, enhance the cultural diversity and develop the community economically”* (Alhadad 2018, 4).

“Mapping the resources is a process that depends on sharing the data with project partners and building a strong partnership by strengthening the relationship and establishing a system for data sharing. According to Duxbury et.al (2015), *“these resources are both tangible or quantitative and intangible or qualitative”*. One important aspect is that the role of each partner or stakeholder has to be known from the earliest stages of the process. The results of the cultural resource mapping could be represented in maps, graphs, reports, online resources and other communications sources” (Alhadad 2018, 5).

“These cultural resources (fig. 10) vary in their form, including: cultural industries (i.e., museums, art galleries, cultural organizations, art institutions, facilities and spaces (i.e., art

centres, museums, galleries, community centres; festivals and events (i.e., multicultural festivals, performing arts festivals, natural and cultural heritage (i.e., local monuments, heritage buildings, archaeological sites) and other additional resources. During any mapping project, these should be recorded first by creating codes to represent each category of cultural resource in the model or map in the GIS” (Alhadad 2018, 5).



Figure 10: Cultural Resources Framework(Alhadad 2018 adopted from ECOVUE 2011, 6)

4.6. Involving Locals in Cultural Mapping

According to different authors (McMillan and Chavis 1986, 8; Aas, Ladkin and Fletcher, 2005; L Naidoo 2010, 14; Bhaskara 2015, 44; Cabeça 2018, 3), “communities have been divided into three main categories: 1) communities of place (people who live in the same geographical area); 2) communities of interest (people who have same interest in the heritage area); and 3) communities of practice (people who work in the heritage area” (Alhadad 2018, 6).

As Crawhall 2009 mentioned “local communities are gaining more attention in national and international conventions, polices and declarations. This attention can be seen in various conventions and declarations of UNESCO, such as the Convention for the Safeguarding of the Intangible Cultural Heritage (2003), the Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005) and the World Heritage Convention of 1972. This confirms how cultural mapping can contribute to intercultural dialogue and community

involvement. Cultural mapping can ensure the understanding that heritage communities are attached to heritage sites by understanding their needs, interests and aims” (Alhadad 2018, 6). Cabeça (2018) empathized as well that “eventually, cultural resources and community involvement will be considered as sources of development and income for the locals. Creativity and innovation can enhance these benefits, while the use of participatory approaches can increase the involvement of the local community and thus their sense of belonging” (Alhadad 2018, 7). Mapping builds communication channels between the local communities and heritage professionals, providing a means to understand and explore relationships between local communities and heritage authorities (UNESCO 2005, 16).

As Alhadad mentioned in (2018) based on ICCROM (2015), *“one of the main goals of cultural mapping is to make the concept of sustainable communities a reality through the lens of sustainable development. In order to achieve this, the benefits of involvement have to be meaningful and significant to the locals, and to the social, economic and cultural development. One important aspect is that the benefits of cultural mapping are not only for the local community, but also for decision makers and those who have interest in the cultural heritage sites. In other words, this is a way to create a platform for intercultural dialogue between civil society and decision makers. This helps to increase the awareness of cultural diversity as a resource for maintaining sustainable management”* (Alhadad 2018, 7).

There are different types of maps for involving community members. One way of mapping involves community members in the data collection regarding resources, or by involving the people from the early stages of the discussion about heritage management plans. This increases their awareness, which will result in generating a sense of pride for local people. Types of maps in which people can be involved as such includes ephemeral mapping, sketch mapping, 3D modelling, photomaps, and participatory GIS mapping (PGIS) (UNESCO 2008, 43). The following fig. (11- 12) shows the most important descriptions and advantages of each mapping process as according to the Cultural Mapping Manual (UNESCO 2008, 43-47):

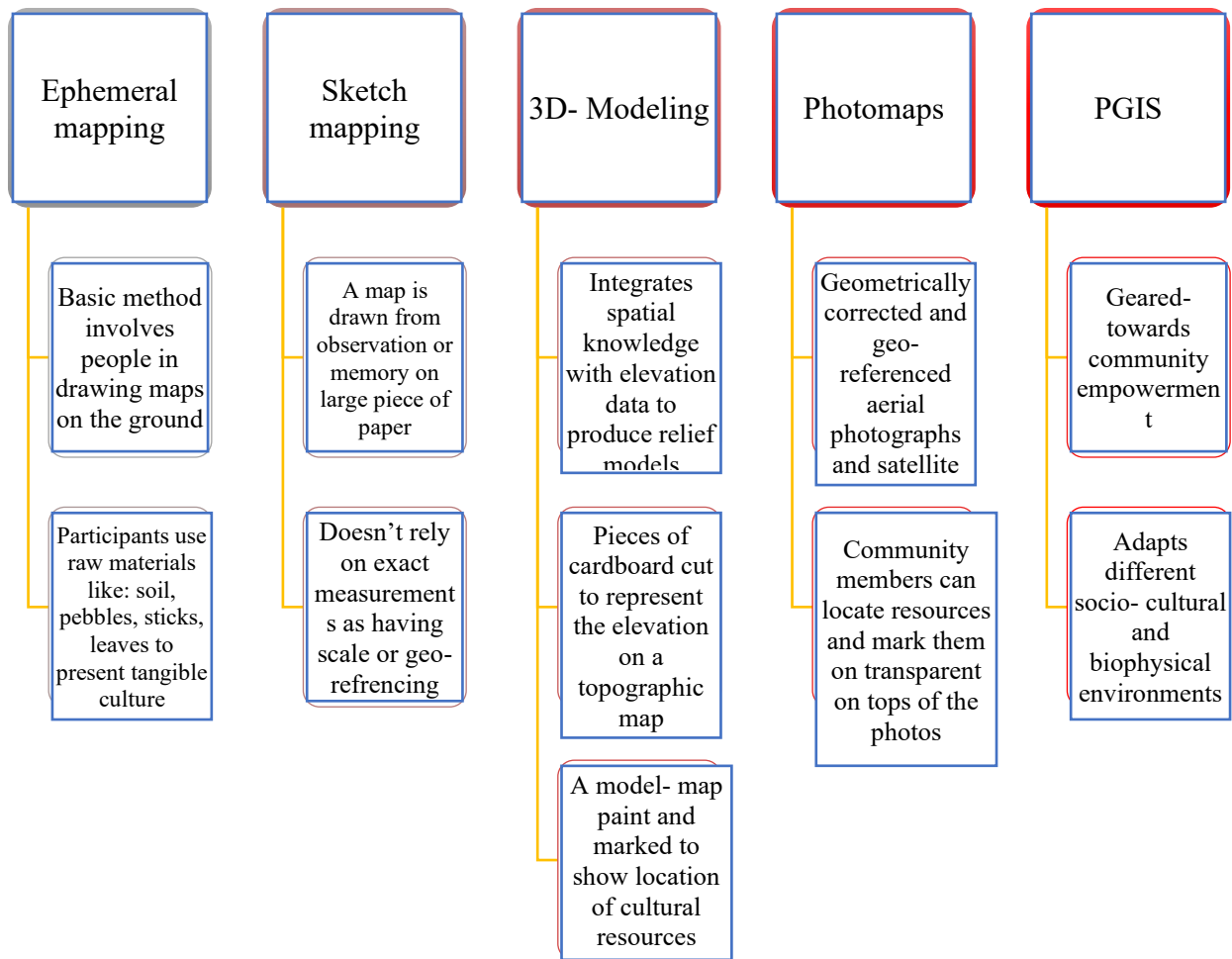


Figure 11: Description of Different Types of Mapping (Author), adopted from the text in (UNESCO 2008, p. 43- 47)

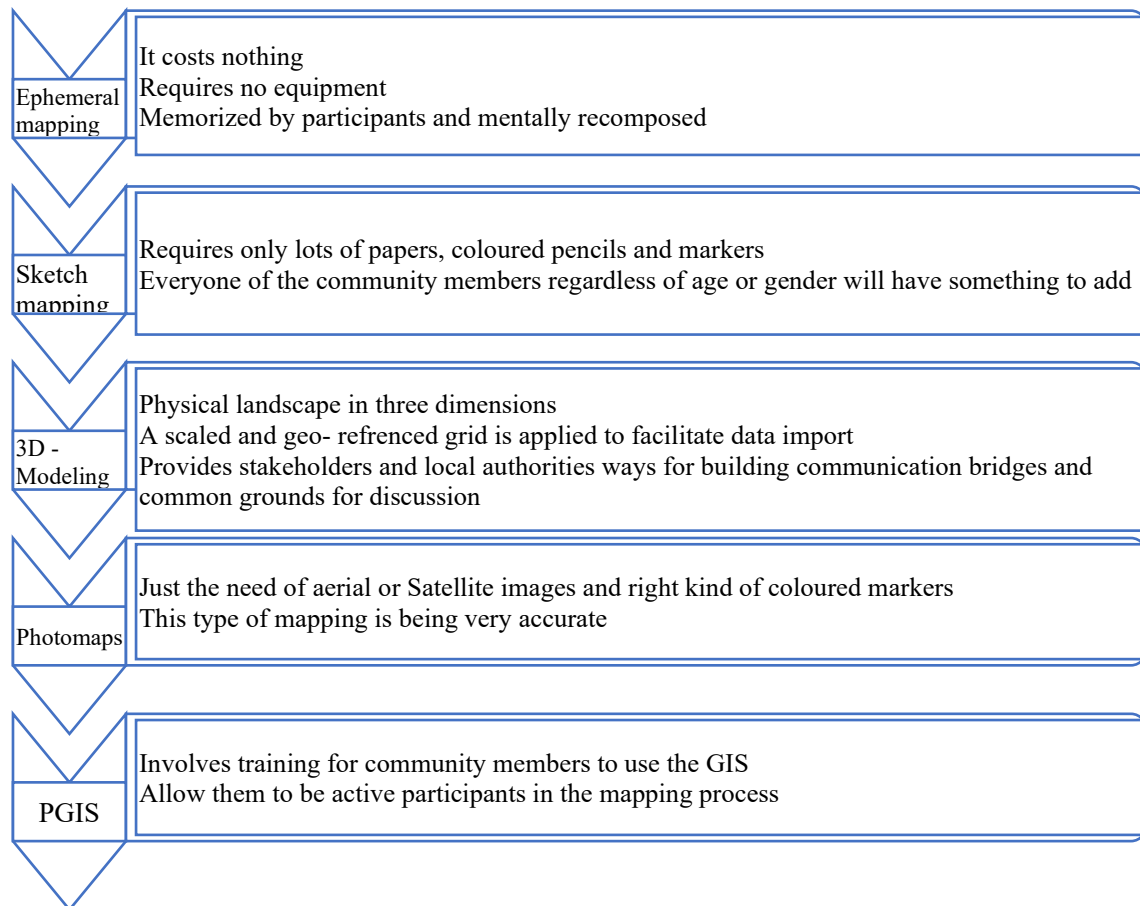


Figure 12: Advantages of Mapping Types (Author), adopted from the text in (UNESCO 2008, p. 43- 47)

4.7. Cultural Mapping Systems

As Alhadad addressed in her paper in 2018 that “recently, cultural mapping has become a popular phrase in policy and governance circles. It has also led locals to respect and recognise their cultural footprint in their heritage. As was mentioned before, community mapping represents the ongoing process of data collection for community engagement. It can use different systems or merge two systems together. In this thesis, two main systems will be addressed: The Participatory 3-Dimensional Modelling (P3DM) and the Geographic Information Systems (GIS)” (Alhadad 2018, 7).

4.7.a. Participatory 3-Dimensional Modelling (P3DM)

P3DM is was identified in (2018) by Alhadad as “a participatory methodology that maximises community involvement in the mapping exercise, and that can be converted into GIS format after a model has been built and coded. It is a method used by communities to define their own priorities and create their own stories. In the last decade, these models have played an important role in presenting geographical information for educational purposes. But starting from 1983,

these models have been used as an interactive method that allows people to learn by practicing” (Alhadad 2018, 7).

One important aspect that was addressed by Rambaldi and Callosa- Tarr (2002), “is that a participatory 3-D model can be utilised in rural areas with the available local technical capacities and can help to visualise knowledge among communities. The Participatory 3-Dimensional Modelling is the bridge that fills the gap between local communities and GIS. It is a way to integrate knowledge and information into scale relief models. These relief models contain geo-referenced information taken from field surveys and Global Positioning Systems (GPS) resources” (Alhadad 2018, 7).

Moreover, Alhadad continued that “*the P3DM is considered a new communicative method used in innovation processes related to resource management. Eventually, this method aims at increasing local participation in the decision-making processes as well as other levels of involvement. The process of constructing the models requires both internal and external inputs and skilled support*” (Alhadad 2018, 8). There are specific steps for successful achievement of the model, organized as follows, fig (13):

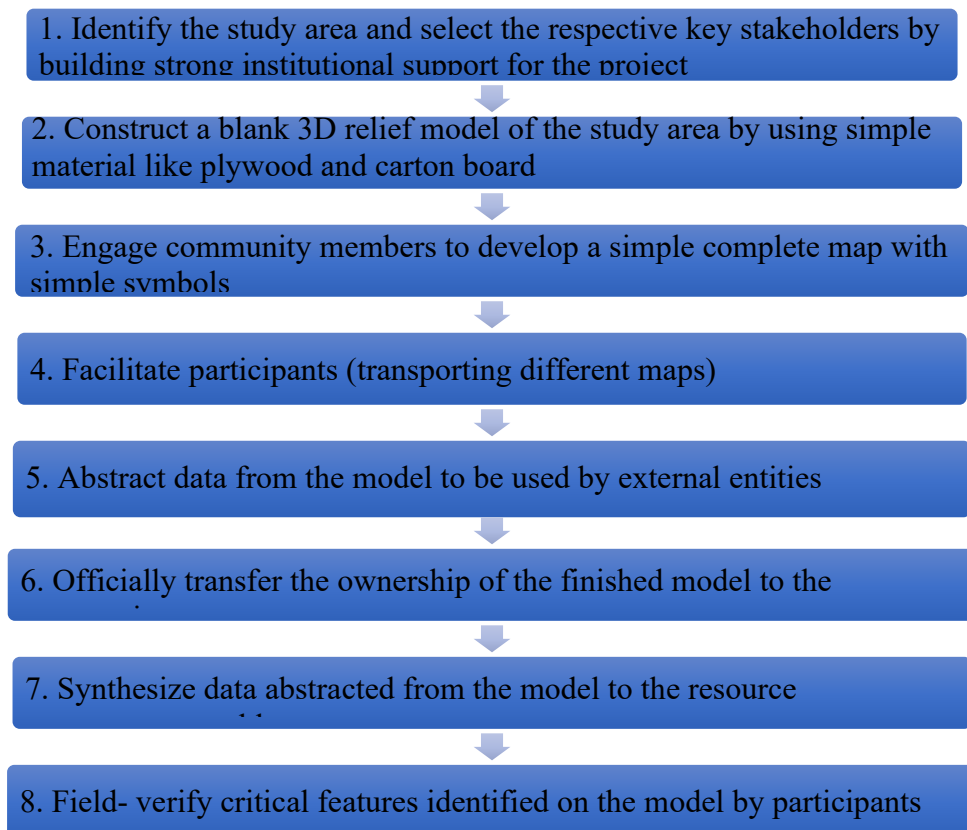


Figure 13: P3DM Steps (La Frenierre 2008, 4)

4.7.b. Geographic Information Systems (GIS)

Geographical Information System (GIS) was defined by Gibson (2010) “*a system for creating, storing, analysing and managing spatial data and associated attributes. It is a tool that allows users to create searches, analyse spatial information and edit data*” (Gibson 2010, 68). In the past, GIS has had several barriers to usage, such as costs and skills. It was developed for the domain of specialists in the environmental field, as well as engineers and planners. This has evolved to include researchers from the social sciences and humanities (Alhadad 2018, 8).

He et al. (2015) mentioned that “*GIS technology was first adopted in UNESCO World Heritage site management planning in 1992, particularly to establish the Angkor Zoning in Cambodia and Environmental Management Plan (ZEMP)*” (He et al. 2015, 216). “The GIS-based heritage management manual was published in 1999, demonstrating the knowledge and broad level of interest in the technological and methodological developments related to GIS” (Alhadad 2018, 8).

As it was mentioned in the Cultural Mapping Manual, “*GIS records the geometry and location of real-world features in layers of a digital (computerized) map*”. Rather this map is linked to an atlas or a specific geographic area that contains different types of information. The geographical database is created when all the layers are arranged in an overlay. Then the data which describes these features is saved in a database that is connected to each of the map layers. GIS is considered a powerful tool for cultural mapping and data management, as it shows the relative location of cultural resources, along with other aspects of both the natural and human environment by using GIS software (UNESCO 2008, 77).

Alhadad mentioned in (2018) based on what He et al. (2015) addressed, that “*in cultural mapping projects, P3DM modelling and GIS can also be merged together. In this case, the process splits places into three main stages. The first stage is the preparatory stage, which is connected to stakeholder management, the mobilizing and consulting processes. In addition to preparing the required data, it identifies the required resources, sets an agenda and defines logistics. Moreover, this is the phase of preparing the base map and choosing the scale and getting the inputs ready. The second stage is building the scale of the P3DM model. In this stage, local awareness is raised, resources are distributed, the mental map and the blank P3DM model are manufactured, and the data is documented. Then the third stage involves thematic maps and database information in which the data is stored, the use of resources is planned and secondary data from maps, photographs, satellite imagery, GPS reading and other resources*

are compared. As well as plotting thematic maps, digitalizing, organizing and editing data can also be extracted from the P3DM model” (Alhadad 2018, 8).

Planning for Cultural Mapping

The job of the site manager is to facilitate the identification of cultural resources and its records in a simple and correct format. The first part of the cultural mapping takes place usually as a top-down exercise made up of selected representatives of key stakeholders and professional experts in the field. This part takes place after a review and analysis of existing plans, strategies of the selected heritage site and its community. This is in addition to a clear examination of the existing cultural resources of planning and management methods fig. (14).

The timeline of the cultural mapping activity depends mainly on the framework of the project and the exact plan (UNESCO 2008, 15).

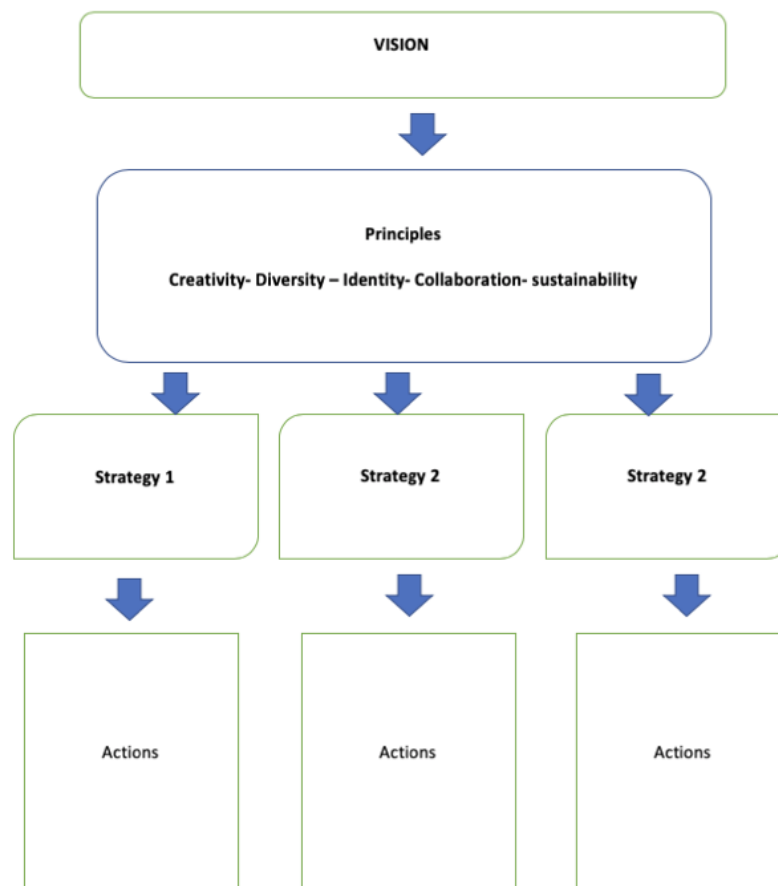


Figure 14: Overview of the Mapping Plan (Author)

1. Introductory phase: in this phase, decisions surrounding the aims and scope of the cultural mapping project takes place. In addition to organizing the team—which should consist of data manager, field teams and GIS team—designing the data collection

methodology and set up the data-base format after going through background of the site, a framework of the work that has to be done is established.

In this phase, a crucial step needs to be undertaken, which is implementation of a SWOT analysis, which aims to enhance the comprehension of the site's current situation. The SWOT analysis should encompass an examination of the site's strengths, including factors such as the diverse range of heritage values, strategic location, and tourism benefits. Furthermore, the analysis should also identify the weaknesses present within the site, such as insufficient funding, a lack of strategic planning and management, limited community involvement, and an inadequate management system. It is equally important to explore the potential opportunities within the site, such as fostering stakeholder cooperation, promoting site development, and creating job opportunities. Finally, the analysis should address the threats facing the site, which may encompass issues like poor management systems, ineffective waste management practices, and demographic shifts in the local population and community. It should be noted that the specific examples provided may vary depending on the unique characteristics of each heritage site.

2. In the second phase, the contact of the local community parallels the participatory identification of cultural resources at the site. In this phase of the project, the selection of key stakeholders who will be involved in the whole project takes place. Additionally, the role of each stakeholder should be specified after creating a stakeholder analysis. The stakeholder analysis represents a critical phase for ensuring the overall success of the cultural mapping project. It commences with the identification of key stakeholders who are involved in the project. This process involves understanding the diverse interests, aims, and goals of each key stakeholder in relation to the heritage site. Additionally, it is essential to ascertain the significance and level of influence held by each key stakeholder within the project, as well as their individual contributions to its success. Furthermore, it is crucial to identify the specific activities in which each key stakeholder will be involved, considering factors such as budget allocation and the designated timeframe.

This is prefaced by ice-breakers between the local community and the key site representatives that identify central problems in site management. One important aspect

here is the consideration of the time of activities, in addition to considering the availability of heritage resources.

3. Phase three consists of community interviews that take place after selecting samples that on the level of involvement at the heritage site. For example, who should be engaged? What is the exact number of participants? What is their level of participation? What is the purpose of involvement? Moreover, the data collection should start in this phase via fieldwork, which will provide cultural information to fill out different management system forms.

An integral aspect is to determine the extent of involvement of key stakeholders, which can occur at different levels including information sharing, consultation, decision-making, or active participation in management processes. The specific techniques for stakeholder involvement should also be identified, which may vary depending on the desired level of engagement. For instance, techniques commonly used for information sharing and consultation levels include awareness seminars, personal contact, focus groups, meetings, interviews, and surveys. As the level of involvement increases, techniques such as workshops, training programs, inclusion in management plans, and participation in activities or conservation processes become more relevant, particularly for decision-making or involvement in management processes.

4. In the fourth phase, the collected data is reviewed, analysed, and forms are created. Then, the data should be sent to the GIS team who will further develop the GIS system.

5. The last phase is the generation of the project outputs and results. Another step in this phase is to evaluate the project process as a whole (UNESCO 2008, 29). This encompasses an evaluation of the community involvement, including the outcome of the project and process evaluation. This includes steps that will evaluate the:

- Effectiveness of the activity in terms of the benefit to each of the key-stakeholders, among them the local communities, techniques used, level of performance, time and budget;
- the degree of community involvement in activities and the planning processes; and
- effectiveness of the selected tool of involvement.

Chapter 5: The Case Study (The Religious Complex of Historic Cairo)¹⁰

5.1. Introduction

This chapter focuses on the case study of the Religious Complex, part of the Historic Cairo World Heritage Site, which is the geographic focus of this thesis. It attempts to frame the case study under investigation by addressing various development projects that have previously taken place and highlighting the socio-economic situation of the local community within the heritage site.

The chapter begins with a description of the background of the Historic Cairo World Heritage Site and addresses its historical, geographical, and community profile. It also describes the different zones and previous development projects that have taken place at the site. This is followed by the values of the site, its significance, and information about the local community in the area. In addition, this chapter provides an overview of heritage management, looking at the current situation of key stakeholders and the relationships between all key stakeholders, including the local community. In addition, an overview of the administrative framework of each lifestyle of the local community in the heritage site is provided.

¹⁰Parts of this section were addressed in an article previously published by the author. Citation: Esraa Alhadad, (2020). "Community Involvement in Archaeological Heritage Management: an Egyptian Experience", in Pérez, A., Picas, M. and Martínez, A. (Eds.), "*21 Assajos al voltant del Patrimoni Cultural. 21 Ensayos sobre el Patrimonio Cultural*", GAPP, ISBN: 978-84-16725-30-4, Spain, Barcelona.

