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The Role of the Local Community Participation in the Management of Cultural Heritage: A Case Study of Rijal Almaa and Historical Example in Rural Saudi Arabia

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PhD Dissertation

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Abstract

With the wide focus on the field of cultural heritage in Saudi Arabia during the past decades, there has been an accelerated development from an institutional and academic point of view as well. Since cultural heritage management requires the participation of a large number of participants, especially local communities, it was necessary to understand the nature of the role of the local community in managing cultural heritage. Therefore, the study aims to identify the way in which the community works, as the study adopted the qualitative approach by exploring the case of the community of Rijal Almaa heritage village. A fieldtrip was made to the study area during the period between 2018 to 2021 for the purpose of observation, collecting documents, and conducting interviews with the participants. While the participants acknowledge the importance of the local community's participation, their answers indicated the weakness of this participation. Besides that, the results indicate that the local community made a significant effort to preserve the village, although the results indicate a defect in the work mechanism. This problem is embodied in three points: the absence of an organizational framework for the work of the community, technical mistakes during the work, which affected the authenticity of the historical buildings, and the absence of an effective platform or method of communication between the local community and the authorities responsible for cultural heritage in Saudi Arabia. Moreover, the results of the study indicate that despite the local community's role in preserving the village, there are challenges that hinder this participation. These challenges lie in: legislative and administrative obstacles, as well as cultural and social obstacles. Therefore, based on the results of the study, this participation can be improved by focusing on three aspects: legislative solutions, financial and technical solutions, as well as cultural solutions.

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Chapter 1: Introduction

Cultural Heritage in the Kingdom of Saudi Arabia and Community Involvement

In the past few decades, scientists have begun researching the concept of community participation in heritage conservation. Numerous studies have investigated the role of local communities in managing cultural heritage due to the importance of community in cultural heritage. In the course of preparing for the current study, the researcher discovered that developing countries were lacking in this aspect of research. Consequently, this research investigated the nature of the local community's participation in managing cultural heritage through a case study of one of the villages located in the south of the Kingdom of Saudi Arabia .

Plans and strategic goals to advance the tourism and heritage sector in Saudi Arabia have been designed through the Saudi Vision 2030 which aimed to implement advanced progress in all areas of development in the Kingdom. Hence, the second strategic objective within the tourism plan referred to the protection, rehabilitation, and development of national heritage sites, as well as to encourage the private sector to invest in them. As a result, the performance indicator showed an increase in the percentage of urban heritage sites in vision 2030, Ministry of Tourism, (2019). Relatedly, the Ministry of Culture (MOC) identified 16 sub-commissions in which its activities are concentrated in heritage, museums, natural heritage, cultural and archaeological sites Ministry of Culture, (2019).

Background Information About Heritage and Community

To begin with, heritage as a concept has to be defined; thus, Wijesuriya et al (2017), stated that "Heritage has been created by people and it has been created for people and, without a doubt, it has been created to support the wellbeing of people." (p. 36). Based on the definition, it can be concluded that community is the central motif of heritage and that all physical, social, and economic dimensions of heritage must be taken into consideration during the process of its preservation and management. Along the same context, Graham (2002) stated that "heritage is knowledge, and a cultural product and a political resource and thus possesses a crucial socio-political function" (p. 1006). Thus, diversity of heritage in terms of managing and conserving was indicated. Furthermore and despite the reference to diversity in the concept of heritage, the question of the complexity of the concept of heritage arises by Graham (2002). Whose heritage? This question aligns with the concept of the authorized heritage discourse (AHD) by Smith (2006), in which reference is made to the exclusion of heritage communities by the experts as one of its characteristics. Taking these aspects into account, the cultural and social contexts must be considered when discussing the heritage concept.

Within the historical context of heritage management and the involvement of the community, Smith and Waterton (2009) noted that there is no specific date for the community participation in the heritage preservation field. However, Malloy (2003) argued that the focus on the heritage community prior to 1970 was rare because community participation in heritage management consisted of several parties and these parties have different interests, therefore it is important to highlight the role of the community in this process. Moreover, Smith and Waterton (2009) argued that community involvement has been limited compared to other parties within heritage management, such as professionals and officials and they state that despite the existence

of regulations and policies that support community participation at the local and international levels, they are not fully applied at the basic level. Therefore, it was important to research and investigate the obstacles that prevented the community from participating in the heritage management processes. The presence of the local community, professionals, legislators, and other stakeholders is important for heritage preservation. Therefore, to ensure sustainability in cultural heritage, the atmosphere should be prepared for all parties.

To illustrate the importance of community participation in the management of cultural heritage, in its 2007 World Convention, the United Nations Educational, Scientific, and Cultural Organization (UNESCO), emphasized the importance of the community's presence alongside other parties. The community was among the strategic objectives of the Convention. It is furthermore, added that protecting heritage without community participation was an indicator of failure.

Several UNESCO states member states further stressed the importance of involving the community in heritage management. For instance, in their definition of cultural heritage, the both Australian Charter of the International Council on Monuments and Sites (ICOMOS); Burra (2013) and the New Zealand Charter (2010), emphasized the importance of the social context within the concept of heritage.

The Saudi experience of preserving heritage, began in 1971, when Saudi Arabia signed the "1954 Convention for the Protection of Cultural Property in the Event of Armed Conflict" Bay (2020). On the institutional level, Bay (2020) furthermore added that in 1972, a particular regulation for antiquities was established, as well as an antiquity department under the Ministry of Education.

The heritage sector has been within the scope of the Supreme Commission for Tourism (SCT) since the establishment of the commission at the beginning of 2000, despite the multiplicity of tasks and the changes in the names of this institution from 2000 until 2016. The SCT has transformed over the years culminating in the establishment of the Ministry of Culture in 2018, and since then, the heritage sector has been affiliated with it.

In the same context, when discussing about heritage villages as part of the cultural heritage and as a case of this study, it is worth noting the current status of the heritage villages, which suffered from the migration of the population to the cities. Al Jarallah & Al Qahtani (2010) indicated that Saudi cities have grown rapidly, with urban populations reaching 84% by 2010. Furthermore, they added that this migration to the cities led to economic, social, and environmental challenges for the rural areas. Furthermore, according to Al-Garni (2012), there are several factors that led to the deterioration of the heritage villages such as : residence migration, lack of awareness, lack of support, and the influence by the modern architecture.

While recognizing that returning to rural areas is essentially unachievable, especially in the absence of development projects that contribute to reducing the migration of rural residents, it is worth noting the importance of preserving these areas. In a fieldtrip in 1980–1981 by the anthropologist, Walter Dostal, to the Asir region in Southern Saudi Arabia, where the case study for this research took place, Dostal justified his trip, by stressing that traditional Arab cultures were subject to demise due to urbanization. However, there has been accelerated growth in the cultural heritage management sector, especially since the beginning of 2000, and despite the efforts made and the development of regulations and legislation to preserve cultural heritage, there is still a need for field researches to document cultural heritage and the way it is managed.

Although there were programs and initiatives that have been developed for heritage villages and community participation, such as the *Thameen* initiative for historical villages, which was established in 2006 by the Saudi Commission for Tourism and National Heritage SCTH (2015), as well as the *Tamkeen* initiative, which was established in 2010, which aimed to empower the local community, it was still necessary to comprehend the nature of local community participation, especially in historical villages, SCTH (2015).

Reason for Selection of the Studied Case

The village of Rijal Almaa was chosen due to its historical, economic, and social importance to Saudi Arabia, as one of the oldest heritage villages in the country. Moreover, the Saudi Ministry of Culture MOC (2019) indicated in its report that the village is approximately 900 years old. Thus, there were several potential challenges to maintaining the village's standing, for instance, residence migration to the cities from the rural areas has occurred since the discovery of oil in Saudi Arabia. While Mauger (2020), pointed out that Rijal Almaa village has been on the focused of the authorities responsible of cultural heritage in Saudi Arabia, the rehabilitation plan of the village is still undefined. Therefore, the research aimed to determine the plan through which the village was rehabilitated. Although there are numerous benefits of discovering oil in the Gulf states, there are also negative impacts on the social level for a large number of the population, as numerous people have been attracted to move to large cities in search of a better life. Some of the work that were resource for the village residents, such as agriculture, herding of livestock, and housing construction, were abandoned. Consequently, over time, the authorities had to seek foreign labor to do the work that residents had hitherto undertaken. Gharib (2018) stated that, the most important sources of income for the villages were agriculture and livestock rearing.

Moreover, one of the villagers indicated that one of the most important reasons for the forced migration of people was the depletion of water in the village, Moghawi (2010).

Despite the foregoing circumstances, the people who stayed in the village highly desired to preserve the tangible and intangible cultural heritage of the village. Based on the researcher's frequent visits to the village, there was a certain details about the village's history, social life, urban heritage, and how the villagers have played an important role in preserving it. In addition to that, the report issued by the Ministry of Tourism (2019) indicated that the village has so far been under the management of the residents through an organizational structure under the supervision of the municipality of the governorate. As a result of this role, the village community was able to contribute to its preservation and visibility until it became a well-known tourist destination. Very recently, the village of Rijal Almaa has been recognized by the United Nations World Tourism Organization (UNWTO) as one of the best tourist destination villages in the world.