5.2. Background

Historic Cairo as a World Heritage Site

Historic Cairo is surrounded by both historical and physical boundaries or barriers within a loosely defined administrative area. It extends in “*a rectangular shape along a north-south axis from Bab al Nasr and Bab al Futuh to Bab Zuwayla and along an east-west axis from the eastern historic wall to Port Said Street in the west*” (Attia, 2015). The area of Fustat was the first Islamic city founded in Egypt in 642 AD (UNESCO 2012, 2). It has been part of the UNESCO World Heritage Site since 1979 and is home to hundreds of Islamic and Coptic monuments. Most of the monuments of historic Cairo are located in busy commercial and residential areas. Therefore, population growth and the accumulation of crowds in these areas have led to the partial destruction of these monuments (Sulton and Fahmi 2018, 3). Many monuments in Historic Cairo are partially or completely closed because they need restoration or are in poor structural condition. Restoration of most monuments continues to prove challenging due to limited funds and resources.

As mentioned earlier, Historic Cairo was inscribed on the World Heritage List in 1979 under criteria (i), (v), and (vi), which can be justified as follows:

- (i) The numerous great monuments of Cairo are considered to be incontestable masterpieces;
- v) Cairo’s center groups together various streets and historic dwellings in the heart of a traditional urban fabric, showing forms of human settlement that date back to the Middle Ages;
- vi) The Historic Center of Cairo is remarkably tangible evidence of the city's international, political, strategic, commercial, and intellectual significance during the medieval period (El Hakeh 2018, 95).

The diverse contexts of historic Cairo are the result of the interaction between people's daily lives and urban structures. A notable change in recent years is that some locals are more concerned with tourist activities rather than paying attention to natural and authentic social customs. However, development in these areas continues inexorably and parallels changes in the behavior and attitudes of people interacting with their heritage (El Husseiny and El Husseiny 2012, 687-688).

Intangible cultural heritage is found throughout the area of historic Cairo. Common representations include arts and crafts, as found in most other historic Arab cities. In recent decades, however, arts and crafts in Egypt have noticeably declined. There are two main reasons for this: a disinterested market and a decline in product quality. In addition, a large proportion of the younger generations are pursuing other activities to improve their economic situation (El Gammal 2007, 155).

Apart from the 600 monuments and listed buildings in the center of Cairo, there are several projects in the area that are supervised by governmental and international organizations. The medieval city includes several different areas, such as Fatimid Cairo, Al-Fustat (Coptic Cairo), and the southern city gates of Al-Qahera. The following map (Fig. 15) shows the five zones of the city as divided by UNESCO's World Heritage Center. The area selected for the case study of this research is marked on the map as Zone 1 and consists of the area of Al-Fustat (including the Mosque of Amr ibn al-As, the Coptic complex and the archeological site). The remaining four zones are divided as follows: Zone 2, the Fatimid core, the Citadel, and the Ahmed Ibn Tulun Mosque; Zone 3, Al-Imam ash-Shafi'I and the Necropolis; Zone 4, the As-Sayyeda Nafisa Necropolis; and Zone 5, the Qaytbay Necropolis (El Hakeh 2018, 97).

The research project will focus on Zone 1. This includes the area of Al-Fustat (a detailed description of the monuments there follows later in this chapter) and the Lake of Abusir. This particular area in Egypt has had various names for many years, for example: Old Cairo, Al Fustat City, and the Religious Complex. The area of the Religious Complex was chosen as a case study based on many principles that identify the area as a suitable place for the study, such as:

- The strategic location, uniqueness, and significance of Historic Cairo;
- The diversity of the living community;
- The multiple values of the area; and
- Multiplicity of key stakeholders.

The area is considered the oldest place for the production of pottery since the mosque of Amr Ibn Al-As and the beginning of Islam in Egypt. Amr built the first mosque in Africa and founded the city in 640 around the fortress of Babylon. Since then, the talents and skills of local artisans have been passed down and changed from one generation to the next. At the beginning of the city's modern development, the handicraft area was located around the Amr Ibn Al-As Mosque.

In 1998, the Cairo Municipality decided to move the artisans to a limited area built with the same materials used to make pottery.

From the community's perspective, there are some problems, especially with public services and infrastructure. The majority of people interviewed for this research cited traffic congestion as one of the main problems, which has worsened over the last thirty years as the area has been transformed into a commercial center. Other problems include waste disposal (plate 10) - which has been an issue for years - noise pollution, poor accessibility, and poor connectivity to the rest of the city.

Previous Projects at the Site

The social, economic, and political problems in Egypt are largely addressed by the state government. Various researchers have argued that the government's approach to numerous urban preservation projects in the region has been to build a civilized image of Cairo while prioritizing its built heritage. For example, as noted in a 2018 study by El Hakeh, urban development strategies for Historic Cairo neglect essential intangible aspects and meanings of heritage for the host community. Most of the revitalization projects to date can be described as "beautification," focusing on the "preservation of buildings and streetscapes" (El Hakeh 2018, 85). Between 1980 and 2016, three major projects took place in the area, namely the three described below.

The UNDP Rehabilitation of Historic Cairo

The project offered numerous recommendations regarding the improvements of the physical conditions in the area. within the 1980 UNESCO report (UNESCO, 1980). The UNDP, in conjunction with the State Ministry of Antiquities, developed a framework plan that emphasized the factors affecting the image of Historic Cairo. This included the interrelationship between activities in the area, transportation, and infrastructure. The project focused primarily on promoting a tourism-focused strategy that was used to gain the political support necessary to declare the restoration of Historic Cairo a national project in 1998 (Abouelfadl 2017, 68). It proposed targeting five urban zones, as follows: “*The Heritage Corridor, the 19th Century Corridor, the Institutional Corridor, the Community Zone, and the Transformation Zone*” (UNDP, 1997).

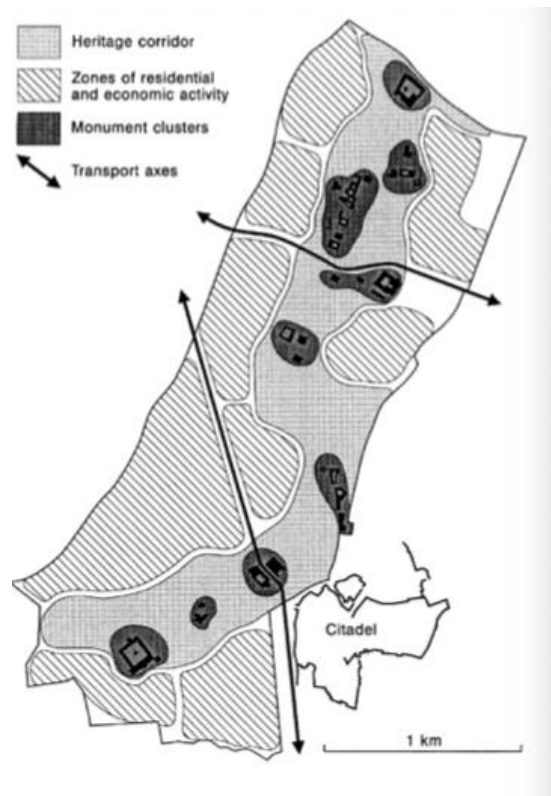


Figure 15: Map Presented within UNDP Plan Showing Clusters of Monuments within the Study zone, Source: (UNDP and SCA, 1997)

The project had consecutive steps that implemented the project’s framework as follows:

1. “*Identifying the neighbourhoods that needed direct interventions and suffered from the deterioration in the socio-economic conditions; and*
2. *Analysing the spatial components of the built environment and highlighting its cultural heritage, urban fabric, land use, activities, traffic, infrastructure, and accessibility*” (fig. 15).

The implementation of the rehabilitation strategy was taken into account in the design of the city's policies, using community participation as a tool to protect the values of Historic Cairo. According to El Hakeh (2018), “*the project scheme resulted in the isolation between governmental work in conservation projects and the local residents who are affected by the projects*”. At this point, the local community was excluded from the decision-making process as project implementers prioritized tourism development. Overall, there were several critics of the project who pointed out that the plan did not follow a comprehensive strategy that fully

considered the social aspects of the site. The project prioritized the preservation of monuments without considering the desires and needs of local communities (El Hakeh 2018, 101-103).

Al-Darb Al-Ahmar Revitalization Project ADDA (2000)

The 1984 conference, *Expanding Metropolis: “Coping with the Urban Growth of Cairo, the Agha Khan Foundation donated an open public space to the citizens of Cairo”*(El Hakeh 2018). The selected area for this project was Al-Darb Al-Ahmar, south of the Sultan Hassan Mosque and east of the Ayubid Citadel, the "City of the Dead". The main stakeholders of this project are the Aga Khan Trust for Culture (AKTC), the partners of the AKTC funding agencies, the Cairo Governorate and the Ministry of State for Antiquities fig. (16).

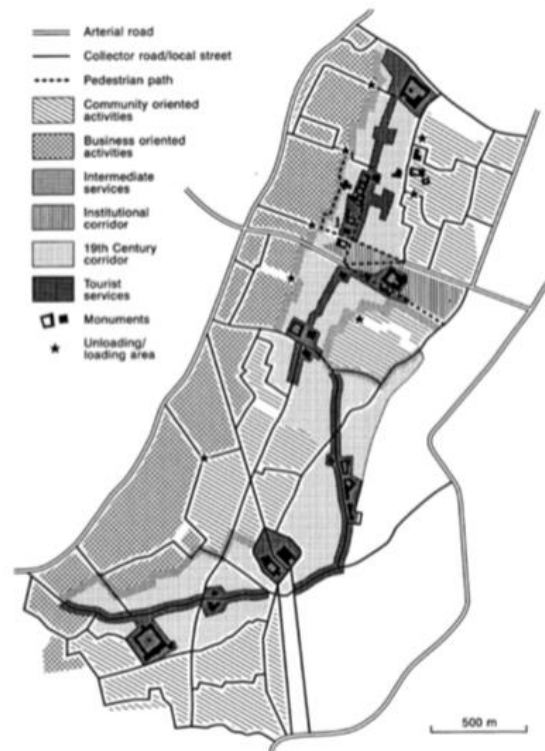


Figure 16: The UNDP Rehabilitation Plan Covering Three Qisms Al- Gamaleya, Al Darb Al- Ahmar and Part of Al-Khalifa, Source: (UNDP and SCA, 1997)

Unlike the other districts of Historic Cairo, Al-Darb Al-Ahmer has preserved its authenticity, unlike other districts of the historic city such as Al-Gamaleya, which have been affected by tourism and other commercial activities. The aim of the project was to preserve what exists and achieve cumulative improvements in the area.

The project undertook a series of actions aimed at the social, economic and physical development of the place. These measures did not cover the entire Al-Darb Al-Ahmar neighborhood, but were mainly located near the eastern wall of the city. Of the 65 registered monuments, only four complexes could be reused, recently given a different function. The project pursued several objectives, two of which should be mentioned:

1. *“Integrating the monuments, old buildings, and traditional open spaces into the resident’s everyday life; and*
2. *Encouraging the establishment of local NGOs within Al-Darb Al-Ahmar to continue the work of development in the area”* (El Hakeh 2018, 105).

Urban Regeneration Project for Historic Cairo (URHC)

In 2010, the World Heritage Center launched the Urban Renewal Project for Historic Cairo. The project was a collaboration between the Urban Regeneration Project of Historic Cairo (URHC) and UNESCO, which provided funding through a special account for the protection of Egypt's cultural heritage. It was launched to introduce some management tools focused on the preservation of Historic Cairo's cultural heritage. The aim was to create action plans to revitalize the socio-economic levels and improve the

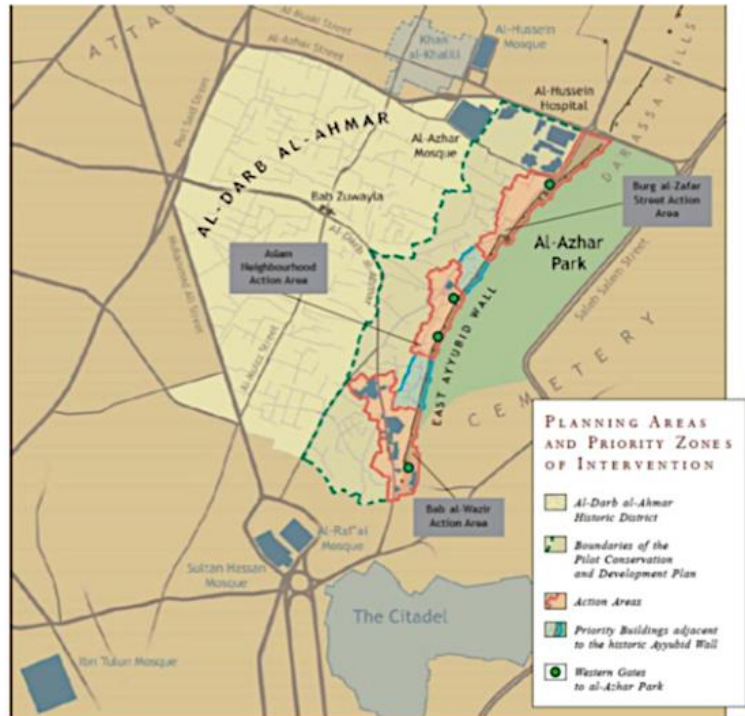


Figure 17: Actions Areas and Interventions Zones in Al- Darb Al-Ahmar, Source: (AKTC,2005b)

environmental condition of the World Heritage Site (El Hakeh 2018, 85). In addition, forms of intervention such as the restoration of monuments, the rehabilitation of building materials, the development of cultural tourism activities, the improvement of the urban environment by focusing on public open spaces, and the improvement of communication forms and promotional activities in Historic Cairo were proposed (El Hakeh 2018, 110).

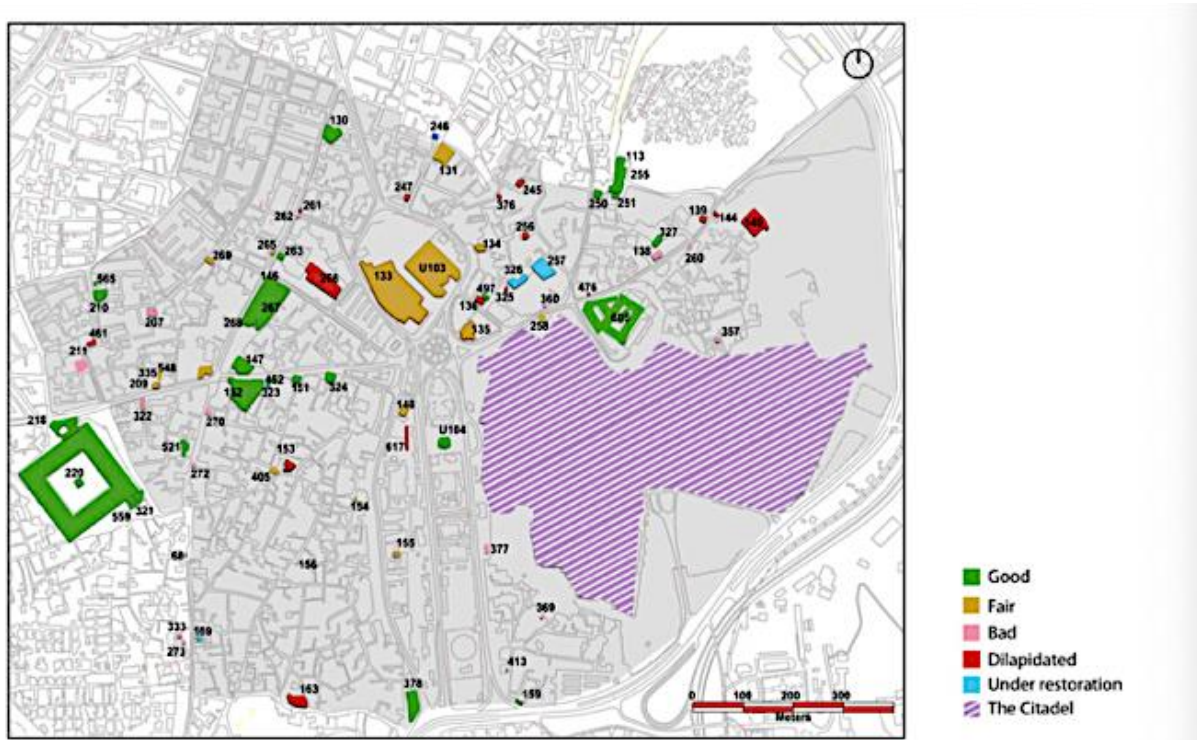


Figure 18: Proposed Action Area in Al Khalifa District, Showing Monuments State of Conservation, Source: (UNESCO, Urban regeneration project for Historic Cairo: Second report of activity, 2014)

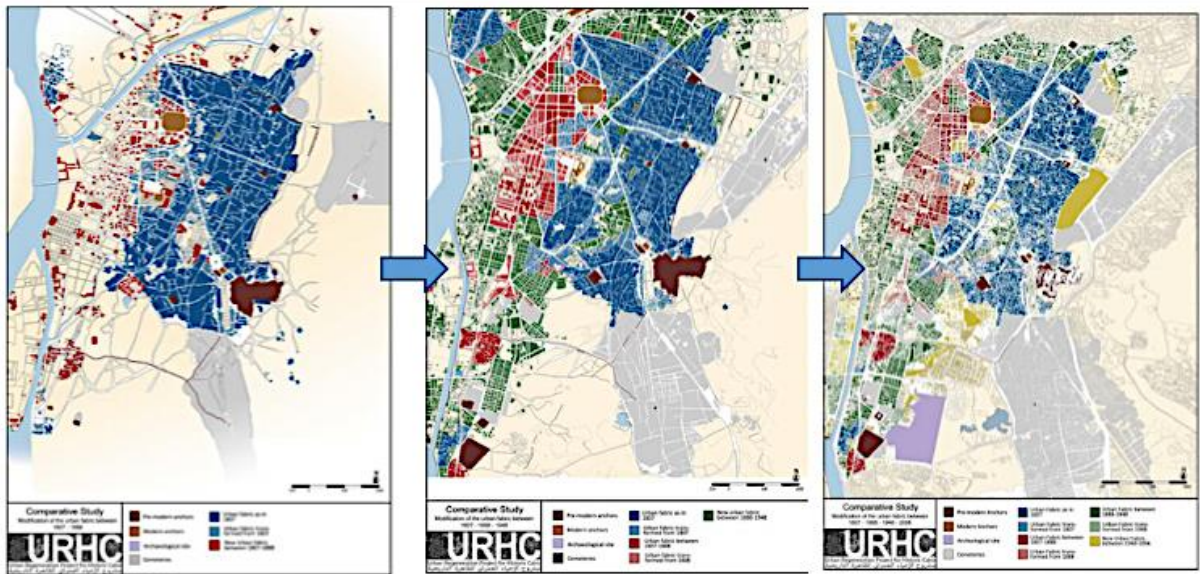


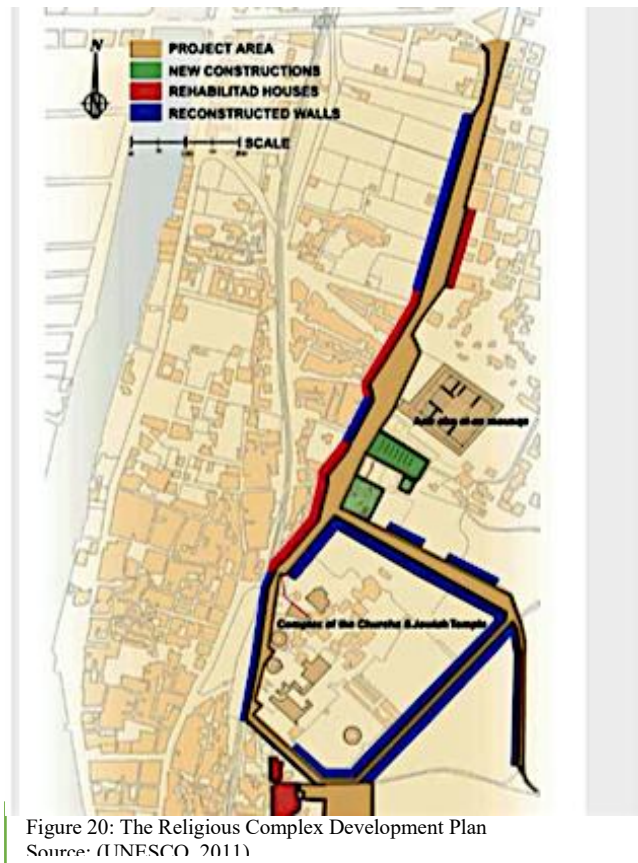
Figure 19: The Evolution of Historic Cairo Urban Fabric, Source: (Urban Regeneration Project of Historic Cairo, 2014, Review Appendix for full size maps)

Another form of intervention in historic Cairo was the 2011 settlement of the Megawra Built Environment NGO in the Al-Khalifa neighborhood. The project aims to bring architects, urbanists, and academics together with heritage and government agencies to improve the goals for preserving Historic Cairo. In addition, the project promoted historic heritage awareness and integrated communities into various activities in the area. An important goal achieved was the

establishment of a community center in one of the oldest urban corridors of the historic city in Al-Khalifa Street fig. (18 and 19). To this end, the project completed half of a mosque built in 1929. The renovation prepared the mosque for use as a cultural space and community center for the people of the area. Several additional parallel projects of the organization took place in connection with conservation and restoration activities under the "Athar Lana" initiative (El Hakeh 2018, 112).

The Old Cairo Rehabilitation Project: Mugamma' al-Adyan, 1992-2002

This project was funded by the Ministry of “Tourism and carried out in cooperation with the Cairo Governorate. It aimed to renovate around 350 buildings—including houses and shops—improve public services, and upgrade open spaces in nearby streets and along the borders of the Coptic quarter” (URHC 2010). Different approaches were proposed for community participation, with their participation in different renovation process. Revitalizing the traditional arts and crafts center in Old



Cairo, was one of the main objectives of the project. Hence the construction of a new center for traditional crafts (Al-Fustat Suq). Supposedly, the goal was to use traditional materials. The center is being built between the mosque of Amr Ibn Al-As and the Coptic Complex of Cairo, fig. (20) (UNESCO 2011, 16). However, the fieldwork in this research project has shown that this goal has not been achieved, as will be explained in the following chapters.

A new pottery village was built by the Ministry of Tourism to preserve traditional Egyptian crafts in the region. The project continued until 2003 with funding from the Italian-Egyptian Department for Development Swap Program, which was completed in 2006 (UNESCO 2011, 17). The area of the Religious Complex is considered one of the most historic and at the same time poorest areas. A medieval-style market complex, a bus station serving 100,000 people daily, and a fire station were built for preservation. The Suq El Fustat craft center was rebuilt and clad in brick and limestone. All work was carried out using traditional methods of masonry, stone carving, and woodworking (Siravo 2001).

In addition, the area has undergone many changes through a series of projects, such as numerous changes in land use: from residential to commercial to tourism activities (Attia 2015, 6).

According to the UNESCO State of Conservation Report of 2019, there are some factors that affect the cultural property in the area, including the following:

- Housing
- Identity, social cohesion, changes in local population and community
- Management systems/management plans
- Water (rain/water table)
- Other threats including dilapidated infrastructure, neglect, and lack of maintenance (UNESCO 2019).

Some of these factors were also mentioned in previous UNESCO reports. However, there were other factors also affecting the property, like:

- An earthquake in 1992 (issue resolved)
- Inappropriate restoration works (issue resolved)
- Rising underground water level
- Overcrowded areas and buildings
- Uncontrolled development
- Absence of a comprehensive urban conservation plan
- Absence of an integrated socio-economic revitalization plan linking the urban and the socio-cultural fabric of the city's core
- Absence of a management system

5.3. The Religious Complex: History and Heritage

The Religious Complex or Old Cairo as it is also called by some, can be described according to El Gammal (2007), “as the meeting point of world civilisations, which has made it the center of the local community and an international destination for tourists, especially in recent years” (Alhadad 2020, 85). The site of Old Cairo represents the area of Al-Fustat, whose boundaries begin at the Roman Fortress of Babylon and used to be home to Jewish and Coptic communities in the Middle Ages and early modern times. Al-Fustat was supposedly the capital of Egypt in 750 AD, when the Abbasids took over Egypt (Attia 2015, 11). When Muslims arrived in the area during the Islamic era in the time of Amr ibn al-As, they found vibrant Jewish and Christian communities with whom they established relatively peaceful relations. In the Middle Ages, the area experienced hard political and social times, which led to some destruction and abandonment. However, most Christian churches are thought to date back to this period, see fig. (21 and 22). The earliest documented church is the Church of Saints Sergius and Bacchus (Abu Serga) (Shafer 2014, 161). The first Christians to enter Al Fustat were not Egyptian, but from other regions of the Muslim world (Vorderstrasse and Treptow 2015, 36).



Figure 21: The Five Core Zones of the Historic Cairo submitted to the World Heritage Committee by the SCA, Source: (SCA, 2006)



Figure 22: Zone 1 Representing the Study Area of the Historic Cairo Project under the Umbrella of Ministry of Culture, Source: (URHC, 2011)

According to Shafer (2014), “due to subsequent periods of great destruction, however, the foundation date of the Old Cairo churches remains unsubstantiated by direct archaeological evidence” (Shafer 2014, 162). Additionally, the area contains one mosque (the first mosque built in the whole of Africa), ten churches, and one Jewish Synagogue (Alhadad 2020, 85).