Identified Research Issues

While Smith and Waterston (2009) argued that the community's role within heritage management is limited compared to the role of professionals, especially since each of them had the ability to define heritage value and meaning, however, there was a problem in heritage management, which was the failure to recognize the role of heritage communities. Engelbert & Loredana (2013), defined cultural heritage by referring to what is beyond "stones and bones." They describe cultural heritage as the "aspects of a community's past" (p. 9). Therefore, when the concept of heritage is associated with the community, the importance of community participation in preserving and managing heritage increases. Within the cultural heritage definition, the New Zealand Charter (2010), described community as a "connected people in which any groups, organizations, or individuals have a sense of association with, or responsibility for a place of

cultural heritage value" (p. 9). Based on this definition, it can be concluded that the sense of belonging is a crucial value for cultural heritage, and these values must be taken into consideration during the management of cultural heritage in the study area.

With the growing interest in the tourism and heritage sector in the Saudi Arabia , the emphasis in the study area should be on improving the quality of heritage practice to be adequately prepared for the country's current tourism orientation. The research dealt with this extensively because of the important role of local communities in managing cultural heritage. Despite the assertion that the local community played an important role in preserving the studied case, the village of Rijal Almaa, the nature of this role was unknown, and there were no reports or studies explaining how this role was played.

Therefore, the research problem can be summarized thus: despite the importance of the participatory role of communities, there remained a lack of research in this aspect, especially in Saudi Arabia.

Research Questions

The current study will discuss the role of local communities in preserving cultural heritage, which will lead to the creation of sustainable tourism. This study will investigate the nature of this role by answering the following questions:

i. How does the local community play different roles in promoting sustainable preservation and attracting tourism to Rijal Almaa's urban cultural heritage?

In order to understand the nature of community participation the following sub- questions have to be demonstrated :

Sub – question 1: what is the community's perception about the participation in cultural heritage ?

Sub – question 2 : What roles does the local community play in preserving the cultural heritage in Rijal Almaa ?

Sub – question 3 : How does the social structure affect the mechanism of the community participation ?

ii. How does the village of Rijal Almaa introduce new insights in regard to the current status of local community participation in Saudi Arabia ?

Research Hypotheses

I. Community Participation in cultural heritage management at present moment characterized by the lack of clarity in the concept of participation among the study participants, which affects their roles with each other and with the authorities responsible for managing cultural heritage.

II. The concept of "social practices" plays an important role within the practices of the local community in preserving cultural heritage. As a result of these social practices, some groups of society, such as women and youth, are excluded.

III.   A kind of gendered-led heritage assessment is identified when analyzing how global institutions like UNESCO approach to the management of the heritage assessment processes in regard to local communities.

Aims and Objectives

i.   To identify the precise roles of the local community in preserving the village of Rijal Almaa.

ii.   To understand the legal frameworks of government agencies regarding community participation.

iii.   To identify the methods through which the community representatives are selected.

iv.   To identify problems and issues related to local community participation.

Importance of the Study

Due to the relative lack of studies on the role of local communities in preserving urban cultural heritage, especially in developing countries, it is hoped that the current study will provide conceptual and practical contributions and illustrate the importance of community participation.

Theoretical Contribution

The current study is expected to help in understanding the nature of the community's role in preserving cultural heritage, as well as in analyzing the cultural and social aspects of society

and the relationship of society to urban heritage. The investigation will also evaluate the human relationship with places and how this relationship developed over time.

Practical Contributions

This study is expected to provide a clear vision of the role of local community in preserving heritage. Moreover, it is hoped that, this study will propose a practical framework for the local community in order to organize their participation.

Social Importance

It is hoped that the research will identify the social structure and social roles during the management of cultural heritage.

Research Limitations

While conducting this study, some limitations became apparent to the researcher, especially in the theoretical framework and the study sample.

First, the lack of previous studies on the role of the local community in preserving heritage, especially in the study area, made it difficult to build a theoretical framework. Moreover, from the study sample, and due to the cultural barriers, there is an absence of women's participation, which was indicated by some of the respondents. Finally, some of the study participants, especially the village community, abstained from conducting the interview, justifying that their role within the community had ended and they did not want to talk about it.

Study Organization

The study is divided into six chapters.

i.   The first chapter covers an introduction to the study's challenges, with a conceptual context on cultural heritage from the global to the national level.

ii.   The second chapter of the study discusses the literature framework of the research topic, which includes the concept of participation and community in detail, as well as the concept of cultural heritage, cultural heritage from the perspective of UNESCO, community participation in cultural heritage, the concept of culture and identity and its relationship to heritage, and finally the concept of gender roles and their relationship to heritage.

iii. The third chapter is the methodology, where it discusses the methods of the data collection and analysis.

iv.   The fourth chapter gives a historical overview of the concept of cultural heritage in Saudi Arabia and the development of the concept from the theoretical and institutional perspectives. The same chapter also includes the case study of the research, which covers the historical background of the village of Rijal Almaa, social norms, components of the village, the role of women in preserving heritage, and finally the community's contribution to registering the village on the World Heritage List.

v.   Then the fifth chapter is the results, which presents general information about the study participants as well as the results of the research.

vi.   The last chapter of this study presents the interpretation of the research results, the conclusion of the research, and the final remarks.