The following pages address the historical background of the monuments fig. (23 and 24). However, they are not so architecturally detailed, due to the reason that the main focus of this research concentrates on local community involvement and site management.

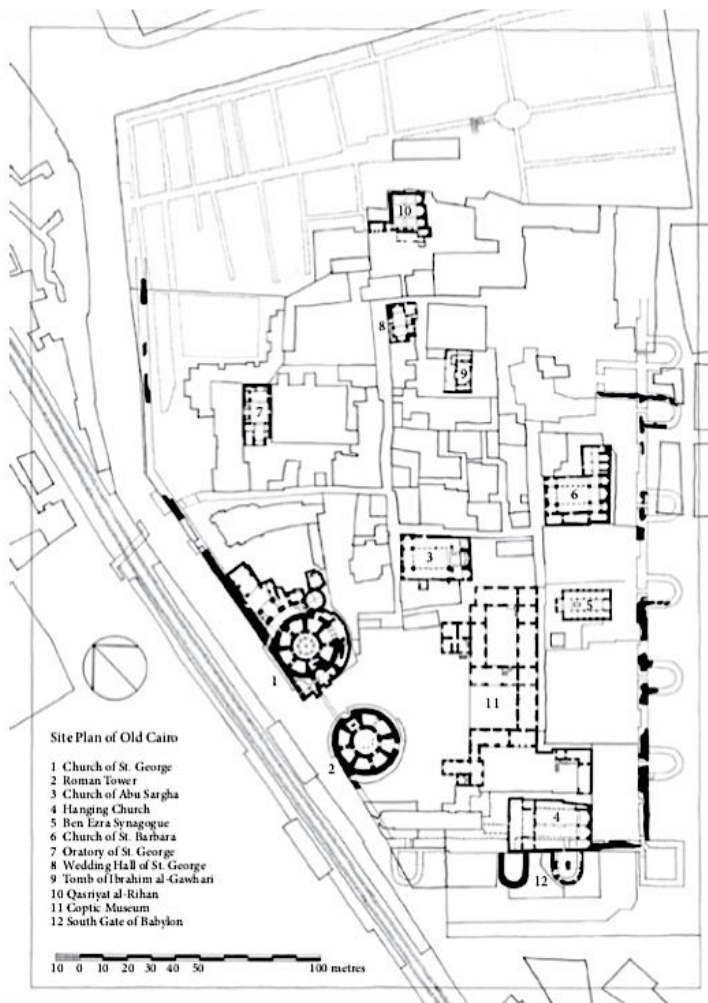
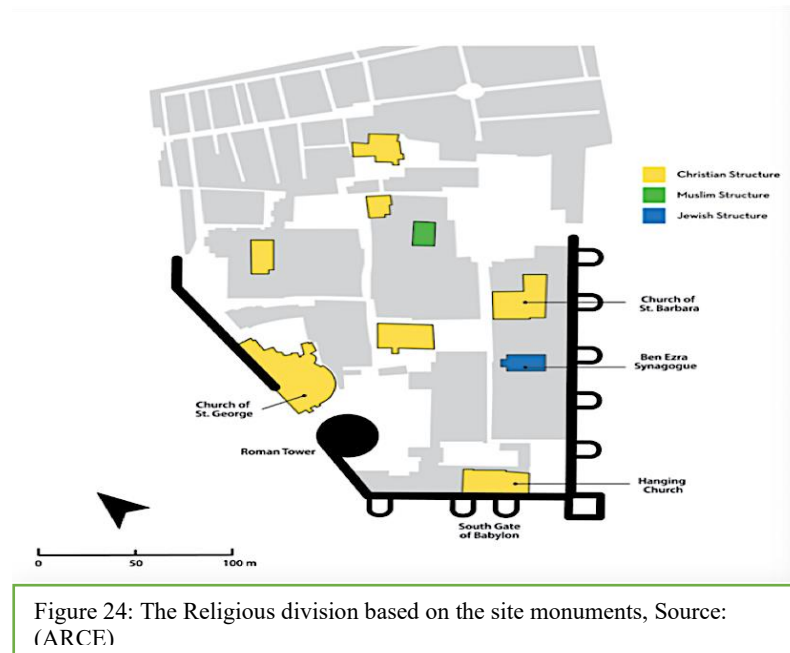


Figure 23: Site plan of the Religious Complex, Source: (ARCE)



Babylon Fort

As one of the most valuable and important monuments in the area, this fort dates back to the Ramesside period. It was erected by Rameses II in 13 B.C. after defeating Babylonian forces in a war, and then arresting them as prisoners of Egypt. Then he relocated them to the area in which the fortress was later built, and then it became known by this name due to its inhabitants. The fortress was neglected for long time until Egypt entered the Roman era. The area received attention from the Romans for being a strategically located area near the Nile River (Raseef 2018).

The Coptic Church of Santa Barbara

This church is one of the original structures of the Religious Complex, later renovated in the early twentieth century. It is still a functioning Coptic Orthodox church. It is said that the church was built by a pagan nobleman named Djoscorus as a watchtower to protect his daughter from Christianity, to which she later converted while he was on a journey. The church is located on the north side of the Coptic Museum and east of the Church of Saints Serguis and Bacchus (Abu Serga) and the Babylon Fort. At the eastern end of Old Cairo are the brick outer walls of the nave. The church - part of a series of churches in Old Cairo - was also burnt down and rebuilt several times (Morgan 2016, A18).

The Hanging Church

This church is the most famous Coptic church in Cairo, known in Arabic as Al Moallaqa. It was dedicated to the Virgin Mary, which also earned it the name of Sitt Mariam or St. Mary's Church. The name Hanging Church was given to it because of its location above the Roman fortress in Old Cairo. The church was built in the 7th century and has been rebuilt several times since. The largest rebuilding took place in the 10th century under Patriarch Abraham. Later, in the 11th century, the church became the official residence of the Coptic Patriarchs of Alexandria and numerous Coptic Church Council were held (Interview: 4, 16 and 30).

The church is built in basilica style, rectangular in east-west direction. The roof of the hanging nave and the southern aisle is covered with three wooden vaults (Morgan 2016, A20). A recent restoration project in the church addressed problems related to groundwater. Water had flooded the lower level, which is a combined part of the Babylon Fort (Orphy and Hamid 2004, 3).

The Monastery and Church of St. George

The foundation of this monastery is thought to date back to the seventh or eighth century. It was also called Deir Al-Banat, which means "Monastery of Girls", and housed about thirty to forty religious women.

The church was burnt down and rebuilt several times. As the church is Greek Orthodox, it plays an important role in the great Coptic *Mulids* (religious festivals) that take place annually on 23 April. Nowadays, more and more tourists, both Coptic and Muslim believers, visit the shrine of Saint George, both from Egypt and from all over the world (Morgan 2016, A18).

Abu Serga Church

This building is one of the most famous churches in Old Cairo. It was built between the late 4th and early 5th centuries on top of a crypt and stands amidst three other important churches in Egypt (Hemeda 2014, 118). It is one of the most important monuments related to the journey of the Holy Family (Virgin Mary, Jesus and Joseph), who hid from the Jewish King Herod in the underground cave of the church (Kupelian 2020, 67). The fire of Fustat, which took place in the Ommaid period, caused various severe destructions to the church. It later underwent various phases of reconstruction during subsequent Islamic eras. In religious terms, this church is considered special to the Egyptian Coptic people (Maher 1977, 78; 88).

The Coptic Museum

The museum was founded in 1910 to orient Coptic property in the area. Before it became a museum, it was kept in a hall near the Hanging Church. The reason for this was not only to preserve it but also to facilitate the study of Egypt's Coptic history. The museum is about 8000 metres in size and houses about 16000 masterpieces divided into 12 sections (Interview: 4).

The museum plays a major role as it is connected to most of the Coptic monuments and is visited by a large number of local visitors, especially on the days when the museum holds workshops or events to connect the Coptic and Islamic communities with the museum (Interview: 4, 26, 30). The events and the interaction between the community and the museum staff will be discussed in more detail in the chapter on analysis and findings.

Ben Ezra Synagogue

This synagogue is the only Jewish monument on the whole Religious Complex area, although it is quite small and lies directly behind the hanging church. It was originally a church built in the 8th century called El-Shamieen Church. It is said that Abraham Ben Ezra paid 20,000 dinars to build the synagogue during the reign of Ahmed Ibn Tulun. The synagogue dates back to 1892 and has since been renovated and restored (HSJE 2012).

Ben Ezra functions as an important urban center and familiar hub, the Al-Fustat synagogue for a variety of Jewish communities around the Mediterranean. One of the famous and important points in the synagogue is the Geniza, as it is called in "Hebrew Arabic," which is the archive of the ancient Jewish manuscripts, including thousands of rare documents (Kiron 2016, 632). The synagogue is divided into two floors. The lower one is for male visitors and the upper one for females, with a basilica-style layout throughout the whole temple (Hemeda 2019, 2). The most important thing about the synagogue is the Jewish Heritage Library, inaugurated in 1997, which contains rare documents and manuscripts of the Old Testament (Morgan 2016, A18).

Amr Mosque

The first mosque in Egypt and Africa was founded in 641 by Amr ibn Al-As as a seat of government, preaching center, teaching center for Islam and urban center for the founding of the new settlement of Al-Fustat.

It was built in the form of a courtyard surrounded on the qibla side by a shaded area with columns made of palm tree trunks on the *Qibla* side with the three sides were made of mud

bricks. The mosque was built as a freestanding building surrounded by streets from four directions, with six doors but without a *Mihrab*, a main element of the mosque and part of the prayer. The mosque also contains elements of Greek and Roman buildings with about 150 white marble columns and no minarets (Morgan 2016, A19).

The mosque consists of four *Riwaqs* (arcades) surrounding a 92 square meter, centrally located courtyard with a fountain. The *Qibla Riwaq* was five aisles deep while the minaret, influenced heavily by the minaret of Samarra Mosque, is located outside the mosque on the north western side (Mahdy 2017, 35-40).

Fustat Traditional Crafts Center

A building of 2400 square metres containing workshops, lecture rooms, exhibition galleries, dormitories, offices and guest rooms for artists. It was built as a project for traditional pottery and ceramics, revolving around an outdoor courtyard. In recent years it has become a teaching facility and a catalyst for the revitalisation of the surrounding area. With the exception of reinforced concrete, indigenous materials were used (Siravo 2001).

In 2005, the Center and the Prince's School joined forces with the Ministry of Culture and Arts to establish the Jameel House of Traditional Art, which officially opened in 2009. The main aim of the program was to select 25 students who would actively engage with their cultural heritage as a younger generation. The diploma program lasts for two years and trains local artisans in traditional arts such as Islamic drawings, geometry, colour harmony and arabesque studies. Additional training is offered in ceramics, plaster, textiles, wood, etc. (Art Jameel, 2018 and interviews: 5, 17, 33 and 6), see also plate (6 and 7). More details about the program and its outcomes are discussed in the following analysis chapter.

Fustat Market

The market of Fustat, an architectural structure from the Middle Ages, consists of covered alleys lined with shops. The plan was made at the beginning to accommodate the different climatic conditions, including air and sun, which was later designed and approved by sponsors. According to a report by Aga Khan, it took a lot of time to convince the local community to accept the architecture of the market with its modern modifications (as stated in several interviews). However, none of those who rent the shops in the market live in the area (interviews 24, 25 and 34). Moreover, few of the young girls who work in the shops are from the area (as

stated in the interviews for this research). Further details on the situation of the market are discussed in the following chapter of the analysis, see plate (4 and 5).

Darb 1718

Darb 1718 is a center for contemporary art and culture founded in 2008 that does not have a fixed residency program but has initiated various international projects. It was founded in November 2008 by an Egyptian artist named Moataz Nasr. The aim was mainly to promote intercultural exchange between the artists and different actors from all over the world with different committed partners.

Three main purposes to be achieved were addressed with this center since it was established:

- Supporting young Egyptian artists by providing a supportive environment to freely exhibit their work;
- Provide exhibition spaces for international artists; and
- Integrate the community into the gallery through different workshops, lectures, and public programs.

The center has two art exhibition spaces, theatre, dance, concert stages, and independent outdoor cinema with film screenings. Usually, the center offers workshops varying in duration, from a few days to 10-15 weeks (Transartists 2018, Interview: 33).

Ain Al-Sira

The lake of Ain Al-Sira dates back to the Pharaonic period. It is the only lake in the area whose waters are enriched with minerals and sulphates and which people seek out for its healing properties. The lake is lower than the surrounding city and is prone to sewage runoff. This makes it not only a problem for the district but also an urban problem (Abushadi 2013). It is known as the "Eye of Life" and part of it is integrated now with the borders of the National Museum of Egyptian Civilization.

National Museum of Egyptian Civilization (NMEC)

This museum is considered to be one of the most important cultural projects built by the Ministry of State for Antiquities in cooperation with UNESCO. The aim of the museum's construction was to create a place for cultural, historical and scientific research as well as for the entertainment of the local and international population. In addition, the museum has the task

of preserving Egyptian cultural heritage. The museum also has temporary exhibitions that display masterpieces from the Pharaonic, Coptic, Islamic, Greek and Roman eras.

The museum has held several training courses and seminars for professionals in the field of archaeology. The idea to build the museum dates back to 1939 during the era of King Farouk. The original construction and building are now the Cairo Opera House. Later, in the 1970s, the idea of building a defining museum for the masterpieces of Egyptian civilisation was revived in collaboration between the Egyptian government and UNESCO. After the completion of the "Save the Nubian Land" project, the government built two museums: one in Nubia in Aswan and the National Museum of Egyptian Civilisation (Interviews: 20, 21, 22).

The museum was built in 1984 after a professional competition to select the appropriate design for the museum. The strategic location of the museum gives it great importance, as it is situated directly on the lake and south of Al-Fustat Park.

About 450 masterpieces from different periods were selected to be housed in the museum's exhibition hall. They were brought here from the Egyptian Museum and the Islamic Museum in Cairo. It should be mentioned here that the scenario of the museum exhibition focuses on showing the development of the four main crafts in Egypt: Pottery, Textiles, Carpentry and Accessories (Interview: 20).

Being densely populated, the city faces many problems that affect the monuments, such as underground water and waste disposal, pollution, poor infrastructure, overcrowding, deterioration of ancient structures and lack of maintenance (Plate 3 and 10). In addition, the local population does not understand the significance or value of the cultural assets. For example, graffiti or rubbish is often found around, in or on the historic building. This indicates a loveless treatment of the building. The decay of the buildings is therefore due to man and ageing (Orphy and Hamid 2007, 3- 4).

5.4 Multiplicity of Key- Stakeholders

The concept of engagement in research is based on the effective involvement of all key stakeholders who have an active interest in the area, defined according to their role in general and in the heritage planning process in particular. "The list of stakeholders for the Religious Complex tentatively contains:

- Ministry of State for Antiquities¹¹
- Ministry of Tourism
- Ministry of Awqaf
- Ministry of Culture
- Cairo Governance
- Ministry of Environment
- NGOs (i.e., The Arabian NGO for science, culture and development, Coptic Evangelical Organization for Social Services (CEOSS), Association of the Lovers of Coptic Heritage Coptic heritage lovers)” (Alhadad 2020, 86) , see slido fig. (25).

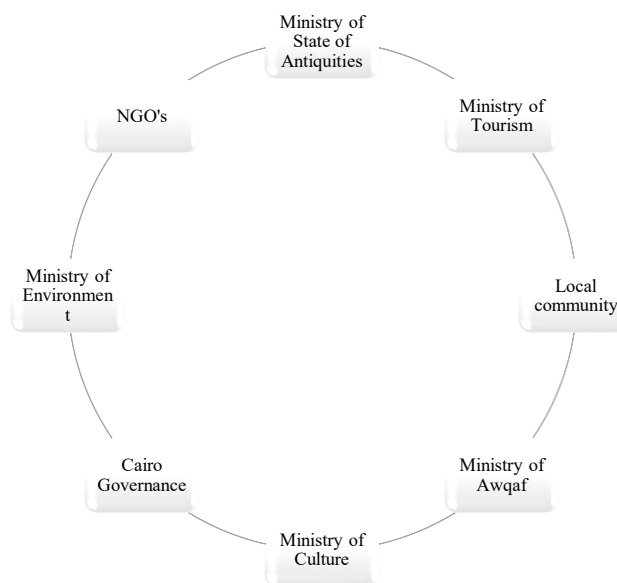


Figure 25: The key- Stakeholders of the Religious Complex (Author)

The most influencing key-stakeholders are the Ministry of State of Antiquities, the Ministry of Tourism and the local community. Nevertheless, the UNESCO plays a supervisory role, while the Ministry of Environment and the Municipality of Cairo each make a medium contribution to the development of the site. The following table 2 illustrates the interests/responsibilities, important role and degree of influence of the main stakeholders.

¹¹ The Ministry of State of Antiquities was merged together with the Ministry of Tourism in December 2019, which was after the field study, accordingly, both ministries are considered as two different key stakeholders in the research project.

Table 2: Stakeholder Interests, Importance and Influence (Author)

Key stakeholder	Interest/responsibility of the stakeholder	Importance of the stakeholder in the success of the projects	Degree of influence of the stakeholder on the projects
Ministry of State for Antiquities	Responsible for heritage management, conservation, and protecting the area	Providing data, maps, documents Consultation during projects	High
Ministry of Tourism	Tourism development Tourism promotion Marketing plans	Providing data	High
Ministry of Environment	Ain Al Seira preservation	Providing data	Medium
Cairo Governorate	Infrastructure development	Providing data	Medium
UNESCO	Supervision role for the heritage conservation activities and the management processes	Consultations and guidance during projects	High
Non-governmental organizations and community-based organizations (i.e., CEOSS)	Interest in heritage conservation and community development	Activities and events related linked to some religious occasions, children's activities and some activities for the pottery	High

5.5. Management of the Heritage Area

According to the UCLG (United Cities and Local Governments) Committee on Social Inclusion, Participatory Democracy and Human Rights, there are some key issues concerning managing the heritage sites in Egypt. Among them are the following:

- “There is a weak planning capacity at the local level. In other words, planning is directed towards the issuance of the budget and not towards achieving specific objectives.
- Most locally executed projects are planned by central ministries at the national level, so local needs and priorities should be taken into consideration but as perceived by central authorities.
- The financial or budgetary system is limited, which restricts the allocation of available resources at the local level.
- Local community involvement is limited due to several reasons. Among them is the lack of communication channels between the locals and the other key stakeholders who are involved in the projects (UCLG 2004- 2013, 3).

However, over the past six years, the Ministry of State of Antiquities is trying to change its policies regarding community participation (UCLG 2004- 2013, 3).

Like any other historic city in the world, Historic Cairo stands for cultural identity and heritage, with many challenges in preserving its physical, social and cultural structures. The management of cultural heritage in historic Cairo has been approached from different angles and with different options, such as conservation planning, including restoration, renovation and rehabilitation. This has been presented several times in previous studies on Historic Cairo (Fahmi 2012, 3).

Historic Cairo presents its urban identity in a strong visual way. The cityscape is shaped by collective heritage elements (El Hakeh 2018, 156). This strong, visual representation of identity is the result of the complexity and associations between different physical elements such as mosques, open spaces, streets and churches. These physical elements intermingle with their different social and religious meanings and traditions.

The theme of the different approaches to creating an image that transforms the historic city into a cultural center for Egyptians and for visitors internationally. The vision of "visual representation of identity" mentioned earlier was proposed by the government and international organisations. Nevertheless, the local community has been largely marginalized in the site due to Egypt's centralized system of governance, where only the state makes decisions on management and development issues. Therefore, it is desirable to assess the management of the historical site from the perspective of local people, especially given the political and economic changes Egypt has experienced since the political upheaval of 2011 (El Hakeh 2018, 113).

An important aspect of the management of the area that should be mentioned here is the different interests of the main stakeholders. They make different demands, have opposing perspectives and competing priorities when it comes to cultural heritage. This is a challenge when it comes to working together on development projects. As El Hakeh also notes in her thesis:

“With the political upraise in Egypt in 2011, the problem has accelerated; tourism which constituted a leading source of income for this site has declined severely. Further, the absence of executive power has threatened historic sites through the violation of building codes and urban planning norms” (El Hakeh 2018, 113).

In reviewing interventions and approaches in areas such as building conservation, rehabilitation and urban renewal, it is evident that the types of previous projects are not meeting sustainable objectives in relation to the needs of the local community in terms of social and economic improvements. According to El Hakeh (2018), a review of various previous approaches shows that there have been no strategic attempts to establish a beneficial and correlative relationship between site managers and residents (El Hakeh 2018, 113).

Previous heritage management and conservation interventions in the region have focused on preserving and restoring the image of Historic Cairo. Much of this work focused on the preservation of the buildings and the urban structure, leaving aside the social aspects. The plans of some of these projects focused on the physical aspects rather than cultural sustainability or social values. Despite the criticisms levelled at some of these projects, they have greatly changed the place in physical, economic and social terms.

The conservation of historic structures is a major challenge due to their complexity, the lack of funds for the restoration of hundreds of historic structures and the absence of a structured funding system. As a World Heritage Site, the management of the site should involve building a strong relationship and communication bridges between the decision-makers and the people of the site in order to gain the trust of the community.

The site needs to adopt an innovative approach to involve the local people of the area in management plans and actions. Therefore, cultural mapping can be effective as a tool for engaging the local community after understanding the needs and goals of the people in the area.

5.6. Heritage Values and Significance

The area has diversified cultural, economic, historical, religious, educational, and social values with potential for further investment. It is full of divergent values and significance represented by the Outstanding Universal Values, which can be categorized as, fig. (26):

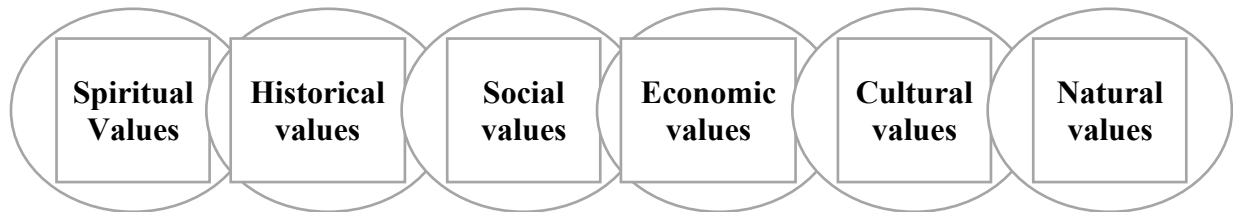


Figure 26: Values of the heritage site (Author)

Part of the local community of the site identifies a wide range of heritage values, which can be divided into historical, social, economic, educational, cultural, archaeological and natural values. For these groups of people, some values are linked to the past, while others are linked to the present. The most prominent value for local people in the Religious Complex are the spiritual values, i.e. the mosques, churches, monasteries and synagogues of the place that have religious significance. People are also connected to each other as they meet and share many common things, which underlines the cultural values of the area. The residents and the people working in the area, who are associated with certain activities, appreciate the economic values, which can be seen in the presence of tourism, handicraft production, thematic markets and different types of shops.

The image of the site is divided into tangible and intangible aspects according to the view of the local community. Tangible aspects are associated with built heritage (i.e. historical architecture), monuments, geographical location (i.e. markets), traditional craft production materials and tourism activities. Intangible elements are more closely linked to social aspects related to inherited craft traditions and social cohesion. Community perspectives and viewpoints are discussed in more detail in the following analysis chapter.

However, many of the interviewees stated that many new generations of artisans do not increase their production due to the lack of marketing of their handicraft products, or most of them do not introduce new handicraft products. This is an obvious problem in the region and actual innovative strategies are needed to improve the situation.

5.7. Defining the Local Community in the Area

The local community of the region has been transformed to this day. Two centuries ago, the area housed middle and upper-middle class communities. With the expansion of the city of Cairo, upper class people moved to new zones in the east and north-east of the city and stayed

in the area between the Nile and Mukkatam Hill to escape the crowded city center. More recently, the area has been encumbered by the descendants of the artisans who lived and worked here for centuries. In addition, some of the people from the rural areas of Egypt have moved to historic Cairo to find work (El Hakeh 2018, 93).

The strong presence of traditional social patterns of communities in this place created a historical sense of belonging and ownership through working and living in this place. However, from the late 1960s onwards, the entire Historic Cairo area experienced a significant population decline, especially between 1976 and 1986 (-22.62%). Nevertheless, the decline slowed down and was only -5% between 1996 and 2006, as shown in the following table 3 (El Hakeh 2018, 94).

Table 3: Population Decline in the Target Districts of Historic Cairo, Egyptian Geographic Association Census, 2006 (UNESCO, First Report of Activities, July 2010–June 2012)

Year	1882	1897	1907	1917	1927	1937	1947	1960
Population	364,642	513,187	565,783	619,467	777,914	866,951	1,297,446	1,470,793
% change		40.74%	10.25%	9.49%	25.58%	11.45%	49.66%	13.36%
Year	1966	1976	1986	1996	2006			
Population	1,616,790	1,515,183	1,172,431	956,463	908,614			
% change	9.93%	-6.28%	-22.62%	-18.42%	-5.00%			

According to Abushadi, "*comparing the population density of Misr al-Qadima (Old Cairo), 146.1 people/hectare, to the maximum and minimum, 574.4 and 66.0 people/hectare, respectively, it can be said that Misr al-Qadima has a medium-low population density*". An important point to mention is that the highest unemployment rate in historic Cairo is found in Misr al-Qadima (Old Cairo), with a rate of 8% in 2010-2012 (Abushadi 2013, 17).

Table 4: Unemployment, Population Density and Literacy, from Urban Regeneration Project for Historic Cairo, (UNESCO, First Report of Activities, July 2010–June 2012)

Unemployment:

#	Qism	Population		Unemployment (Unem.)	
		Total population	15-59 years old	Total unem.	% Unem. (15-59 years old)
1	Abdin	18,303	11,926	450	4%
2	Al Azbakeyya	10,715	8,156	430	5%
3	Al-Darb Al-Ahmar	60,488	39,845	1,661	4%
4	Al-Gamaleya	49,834	33,045	1,238	4%
5	Al-Khalifa	98,497	65,525	2,298	4%
6	Al-Muski	21,174	14,031	574	4%
7	Bab Al-Sha'ria	54,084	35,405	1,178	3%
8	Bulaq	15,856	10,397	293	3%
9	Manshiet Naser	13,258	8,610	236	3%
10	Misr Al-Qadima	35,485	22,538	1,726	8%
11	Sayeda Zeinab	53,886	34,900	1,615	5%

Population density:

#	Qism	Total population	Area Km2	Popul. density/ km2	Area Hectar	Popul. density/ hectar
1	Abdin	18,303	0.381	48,048	38	480.5
2	Al Azbakeyya	10,715	0.187	57,436	19	574.4
3	Al-Darb Al-Ahmar	60,488	1.877	32,223	188	322.2
4	Al-Gamaleya	49,834	2.042	24,406	204	244.1
5	Al-Khalifa	98,497	8.308	11,856	831	118.6
6	Al-Muski	21,174	0.712	29,729	71	297.3
7	Sayeda Zeinab	53,886	1.053	51,192	105	511.9
8	Bab Al-Sha'rya	54,084	0.979	55,248	98	552.5
9	Bulak	15,856	0.506	31,336	51	313.4
10	Manshiet Naser	13,258	2.010	6,595	201	66.0
11	Misr Al-Qadima	35,485	2.429	14,612	243	146.1

Illiteracy:

Qism	Total population	Education	
		Illite racy	% literacy
Abdin	18,303	2,46	13%
Al Azbakeyya	10,715	1,94	18%
Al-Darb Al-Ahmar	60,488	11,9	20%
Al-Gamaleya	49,834	11,6	23%
Al-Khalifa	98,497	22,5	23%
Al-Muski	21,174	5,04	24%
Bab Al-Sha'ria	54,084	11,3	21%
Bulaq	15,856	4,48	28%
Manshiet Naser	13,258	4,44	34%
Misr Al-Qadima	35,485	10,3	29%
Sayeda Zeinab	53,886	9,71	18%

Types of Communities in the Religious Complex

- “People working in handicrafts (i.e., male artisans from lower economic and education levels working in poetry, ceramics, and leathers);
- People who live in the geographic area (lower economic and education levels);
- Artisans having exhibitions and Ateliers; most come from higher economic and education backgrounds” (Alhadad 2020, 86).

From the interviews conducted with some of the community members, it appears that some community members who are not connected to heritage feel close to the place and have personal meanings and values. For others, the idea of heritage was a detached idea, less relevant and something they did not feel somehow connected to. Other local people interviewed constructed their understanding of heritage concepts around their own personal narratives built on heritage as a personal legacy. People in the region are actively connected and have a strong sense of

belonging and ownership of the area they grew up in. This will also be discussed in more detail in the analysis chapter.

Critical Issues in the Religious Complex

1. Saving the traditional crafts in the area by introducing new markets and forming marketing plans for products of the local community (Plate 8 and 9);
2. Reinforcing the intangible heritage of the area and sustaining the people who practice these intangible heritage activities; and
3. Conserving the historic fabric and monuments of Historic Cairo by involving the locals based on social and cultural values, adding to awareness of the community's other dimensions of values, like historic knowledge.

5.8. Living Practices of Local Communities in the Site

This part is a brief description of the festivals that take place in the area, because in the analysis part there will be more detailed information about the activities and practices in the heritage area based on the interviews with the local community focus groups.

Due to the fact that it is a religious area, different life practices take place in the area, be it Islamic, Coptic or Jewish (El Hakeh 2018, 24). The area is culturally diverse and offers a wide range of cultural activities. Some cultural centers in the area offer a variety of cultural activities and events. One of the most famous cultural events in the area is Al Mawled, a festival where Muslims celebrate the birth of Muhammed. This is attended by many people from the region, in addition to visitors who come for the mosques and sacred monuments. Another important religious and cultural event is the celebration of the holy month of Ramadan. One of the most recent major events related to the Christian religion is the Feast of the Journey of the Holy Family, an event celebrated by Christians in Egypt and around the world, based on which a heritage development project has been taking place since 2014, developing infrastructure in the area (Interview: 1).

Manufacturing Industries of Fustat

Craftsmanship is known as a living heritage that revitalizes the local community while protecting cultural identity and values. As a profession, craft usually depends on skills, techniques used and materials available (Waked et. al., 2019, 1). The manufacturing industries in the Al-Fustat area are mainly classified by the type of raw materials, such as pottery, glass,

wood, metal, leather and textiles. However, the most prominent industry for a time was pottery (Shatzmiller 1993, 50).

Since 2000, the pottery workshops of Al-Fustat have been demolished and replaced by new state workshops. Today, the two main areas of Cairo's pottery workshops are the so-called Batn El Baqara and the Fawakhira Al-Gedida, located between the archaeological site of Fustat and the cliffs of the quarry to the south. The pottery workshops were later relocated because of the polluting, dense black smoke from the pottery kilns. The equipment of the workshops was then changed from gas-fired kilns to electrical equipment. Of the more than 60 workshops, about ten were still active in 2008, after the former workshops had been demolished and converted into concrete structures. Traditionally, craftsmen start teaching pottery to their younger apprentices at the age of six. The production of the workshops included various forms of pottery and ceramics, such as: different types of jugs, flower pots, candle holders, water jugs, roof tiles, etc. (Redmount, 157). An analysis of the area plan, the production of the workshops and their projects will be discussed in more detail in the following two chapters.

Tourism Activities

Historic Cairo is one of the most important destinations for cultural tourism in Egypt, both nationally and internationally. Especially before 2011, tourism was the first source of economic income for many families in the region, as many families worked in the tourism industry, either as shopkeepers or as craftsmen. Nowadays, unemployment is a problem faced by residents throughout Historic Cairo. In the last five years, it has dropped significantly due to the political turmoil (El Hakeh 2018, 130).

To address these issues, there are two approaches to sustainable tourism in the region: the cultural/socio-economic approach and the physical/ecological approach (Fahmi 2012, 25). This will be discussed in more detail in the following chapters. A critical aspect that should be mentioned here, according to Fahmi, is the fact that the government approach has focused mainly on "tourism-oriented" approaches. This leads to the fact that the attitudes of the locals are ignored and land use changes from residential purposes to tourism purposes (Fahmi 2012, 26).

Education

Education is also a significant issue affecting the site and the local communities and will be discussed further in the following chapters of analysis. The local communities living in or

associated with the heritage site tend to have poor education, which is one of the main reasons for the high unemployment rate. Some focus group members stated that education does not benefit them and that the need for financial support is increasing (Focus groups 3, 4, 7, 14, 19, 20, 22, 24, 30). They also think that the new generation needs more vocational training centers for crafts and that technical schools would be more useful (Focus groups 27-31).

Chapter 6: Research Analysis

6.1. Introduction

After an overview of the characteristics of the Religious Complex and the demographic information on the status of the local community, this chapter goes into more detail about the current status, opinions, ideas and different perspectives of the local community of the Religious Complex how these communities identify and value their heritage.

This chapter aims to investigate three main points:

1. The community attitudes towards their local heritage, emphasizing the question of how locals understand and interact with their heritage;
2. The quality of involvement of these people in the management and planning processes and evaluation of the heritage management practices in the area; and additionally,
3. To explore the relationship between the local community and the responsible key stakeholders.

The chapter begins with a discussion of the situation of community interaction at the site in recent years based on the discussion with the focus groups. It then discusses community attitudes and behaviour towards their heritage, highlighting the various heritage practices and intangible traditions of the people in the area. The discussion points are divided into three main elements: Analysis of the current situation, assessment of value in the management process and assessment of the level of community involvement.

6.2. Dealing Practically with the Locals

The interviews included questions for selected samples of the local community. The questions varied in addressing community involvement, heritage values, community relationships with the key stakeholders, and the different perceptions of the key stakeholder's samples towards the heritage site, etc., or in three main points:

1. The understanding and identifying of the local community of the heritage, how they value their heritage and what is the level of involvement in the heritage site;
2. The perceptions towards the heritage and the relationship between the key stakeholders and the local community in the area; and
3. The management of the heritage site and the level of community involvement in the management processes.

The questions for the interviews with the local community (focus groups) and with representatives of key stakeholders can be found in Appendix A and B. These interviews were conducted in person in the Religious Complex area and lasted from winter 2016 to summer 2019. The interviews were conducted in Arabic and translated into English. They lasted on average 60 minutes maximum with the decision-maker representatives and one and a half to two hours with the focus group. Some of the interviewees gave their consent to be recorded and transcribed, others refused consent to be recorded so that the interview was only transcribed, while others agreed to conduct the interviews on a friendly basis without being recorded or transcribed.

Factors explored in the interviews included the economic level of the locals (i.e. income, employment and practical resources such as household income), socio-cultural factors (i.e. awareness of socio-cultural issues, capacity building, infrastructure development, etc.), education (heritage-related education), environmental factors (i.e. heritage conservation) and demographic details (i.e. gender, age, place of birth, residence) that are believed to affect the quality of local community participation in heritage management.

As an effective social science technique, the focus groups were very useful in identifying heritage values from the perspective of local people. In addition, the focus groups identified the level of local community participation in heritage management in the area and the extent to which local people participate in heritage activities. The choice of the focus group method allowed local people to speak and act freely and express their thoughts and viewpoints as these focus groups were a mixture of different beliefs, personal experiences and narratives. This gave

the community the opportunity to create an informal and friendly atmosphere and feel comfortable to speak more openly. Before the study began, participants were informed about the aim of the study and the reasons for which they were to be interviewed. Some people refused to take part in the study from the beginning because they distrusted taking part in such studies or had already had bad experiences. However, most agreed to participate in the study, but without being recorded and anonymously without giving their names. The local people interviewed were over 20 years old and had some connection with the heritage site (i.e. they worked or lived at the site).

In the focus groups, local community members had the opportunity to explore their ideas and thoughts about heritage in ways that were meaningful to them. For some of the participants, the discussion was interesting and important, but it seemed that the concept of heritage itself was something of a barrier and was a topic to which they could not directly relate. Some participants thanked the author of this study at the end of the discussion saying, “*thanks for giving me the chance to think about this*”, which seemed to, on the one hand, strongly signal the interest to be involved in heritage and its activities. On the other hand, this also highlighted that there is a knowledge gap in heritage education within the practical and theoretical fields in this area.

Demographic Profile

The number of residents in Historic Cairo has tripled as demand for needed services has increased. Between July 2010 and June 2012, the population density in the Old Cairo area was about 35,485 people, according to the UNESCO report on the activities of the Urban Regeneration Project for Historic Cairo, which is a medium-low population density compared to the rest of Historic Cairo. The residents of the area are about 92% Muslim, the rest are Coptic, and only seven of the people living in the area are Jewish (this number of Jews living in the area was mentioned by several interviewees). However, as mentioned in the previous chapter, the area has the highest unemployment rate in Historic Cairo, with about 8% aged 15-59. It is also very important to mention that the illiteracy rate is about 29%, which is slightly above average (Abushadi 2013, 17).

The division of the locals was determined by gender, age, location and education as illustrate in fig.27:

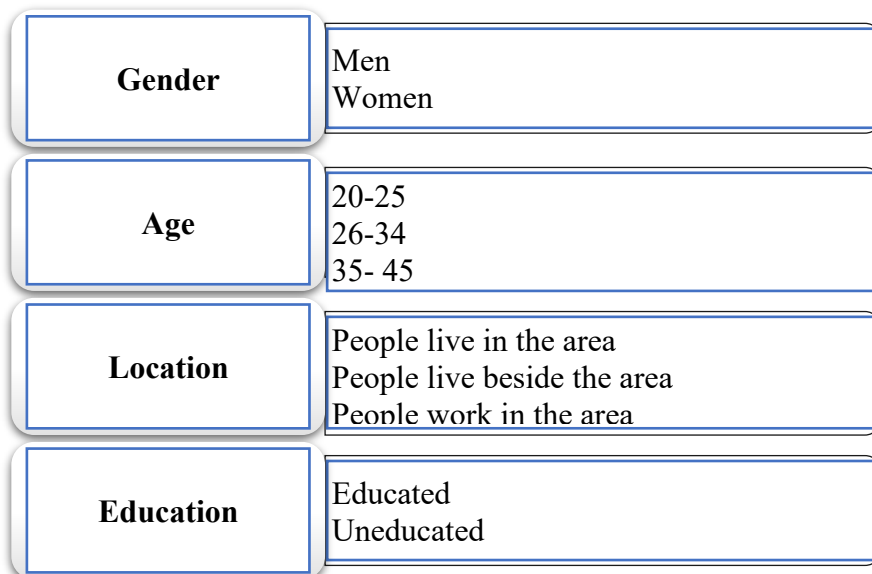


Figure 27: Local Community Division Aspects for the Focus Groups (Author)

Table 5: Number of People in the Focus Groups According to Demographic Division (Author)

Gender	Men	99 persons
	Women	65 persons
Age	20-25	20 persons
	26-34	60 persons
	35-45	40 persons
	45-55	33 persons
	65+	12 persons
Location	People living in the area	60 persons
	People living beside the area	45 persons
	People working in the area	60 persons
Education	Educated	80 persons

	Low education	60 persons
	Not- education	25 persons

Table 6: Number of People in the Focus Groups According to their Professions (Author)

Focus group		Number	Members of the group	Date
Local Community		1	5 people	Summer 2017
		2	4 people	Summer 2017
		3	5 people	Summer 2017
		4	5 people	Summer 2017
		5	4 people	Winter 2017
		6	6 people	Winter 2017
		7	6 people	Winter 2017
		8	5 people	Winter 2017
		9	5 people	Winter 2017
		10	5 people	Summer 2018
		11	6 people	Summer 2018
		12	4 people	Summer 2018
		13	4 people	Summer 2018
		14	5 people	Summer 2018
		15	6 people	Summer 2018
	26	16	5 people	Winter 2018
		17	5 people	Winter 2018
		18	4 people	Winter 2018
		19	5 people	Winter 2018
		20	6 people	Winter 2018
		21	4 people	Summer 2019

		22	4 people	Summer 2019
		23	5 people	Summer 2019
		24	6 people	Summer 2019
		25	6 people	Summer 2019
Fustat market		27	5 people	Summer 2017
		28	4 people	Summer 2017
		29	6 people	Winter 2017
		30	4 people	Summer 2018
		31	4 people	Summer 2018
		32	5 people	Winter 2018
		33	4 people	Winter 2018
		34	4 people	Winter 2018
		35	8 people	Winter 2019
Coptic Museum		36	5 people	Winter 2017
		37	5 people	Winter 2017
		38	4 people	Winter 2018
		39	6 people	Winter 2018
NMEC Museum		40	5 people	Summer 2017
		41	6 people	Summer 2017
		42	5 people	Summer 2018
		43	5 people	Summer 2018
		44	6 people	Winter 2018
		45	4 people	Winter 2018
Fustat Traditional Crafts Centre		46	5 people	Summer 2017
		47	5 people	Summer 2017

	48	6 people	Winter 2017
	49	4 people	Winter 2017
	50	6 people	Winter 2017
	51	6 people	Summer 2018
	52	4 people	Summer 2018
	53	5 people	Winter 2018
	54	6 people	Winter 2018
	55	6 people	Summer 2019
	56	4 people	Summer 2019
	57	9 people	Summer 2019
Craftsmen in the workshops	58	6 people	Summer 2017
	59	5 people	Summer 2017
	60	6 people	Summer 2017
	61	6 people	Winter 2018
	62	5 people	Winter 2018
	63	4 people	Winter 2018
	64	6 people	Summer 2019
	65	8 people	Summer 2019
Heritage experts	66	3 people	Winter 2017
	67	4 people	Summer 2018
	67	4 people	Summer 2019

Critically, there is a clear relationship between the community attitude and the demographic changes, in addition to the education and employment rates.

Dividing the locals in the area according to gender and age was done as follows:

- Males: they are the main workers in the area, mainly in handicrafts, and they are the most integrated in the tangible and intangible heritage of the area.
- Females: females in the area are focusing more on the family needs, taking care of their children and integrate with their neighbours, however very few of them are working in the heritage site.
- Young residents: (between the ages of 20- 40): these are the young generation, some of them are working in touristic jobs while others are working outside the area and few of them are still working in the handicrafts of the area.
- Old residents: (between the ages of 40-60): these people are considered as the connection between the past and the present. Most of them are working in handicrafts and as owners of Bazars, and serve as witnesses to the transformations that have taken place during the last 30-40 years.

During the three years of fieldwork, a total of 67 focus groups were held, involving 165 participants. The age of the participants ranged from 20 to 65 years. Most of the interviewees were male, as women have very limited involvement in heritage conservation activities in the region. Most of the respondents from the local community are employed and are directly or indirectly involved with the cultural heritage of the Religious Complex. The focus groups were conducted in public places in the area with the people who live there or nearby. In workplaces, those who work at the site were interviewed. However, some random samples of interviews were conducted with people who visit some of the monuments at the site.

6.3. Current Situation Analysis

The Ministry of State of Antiquities is the main key-stakeholder who has the control over the management of the heritage sites in Egypt. The Ministry is responsible for decision-making, restoration and preservation of monuments, and sets the legal framework for management policies. According to two representatives of the Ministry of Antiquities (Interviews: 7 and 10), the management of most heritage sites in Egypt is the responsibility of the Ministry of Antiquities, unless the site or monument is under the Ministry of Culture, the Ministry of Awqaf (if it is an Islamic monument), and so on.

One of the officials of the Ministry of State for Antiquities said: "*There are several obstacles to the preservation and development of heritage sites in Egypt. These include limited financial resources, poor education of many people in the local community and lack of communication between stakeholders*" (Interview: 7). The same challenges were also mentioned in another interview with a representative of the Ministry of Tourism. They reiterated the above points

and added that "*many people are not willing to cooperate, neither in the local community nor with the main actors in the government organisations*" (Interview: 10). It is important to mention here that in the previous projects implemented in the heritage area, not all key stakeholders came together at a round table. In some cases, only two or three of the main stakeholders come together in a project. Often the local community is excluded from most projects (based on the focus group interviews, 2017, 2018, 2019), while in some cases they are informed about what is happening in the area during project implementation.

All representative key stakeholders were asked the same first question after the personal description, namely "How would you define the term "heritage"?. None of them found it difficult to answer this question, but each of them identified the term heritage according to their point of view (archaeological, tourism, etc.). The main representatives of the Ministry of Antiquities agreed on one point when answering the third question "*What is the role of your institution within the site of the Religious Complex?*". Each of the representatives interviewed mentioned that the Ministry of Antiquities plays the most important role in this site or in other heritage sites throughout Egypt, namely the management of the sites or the protection and preservation of the sites. In addition, they all agreed that the management of heritage sites in Egypt by archaeological professionals is going very well and that there are some few challenges that site managers have to face among them the lack of fund (in response to the questions "How do you see the role of your institution? or "How do you see the management in the heritage area?"). However, some questions were not answered by site managers or representatives of the Ministry of Antiquities. When asked about the heritage management plan or other maps, the interviewers received the answer that these are considered institutional documents and not everyone is allowed to see or possess them (Interview: 7 and 10).

The interviewed representatives of the Ministry of Tourism explained that this heritage site is one of the most important tourist sites in Egypt. They mentioned that the site needs to receive more attention from governmental and international institutions. Most of them agreed that the Ministry of Tourism has played an important role in the development of the site for years. The ministry has been involved in almost all previous projects in the area. However, most of them also agreed that among the challenges is the lack of communication between decision-makers or between decision-makers and the local community, which they believe always seeks only economic benefits. In addition, they all stressed that in most cases there is a lack of funding, which can lead to projects not being completed (Interviews: 1 and 10).

Representatives of the Ministry of Tourism confirmed that those who rent out the shops in the Fustat market (which is managed by the Ministry) have to comply with certain standards. Eng. Adel El-Gendy said, "*There are some standards that the people who rent out the shops must adhere to. These include that they must be well educated and of course pay a certain amount*" (Interview: 1).

Some people declined to be interviewed because they were afraid, lacked confidence or did not feel comfortable talking about such issues. It is important to know that at the beginning of each discussion, people were afraid to speak freely. Then, after a while, they gathered the courage to take the discussion into their own hands and steer the dialogue without fear of saying something "wrong" once they felt they dared to speak. However, it was clear that people's participation in the interviews depended on various aspects: gender, age, level of education and employment.

In the interviews with local people, some important points were highlighted in relation to socio-economic and heritage concerns. An important aspect that should be mentioned here is the fact that there are limited resources guiding development in the area, most importantly financial resources, which in many cases guide development projects in a number of heritage sites in Egypt.

It should also be noted that older people were more willing to participate than younger respondents. Men responded more actively, while many of the women were afraid to participate and said a clear "no". In addition, those who were well educated highly valued participation in the interviews or focus groups. In particular, people who dealt with related heritage issues were more willing to help and participate. Those who were poorly educated or not educated at all had other fears about expressing their opinions.

All community members interviewed in the focus groups were asked the same question: "What is heritage?". The majority of respondents answered that they were connected to it for religious reasons (spiritual), as most of the site's property consists of religious monuments. Some participants from four different focus groups, when asked about their heritage, had no idea of the meaning of 'the values of the site'. They considered the churches and the mosque to be places that people go to pray and that they value in a religious way, not more. Finding an answer to the question "Why should we preserve the past?" required a lengthy discussion about what should be preserved and for what reasons, with many justifications, discussions and exchanges of different points of view.

From the data collected in the interviews, it appears that most community members have a strong sense of attachment to the place, as shown by answers such as *"they personally feel deeply connected to the area as a religious site"*. When most community members were asked about their willingness to participate in heritage planning or in some management-related decisions, most of them answered "yes". This positive willingness to participate came from more than 40 people in the samples (some of the representatives were interviewed more than once, as mentioned earlier, in order to study the dynamic changes in the site).

An interesting point to note here is that there is no conflict between the local community nor any barriers when it comes to communal identity, whether they are Muslim, Christian or Jewish. This aspect was strongly mentioned in almost all focus group sessions with the local community during the different rounds of fieldwork. Many people had great understanding of each other and a strong relationship with each other, regardless of their religion, as they had grown up together and had no differences. One of the locals said, *"We are like one big family here in this area. The Christians grew up with the Muslims, while the Muslims live in an area where there are many churches and monasteries. So basically there are no differences between us and this is a strategy that all Egyptian families have always used with their children"*.

In addition, it is important to mention the role of place attachment, which strongly promotes the willingness of people in a particular place to engage. This includes the two dimensions of place attachment that impact both social and physical engagement. In addition, the emotional bond between the community and the heritage site can be a key contributor to engagement, which is associated with a higher appreciation of the concept of civic participation.

In addition, people who were born in the area and have stronger ties to the sites showed caring behaviour towards their heritage and expressed thoughts on how the area could be further developed. They were also willing to participate in the management processes or planning of the area as they expressed their needs and their views on how this should be done. Others felt that they would appreciate the heritage if they participated in the management processes. It was also noted that the extent to which people are convinced to engage with their heritage suggests that their actions will meaningfully influence the planning process and management of the site, which can have a strong impact on the quality of participation itself.

The survey of community members showed that people who are involved in heritage have a strong sense of belonging and a sense that heritage is important to them and their families by being involved in heritage. However, this caring behaviour of people for their cultural heritage

is only one side of the coin. However, some other samples of respondents have shown that they do not value their cultural heritage, especially those living in certain low socio-economic conditions. It is also interesting to note that those who are engaged in tourism-related occupations or arts and crafts in the region were more willing to participate in the planning or development processes.

Some of the community members associated with the heritage site felt very close to the site and saw it as having personal meanings and values. For others, however, the idea of heritage was just a disconnected idea and less relevant, or something they did not feel involved in somehow. Some of the local people interviewed constructed their understanding of the concept of heritage based on their personal narratives. This theme builds on the idea of heritage as personal inheritance. The opinion of those who had a caring mentality for their heritage can play an important role in choosing the appropriate participatory approaches in the area to involve these people. However, almost 70% of the respondents who were spiritually and emotionally connected to their heritage and showed keen interest in its preservation remained excluded from interacting with their heritage.