Chapter 2: Literature Review

The following figure 1, shows a mind map of the literature studies related to the study. To better understand the role of the local community in preserving cultural heritage, it is necessary to explain the concepts and practices related to the subject. Therefore, the chapter started with the concept of participation and levels of participation. The concept of community, followed by the concept of culture, which is the most comprehensive perception for several sub-concepts. Furthermore, the chapter discussed the concept of cultural heritage from the perspective of heritage scholars and the UNESCO as well. The chapter concluded with the community's participation in the management of cultural heritage in detail.

Figure 1.

Study Literature Mapping

Culture and Heritage
Identity
Gender
Gender Roles
Feminist
Feminist and Gender Equality in KSA
Progress Towards Equity in KSA
Saudi Culture and Social Norms
Gender and Heritage
UNESCO, Gender and Heritage

Culture

Institutional Stages
Urban Heritage

History of Cultural Heritage in KSA

Overview
Social Norms
The Village Components
Environmental Impact on Urban Style
Role of Women
Community Role in UNESCO Registration

Literature Mapping

Rijal Almaa

Participation

Arnstien's Ladder
Typology of Participation, Pretty
International Public Participation Association

Community

Overview the Community Concept
Rural Community
Village as local Community
Obstacles In developing Rural Community

Cultural Heritage

Cultural Heritage EU
Historic Preservation USA
Cultural Heritage unesco

Community Participation in Cultural Heritage

Heritage and Community
Why Engaging Local Community
Challenging in Community Participation
Types of Community Participation
Heritage Conservation Approaches
Community Participation in UNESCO Designation

Note. Figure 1. Source: Author

1. Concept of Participation

The research aims to determine the nature of the participation of the local community in the preservation of cultural heritage, so it is important to discuss the definition of participation.

Studies indicated that the roots of the concept dated back to the ancient Greek era, which was the era of colonization of New England Duțu & Diaconu (2017). The concept of participation has been defined by several scholars and institutions. Although definitions vary, the common

factor among them was the idea of involvement. For a broad understanding, the following (table 1) presents the definition of participation according to literature studies provided by Duțu & Diaconu (2017):

Table 1.

Definitions of Participation

Authors	Definitions
Roberts (1997)	Authentic participation means that the public is part of the deliberation process from issue framing to decision-making
Goetz and Gaventa (2001)	The concept of citizen "voice" implies an engagement with the state that goes beyond consultation to more direct forms of influence over spending and policy decisions
Cooper (2005)	Civic engagement is related to people participating together for deliberation and collective action within an array of interests, institutions, and networks, developing civic identity and involving people in the governance governing processes
Creighton (2005)	Citizens' participation permits that public concerns, needs, and values to be incorporated into the governmental and corporate decision-making process
Epstein, Coates, Wray, and Swain (2006)	Citizen engagement can go beyond deliberation and advocacy, to citizens collaborating in implementing change by volunteering their efforts or other resources to co-produce solutions or services, and thus citizens have the opportunities to influence decisions and actions that affect the community
Roberts (2007)	Citizens' participation is a process by which the members of society share the power with the public officials in making substantive decisions related to the community
Yetano et al. (2009)	Citizen participation should not be an end in itself, but a tool to achieve a goal
European Institute for Public Participation (EIPP, 2009)	Citizens' participation is the deliberative process by which interested or affected citizens, civic society organizations, and government actors are involved in policy-making before a political decision is taken

Note. Table 1 Source: Duțu and Diaconu, (2017)

The previous (table 1) explains the participation, thus some factors are apparent in the concept such as : First, participation means that there are several actors and influencers such as the government agencies, the private sector, and community members. Second, there is a goal, or a common interest that bring these parties together. Third, efforts are being made by the parties which could be financial, voluntary, or practical. Fourth, participation in itself is not an end but a tool to reach a goal. Fifth, there must be an organizational or institutional framework to organize

this participation. Sixth, there are levels of participation and these levels varied in terms of the nature of participation and influence.

Ladder of Citizens' Participation (Arnstein)

The levels of participation have been highlighted by scholars over the past few decades. Perhaps the most prominent of those who identified these levels are Arnstein (1969) and Pretty (1995), and these will be discussed in the following paragraphs.

Figure 2.

Ladder of citizens' participation
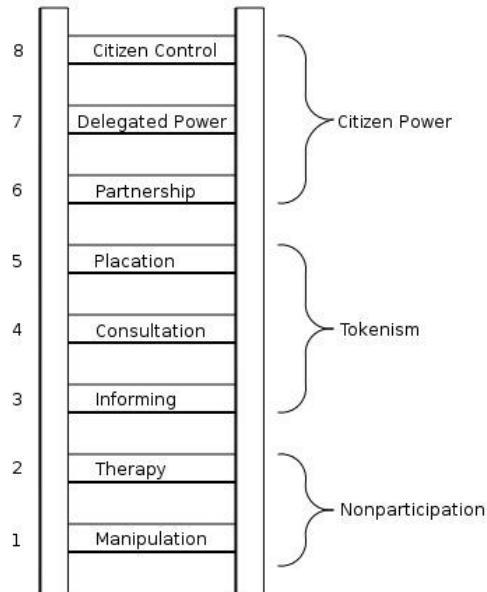
Note. Figure 2. Sources : Arnstein, (1969)
the *Journal of the American Planning Association, 35*(4), 216–224

From the ladder of citizen participation ,(Figure2) as described by Arnstein, the first level indicated that the participation is weak or almost a non-participation. The third, fourth and fifth middle levels are described as tokenism participation, which contained three sub-levels: informing, consultation,

and then placation. At the last level, participation reached its high point, which is described as citizen power, which had three sub-levels: partnership, delegation of power, and citizen control.

Typology of Participation by Pretty

In a more elaborate way, Pretty (1995) described the stages of community participation, as shown in the next table (Table 2). It described participation at its lowest level as pretending to participate, even if there are representatives of the community in the councils (manipulative participation). The second level is the passive participation stage, which is the one-sided, in which the community is only informed of things that have previously occurred. Then there is participation by consultation, and even this level it remained in the initial stages of participation because it is not part of the decision-making process. At the next level, the community participate in securing resources such as work in exchange for food or money (participation for material incentives). At this level, there appear to be a form of participation, but it did not serve all the parties, especially the local community, which is the weakest part within these groups (functional participation). At the penultimate level, the process of participation began to emerge because it accommodated all points of view, and the community is involve in all actions from the planning stage to decision-making (interaction participation). Pretty (1995) noted that the engagement here began through community initiatives and work with other institutions (self-mobilization).

Table 2.

Pretty's Typology of Participation

Type	Characteristics of each type
Manipulative participation	Participation is simply a pretence, with 'people's' representatives on official boards, but who are un-elected and have no power.
Passive participation	People participate by being told what has been decided or has already happened. It involves unilateral announcements by an administration or project management without any listening to people's responses. The information being shared belongs only to external professionals.
Participation by consultation	People participate by being consulted or by answering questions. External agents define problems and information-gathering processes, and so control analysis. Such a consultative process does not concede any share in decision-making, and professionals are under no obligation to take on board people's views.
Participation for material incentives	People participate by contributing resources, for example, labour, in return for food, cash or other material incentives. Farmers may provide the fields and labour, but are involved in neither experimentation nor the process of learning. It is very common to see this 'called' participation, yet people have no stake in prolonging technologies or practices when the incentives end.
Functional participation	Participation seen by external agencies as a means to achieve project goals, especially reduced costs. People may participate by forming groups to meet predetermined objectives related to the project. Such involvement may be interactive and involve shared decision-making, but tends to arise only after major decisions have already been made by external agents. At worst, local people may still only be co-opted to serve external goals.
Interactive participation	People participate in joint analysis, development of action plans and formation or strengthening of local institutions. Participation is seen as a right, not just the means to achieve project goals. The process involves interdisciplinary methodologies that seek multiple perspectives and make use of systemic and structured learning processes. As groups take control over local decisions and determine how available resources are used, so they have a stake in maintaining structures or practices.
Self-mobilization	People participate by taking initiatives independently of external institutions to change systems. They develop contacts with external institutions for resources and technical advice they need, but retain control over how resources are used. Self-mobilization can spread if government and NGOs provide an enabling framework of support. Such self-initiated mobilization may or may not challenge existing distributions of wealth and power.

Note. Source: adapted from Cornwall (2008)

International Public Participation Association

As mentioned earlier, the concept of participation has attracted the interest of individuals and institutions over time, both in theory and in practice as exemplified by the International Public Participation Association (IAP2), which sought to raise the practical aspects of community participation through the establishment of training courses. Perceptively, the association referred to the core values of participation as follows:

i. Public participation was based on the belief that those who were affected by a decision had a right to be involved in the decision-making process.

ii. Public participation included the promise that the public's contribution would influence the decision.

iii. Public participation promoted sustainable decisions by recognizing and communicating the needs and interests of all participants, including decision makers.

iv. Public participation sought out and facilitated the involvement of those potentially affected by or interested in a decision.

v. Public participation sought input from participants in designing how they participated.

vi. Public participation provided participants with the information they needed to participate in a meaningful way.

vii. Public participation communicated to participants how their input affected the decision.

Furthermore, the IAP2 referrers to five levels of participation, starting with informing, at the lowest level of participation, and ending with empowerment, at the highest level.