Local people's behaviour varied according to their level of education, gender, occupation and professional status (more tourist or non-tourist activities). It should also be mentioned that people who had relevant tourism or heritage training were more willing to participate than those without. While some respondents said they had a sense of ownership and belonging to their heritage, others did not feel connected to it at all.

Some of the older respondents, such as the artisans, feared the impact of tourism on the younger generation, expressing that the development of tourism causes undesirable changes to the intangible heritage. According to them, tourism affects intangible heritage, which is evident in the designs and materials used in handicrafts, which could also affect ownership and practices. Most local people said that they are not as connected to the region as they were in the past, as the different ways of life have changed politically, financially, culturally and environmentally.

However, those who are directly involved in tourism i.e., by being tour guides or owners of the Bazars - benefit economically from tourism and have a different perspective and a more positive attitude towards tourism. From the interviews, it appears that tourism-related or economic benefits strongly influence the motivation of the local community to participate in activities and contribute to the planning process and the development of management strategies.

From the interviews, it is clear that most of the people living in the region do not have a scientific background and have developed great distrust of the local government authorities over many years. Accordingly, awareness of heritage values is obviously non-existent (Interview: 1, 3 and 4). As mentioned earlier, there have also been changes among the young people as they started working in other modern mechanism-based industries, which is one reason for the increasing unemployment affecting the preservation of the old traditional crafts.

One of the most interesting interview was that of a family producing handicrafts and pottery inherited from their parents. The family members were born and raised in the Religious Complex and started one of the pottery workshops in the Fustat region where they make and sell their products. They mentioned some challenges they face as they are responsible for making and marketing their own products. The owner of the shop is a woman whose father had been an artisan in the heritage area for many years, which is very interesting as she was the only woman who owned such a shop. The family stated that they do not receive any financial support from government organisations and are independent in all their activities and developments. They also believe that they should not only receive financial help, but also training to develop their products and carry out marketing campaigns in Egypt or outside Egypt (Interview: 12), see plate (8 and 9).

6.4. Criteria of Dividing Communities of the Area

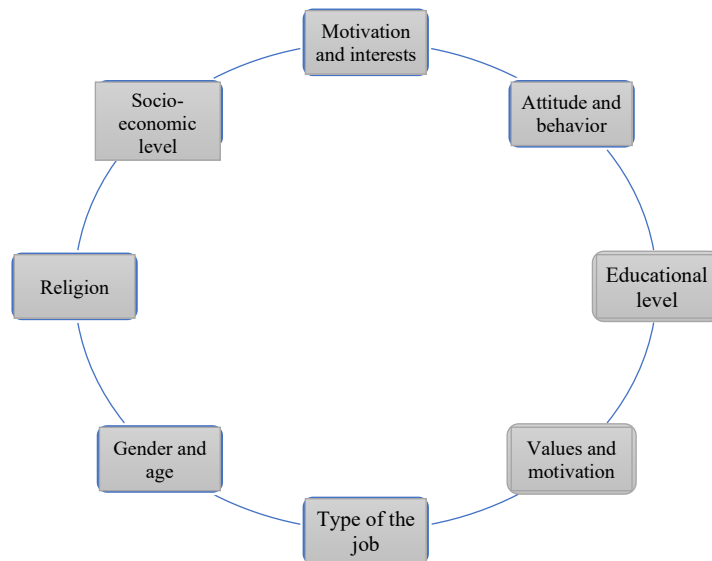


Figure 28: Criteria of Dividing Communities of the Religious Complex (Author)

Types of communities in the selected area of the case study of the Religious Complex are divided based on the observation, interviews, and the visits to the area in three main categories:

- People who are working in the area, including two sections as follows:

- Those who work in the production of handicrafts such as pottery, ceramic and leather. This category mainly includes only men. Most of them have low economic and educational levels and are old.
- Owners of the Bazaars and shops in the area. Some of them live in other places in Cairo and have owned these properties for a long time. They sell souvenirs, books, tourism products, etc. This category also includes men, but of different ages (old and young people), with a low to good economic level. However, the educational level of some of the young people is quite good.

- People who geographically live in the area with low economic and educational levels.

- Artisans having exhibitions and Ateliers: this category exists in three main places in the area: Fustat market, Fustat traditional crafts center, and Darb 1718. Most of these people have good economic and high educational levels. In addition, most of them are young people.

6.5. SWOT Analysis

SWOT Analysis of the Religious Complex

Strength	Weaknesses
<p>Authenticity of the site</p> <p>Rich in heritage values (spiritual, economic, historic, scientific, natural and educational)</p> <p>Strategic location</p> <p>Accessibility</p> <p>Diversity</p> <p>Tourism destination</p> <p>The journey of the Holy Family project</p> <p>Diverse in religious monuments and community</p> <p>Living practices of the local community in the area</p> <p>Mixed use for tourism (cultural, social, religious)</p>	<p>Poor management system</p> <p>Lack of community involvement</p> <p>Lack of stakeholder cooperation</p> <p>Lack of public awareness</p> <p>Low educational levels</p> <p>Poor legal system</p> <p>Lack of funding</p> <p>Historic building deterioration</p> <p>Lack of trust from some of the community members</p> <p>lack of social cohesion</p> <p>Rise of the underground water level</p> <p>Overcrowded areas and buildings</p> <p>Absence of an integrated socio-economic revitalization plan</p> <p>Absence of a comprehensive urban conservation plan</p> <p>Lack of heritage resource management</p>

Opportunities	Threats
<p>Tourism development projects</p> <p>Creation of job opportunities</p> <p>Stakeholder cooperation</p> <p>Handicraft's re-enforcement</p> <p>Effective use for tourism traditional industries center (Al-Fustat)</p>	<p>- Poor waste management</p> <p>Lack of maintenance</p> <p>Demographic shifts in local population and community</p>

6.6. Community Involvement Level Assessment

Community involvement is limited to the theoretical and practical levels in Egypt and many other Arab countries in the field of cultural heritage due to the lack of communication channels between locals and key stakeholders, as well as between key stakeholders themselves. In addition, the biggest and most recent problem in the Religious Complex is that there is a lack of trust and confidence in the government, as several locals mentioned in the focus groups that they have received many promises in recent years, but none of these promises have been implemented.

The following (table 7) shows the varying degrees of local participation in each of the tourism activities, monument protection and preservation, cultural heritage management, and the planning process. This is evident from the interviews conducted with the same stakeholder representatives and focus groups with local people.

Table 7: Levels of Involvement in the Religious Complex (Author)

Type of community involvement	Level of involvement		
	High	Medium	Low
Tourism activities	√		
Protection and preservation of the monuments			√
Heritage management			-
planning process			-

As the table clearly shows, the level of local community participation is high only in tourism activities. In contrast, it is low in the protection and preservation of historical monuments. However, it tends to be absent in heritage management or planning processes. Local community members in the heritage area are directly or indirectly involved in tourism activities, as the area is considered one of the most important tourism destinations in Egypt. And the local people are connected to tourism through handicrafts, pottery production, bazaar owners, local tour guides, etc.

Since the research objective is to investigate and evaluate the level of local people's involvement in the management process and to develop strategies and methods for people's involvement, many of the interviews with local communities explored how people understand and value their heritage. These interviews specifically address the first research objective of "*understanding how local communities define, understand, and value heritage*". It also explored how they define it and what it is based on by asking questions such as:

What kind of ideas you do think of when you hear the word “Heritage”?

What does heritage represent to you?

How would you value your heritage?

What are activities or heritage practices in the area in which you are involved?

What percentage would you rate your feelings of attachment towards your heritage? (1-100%)

Do you think you are involved in the heritage activities of the area?

How often do you visit site monuments in Historic Cairo?

When was the last time you visited any of the monuments of the site and which one(s)?

Are there any conflicts between the people in the area and/or each other, or is there any conflicts between the people and the government?

From your point of view, what would be the best method to involve the people in some of the activities in the area?

In your opinion, what drives community willingness to be involved in heritage planning?

What are the factors effecting the behaviour and attitude of the local community towards their heritage?

Answering the question "What is heritage?" was not easy for most locals. Some did not understand the question at all and asked what was meant by cultural heritage. Few of them

knew exactly what the value and significance of the monuments and the place were. Others took the position that they did not see the numerous values in the area, and the only reason they felt connected to the place could be because they were born there or worked in the area. On the one hand, this depended mainly on the level of education. On the other hand, it also depended on the connection between the people and the site property itself.

For some participants in the focus groups, heritage was easily identified as follow:

Mr. Mohamed (45 years old) from focus group 40 said, *“for me heritage is the history and the past of the previous ancestors [who have] lived with some specific culture in a specific area”*.

Mr. Ahmed (30 years old) focus group 30 mentioned, *“for me heritage seems an interesting subject, but when it comes to the question of what is heritage, I don’t have a proper answer ...many things come to my mind like our traditions and cultures or as the historic buildings as well”*.

Ms. Rahma (24 years old) focus group 56 said, *“I really love our heritage, the history, art, people, traditions. So, for me, it’s simply what happened in the past and still continuing with us to the future”*.

Two of the people from focus groups 42 agreed that heritage for them, as they had read previously in an article, is defined as anything over 100 years old that still exists and survives until today.

Mr. Ahmed Mo. (35 years) from focus groups 51: *“Heritage are these ideas and thoughts that our parents experienced and we are experiencing to pass to the new generations”*.

Five other people from different focus groups, between the ages of 35 and 50, said that heritage for them included various things, but beyond that, it was associated with old buildings. 20 different people, on the other hand, did not know how to define cultural heritage and needed an explanation for the question. For them, these places are simply religious sites where people go to pray.

Another important issue that was discussed during the focus group discussions with people was whether or not they considered their heritage to be heritage. Many of them had rooted their personal meaning of inheritance in the idea that their inheritance is something that must be inherited and passed on to the next generations. However, it was obvious that people's concern about passing on traditions, for example, to the next generation, was not given much attention.

Ms. Asmaa (35 years old) from focus groups 45 said, “*when it comes to the word inherited, I only think about things I have from my grandparents and my parents*”. She added, “*heritage seems to be an interesting topic, but I haven’t given it much thought before you had asked me, now what is it for me*”.

Mr. Mohamed (52 years old) from focus group 21 mentioned, “*the new generation [doesn’t] give much attention to their cultural and heritage as we were doing in the past. A proof of that learning how to produce the traditional handicrafts rather pottery, ceramic, textile is not in their interest. As in my opinion they are searching for jobs in which they gain good money, which is not anymore producing handicrafts*”.

Adding to what Mr. Mohamed from focus group 21 said, Mr. Abdullah (34 years old) claimed that, “*life is not that easy as it was before. We have a lot of responsibilities towards our families. To afford the daily expenses and producing the handicrafts would not give us the money to survive for long time especially if someone has kids or living in a big family*”.

More than 25 other individuals from various focus groups agreed with Mr. Abdullah's statements or expressed similar statements or opinions. While 10 people from different focus groups said that they might learn how to make it and practice their fathers' profession, but only as a second profession and not as a main profession.

About 40 of the locals in the focus groups emphasized that they felt connected to the site because it was a place full of religious monuments and it was meaningful to them because they had prayed there since they were children. This was the reason why they felt a sense of belonging to the site. An important aspect in this context is that a community's willingness to engage, regardless of the goal of that engagement (i.e., economic, social, or cultural benefits), facilitates nearly 70% of the work for any development or participation. However, nearly 80% of local community representatives interviewed were willing to participate in heritage-related activities.

One important aspect that was also common in the people’s opinion is the matter of trust between them and the government, which was reported at a lower level. Focus group 2 (six people), focus group 4 (4 people) and focus group 7 (5 people), agreed that, “*there is a gap between them and the government and there is a distrust between them as they already got various previous promises before but with no results*”. This is due to applying top-down management practices by the Ministry of State of Antiquities, which has cultivated various feelings of distrust and dissatisfaction among the locals.

As indicated by the interview data, people are not involved in the development of the area. For example, a limited number of activities take place in a number of institutions, including the Coptic Museum and the Craft Center. However, these institutions work individually on these processes, without collaboration with the government or management, and as part of their work plans or to achieve their own project goals. This is again due to the lack of effective policy and stakeholder management in the area. In addition, there are no effective long-term management plans that include strategies for engaging the local community.

According to focus groups 15, 20, 23, and 25, one of the main challenges faced by locals in the area is that there is no marketing of their artisanal products, especially no marketing for pottery. This was the main reason why most artisans have stopped producing handicrafts and why most of the younger generation no longer work in the same trades or produce modern work unrelated to indigenous origins.

Two people in focus group 4 emphasized that if there are no economic benefits for the people in the area, there is no bond between the place and the people. In other words, they valued the economic benefits from tourism activities, but not the heritage itself. This was especially the case among younger people who are still at the beginning of their lives and just starting a family. It should also be mentioned at this point that most people in the region come from a low economic level.

From the interviews, it appears that there are several factors that influence the level of participation of the local community in the site. These include the centralization of heritage management, the lack of clear planning proposals, and few adequate management measures. In addition, the lack of community participation in the decision-making stages of heritage management affects the level of local participation.

An important aspect is that after the construction of Fustat market, community members experienced significant obstacles in renting store space and starting a business in Fustat market. For this reason, none of the stores are owned by local people. According to forty people from different focus groups (focus groups 1, 2, 3, 6, and 8), as well as a number of individuals, the Ministry of Tourism has imposed some restrictions on renting. In addition, renting is very expensive (especially for the local population of the heritage area). However, according to three artists interviewed during the summer 2017 fieldwork, *"the Ministry of Tourism had already set criteria for renting a shop in the market. Among them, they [shop owners] should be well-educated people who... also have artistic backgrounds and [produce] different kinds of arts"*.

Five of them mentioned that the residents of the area see them as strangers who have come and taken their places and are reaping the economic benefits of tourism and competing with them for visitation revenue (Winter 2018 and Summer 2019).

One of the most interesting points in this regard is that the interviewed artisans who work in the market of Fustat all come from different strata than the people who live in the area. Very few of the workers in the market come from heritage backgrounds (all are girls in their twenties who have graduated from high school) and work as vendors (rather than owning one of the stores in the market). An important observation is also that throughout the time of the fieldwork, none of the people interviewed, either artisans or workers, were on site for any length of time (new people arrived at each visit, either the owners of the stores in the market or the workers on site). So obviously, everyone worked there during the three years were just working for short time).

However, according to Eng. Adel El-Gendy:

“The criteria of the Ministry of Tourism were set up as part of the development of the area and for more diversity for the tourists in such an important site and the area had huge improvements and development during the past few years by constructing the market and improve the infrastructure of the area especially the roads, in addition to, constructing the crafts center for the locals” (Interview: 1).

According to the interviews with local community members, the conflicts between the population and government organizations are usually due to a lack of communication between them. More than 45 people from different focus groups agreed that they usually learn about the decisions by chance or are surprised that such a project is to be implemented in their area without prior notice. So at some point, they only learn about the work taking place in the area after it has already been decided or implemented.

On the other hand, there is another lacking communication channel between the other key stakeholders and each other. According to one of the responsible people in the Ministry of State of Antiquities, *“the key stakeholders had never sat together in one specific meeting to communicate with each other as a step to understand the different goals and needs of each other, there is always some of them missing”* (Interview: 13).

6.7. Value Assessment in the Process of Management

It is worth noting that inheritance can represent a variety of values and meanings, not just one particular value. Understanding these values and what they are or how they are constructed can improve the local community's knowledge of heritage. The local community's understanding of the values of a heritage site can play an important role in the management of the site. Although heritage is not the same for people as individual experiences, thoughts, perspectives, etc., heritage can have different meanings that vary from person to person. The same concept applies to the practice of community involvement. For some people, community involvement is a very personal idea and they do not participate in external heritage activities, while for other people, heritage involvement means actively and enthusiastically participating in all heritage events and activities, attending visits, etc.

According to a representative of the Ministry of Tourism, the local community has not been mentioned in local policies for the last 30 years. Moreover, most administrative actions follow the top-down procedures of the central government, which determines policy. As a result, most of the needs of the local people are neglected and the focus is more on the material heritage and infrastructure development in the region (Interview: 10).

In assessing the impact of heritage values on community behavior towards heritage, the author believes that there is an inverse relationship between values and community motivations and behavior. It is important to note that the Religious Complex tends to reflect the social benefits derived from heritage management at the site by relating the tangible and intangible meanings assigned to the various heritage resources. In addition, the significant heritage values or the Outstanding Universal Value of this World Heritage Site also drives the community's willingness to engage in heritage activities, such as tourism. To be more specific, the economic values of heritage sites increase employment opportunities and improve the economic situation of local people. The social values of heritage sites promote capacity building and community pride. In addition, the ecological values contribute to the conservation of nature and cultural heritage.

The intention to participate in cultural heritage conservation depends on the particular attitude and values. Accordingly, the influences of cultural heritage values in an area on people should be tested. Values play a role in community members' willingness to engage in heritage preservation activities and their attitudes toward such engagement. In the Religious Complex, two values in particular influenced community attitudes toward their heritage, according to the findings of the focus group sessions: “spiritual value and economic value, which continue to

serve as drivers of participation in the area today. These two values are also divided between the people who live in the area and those who work in the tourism sector” (Alhadad 2020, 86).

The spiritual value, as mentioned by Alhadad (2020), “connects locals mainly to the mosque, churches and synagogue to pray and experience religious aspects. Religion has always been considered a strong bond between people and their interaction with the monuments. Most people involved in the tourism industry hope to gain economic benefits from the site” (Alhadad 2020, 86).

Moreover, there is an obvious lack of communication between the main stakeholders and the local population regarding cultural heritage development projects and the strategies applied, which is the reason for the gap between the decision makers and the local community. Most of the approaches used so far to manage cultural heritage in Egypt have been top-down practices.

The more people value their cultural heritage, the more willing they will be to participate in the management and planning process. In other words, heritage values can play a critical role in defining the meaning of heritage and how they influence community attitudes fig. (29).

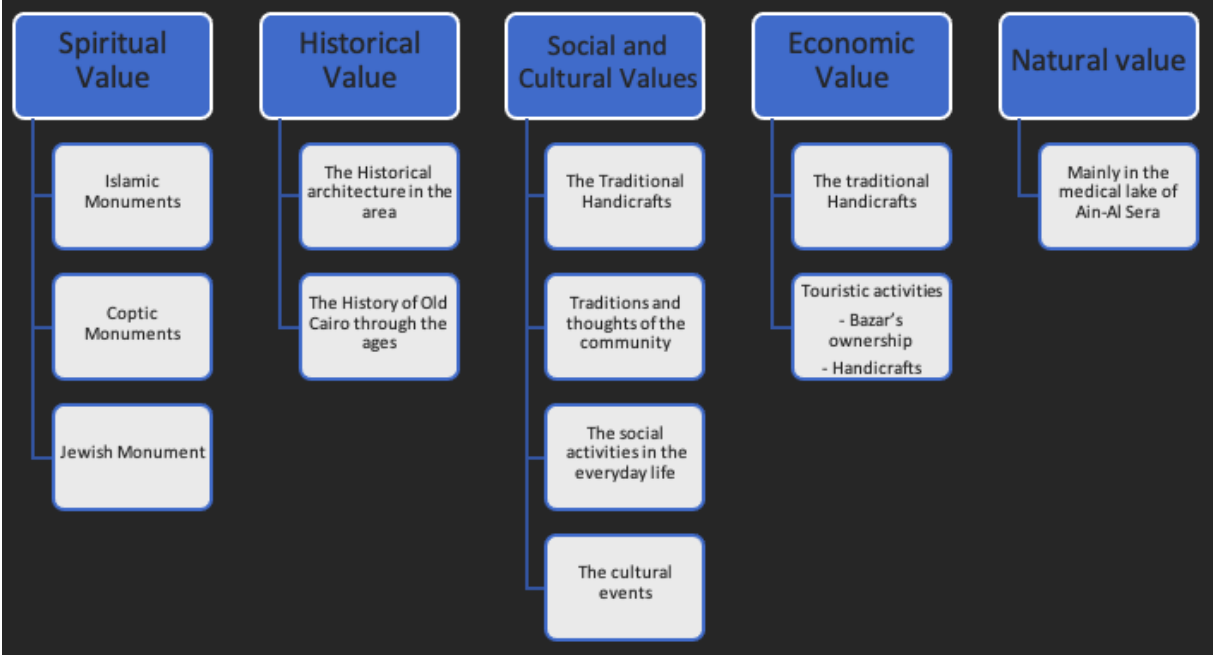


Figure 29: Values of the Religious Complex Monuments (Author)

The public image of the site is divided into tangible and intangible aspects, depending on the view of the local community. The tangible aspects are related to the built heritage, monuments, geographical location, traditional crafts, historical architecture, markets and tourist activities. The intangible aspects refer to the heritage of craft traditions and social cohesion.

Another interesting point to make here is that about 25 people from the focus groups had never visited some of the monuments in the region at all. They justified this by saying that they were not that religious and were not interested in visiting the archeological monuments. This clearly shows that for some of the community members, the cultural assets in the region are more related to religious aspects.

6.8. Cultural Resource Framework in the Religious Complex

- Cultural heritage: Amr Mosque, Babylon Fort, The Coptic Church of Santa Barbara, The Hanging Church, The Monastery and Church of St. George, Abu Serga Church, Ben Ezra Synagogue
- Natural heritage: Ain Al-Sira
- Cultural industries: The Coptic Museum, NMEC Museum, Fustat Traditional Crafts Center, Fustat Market
- Facilities and spaces: Fustat Traditional Crafts Center, Fustat Market, Darb 1718
- Festivals and events: Darb 1718, the open-air spaces in the area

6.9. Stakeholder Roles and Responsibilities in the Religious Complex

The Ministry of State of Antiquities, responsible for the management of cultural heritage, preservation of monuments and protection of cultural heritage, is the main actor with the most important activities and interests. Followed by the Ministry of Tourism with responsibilities such as tourism development projects including marketing and promotion of cultural heritage. An interesting note to mention here is that the two ministries, which used to be the two most powerful decision makers for cultural heritage sites in Egypt, were integrated into a single ministry in December 2019 to be a single actor responsible for archeological and tourism management processes after being two completely separate actors for so many years. This includes heritage preservation and site management, site protection, tourism promotion, and the creation of marketing plans.

However, the other main players also play an important role in heritage conservation. For example, the Ministry of Culture is responsible for the management of some cultural sites and events that take place in the craft centers of the region, and gives some artistic training courses or workshops for young people. The rest of the main actors have nothing to do with decision making when it comes to management, unless it is a religious monument, in this case the Awqaf

Ministry, which is responsible for hiring the person in charge in the mosques (Amr Ibn Al-As Mosque) is responsible for many decisions. In addition, the Ministry of Environment is also responsible for managing the natural heritage (Ain Al-Sera Lake). Nevertheless, the role of UNESCO can be described as a supervisory role over the protection and development of the site. Cairo governorate plays a role in developing infrastructure and services in the area. On the other hand, the NGOs in the area where the heritage site is located have a great interest in community participation activities.

Table 08: Roles and responsibilities of key- stakeholders in the Religious Complex (Author)

Key stakeholder	Interest/Responsibility of the stakeholder
Ministry of State of Antiquities	Responsible for: <ul style="list-style-type: none"> - Heritage management - Conservation - Protection the area
Ministry of Tourism	Responsible for: <ul style="list-style-type: none"> - Development projects in the area - Promoting tourism - Marketing plans
Ministry of Culture	- Responsible for: some of the cultural places and events that is taking place in the handicraft's centers in the area and some of the training courses for young people
Ministry of Awqaf	- Responsible for: the recruitment of the responsible person in the mosques (Amr Ibn- Al-As Mosque)
Ministry of Environment	- The management of the natural heritage (Ain Al-Sera Lake)
Cairo Governorate	- Infrastructure development - Services in the area

UNESCO	- Supervision role for the heritage conservation and protection
Non-governmental organizations and Community-based organizations	- Interest in heritage conservation and community development

Chapter 7: Discussion and Results

7.1. Introduction

The chapter provides the empirical results of the analysis to identify a tool for creating communication channels between local communities and other key stakeholders, as is the second objective of this research. The chapter answers the third research question: what are the challenges in building communication channels between local community members and other key stakeholders? which is important to find the appropriate approach to engage the local community of the Religious Complex. Involvement, like any other process, is fraught with various challenges and obstacles as it involves people coming from different organizations, pursuing different goals, and seeking different benefits. This makes it more effective to understand the local community of the area and avoid conflicts and clashes that may occur during the involvement process.

This chapter of the dissertation highlights the need to fill some gaps between the theory and practice of citizen participation in the heritage sector. Since this research project seeks is to investigate and evaluate the level of local community involvement in the management process and to develop strategies or methods for community involvement. Therefore, this chapter discusses the following: general findings, the tools and techniques of participation, local heritage management practices, and the results of the value assessment.