Additionally, it is worth noting the differences and similarities in some levels of participation compared to the Arnstein (1969), and Pretty (1995) models. The difference appeared specifically in the level of informing, which Arnstein considered to be within the middle level of participation, while both Pretty and IAP2, considered it to be at the first level. Despite the different terms, all of them agreed that the highest degree of participation is when the community have the power and decision making authority.

Table 3.

Types of Public Participation by IAP2

		INFORM	CONSULT	INVOLVE	COLLABORATE	EMPOWER
				INCREASING IMPACT ON THE DECISION →		
PUBLIC PARTICIPATION GOAL		To provide the public with balanced and objective information to assist them in understanding the problem, alternatives, opportunities and/or solutions.	To obtain public feedback on analysis, alternatives and/or decisions.	To work directly with the public throughout the process to ensure that public concerns and aspirations are consistently understood and considered.	To partner with the public in each aspect of the decision including the development of alternatives and the identification of the preferred solution.	To place final decision making in the hands of the public.
PROMISE TO THE PUBLIC		We will keep you informed.	We will keep you informed, listen to and acknowledge concerns and aspirations, and provide feedback on how public input influenced the decision.	We will work with you to ensure that your concerns and aspirations are directly reflected in the alternatives developed and provide feedback on how public input influenced the decision.	We will look to you for advice and innovation in formulating solutions and incorporate your advice and recommendations into the decisions to the maximum extent possible.	We will implement what you decide.

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Note. Source: IAP2, 2020

Based on the table above, the concept and types of participation from the institutional perspective are obvious. Moreover, the models by Arnstein (1969), and Pretty (1995), are presente from the perspective of community participation in the development plan in general. Therefore, the community participation within cultural heritage management will be discussed subsequently.

2. <u>Concept of Community</u>

The local community in general is one of the main pillars upon which this study is based. For the cognitive importance of this term, one must ask: Who is the community? What are its characteristics? In doing so, the concept of community needs to be investigated in terms of the social interaction among members of the society and their interaction with the surrounding

environment. Jimura (2019) p. 375) asserted that "community is one of those terms, the meaning of which everyone knew, but few could define" (p. 375). Moreover, according to the Cambridge Dictionary, "community" is a group of people with the same interests, religion, or nationality. This definition, appears fairly general, hence the need to articulate further details and common characters for local communities.

From an implementation perspective, Gusfield (1975) related the idea that the concept of community is in two dimensions: the first is a spatial or regional dimension, referring to the geographical and spatial space, and the second dimension is human relations, referring to the interaction of societies among each other. Additionally, Bates and Bacon (1972) added another dimension, which is community assistance on a common objective. In the same context, Hillery (1955) cited from Michael (2009), found almost 100 definitions for the term "community" in the academic literature published in 1953, and most of those definitions agreed on the following three points:

i. A community involved groups of people who lived in a geographically distinct area.
ii. Community referred to the quality of relationships within the groups, with members tied together by common characteristics, such as culture, values, and attitudes.
iii. Community referred to a group of people engaged in social interaction, such as neighbors.

From the aforementioned points, it is well defined that the concept of community contained elements that have a role in its formation. In more details, Douglas (2010), stated that "community can be considered as a theoretical concept and a philosophy, such as 'community spirit' or 'connected community.'" She also added that community could be considered as the practice of engaging and connecting with others, for instance, "creating community" or "building

community"(p. 1).

To better understand the concept of community from a geographical and social perspective, the US Environmental Protection Agency (2021) indicated that the concept of community derived from two elements of importance: sense of place and sense of people. What distinguished this definition is its comprehensiveness over the tangible and intangible elements, as it indicates the geography of the place and its importance to people's lives and how this was reflected in people's interactions and their sense of belonging to this geographical space see (Figure 3).

Figure 3.