7.2. General Findings

Identifying local community in the site of the Religious Complex was kind of challenging, as many other heritage sites that contains a variety in the social, demographic, religion aspect of it's communities. As some of the people who are living in the area, are not working in it, while others who are woking in the area lives somewhere else. However, as it was noted by Homan 2004 as follow "*a community as a number of people who share a distinct location, belief, interest, activity, or other characteristic that clearly identifies their commonality and which differentiates them from those who do not share it*" (Homan 2004), and what Lombard 1992 mentioned that its "characterized by geographic boundaries" (L Naidoo 2010, 14), local community of the area was divided into the three categories which discussed in the previous chapter. The division was based on the values, activities, economic level, social level or geographic location that each group shares with each other.

It has to be mentioned here, that the concept of the "heritage community" which was addressed by the Faro Convention 2005 on the 'Value of Cultural Heritage for Society' 2005 as follow "*Heritage community consists of people who value specific aspects of cultural heritage which they wish, within the framework of public action, to sustain and transmit to future generations*" (Council of Europe 2005), has been barley introduced and known in the whole Arabian World including Egypt. Giving attention to the local community who are attached to a heritage site, has been a recent action since few years. However, using the term "heritage community" in Egypt is not introduced yet, rather among the scientific community or among the governmental institutions.

Based on the research analysis, it appears that there are numerous factors which threaten the heritage management system in Egypt, including the centralisation of the management, absence of appropriate policy and planning; and the lack of community involvement. As it was mentioned before, the management of the cultural heritage in Egypt dates back to the mid- 19th century, by improving the management system relying on the sustainability principles for some decades. Following social and political instability in the wake of the 2011 revolution, the Egyptian heritage faced several challenges, such as a weak administrative system, inadequate restoration, and lack of maintenance of cultural heritage at some sites. This has improved since the arrival of Minister Prof. Khaled Al- Enany as Minister of the Ministry of Antiquities and the subsequent integration of the two Ministries of Antiquities and Tourism, with various

development projects in this field being implemented in parallel with the noticeable improvement in political stability in Egypt.

The general administrative situation in Egypt has been characterized by an inflexible framework that affects the planning, funding, and implementation of cultural heritage projects. Most projects in heritage sites are planned by local ministries, mainly the Ministry of State for Antiquities, the Ministry of Tourism, the Ministry of Culture, etc., depending on the site and which of the main actors is managing it. Usually they take into account the needs of the community, but not in the actual actions. Usually, each project must be approved by the relevant ministry in order to be implemented, which involves lengthy administrative processes and regulations. Community involvement in cultural heritage management and the planning process is limited due to a lack of communication channels between key stakeholders. In addition, planning capacity at the local level is weak. In addition, locals lack trust towards other government institutions. In most cases, however, the lack of financial resources plays a major role in the development of heritage sites in Egypt.

Major changes and critical factors in the Religious Complex:

- The planning in the site has a weak planning capacity among the local level, that is directed according to the available budget more than being directed based on the achievement of the objectives of the projects and the needs of the people in the site
- Most of the projects are planned and implemented by the national central ministries in Egypt, in which they sometimes take the opinions of the local communities as part of the process without taking them into consideration or implement them
- There is an obvious lack of communication between the decision- makers and the local community
- There is a limited flexibility in the financial system which usually controlling the well-management of the available heritage resources at the local level
- There are different interests for the stakeholders and most of them have never been together to understand each other goals and different demands
- Some of the people became more involved to benefits or touristic activities rather than giving attention to the cultural, natural and authentic social morals within the heritage site
- There are some noticeable changes in the behaviour and attitudes of the local community and the way they are interacting to their heritage

- Most of the young generation members started to work in different jobs outside the area not in producing handicrafts for seeking economic benefits
- High number of the hand crafts producers stopped the work due to lack of marketing for their products and due to that they do not receive support
- The traditional crafts in the area should be saved by introducing some markets and do marketing plans to the products of the local community
- The intangible heritage of the area and the people who practice these intangible heritage activities have to be sustained and reinforced
- Conserving the historic fabric and monuments of Historic Cairo by involving the locals based on social and cultural values adding to the awareness of the community other dimensions of values like the historic knowledge

7.3. Tools and Techniques of Involvement

Since, “heritage protection without community involvement and commitment is an invitation to failure” (WHC-07/31.COM/13B), a major shift in the field has been considering the communities as partners in the management system. As empirically demonstrated, there are different ways in which participants can be engage in the Religious Complex. The analysis of the research shows that there are several factors that threaten community engagement in the area, including centralization of heritage management, lack of proper planning, exclusion of community members from decision making, etc. The level of involvement of local community members in the area from 2016 to 2019 is generally in the informational range or even below. This level of involvement does not allow them to contribute or participate in decision making.

Another finding of this study is that while local residents have a strong sense of belonging to the site, they lack ownership. This is mainly because there is a lack of trust between the local community and other key stakeholders, which reinforces the sense of being excluded and disconnected from the site. In other words, there are different levels of involvement in the site that vary between those who feel connected to the site and those who do not.

The findings suggest that for some people there are real barriers to engaging with heritage and participating in heritage-related activities. For others, there are interpersonal barriers to local community involvement. The barriers to local people's involvement in their heritage can be divided into two areas as follows:

1. Internal barriers:
 - a. Lack of motivation among the community especially the young generation
 - b. Lack of trust between the locals and the other key- stakeholders
 - c. Lack of awareness of the cultural properties and poor educational level

2. External barriers:
 - a. Lack of management for the available resources
 - b. Lack of cooperation and communication between the key- stakeholders
 - c. Lack of fund for developments in some cases

As demonstrated in the previous chapter, the lack of confidence of many locals in the management actions in the area regarding their cultural heritage was the reason why many of them erected a barrier because they are not familiar with their cultural heritage or have no interest in participating in or protecting it.

A community with little active ownership, a high sense of belonging, and a strong desire to participate in the planning processes provides a good opportunity to get these people to interact with their cultural heritage and strengthen the community's attachment to the area. This leads to selecting which participatory approach can work effectively in the Religious Complex after analyzing the primary data.

Since one of the major problems in the area for people involved in handicrafts is that there is no marketing for their products, part of the proposed participatory project focuses on marketing and brand communication for the local community's products as a way to fundamentally change the interpretation of the site and communication between locals and governmental and non-governmental organizations.

The analysis of the research leads to these main findings:

- The income of most of the people from the local community in the area is low average, living in poor conditions with poor education, which as a result lead to less appreciation for their heritage and the values
- The key stakeholders are giving more attention to the monuments while giving less attention to the needs of the local community (based on the empirical research in the site) which is the reason for giving less care from the people to protect and preserve their heritage
- Most of the public policies in Egypt have a lack of support to the community participation, in different words there is a gap between the legislative policies and the local community needs
- There is a lack of having a clear vision for the development and long- term planning in many projects
- There is a need for conservation and restoration for various monuments in the selected case study, as a place full of historical buildings that need to be preserved for the next generations.

7.4. Practices of Heritage Management on the Site

Heritage management includes resource management, protection, conservation, heritage preservation, site development, identity extraction, and tourism development in a particular place (Mokoena 2015, 43). This is because a management system for a heritage site means that there is an appropriate framework of strategies, actions, and objectives that will lead to the achievement of the goals and vision (Scheffer 2010, 24). While it is important to identify a management system for a site along with an understanding of the values and significance of the site rather than evaluating it with a definition, there is also a need to employ various innovative management approaches and strategies (Mokoena 2015, 36, 38). The concept of management is considered by some authors as a way to achieve sustainability goals in heritage sites, which depend on giving the local community its right to participate in the planning and management processes, taking into account the traditions, thoughts, and beliefs of local people (Mokoena 2015, 45).

Cultural management practices in Egypt date back to the mid-19th century, when there was a turning point from the traditional way of management to a slight indication of a proper system.

This improvement was a response to the sustainability principles that have been in place for several decades. According to a representative of the Ministry of Antiquities, "*Egypt has serious problems in cultural heritage sites caused by the lack of a comprehensive vision for management and conservation*" (Interview: 13 and 19).

According to several previous studies and analyzes in this field, most of the cultural heritage sites, including the World Heritage Sites in Egypt, face several serious challenges, including the lack of an integrated program for managing the sites, lack of funding, and lack of conservation and restoration. In other words, heritage management in Egypt is facing several economic, social, technical, and political problems that make it difficult to implement in the sites.

Based on the data from the qualitative interviews, it was discussed that the management of cultural heritage in the Religious Complexes has a limited focus on community involvement. There is an obvious gap between the local community in the area and the decision makers, especially at the administrative levels, for which there are several reasons:

1. The lack of communication channels between the key- stakeholders;
2. There are different interests, needs and goals for each of the key- stakeholder;
3. There is no involvement of the local community members in the decision- making or the planning processes.

As mentioned in chapter two of this study, the involvement of local community in heritage management is usually influenced by various factors, such as economic, political, social, or cultural. These factors are also influenced by sub-factors such as community attachment, meaningful community involvement, or participation in decision making (Lee 2012, 1). Therefore, management approaches must include strategies and activities to engage the community, including various innovative interactions between them and their heritage. This must be done during the participatory planning phase, especially in the Religious Complex area, as this has not been the case in many previous projects in the area.

An important aspect to highlight here is that the level of participation of key stakeholders depends on how strong the trust between them is, as well as power sharing and capacity building. In Egypt, a major challenge is to involve local people in decision-making to empower them and build trust to improve relations between communities and other key stakeholders,

especially the government. In addition, site management rarely establishes formal communication channels between key stakeholders and local residents to leverage local knowledge, skills, and capacity.

This situation is highly supported by the empirical results of this research after the discussions with the focus groups of the locals, in which they showed that the confidence would be so easily strengthened if they see the promises they have received from the government in the past years put into practice.

After observing the field work in 2016-2019, there were three different site managers for the Religious Complex hired by the State Ministry of Antiquities. It should be noted that the decisions made in the management process are highly influenced by the changes of managers. It is usually a challenge to change the manager in an organization several times within a short period of time. This means that the plans (economic, social, cultural, etc.) for the heritage site, the management strategies, and sometimes the staff working in the area change, which has a major impact on the management system of the site.

Most of the local people who participated in the focus groups did not know the site managers at all, not even their names. The groups that are directly connected to the site manager are the inspectors that are hired in the area. They all work in the same place, which is the part attached to the Amr Ibn Al-As Mosque, which belongs to the Ministry of State of Antiquities and where the offices of the manager and the inspectors are located.

The author asked several times to discuss the management plan with the managers, but the answer was always that only the managers are authorized to do so, which was one of the limitations of the investigation. However, most of the questions asked of the managers were answered as follows:

1. There are very limited financial resources to fund the projects in the area
2. There is no willing from the local community to participate in many different kinds of projects
3. Taking approvals and acceptances from the governmental institutions on many decisions takes long time due to the administrative requirements in the system

Based on the analysis, several management issues were raised in the interviews with site managers and marketing experts, including the barriers they may face in developing the

marketing sector for arts and crafts products produced in the region by the local community, as well as developing marketing communication strategies that could engage people over the long term. This can start with gaining the trust of people in the region by using accessible messages that people can easily reach. In other words, decision-makers' confidence in local community action should first be built through trustworthy promises that involve people according to their needs and goals.

However, there are some tasks that the site manager should do in the heritage site of the Religious Complex among them are:

1. Find effective ways to encourage the local community and motivate them to get involved in the planning and management process or even in different heritage activities with the help of the other key- stakeholders;
2. Find appropriate ways to create communication channels between the key stakeholders and understand each- others goals and different perspectives;
3. Breaking down the barriers with the local communities in the area not only by involving them, but also through introducing accessible marketing campaigns for their products of the handicrafts;
4. Introduce different approaches to involve the locals in the protection of their cultural and natural heritage properties.

Based on the data from the qualitative interviews, it was argued that the management of heritage at the site follows the top-down approach, which, if continued, should facilitate community participation in heritage-related activities, i.e., they must interact with their heritage during participatory planning. The exclusion of local community members from the management of their heritage and heritage protection plans and activities can easily contribute to the feeling of neglect among local people.

As confirmed in the last chapter by a large number of locals in the focus groups, for many people in the region, heritage is not an issue that receives much attention or thought. However, most people responded very positively to the question of whether they wanted to participate in the discussion and showed interest in the topic after they felt comfortable talking about and discussing their heritage. This indicates a positive intent on the part of the community to participate in heritage or to take advantage of the opportunity to discuss their heritage.

Since the management process is based on six main steps, namely: the vision, the planning process, the inputs, the management processes, the outputs, and the outcomes after addressing the current situation - where are we now? While the evaluation phase starts in parallel with all the phases, after the vision has been clearly formulated. The following figure shows these phases based on the management cycle and evaluation fig. (30):

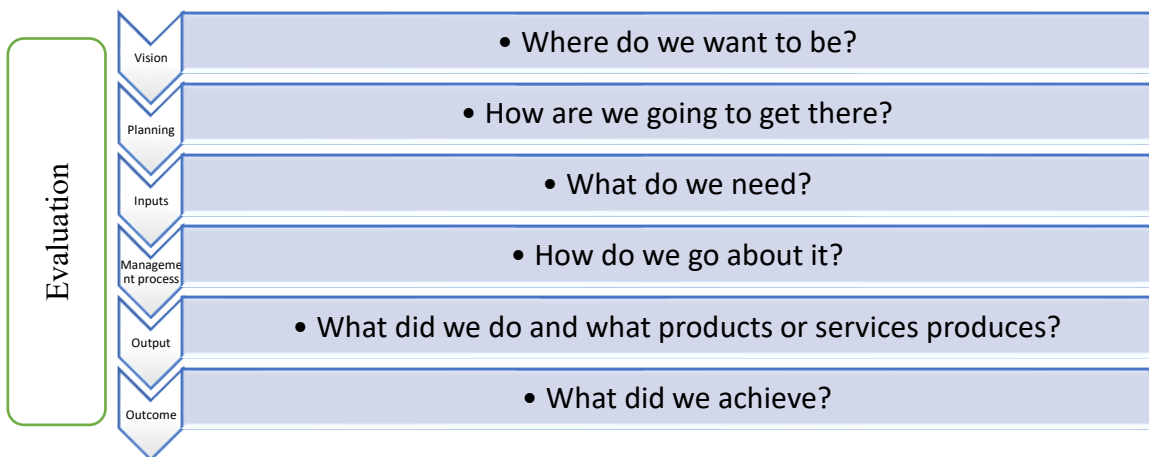


Figure 30: Management Steps Based on the Management Cycle and Evaluation (UNESCO 2009, 37)

From data generated from the interviews -with some groups of the local community and some samples from the key representatives of stakeholders- unfortunately, non of these previous mentioned stages are clearly used in the management of the area. Due to that there is a lack of using effective planning strategies for the management and poor cooperation between several of the responsible key- stakeholders of the area.

7.5. Value Assessment Results

The heritage community is very much involved in understanding the values and significance of individual heritage sites. However, the appreciation of cultural heritage has always been different because people differ in their behaviors, attitudes, and goals, which sometimes leads to conflicts. However, people would only preserve their cultural heritage if they value it. Egypt is a rich country full of cultural monuments that have different values: esthetic, symbolic, spiritual, historical, cultural, social, etc. However, it is important to understand how people value their cultural heritage in an everyday sense (Marmion 2012, 12/293).

An important aspect that fundamentally affects the shaping of the heritage of a site and its community is the local perspective on their heritage and how they value it. Some of the local

community views heritage as inherited ideas or values because they have inherited something from the past. Others have a personal sense of ownership based on their level of commitment to their heritage at the site. However, at some other sites, communities feel that they have no connection to their heritage and that it is not meaningful to them, either directly or indirectly. This has recently been referred to as the "heritage non-use value", which is common in neglected heritage sites around the world. This is where the importance of engaging stakeholders comes into play and how can they provide meaningful and valuable heritage activities to engage locals and connect them to heritage sites (Mason 2002, 17).

Tourism in Egypt plays a very important role in connecting people with their cultural heritage, as this sector provides direct and indirect employment opportunities and attracts new investments (Lynn (eds.) 2010, 3). It also helps to increase economic value by increasing the income of local people in heritage sites, which can be achieved through innovative tourism activities (Hribara et.al, 2015, 105). As a growing industry and a valuable sector, especially in Egypt, tourism is gaining a lot of attention because it contributes strongly to the benefit of the local community in every way: increasing the number of jobs, improving infrastructure, and improving the socio- economic level of the local community (Thryambakam 2013, 1013).

The trendy concept of "community-based tourism" is a way to empower local people in tourism practices by involving them in the planning and management of tourism and giving the benefits directly back to the people (Aref and Redzuan 2009, 1016). As mentioned in the second chapter of this thesis, these benefits tend to be tangible (employment opportunities, economic revenue, infrastructure development, flourishing of creative industries, and eventually increasing people's income and government revenue, etc.) (Aref and Redzuan 2009, 208- 2013) or intangible (connecting the next generation to their property, improving social levels, strengthening their sense of belonging and identity to their heritage, building capacity, increasing quality of life through knowledge, etc.) (Alhadad 2015, 71).

Increasing the educational and social value of heritage can be easily achieved through the role of arts and culture, especially by linking creativity and education to heritage. Some of the assessments are done by combining two or more values, rather than assessing only one value in the planning or management process. As an effective way to promote the local community, it should also be involved in identifying, evaluating, and deciding on the relative values, the economic values (which usually come first) (Mason 2002, 12).

As it was discussed in the guideline of values assessment in conservation by Getty Institute, there are four main points for assessing the values in heritage management as follow:

- *“Characterizing values:* How can the wide range of heritage values be identified and characterized in a way that is relevant to all the disciplines and stakeholders involved?
- *Methodological issues and strategies for assessing heritage values:* What kinds of methodological strategies and specific assessment tools are available and appropriate for assessing heritage values?
- *Tools for eliciting heritage values:* How can the views of the many parties with a stake in a heritage site be accommodated in the conservation planning process, including its specific value-assessment phase?
- *Integrating assessments and guiding decision making:* Once the range of heritage values has been articulated, how can they inform decision making?” (Mason 2002, 6)

However, in addition to establishing a strategic vision and providing comprehensive knowledge to help uncover knowledge gaps for the best use of available heritage resources at the site. The approach to heritage values differs among key stakeholders with different power, purpose, and goals. The way heritage is defined, interpreted, and managed also differs from one to another. It is well known that stakeholders use their power to advance their interests, whether political, economic, cultural, or social. At some point, the consideration of values for stakeholders may be at odds with others, especially the local community. For example, locals may focus on the economic or social aspects of heritage, which is sometimes at odds with other aspects such as the significance of heritage, e.g., the authenticity and integrity of place.

This is where the role of educational institutions comes into play to work with cultural organizations to achieve the above benefits for local people. By strengthening the relationship between them and the local community and engaging in both formal and informal education. To achieve this, culture and education must be linked by developing new learning methods that should be adapted to different target groups such as children, youth, adults, and the elderly. Inventing effective learning methods by using creativity and innovative participation methods is essential to encourage people to participate (Varbanova 2011, 6-8).

It is important to mention here that heritage values play a dual role in the region, acting either as a motivation or a barrier (if the locals do not understand) for people to participate in heritage activities. Since the site is enriched with historical, cultural, economic, social, etc. Values, these values must be preserved and protected by the present generation for the new generation.

As mentioned in the previous chapter, the site has a great variety of values. However, not all people in the region value their heritage in the same way. The local community of the Religious Complex was asked why they value their heritage so much, or what they think are the values of the area. Only a small number of people answered or understood this question. According to the explanations, the answers indirectly referred to two of the values, spiritual (since most of the monuments are religious monuments) or economic values (especially the people who work in the tourism sector).

The attitude of the local population is influenced by the serious values (economic, social, spiritual, etc.), especially by the economic values, that is, by the increase or loss of these values, which increase the will of the people to be incouted. The previous chapter highlighted the role that heritage values play in shaping and strengthening the motivation for community participation in heritage management planning. Since the opinions of the locals in the focus group discussions were divided into two main areas:

1. One opinion was that working as their parents and grandparents in producing the handicrafts are not bringing back to them any benefits in terms of financial benefits, as there is no marketing for the products in the area or outside it (mainly the young generation).
2. The second opinion was supporting the working in the production of these handicrafts as there are inherited intangible heritage that the people should keep for the following generations. In addition to, this is also one of the main elements that the area are famous for since ages, which is producing pottery and ceramic artifacts (mainly the old people who are working in hand crafts as their parents). This was also a proof that for many people, their heritage is identically connected with the idea of inheritance.

Based on the view of the local community, the inhabitants of the region value their cultural heritage according to the economic benefits they derive from it. The data analyzed in this study suggest that the culture-related tourism activities and economic benefits have a great influence

on the motivation of local people to participate in the cultural heritage preservation activities in the site.

Most of the local people interviewed, regardless of age and gender, see spiritual and religious values in the Religious Complexes based on the fact that they pray in these monuments, whether they are Muslims, Christians, or Jews. The empirical results also suggest that heritage values related to community identity function as part of the spiritual values they have based on their religion and their ingrained thoughts. Therefore, the results confirm that the economic and spiritual values are considered by the local community as the most important values of the place fig. (31).

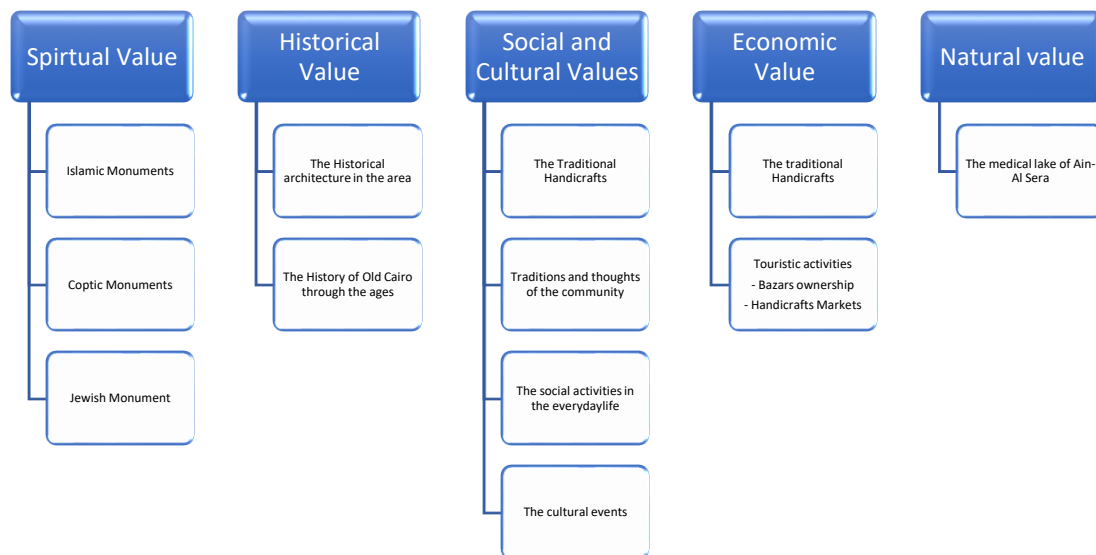


Figure 31: Distributing Values of the Religious Complex in Relation to the Heritage Monuments (Author)

The results of the analysis show that a part of the local community in the region shows a caring behavior towards their heritage. Most of these people work in the tourism sector or are elderly people who are strongly connected to the region because they have lived there for a long time or are involved in artisanal production following their fathers. Or they are even religious and have a connection with the religious monuments. However, these old people are poorly educated or not educated at all. Therefore, the involvement of the local community in the Religious Complex requires a wide range of heritage management practices that take into account and promote social interaction with the surrounding monuments.

Most importantly, consideration of community attachment and identity is needed to encourage people's willingness to engage in the planning process. The methods of interaction between people and the monuments that surround them need to be changed at some point to involve people more in the early stages of planning so that they feel connected to the place and the sense of ownership is strengthened because they are already willing to participate. As mentioned in the last chapter, the local people interviewed seemed very interested in talking about issues related to their heritage when given the opportunity and felt comfortable doing so. As the figure below shows, the three main aspects that motivate people in the heritage site of the Religious Complex are attachment to the place, sense of belonging, and shared benefits. Basically, these three points should be in the forefront when engaging locals in the region fig. (32).

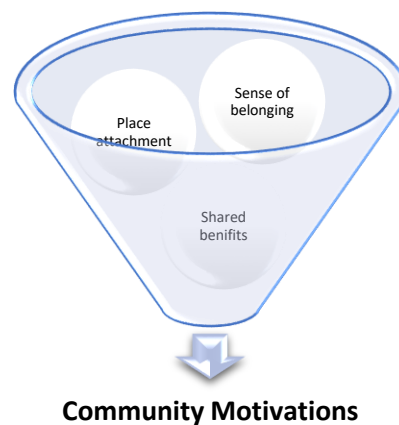


Figure 32: Motivation Aspects for Community Involvement (Author)

In recent years, in the field of cultural heritage, cultural heritage mapping has been introduced as an effective method to evaluate and simultaneously involve the population. This method has recently been used to document and organize data and generate knowledge for the planning and management process (Mason 2002, 20- 21). It is a method that could be described as a benchmark for one of the best practices in cultural heritage management.

Chapter 8: Cultural Mapping as A Practical Mechanism

8.1. Introduction

As an effective tool for development, cultural mapping has recently been used to define cultural approaches and strategies for engaging local communities and improving their knowledge for planning and decision-making. It is now an important topic recognized by several international organizations, including UNESCO. In practice, culture mapping is valuable for creating new opportunities to foster cultural creativity and effective strategic planning.

Culture mapping is a tool that connects the local community to its cultural and natural heritage by engaging residents in various activities to preserve their traditions, values, ideas, and thoughts and strengthen their sense of belonging and identity. As one of the best methods to identify the cultural elements necessary to increase social or economic benefits, it is one of the more accurate methods to develop social and economic levels by enabling locals to invest in cultural diversity and protect cultural resources.

Therefore, in order to improve the overall management system of a cultural heritage site, mapping can play an important role in cultural heritage management. This includes stakeholder management, resource management, cultural heritage documentation, etc. This would help protect the heritage of local communities and enable them to identify potential resources.

This part of the research project addresses the role of cultural mapping as an effective tool for community engagement and how this practice can contribute to successful cultural heritage management. Cultural mapping is divided and further developed in this part into two main sections. The first section addresses cultural heritage sites in general and discusses some general steps for cultural mapping of heritage sites. The following section then addresses the selected case study of the Religious Complex and the proposed cultural mapping model as a practical tool. The proposed model is divided into two sections: the P3DM model and the GIS mapping system.

8.2. Cultural Mapping and Heritage Management

As a method for creating platforms for intercultural dialog and an effective tool for increasing the community's awareness of its own cultural diversity, cultural mapping is considered a resource for sustainable cultural heritage management. The importance of cultural mapping at the management level goes even further. It enables local communities, site managers, and other key stakeholders to use such a method to identify risks, thereby reducing conflicts and introducing innovative approaches to protect and develop cultural heritage sites.

In addition, cultural mapping opens a gateway to strengthening communities' attachment to their place and introduces new media technologies to the local community, making cultural mapping accessible to these communities as well. In addition, cultural mapping can play a role in protecting tangible and intangible cultural heritage, which is perceived by decision-makers as a tool for representing knowledge about cultural heritage in a particular geographical reference system after the identification of values by cultural heritage experts. In addition, it is important for effective cultural resource management and cultural documentation.

The importance of cultural mapping is reflected in four main points fig. (33):



Figure 33: Cultural Mapping Importance (Author)

Cultural mapping is not only a planning process, but also a learning process that involves the local community. Moreover, it is an effective tool for discovering local heritage and restoring or developing the situation of the local community. It is important for documenting the past, inventorying the present and visualizing the future.

The good thing about heritage mapping is that it is a living movement for the local community, not a purely academic discipline. Regardless of the heritage site case study chosen, there will always be lively discussions and effective practical approaches that provide various tools for community involvement, development, and planning.

Cultural mapping can be used through a variety of methods. These include “the P3DM model and GIS, which were specifically selected among all other methods for this study. In this case, it is the mapping of a cultural monument, which is done in several phases. This is described in three main phases: access, create and implementation” (Alhadad 2020, 87).

8.3. Creating A Model

8.3.a. Phase 1: Access

Stage 1: Research and Data Collection

This phase could take a month and includes initial research of the project. This includes researching background information, theories, and methods, as well as planning the work (i.e., determining who is involved in what, available funding, timeline, key players, etc.). This phase also includes reformatting the background information gathered and later explaining it to the local community in simple language. In the introductory phase, it intends to show the relationship between the cultural area and the local community.

Stage 2: Stakeholder Involvement

In this phase, key stakeholders are selected according to the objectives of the cultural mapping project after the selected stakeholders have been informed about the mapping process. At the beginning of this phase, it should be clarified who should be involved, why, and when. Then, these key stakeholders should come together for a roundtable discussion to understand each other's needs and goals, as each of the key stakeholders usually has a different goal.

An important aspect that should be mentioned here is that two types of management need to start at this stage, namely conflict management and time management.

At the end of the project, all key stakeholders invited to participate in cultural mapping should receive some benefits according to their needs and objectives. This includes parts of the local community living in the area. In addition, cultural

mapping in the area where cultural heritage is located would greatly facilitate policy making by setting priorities for locals while protecting cultural heritage.

8.3.b. Phase 2: Create

Stage 1: Seminars and Workshops

This phase can last up to two and a half months. During this time, several workshops are held primarily for those who are considered responsible for the project in addition to the site manager(s). There may be approximately 20 to 25 workshops with a variety of participants, including those who live in the heritage area or work at or within the site. Mapping methods will depend on how work groups are divided and how the local community is defined. Each workshop may include about 20 people and last about two hours, depending on the description of the data required.

Workshops for people who live in the heritage area are different from workshops for people who work in the area, and also from workshops for those who are considered heritage professionals.

Some of the proposed questions that should be passed on to the locals include:

- What are the heritage value for this community?
- Why this area is unique and what are the meanings of the heritage in the area?
- How could local people be involved in the cultural mapping?
And why should they be?

Two important aspects that should be mentioned in all the workshops for all the target groups are:

- Identity: what makes this area so special to be mapped?
- Meaning: what are the values in the area and what are the meanings of these values?

Stage 2: Community Involvement in the Model

In this phase, people are asked to draw a simple map for the area and mark the places, landmarks, and trails that they consider important and valuable. This is based on their views and supported by directional descriptions. This would

include not only the esthetic elements (i.e. buildings, stores, etc.), but also the natural elements and intangible elements, including stories and memories, etc.).

Participants would also be asked to take some photos of the elements that are most important and attractive to them. This would encourage people to explore the area in more detail and expand their social networks. The sample of participants could be random and include up to 20 participants per workshop.

Each of the participants should introduce themselves at the beginning of the workshops. After the exercises, they should be asked to give an overview of the results of the group discussion before mapping these results.

Stage 3: Actual Mapping

This stage begins with coding the values using colour beads. Each specific colour would present the values and the properties before by the community and the rest of the key stakeholders on printed maps.



Figure 34: Coding colours, (R. Kisanga 2014- 2018, 8)

After finishing the coding on printed maps fig. (34), digital should be assigned as a task to two or three research team members. The mission of the research team would also be to add some information to the project database, which would be obtained according to the interviews and the workshops or wherever team members are storing information.

Steps for the Cultural Mapping Model:

- Develop a clear vision at the beginning before involving the local community in the mapping process. This is a crucial step.
- The participating atmosphere should mainly focus on connecting the local community to their heritage site.
- Take care that the people should be interacting in a friendly way, talking freely, and have the will to contribute.

- While working on the coding part and the maps, each participant group should ideally be 5 to 7 people to give the chance for everyone to participate.
- Involve a high number of young and old generations, especially those who are living in the area. Old people have many stories and experiences to share, while young people usually see the situation in different ways, which is very good for the mapping.
- Make the idea and the steps of mapping sufficiently clear for the participants. Answer the questions, “why are they mapping and what do they need to learn about?”. In addition, keep the discussion simple and understandable for the people.
- Forget about the technological steps that will take place in the following stage, and instead focus on collecting the stories and ideas from the local community.

Stage 4: GIS Mapping

Recommended steps for the GIS cultural mapping best practices:

- Incorporate GIS into cultural mapping in order to advance community development, contribute planning and management processes, and to aid decision-makers.
 - Mapping software may be unavailable for some of the local community, especially if they are poorly educated or if they do not have access to the required resources easily but it would strongly aid in the development of the site by the professionals.
- Merge GIS mapping and social mapping to create a powerful communication bridge between experts and non-experts.
- Make the GIS data accessible and available for further projects that may take place to develop the site, etc.

8.3.c. Phase 3: Implementation

Stage 1: Follow-up phase

An important point in the follow-up phase of cultural mapping is for the mapping team to train participants on how to use the plans and other data collected. This could be discussed in meetings, trainings, seminars, etc. This phase is also considered an evaluation phase for all the work that has taken place in the previously mentioned phases, in addition to generating project outputs and outcomes. The evaluation should cover the following points:

- Project outcomes;
- The effectiveness of the activities for the community and the other key stakeholders in terms of benefits for each of the communities and key stakeholders;
- Evaluation of the level or degree of community involvement in the planning and management processes;
- The effectiveness of cultural mapping as a tool for community involvement, and the techniques used, performance level, time, and budget; and
- Evaluation of the level of preservation of: cultural and natural properties, site elements, site authenticity and integrity.

8.4. Cultural Mapping of the Religious Complex

As it was mentioned before, “community mapping is used to represent the ongoing process of data collection for community engagement. It can use different systems or merge two systems together”. Two main systems will be addressed in this research for the mapping in the Religious Complex: The Participatory 3-Dimensional Modelling (P3DM) and the Geographic Information Systems (GIS).

The mapping would take three main categories to create the database:

- Map the historic monuments and cultural centers
- Map the cultural events and activities
- Map the values and the cultural resources

The leadership of cultural mapping projects in the area should consist of site managers who are well versed in the importance of mapping as a tool for community involvement in the management of sites to facilitate the identification of cultural resources and document them with locals in a simple and accurate format (as a proven management technique). The first part of the project should be organized by the site manager and the selected representatives of key stakeholders and other professional heritage experts. They should meet after completing a review and analysis of the existing management plans and development strategies of the selected heritage site and its community. They should also closely examine existing cultural resource planning and management practices.

The following objectives should be known to the site administrator, who is responsible for communicating them later to key stakeholders to promote successful outcomes:

1. Preserving the cultural and natural heritage of the site
2. Involving the local community in the planning and management processes
3. Managing the resources available at the site
4. Documenting the cultural properties and activities at the site
5. Improving the management of the site

“Mapping the cultural and natural heritage of the Religious Complex will allow the community to examine and explore its own values and heritage. Since mapping the cultural heritage of the community is not well- known in Egypt, it will not be an easy task to achieve this. However, as mentioned earlier, most people are willing to participate in cultural activities and contribute to the development of the region” (Alhadad 2020, 87).

The mapping of this area would contribute to the management of the area through the implementation of planning processes and the development of a cultural policy, as well as through the involvement of key stakeholders in management issues and the creation of an appropriate database. In addition, one of the main objectives of this mapping is to establish a link between the local community of the area and the cultural property. The main objective of this cultural mapping is to involve local people in the search for their culture by identifying their cultural assets and creating a framework to actively participate in future cultural policy developments. Cultural mapping for the area will also help the local community understand their heritage and the planning and management of the site by providing answers to why decision makers are acting and on what basis. This will include the development of policies that can encourage community involvement in heritage to achieve long-term benefits for all key stakeholders, including the local community (Alhadad 2020, 87).

The number of focus groups organized for this study from 2016 to 2019 was sufficient to explore the importance of heritage to local people, how they value their heritage, resource management in the region, and the level of local community participation in management and planning processes.

Given the lack of trust between the local community and decision makers in the Religious Complex, there are some simple ways to build trust to achieve effective results, among them being:

- Giving the local community members the chance to express themselves, their culture, their ideas and traditions on the maps; and

- Using simple language to reach these people and help them understand the aim of the mapping exercises or projects.

One important aspect that should be mentioned here is that choosing people that belonged to the same target group, had the same socio-demographic features, or had connections with each other usually gave better results and made the discussions go smoothly and friendly during the workshops. The following table 09 shows the two goals of the mapping project, the objectives, and the outcomes.

Table 09: Project Goals, Objectives and Outcomes (Author)

Goal	Objective	Outcome
Awareness of the cultural property	Promote the daily life of the locals including the tangible and intangible heritage	Obtaining local's experiences from the participation in the workshops
Involvement of local communities in the site management and planning process	Identifying potential improvements in the site according to some points of views of the local community	Stakeholder involvement and database creation

Initiating cultural mapping would require several workshops, seminars, meetings, and other various informal tools focused on creating cultural awareness of the local heritage and developing a socio- economic situational analysis of the community, in addition to improving community participation in managing the cultural heritage of the area. It will also help locals communicate with other key stakeholders and build capacity for participation in heritage management.

Mapping this area can play an effective role in the management process by helping to identify the site if this project is undertaken by the Ministry of Antiquities and Tourism in collaboration with key stakeholders (the following sections present a small-scale cultural mapping project of the site by the author). This would be done in two steps: first, by raising awareness among the people in the area. Second, by giving local people the opportunity to see, identify, and

understand their heritage. Cultural mapping by community members is an effective way to identify and work toward meeting the needs of the community. Not only for the community, but also for heritage managers, mapping provides specific indicators of various aspects that should be developed for successful management of the site.

However, there are some major challenges in dealing with the local community of the Religious Complex, including:

1. Data and information accessibility
2. Willingness to cooperate
3. Lack of trust between the local community and internal and external organizations, governmental bodies or stakeholders groups

Data collection should include various qualitative data methods, such as gathering information through interviews (i.e., semi-structured interviews and focus groups) and field observations that monitor the condition of the area and identify the different types of cultural activities taking place. It also included analysis of data from books, reports, etc. Data were collected based on several factors including: heritage values, cultural activities, cultural resources, infrastructure and services, education and awareness, and natural features, as shown in table 10:

Table 10: Factors for the Data Collection (Author)

Factors	Data
Heritage values	types of values: historic, aesthetic, social, economic, etc.
Cultural activities	type of the activity, description, data collection, frequency of participating in the activity
Cultural resources	type of resource, and its availability
Infrastructure and services	infrastructure and services, year of construction (i.e., roads, sewage systems, waste management, etc.)

Education and awareness of participants	age, gender, level of education, level of heritage awareness
Natural Features	type of feature

After collecting data on the cultural assets, ritual activities, and cultural activities of the local community in the area, the analysis took place as described in the previous sections.

One of the main objectives of the local community focus group interviews was to identify the intangible cultural assets and heritage values that are important to people. In particular, the question of what the local community believes should be included and what should be excluded is always a challenge, because in most cases "places are human creations," which comes across strongly in the case study of the Religious Complex.

Most, if not all, of the objects at the site are important to the local community not only from a tourism perspective, but also from a religious perspective. Several types of analysis should be conducted in this proposed project, including:

- Community situation analysis
- Site analysis
- Stakeholder analysis
- Resources analysis
- SWOT Analysis (see table 12, chapter 6)

As it was noted before, cultural mapping is helping to identify who is participating, why they participate, how they participate, what resources are need for this participation, how effective would this participation be? In different words, it identifies the key- players, the critical points of actions, the available resources, the strategies for the development, the roles and relationships between the key- stakeholders, table 11.

Table 11: Identifying key Stakeholders for the Cultural Mapping Project (Author)

Key stakeholder	Interest/ responsibility of the stakeholder	Importance of the stakeholder in the success of the project	Degree of influence of the stakeholder on the project
Ministry of State of Antiquities	<ul style="list-style-type: none"> - Responsible for heritage management, conservation and protection the area 	<ul style="list-style-type: none"> - Provide data, maps, documents - Consultations during the projects 	High
Ministry of Tourism	<ul style="list-style-type: none"> - Development projects in the area - Promoting tourism - Marketing plans 	<ul style="list-style-type: none"> - Provide data - Provide development project plans 	High
Ministry of Environment	<ul style="list-style-type: none"> - Protecting the lake of Ain Al Sira 	<ul style="list-style-type: none"> - Provide lake plans and maps 	Medium
Cairo Governorate	<ul style="list-style-type: none"> - Infrastructure development 	<ul style="list-style-type: none"> - Provide maps and documents for the area 	Medium
UNESCO	<ul style="list-style-type: none"> - Supervision role for heritage conservation and 	<ul style="list-style-type: none"> - Consultations and guiding during the projects 	High
Non- governmental organizations and community- based organizations	<ul style="list-style-type: none"> - Interest in heritage conservation and community development 	<ul style="list-style-type: none"> - Help in giving the training programs and workshops 	High

The focus groups in this research project explored the heritage knowledge and the level of engagement of the locals within the selected area in order to understand the situation more before proposing a cultural mapping project. The selected samples of the interviews or the focus groups were mainly:

- People living in the area
- People working in the area
- Representatives of stakeholder samples
- Artisans
- Museum directors and creators
- Religious leaders

Table 12: Types of Communities in the Religious Complex (Author)

Type of community	Description	Notes
People working in handicrafts	Some of them are living in the selected area while others are living in the areas around and come for the work	<ul style="list-style-type: none"> - types: poetry, ceramics and leathers; - males only, most of them are old people; - low economic and education level.
People who geographically live in the area	They are strongly connected to the site and the cultural property due to that they live in the area and their well-being connected to the development of the site.	<ul style="list-style-type: none"> - low economic level - poor or low educational level
Artisans having exhibitions and Ateliers	Most of them are the owners of the touristic shops in Al-Fustat Market	<ul style="list-style-type: none"> - high economic level - very well-educated

Criteria of dividing communities of the area for the workshops

- i. Economic level
- ii. Educational level
- iii. Interests and motivations
- iv. Different attitudes and behaviour
- v. Gender
- vi. Age
- vii. Jobs/ type of craft produced

Cultural Resource Framework

During the mapping project, these types of resources should be recorded. But first, codes should be created to represent each category of the cultural or natural resource in the model map and later in the GIS mapping.

Heritage Resource Framework of the Religious Complex

Cultural heritage: Amr Mosque, Babylon Fort, The Coptic Church of Santa Barbara, The Hanging Church, The Monastery and Church of St. George, Abu Serga Church, Ben Ezra Synagogue

Natural Heritage: Ain Al-Sira

Cultural industries: The Coptic Museum, NMEC Museum, Fustat Traditional Crafts Center, Fustat Market

Facilities and spaces: Fustat Traditional Crafts center, Fustat Market, Darb 1718

Festivals and events: Darb 1718, the open-air spaces in the area

Financial resources: the financial resources are limited and restrictions at the local level between items. The use of the financial resources has to be after the approval of the Ministry of State of Antiquities or the Ministry of Tourism, depending on the project, which is hard to get in many times.

Social resources: according to the interviews, a high number of people living in this area report having to live and survive on less than two dollars per day, so they live with low income. Most of the money they earn is usually spent on food items (50%), education (if they educate their children) and health care.

Significance of the Cultural Resources in the Area

Table 13: Levels of Significance in The Monuments of the Religious Complex (Author)

No.	Name of the cultural property	Level of Significance		
		Very high	High	Low
1	Amr Ibn Al Aas Mosque	√		
2	Babylon Fort	√		
3	The Coptic Church of Santa Barbara	√		
4	The Hanging Church	√		
5	The Monastery and Church of St. George	√		
6	Abu Serga Church	√		
7	The Coptic Museum		√	
8	Ben Ezra Synagogue	√		
9	Fustat Traditional Crafts Center		√	
10	Fustat Market			√
11	Darb 1718		√	
12	Ain Al-Sira			√

13	NMEC Museum			√
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The table above (no. 13) illustrates the importance of the cultural asset from the perspective of the local community (based on the focus group interviews), but not from the perspective of the other key stakeholders. For example, from the perspective of government institutions, it would be different if they each placed high importance on the Coptic Museum, the Fustat Traditional Crafts Center, the NMEC Museum, and Darb 1718. The question here is how cultural and natural significance and heritage values are defined for each of the key stakeholders in a heritage site. Furthermore, how can the assessment of cultural significance and values lead to an understanding of the views, goals, and intentions of key stakeholders?

Then, the cultural heritage database should be created after classifying most of the intangible data sources such as historical buildings, markets, craft centers, bazaars, etc. into the different categories. It is also difficult to record the festivals, rituals and attractions in the region because of the time involved. Therefore, recording should start at the initial stage of the project.

After the data analysis, the P3DM model should be created. Then an interactive database is created that contains all reports, maps, photos, guides, archives, etc. This will serve as a platform for the recommended workshops, researching and mapping local resources, and exploring the relationship between people and place. The final step in creating cultural maps is then web-based GIS mapping as proposed in this dissertation.

8.4.a. Participatory 3-Dimensional Modelling (P3DM)

During the fieldwork of this research project, small workshops have taken place to ask such questions and conduct some activities, but not on a broad scale, as this requires the involvement of most key stakeholders with high decision-making power, and due to the limited financial, space and time available for fieldwork. Workshops started with "icebreaker" exercises for the local community and key stakeholder representatives after issues are identified. One idea was to get local people to think about why they are unique. They should be asked to think about what their values are.

Most people in the focus groups were convinced of their uniqueness, which they believe they have already received from growing up and living in the heritage area, where they believe they have a high sense of ownership and belonging.

Another of the suggested starter exercises was to ask participants in the local community focus group interviews to imagine that they were being visited by a large number of tourists from different countries. People were asked to think about what attractions they have, what values they possess, what stories they have to tell, and what makes them unique so that tourists would want to visit. After they had time to think (e.g., about 10 minutes), they were asked to write down their responses about what they identified as values, cultural elements, or cultural experiences worth seeing. Only the educated people were able to write that down, the non-educated people saved their answers and said it outloud.

Most of the focus group participants identified the values and cultural significance related to spiritual values and religious elements, although most of them indicated at the beginning of the interviews that they were not that religious. This suggests that they inherited the strong connection to the cultural religious elements from the previous generation. An important aspect to mention here is that quite a number of people have never visited some of the monuments, even though they live right next to them or work in a place nearby.

All of the focus group respondents indicated that there are a large number of cultural experiences that tourists should visit at the heritage site. In their opinion, the site has a variety of historical, spiritual, and esthetic values that can be seen in all of the attractions.

After that, the participants were asked to divide into groups and start a lively discussion about all the findings and then organize this information into maps. The labeling of the map can be done with colored pins to indicate the elements and attractions of the place. This phase took place in the research, but unfortunately only on a small scale due to the previously mentioned research limitations.

An important issue that should be clarified at the beginning of the community workshops is how "attractions and values" should be identified and on what criteria they should be based. In addition, the color system for the maps should be determined.

The proposed following tables show each:

- The type of involvement, technique, and level of involvement
- The type of activity, the aim, timeframe, and proposed budget

After the assessment of the level of community involved by the governmental institutions, the activities, timeframe and budget have to be determined very clear.

P3DM, as a participatory methodology designed to maximize community involvement in the mapping exercise, can be converted later into a coded model and GIS format after creating it as a method to define the community's priorities and create their own stories. So, as a stage, it can fill the gap in the local community involvement in the heritage activities, understanding and the GIS mapping.

A very important step is to identify the Religious Complex and select the respective key stakeholders and community members to be involved in the modeling process by building strong institutional support for the project. The mapping team should create a blank P3DM model of the Religious Complex using simple materials such as plywood and cardboard. Nevertheless, facilitate the participation of the participants by giving different seminars as guidance before the workshops. This will raise the awareness of the locals about the reasons and methods of mapping. In addition, the organizing team should arrange for the transportation of the various maps to the workshops.

Then, task the selected community members to create a simple, complete map of all cultural and natural assets in the area. The intangible heritage should be marked with simple symbols. So, the resources are marked on the map and then built to scale as a P3DM model. The final step is to formally transfer ownership of the completed model to the local community.

As a result of the data analysis of this research project, a P3DM model was created in a small scale for the heritage site of the Religious Complex as showing in the following figures (fig.35). The model was deployed and utilized in two practical focus groups (no. 15 and 24) as a means of implementing cultural mapping in a tangible manner. The participants were divided into groups and instructed to indicate the cultural sites they have visited, as well as those they have not visited. Furthermore, they were asked to indicate whether these sites are integrated with or connected to any heritage monuments, or if these sites correspond to their current work locations. This was accomplished by using different colored pins to mark the respective sites on a simplified area plan, alongside providing a basic description of the identified properties.