Community Components

```
                          ┌──────────────┐
                          │  Community   │
                          └──────┬───────┘
             ┌───────────────────┴──────────────────┐
    ┌────────────────┐                      ┌─────────────────┐
    │ Sense of place │                      │ Sense of people │
    └────────────────┘                      └─────────────────┘
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| Area having formal political or administrative boundaries, such as city, town, or neighborhood | Area having natural boundaries, such as landscape features, rivers and streams, watersheds, or sensitive areas such as special wildlife habitats | Area defined by physical infrastructure, such as highways or solid waste facilities or key landmarks such as statues, parks, or other historical sites | Area defined by a specific problem, such as a superfund site | Community group and organizations such as religious groups, volunteer activities, and neighborhood councils | Informal gatherings in neighborhoods and other community spots | Key local activities such as football and county fairs | Leadership and participation roles in these endeavors |

Note. *Source: US Environmental Protection Agency (2021*

Rural Community

Since the case study in this research is a historical village, the concept of rural community has to be discussed. For better understanding the role of the local community, it is necessary to understand the characteristics of this community. Studies indicated that it is difficult to reach a pure definition of rural community, however, Alreshoud & Alrashaidi (2019, p. 72) outlined four aspects that distinguish rural from urban communities:

Rural community aspects

1. Place or location:

   Place means a geographic area of land with well-defined and clear boundaries, for example, mountains, valleys, etc.

2. Residents

   Residents are essential component of a rural community and referred to the presence of a group of people with a common bond.

3. Social relationships and roles

   Social relations are the methods or systems that bound members of a community to each other, as well as the way they interact with each other.

4. Community's culture

   This referres to the pattern that distinguishe one community from the others.

To configure a deeper knowledge of a rural community, Alhazzani et al., (2017), referred to the characteristics of rural people , in which they classify these characteristics into several categories, including:

1. Demographic characteristics, such as:

   - Small space and population is less compared to urban areas.

- Growth of migration.

- Continuous and traditional houses.

- Influence and reliance on natural resources.

2. Social and cultural characteristics, such as:

- Strong social relationships

- Parity among individuals in terms of education and religion

- Cooperation among community members

- Conservative communities

- Adhering to customs and traditions

- Women's role marginalization

3. Economic characteristics, such as:

- Agriculture represented the main source of income.

- Family property with farms, cattle, etc.

- The family is one economic unit where they work in one area such as agriculture, and achieving self-sufficiency.

- Lack of goods, services, and facilities.

- Marriage is an economic base, in which the children helpe with work, or maintained the family's inheritance. (p. 25).

The Village as a Local Community

From all the aspects of rural community, the definition of the local community can be accessed. Alreshoud & Alrashaidi (2019), identified the local community as "a group of individuals living in a particular geographical spot, and participate in many life practices, such as

political, economic, socio-economic activities, with a unified social fabric, and public values, where they belong." (p. 102).

Obstacles to Development in Rural Communities

Several studies mention the importance of developing rural areas and the communities in which they live, but due to administrative, economic, social, and cultural obstacles, development plans cannot be achieved. These challenges vary from one country to another, but they are more pronounced in developing countries.

Although the development of local communities, especially in central countries, is the responsibility of the state, it is important to highlight other responsibilities. Alreshoud & Alrashaidi (2019), classified the obstacles that could prevent development in rural communities as follows:

1. cultural factors, such as:

    o   Adherence to customs and traditions.

    o   Beliefs.

    o   Values.

2. Social factors such as:

    o   Ownership system.

    o   Kinship system.

    o   Political system.

3. Physical and technical factors, such as:

    o   Natural and climatic environmental conditions

    o   Lack of services

    o   Multiple development bodies and overlapping roles

    o   Lack of training and qualification of cadres

- Immigration. (p. 116)

By highlighting the term, local community, it turns out that there are factors that have a role in determining what the local community means. Although there are local communities everywhere, they differ from one community to another. This difference is according to political, economic, cultural, and social factors. It should be noted that all of these factors should be taken into consideration when developing those areas. Lastly, when defining the term local communities, the study relied on Arabic references due to the importance of defining the characteristics of the case study.

If the concept of community attract the attention of scholars from several disciplines, the same held true within the context of cultural heritage. Therefore, for the purpose of this research, the concept of community within the context of cultural heritage has been highlighted. For example, the European Council (2005), define the heritage community as follows: "A 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." (p. 2). The definition refer to several factors that determine the heritage community, such as the human being, the natural and cultural product, as well as the factor of continuity.