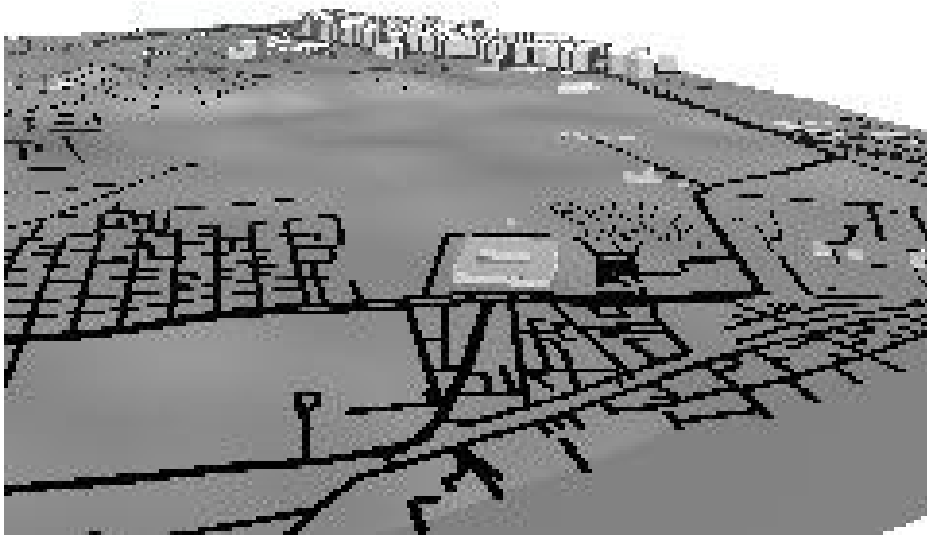
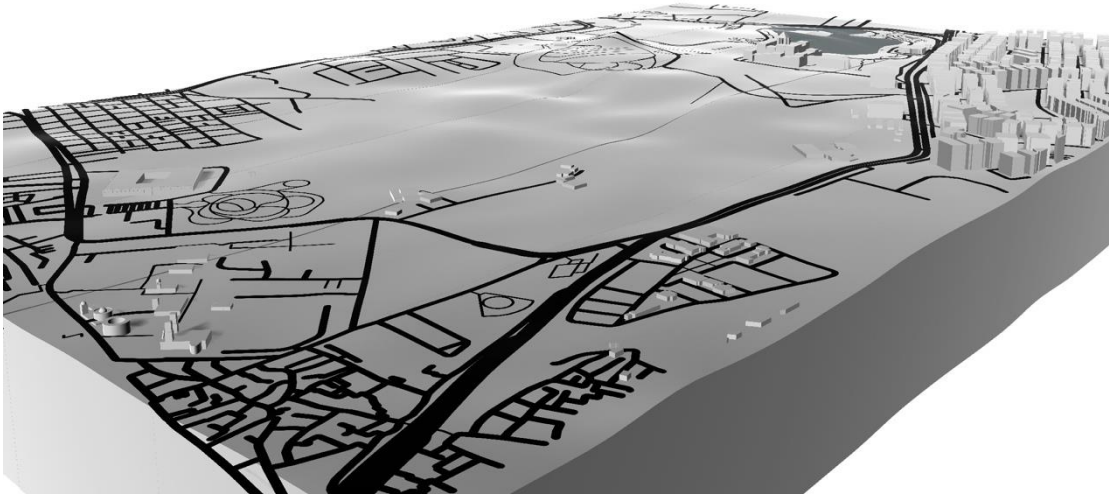


Figure 35: P3DM Model for the Religious Complex in Historic Cairo

8.4.b. Geographic Information Systems (GIS)¹²

As it was noted in Chapter 4, a "Geographical Information System (GIS) is a system for creating, storing, analysing and managing spatial data and associated attributes. It is a tool that allows users to create searches, analyse spatial information, and edit data. In the past, GIS had several barriers to being used, such as costs and skills" (Gibson 2010, p. 68). Using the GIS system for mapping in the selected case study of the Religious Complex would allow the data to be understood and visualized in several meaningful ways (maps, charts, tables, etc.), which would be extremely helpful in developing the site after a database has been created. In other words, it will be a gateway for research with three-dimensional perspectives and results, upgraded from a sketch map created by the local community to a web-based, multi-dimensional system for decision-making. The team of GIS can work individually or in groups, depending on the working atmosphere, process and stage of the work.

It should be mentioned here that the integration of local knowledge and technology is not so common in Egyptian heritage sites. However, it is also important to note that there is a large gap between those who are considered as GIS professionals and those who are not GIS users. To bridge this gap between the users of GIS and the non-users of GIS in this proposed project, tools such as ArcGIS Viewer for Flex can be used as one of the tools to engage users in a kind of browser-based edge.

Since the mapping process is based on long-term observations and data collection from the local community, this system makes the locals feel more involved in the process since they are involved in the project from the beginning. This is exactly what is lacking for the local community in the Religious Complex area to build communication bridges and trust between them and the government.

The maps will be available in printed form and on a website. The printed maps will always be necessary to share the information with locals and other key stakeholders. The GIS section of this mapping project will provide more analysis capabilities on a more professional basis that were more difficult to create with the P3DM model.

Mapping GIS should go through two main distinct stages:

¹² The proposed GIS of the Religious Complex in this research project is an individual work not within the work of any Egyptian Governmental Institution

The first stage: is primarily associated with three critical points, such as stakeholder management, mobilization of local community members, and consultative processes. In addition to preparing the necessary data from the modeling phase, the next phase should also go deep into defining the individual resources, agenda, and logistics. As mentioned earlier, this is the phase of preparing the base map, choosing the scale, and preparing the inputs. So, it is considered as the basic phase for the coming mapping of GIS.

The following phase, which, as mentioned in Chapter 4, should be carried out mainly by a professional GIS team, includes the thematic maps and database information, where the data are stored, the use of resources is planned, and secondary data from maps, photos, satellite images, GPS readings, and other resources are compared. In addition to the creation of thematic maps, the digitization, organization, and manipulation of data can also be extracted from the P3DM model.

The following paragraphs and photos represent the proposed GIS (on a small basis) for the Religious Complex. The actual work on the GIS proposed maps took four months (not including the time for analysis and process steps, as illustrated below:

The first phase was the creation of the geographic database structure of the project. The next phase was finding the maps and plotting the monuments on the maps. This phase was challenging because it was difficult to find maps for the site that could serve as base maps for the database GIS and then draw the monuments on them. For this reason, it took a month and a half to complete this phase.

The next phase was the input of attribute values such as historic buildings, artisanal productions, natural features, etc. The values entered were historical, esthetic, social, cultural, etc. This phase was parallel to the design of the different layouts. Mainly five layouts were designed: the layout for cultural events, the layout for religious monuments and ritual places, the layout for museums and art centers. Then the design of the layout for performing arts and crafts, and finally the design of the layout for historical buildings.

After that, the adjustment and release of the cultural events on the map was done first. After that, the adaptation and release of the religious monuments and rituals, the release of the performing arts and crafts, the release of the museums and art centers, and the release of the cultural events on the web map took place. This was followed by the creation of the web application and finally the last phase, the configuration of the web application.

Figure 36 shows all the layers on the maps, including the natural features, religious monuments and ritual sites, cultural event sites, performing arts and crafts centers, museums and art centers in the heritage site, historic buildings, and the core zone of the Religious Complex site. Figure 37 shows the religious monuments from the three different religions and the ritual sites, as the site is basically one of the most important religious sites in Egypt.

Figure 38 shows the cultural events in the Religious Complex, which are usually held in four places in the site: the mosque of Amr Ibn Al-Aas, the traditional handicraft center of Fustat market, the contemporary art center Darb 1718 and the Coptic Museum. Figure 39 depicts the historical buildings of the Religious Complex, while Figure 40 shows the museums in the area and Figure 41 shows the natural features of the site. Finally, Figure 42 shows the performing arts and crafts in the Fustat Market and the Center for Traditional Crafts and the Darb 1718 Center for contemporary arts.

The Religious Complex



- Natural Features (1)
- Religion Monuments and Rituals Places
- Cultural Events (4)
- Performing Arts and Handicrafts (2)
- Museums and Arts Centers (2)
- Historical Buildings (8)
- ┌┐ The Religious Complex (1)

Figure 36: All Layers in The Religious Complex

The Religious Complex



■ Religion Monuments and Rituals Places

▭ The Religious Complex (1)

1. Amr Ibn Al Aas Mosque
2. The Hanging Church
3. St. Gorge monastery and Church
4. Babylon Fortress
5. Abu Sefein Monastery
6. Church of St. Shenouda
7. The Virgin Mary Church
8. Synagogue of Ben Ezra
9. Coptic Cemeteries
10. Protestant British Cemeteries

Figure 37: Religious Monuments and Rituals Places

The Religious Complex




-  Cultural Events
-  The Religious Complex
- 1. Amr Ibn Al Aas Mosque
- 2. Fustat Market & Traditional Crafts Center
- 3. Darb 1718 Center for Contemporary Arts
- 4. Coptic Museum

Figure 38: Cultural Events in the Religious Complex

The Religious Complex



 Historical Buildings (8)

 The Religious Complex (1)

1. St. Gorge monastery and Church
2. The Hanging Church
3. Synagogue of Ben Ezra
4. Babylon Fortress
5. Abu Sefein Monastery
6. Church of St. Shenouda
7. The Virgin Mary Church
8. Amr Ibn Al Aas Mosque

Figure 39: Historical Buildings of the Religious Complex

The Religious Complex



Source: Esri, Maxar, GeoEye, Earthstar Geographics, CNES/Airbus DS, USDA, USGS, AeroGRID, IGN, and the GIS User Community

- Museums and Arts Centers (2)
- The Religious Complex (1)

- 1. National Museum of Egyptian Civilization
- 2. Coptic Museum

Figure 40: Museums and Arts Centres in the Religious Complex

The Religious Complex



■ Natural Features (1)

1. Ain Al Sirah Lake

┌─┐ The Religious Complex (1)

Figure 41: Natural Features of the Religious Complex

The Religious Complex



Source: Esri, Maxar, GeoEye, Earthstar Geographics, CNES/Airbus DS, USDA, USGS, AeroGRID, IGN, and the GIS User Community

- Performing Arts and Handicrafts (2)
- The Religious Complex (1)
- 1. Fustat Market & Traditional Crafts Center
- 2. Darb 1718 Center for Contemporary Arts

Figure 42: Performing Arts and Handicrafts in the Religious Complex

8.5. Research Recommendations

A great effort still needs to be made to involve the local community in the area of the Religious Complex in Historic Cairo. Since the author believes that meaningful community involvement has to be more process-oriented, by involving the locals into the planning and management processes instead of informing them on the decisions already taken by the decision-makers. This requires a specific plan for the implementation of the proposed cultural mapping project of this area. This dissertation recommends the following steps:

- The mapping team must fill the following positions: site manager, team leader, project coordinator, archeologists, architects, GIS consultants to achieve the objectives of the proposed mapping project;
- Provide an in-depth analysis for the community living at the site to better understand the needs of the local community;
- Establish channels of communication between each of the key stakeholders and between the stakeholders and the local community;
- Agree with local communities on local community leaders before the workshops begin;
- Stakeholders should collaborate to offer funding opportunities;
- Organize a professional team to launch the database GIS for the selected area and implement the program GIS;
- Information collected during the different phases should be carefully documented and recorded.

The following points are very important for the mapping project, and should take place at the beginning of the mapping project for the best results:

- Early stakeholder involvement, among them involving the local community in the planning process;
- Implementation for the principal areas of the project;
- Develop a marketing plan for the community handicrafts products.

In addition to the previous mentioned points, creating platforms for community participation in the process of heritage management, preservation, and interpretation should be planned and implemented by the cooperation of most of the involved key-stakeholders. Since the site contains diverse cultural heritage standards and values that needed to be protected in one hand

and on the other hand set up strategies and action plans for community participation in heritage preservation and cultural tourism activities for instance: creative industries, local tour- guides and learning the basics or concepts of the preservation. This would strongly generate the income for the local communities on one hand and increase their awareness of the cultural property on the other hand.

Moreover, one important aspect is to develop the socio- economic motives for the local community. By providing a highly innovative approach for the social inclusion of communities, in terms of in the creative industries, handcrafts, market outlets. Moreover, increasing the sociological level is one of the main objectives of the project that might be achieved by capacity building activities through various seminars, training programs. Also, by inter-disciplinary co- operation with all concerned administrations and institutions, the project aimed to open up new selling opportunities for the public, as well as marketing outlets with the purpose support and promote the products on both national and international level. In addition to giving the community various marketing programs that will indeed guide them to promote their products in the national and international level, that would directly increase their quality of life and indirectly increase the economic level of the country. Furthermore, launching events and festivals for these craftsmen would contribute on the protection of the cultural diversity.

The area started to face major efforts and changes already in the last three years especially in the infrastructure, however community involvement have not been yet well applied in the Religious Complex in practice. However, further research and projects needs to take place in the area, which will require strategic cooperation between the local communities and the governmental institutions. As a result of the strategic cooperation, a long established communication bridge between the local community and the decision- makers. Include ratifying a new heritage regulation in addition to outlining a management framework for the heritage area. In this case, there will be a possible potential to increase the role of the NGO's as well in creating better community involvement approaches in heritage management.

8.6. Conclusion

This part concludes the dissertation by providing an overview on the research key findings in relation to the research objectives and questions. The main argument of the thesis is that community involvement of the local communities in heritage sites can highly contribute in the heritage site management. This argument is strongly supported by the empirical findings of this research project, illustrating the importance of community attachment in relation to increasing the community interactions within the heritage sites. Moreover, the thesis supports that community involvement in the level of decision- making by bringing together several interdisciplinary approaches of theoretical concepts rather from heritage studies, sustainable development, tourism, politics, socio- economic theory, governance, etc. In order to frame all of these interdisciplinary collection into the focus of community involvement.

The study applied cultural mapping as an innovative methodological framework to achieve the involvement of the local community in heritage management. As a result, the study provides empirical proof to support the theoretical concept of community involvement with empowering the locals to participate in the planning and management processes. Generally, this research project makes a meaningful contribute to the literature by bringing together a cross- interdisciplinary approaches of various theoretical and practical dimensions from cultural tourism, heritage studies, socio- economic sustainable development and governance, integrated to structure the theme of community involvement. The project applies an effective methodological frame that introduces new innovative approach to support the theoretical concept of community involvement in heritage management. As a method of making intangible culture visible, cultural mapping locates people in their places and involves communities as a participatory approach. Therefore, mapping is a powerful tool to recognise and express the interests of the local communities. Moreover, it is a useful method to achieve sustainable development. A tool that creates community engagement and enhances local resources can be a source of sustainable development and economic income.

Though the scientific literature generally supports community participation approaches to heritage planning in many cases, there is still little gap of practical knowledge of how decision- makers and heritage practitioners can approach and involve communities in policy making effectively. Meanwhile, the willingness of the local community to participate is somehow taken for granted by most of the scholars in their researches, despite the fact that such involvement will need management and efforts of all parties. Thus, it's always important to make sure at the

beginning of any involvement processes, to identify the willingness of participation of the local community in heritage planning, in addition to identifying the factors that would drive the community members to participate.

Cultural mapping is the best way to strengthen the management systems of the cultural resources by strategic planning through the integration and involvement of the locals in innovative activities and develop them socially and economically. It is a process that can perfectly be applied in different scenarios to support planning and decision-making. Moreover, it's a provide processes that local community can participate in research or data collection, share their experiences and knowledge.

The two dimensions of cultural mapping explain how this mapping contributes to the development of the local community and the protection of the heritage sites. The resource mapping contributes to the preservation of the heritage property. While the community identity mapping strongly contributes to the development of the community by creating opportunities for communities to participate in their cultural activities, performing arts and crafts. One of the fundamental aspects is to also involve the local schools and the educational professionals to conduct workshops and cultural festivals in order to develop the young people through training programs to improve their skills and knowledge of the intangible cultural heritage. In conclusion, it is important to emphasise that cultural mapping creates an integrated vision of heritage and acknowledges the cultural capital and identity of the local communities.

To conclude, the importance of involving the local community in the management processes of the heritage sites goes beyond creating trust, enhancing the social capital and the capacity building of the local community. It would strongly contribute as well to the protection of the heritage sites and the improvement of the quality of life of the local community of the heritage site. In addition to, building the communication channels among all the key- stakeholders involved. Which will contribute to achieve an effective democratic management system in the heritage sites in many countries, some specific legislation and laws have to be modified to involve the local community in the planning and the management processes to be aligned to international legislations that already exist.

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Appendices

Appendix A: Interview Guide Questions

1. With focus groups from local communities
2. With samples from decision- making representatives

Appendix B: List of Interviewed Samples

Appendix D: Research Plates

Appendix A: Interview Guide Questions (English)

The interviews with the local community followed two ways: semi- structure interviews and focus groups through previous set of key questions to guide the discussion. The following pages provides the questions in the interviewing the locals, which were a bit flexible within the focus groups. However, the questions to the representatives of the key-stakeholders were a bit standard. Most of the representatives of the stakeholders were asked about their future development strategic plans and priorities.

1. Interview Guide Questions with focus groups from local communities

Part A: Warm up questions:

- Personal description of each one in the focus groups (name, age, religion, profession, level of education, occupation status, marital status, length of residence, etc.)
- How long have you or your parents live in this area of the Religious Complex?
- Where exactly do you live or work here?
- What do you think you like the most about the site and why?
- How would you describe the Religious Complex to someone to visit? What attractions in the site will you recommend to the visitor?

- In your opinion, which monument do you like the most or you feel connected to, rather directly or indirectly?

Some of the photos were shown to the local community members and ask them if they know any of them and the values on each monument

Part B: Questions about the heritage site and the management processes

- What do you know about heritage? How do you define the term heritage?
- In your opinion, what are the traditional practices take place in the site, if there are any?
- From your point of view, what are the problems exists in the heritage area?
- How do you think you would feel if you asked to move to another place (rather to live or work)?
- When was the last time you visited any of the heritage monuments?
- How do you think the cultural monuments managed?
- Do you have any idea who are the responsible institutions for managing the cultural heritage of the site?
- How do you see the last development projects that took place in the heritage site?
- How would you describe the relationship between the locals and the rest of the key- stakeholders?
- Are there usually representatives of the local communities when it comes to any stakeholder's communication?

Part C: Questions about involvement

- What kind of cultural heritage activities are you involved in?
 - How do you see the relationship between the people who are living in the area and those who are working in the area?
 - Do you think there is cooperation from the governmental organizations?
 - Will you be interested to join heritage activities in the area?
 - What ways do you think are needed to improve the critical situations happening in the area (economically and socially)
 - From your point of view, what do you think should be done to ensure the continuity of linking the people to the monuments in the area?
 - Would you like to be involved in heritage management/ processes in the site?
- a. If yes, in which of the followings would you prefer to participate in?**
- i. Heritage management and heritage planning activities.
 - ii. Implementation of local heritage management plan.
 - iii. Decision- making of the development of the area.
 - iv. Cultural tourism activities.
 - v. Other reasons.
- b. If no, what are the reasons behind your decision?**
- i. I don't know how can I contribute.
 - ii. I don't have trust.
 - iii. I have no time.
 - iv. Other reasons.

2. Interview guide questions with samples from decision- making representatives

- Personal descriptions (Years in the respective job)
- How would you define the term “heritage”?
- What is the role of your institution within the site of the Religious Complex?
- What were the role of your institution in the latest development that took place in the heritage area?
- How do you see the role of your institution?
- In your opinion, what do you think the challenges facing the heritage management in the site are?
- What are the monuments needs to be protected and conserved in this site?
- How do you see the cooperation between the key- stakeholders?
- What is the relationship between your institution and the local community of the heritage area?
- How do you see the management in the heritage area?
- In your opinion, what are the key factors affecting the involvement levels? And what are the impacts of these factors on the community involvement?
- How do you think will be the best way to measure the level of involvement according to certain criteria! And what are the possible measures to reduce the negative impacts and increase the involvement levels and the socio- economic level.

Appendix B: List of Interviewed Samples

No.	Name of the Representative Person (if allowed)	Position/ Profession	Interview Time

1	Eng. Adel El- Gendy	Head of the Strategic Planning Authority in the Ministry of Tourism	Two Interviews: – Summer 2018 – Summer 2019
2	Dr. Louay Mahmoud Said	Coptic Heritage Expert	– Summer 2017
3	Dr. Ahmed Mostafa	Heritage and Museums Expert	– Winter 2017
4	Dr. Atif Naguib	Director of the Coptic Museum	– Winter 2017 – Winter 2018
5	Ms. Ola Said	Event Manager and Artist in the Prince Charles School of the Hand-crafts in Al- Fustat	– Winter 2018
6	Dr. Diaa Dawood	Artisan and Academic Expert in the Prince Charles School of the Hand-crafts in Al- Fustat	– Summer 2018
7	Ms. Amany N. D	The Site Manager in 2018	– Winter 2018
8	Dr. Ezzat Salib	Academic Expert and Coptic Heritage Expert	Phone Call in Winter 2017
9	Eng. Mahrous Said	Previous Former Director of the NMEC Museum	– Winter 2018
10	N. D	Manager in the Ministry of Tourism	– Summer 2018
11	N. D	Responsible Person in the Ministry of Environment	– Summer 2017
12	Ms. Asmaa N. D	Owner of one of the Pottery Workshops in Al- Fustat area	– Summer 2019
13	Ms. Heba N. D	One of the Archaeological Inspectors in the Heritage sites	– Summer 2017

14	Mr. Mahmoud Soliman	One of the Community Representatives	- Summer 2019
15	Ms. Eman El- Hawary	GIS Professional in the Ministry of Antiquities	- Summer 2019
16	Ms. M. A.	Museum Curator in the Coptic Museum	- Winter 2018
17	Ms. Nevein Emam	Artisan and Academic Expert in the Prince Charles School of the Hand-crafts in Al- Fustat	- Summer 2017
18	Ms. S. Q.	Responsible Person in the Ministry of Environment	Phone Call in Winter 2019
19	Mr. Sameh N. D	One of the Archaeological Inspectors in the Heritage sites	- Summer 2017
20	Mr. Amgad Fouda	Museum Curator in the NMEC Museum	Two Interviews - Winter 2017 - Summer 2018
21	Ms. Azza Abdel- Maqsoud	Head of the Educational Sector in the NMEC Museum	Two Interviews - Winter 2017 - Summer 2018
22	Ms. Nemat Al- Nazer	Museum Curator in the NMEC Museum	Two Interviews - Winter 2017 - Summer 2018
23	Ms. Maisa Mostapha	Tour Guide and Heritage Professional	- Summer 2018
24	Ms. Hala N. D	Artist in one of the shops in the Fustat Market	- Winter 2017

25	Mr. Nageeb N. D	Owner of one of the shops in the Fustat Market	- Summer 2019
26	Ms. Smah Asham	Museum Curator in the Coptic Museum	- Winter 2018
27	Ms. Aya N. D	One of the Archaeological Inspectors in the Heritage sites	- Winter 2017
28	Ms. Hekmat Mostafa	Artist in one of the shops in the Fustat Market	- Summer 2019
29	Mr. Mamdouh Sakr	Head of Prince Charles School of the Hand-crafts in Al- Fustat	Phone Call in Winter 2018
30	Ms. Monica Adel	Museum Curator in the Coptic Museum	- Winter 2018
31	Ms. Sara Barhouma	Expert in the Ministry of Environment	Phone Call in Winter 2017
32	Dr. T. El- k.	Expert in the Ministry of Environment	- Summer 2017
33	Ms. Nermeen Mustapha	An Artist in Darb 1718 and Museum Curator in the NMEC Museum	Two Interviews - Winter 2017 - Summer 2019
34	Mr. Hassan N. D	Bazar Owner in the area	Four Interviews - Winter 2017 - Summer 2018 - Winter 2019 - Summer 2019



Plate I: The Streets of the Religious Complex, Source: © (Alhadad 2019, 85).



a. The Hanging Church, Coptic Monument



b. Amr Ibn Al- As Mosque



c. The Entrance of Ben Ezra Synagogue



Plate III: Some Photos for the Streets of the Religious Complex Showing Some Building's Situation and the Traffic, Source: © (Author, 2017, 2018) and (Alhadad 2019, 85).



Plate IV: Fustat Market and Samples of the Shops and Products, Source: © (Author, 2018 and 2019) and (Alhadad 2019, 85).



Plate V: Fustat Market, Source: © (Author, 2017, 2018 and 2019).



Plate VI: Fustat Traditional Crafts Centre, Source: © (Author, 2018 and 2019).

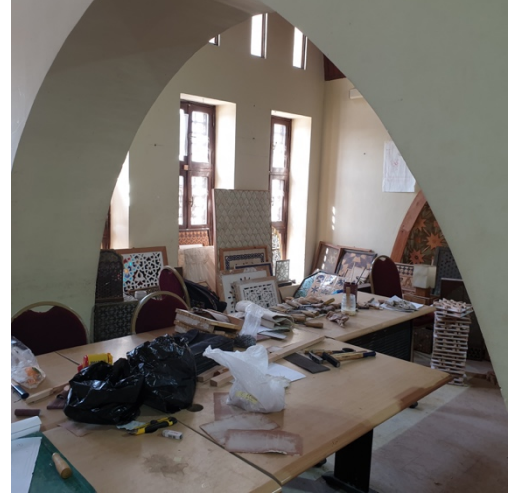
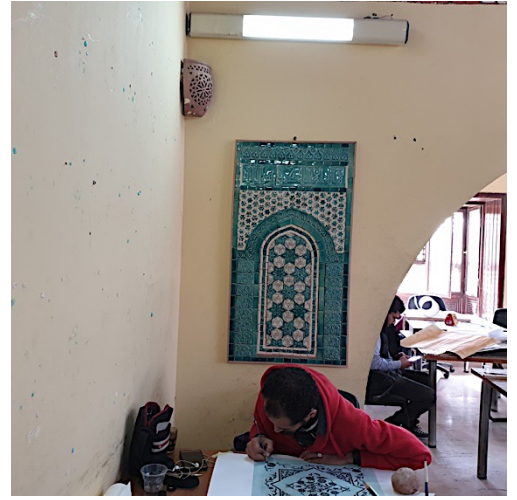


Plate VII: Fustat Traditional Crafts Centre Artistic Samples, Source: © (Author, 2018 and 2019) and (Alhadad 2019, 85).



Plate VIII: One of the Pottery Shops and their Products, Source: © (Author, 2018 and 2019).



Plate IX: One of the Pottery Shops and their Products and Oven, Source: © (Author, 2019 and 2020).



Plate X: Waste Disposal Situation and Poor Infrastructure, Source: © (Author, 2017).