4. Concept of Cultural Heritage

In the historical context of the origin of the word, heritage, Harrison (2013) noted that it was originally from ancient French and Latin in the Middle Ages, and it was used to describe the inheritance a person got. In the eighteenth and nineteenth centuries, the term, specifically in North America and the United Kingdom, referred to property and real estate, belonging to the "landed classes." The term was also applied to religious and spiritual heritage in the same period.

Subsequently, the term expanded in the early twentieth century, to include cultural and intellectual heritage.

To better understand the concept of heritage, it should be viewed from a comprehensive perspective when the association with term of culture was begun . The term "culture" was associated with heritage for decades. Petti et al. (2019) affirmed this in their observation that "the Council of Europe (CoE) was the first post-war international organization to use the term, cultural heritage, in an official document in the 1954 European Cultural Convention." (p. 2533). Moreover, the CoE (2005) defined cultural heritage as:

> A group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge, and traditions; it includes all aspects of the environment resulting from the interaction between people and places through time. (p. 2).

In view of the definition of the European Council for Cultural Heritage, there is a clear indication that the definition of heritage is presented by the community, and this emphasizes the importance of the role of the local community in identifying their cultural heritage. Furthermore, the definition refers to the comprehensiveness of the concept of heritage toward communities, referring to tangible and intangible heritage, where the tangible element is ultimately a reflection and a product of the intangible heritage of that nation.

As for what is termed "heritage boom", Harrison (2013) noted that the evidence gathered indicate that it is occurred since the beginning of the 1970's and subsequent decades. The growth of visitors to sites and museums, Harrison states, was due to structural changes in late modernity's economic, political, and social practice. In the same period, there were international procedures

and legislations, and Smith (2006), outlined the features of these conservation measures. In the United States, this process was termed Cultural Resources Management, and in Europe it was referred to as Archaeological Heritage, while in Australia it was termed cultural heritage management Smith (2006).

When analyzing the historical context of the concept of cultural heritage in the USA, it is worth noting that the same content has been covered, but with a distinctive term, which is historic preservation. As Tyler et al. (2009), stated that "the expansion of the historic preservation movement to include larger area of interest, such as cultural landscape, heritage corridors, and heritage area, is partly a reflection of the increasing importance of understanding the historic preservation context places." (p. 330). In contrast, Fitch (1992) described the historical preservation movement, which was represented as national historic and artistic heritage, and began as the formation of the Mount Vernon Ladies Association in 1859. Hence, it should be noted that the term "heritage" was discussed by American scientists in its historical context from the nineteenth century.

Studies indicate that there are many scientists who have monitored the evolution of the concept of heritage over time. Tunbridge and Ashworth (1996), argued that "the not very long word 'heritage' had a simple and generally accepted primary meaning; it was the collective generalization derived from the idea of an individual's inheritance from a deceased ancestor." (p. 1). Furthermore, Ashworth, and Larkham (1994), indicated that "the concept of heritage has evolved from interest in preserving the concept of the opportunity to survive from the relics of the past, but the process of this development has led to some important changes in its orientation." (p. 15). Moreover, Ashworth (1997) indicated that preservation methods were dominant in Europe in the first 100 years, and those methods focused on buildings as monuments. He also referred to the

historical development of the concept of heritage through the criteria and methods by which heritage was classified. Furthermore, he states that these have been expressed as "preservation" and "heritage," which are terms commonly used elsewhere, very loosely, and often interchangeably. Each, it could be argued, had different objectives, resource definitions, criteria for their selection, views of the interpreted product, and potential intervention strategies. (See figures 4 and 5).

Figure 4.

   Evolution of Heritage
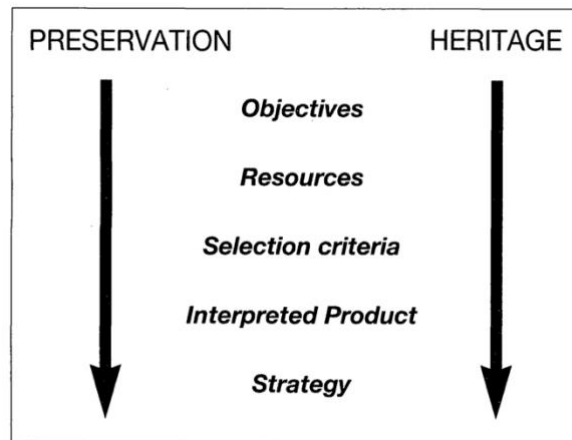
   Note. Source: Ashworth, (1997).

Figure 5.

Heritage Preservation Approaches

APPROACHES
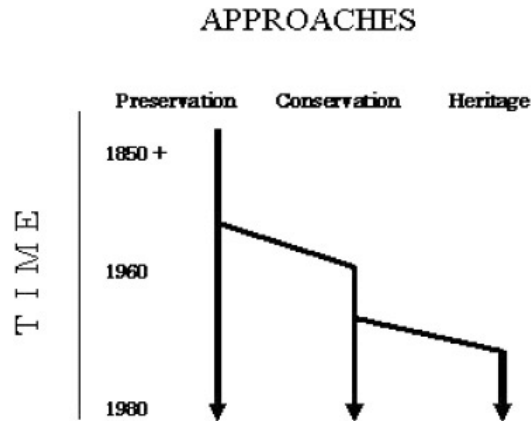
Note. Source: *Building a New Heritage: Tourism, Culture and Identity*, (Ashworth & Larkham, 1994).

Along the same context, studies indicated the diversity and comprehensiveness of the term, heritage, by scholars and institutions over time has created a problem with the term. As Harrison (2013), noted, "the word 'heritage' has been used to describe everything from buildings to cooking styles, songs to personal belongings, ethnicity to religion." (p. 14). Instead Harrison (2013), described the heritage in a alternative way when states that:

> "The concept of heritage not only encompasses a nation's relationship to history and history-making, but also refers increasingly to the ways in which a broad range of other constituencies are involved in the production of the past in the present." (p. 5).

In this concept, Harrison (2013) did not name any specific element of heritage, whether as buildings, historical sites, etc., rather, he described heritage as a tool to reproduce the past in the present day.

In contrast, when the discourse of heritage arising by agency, archaeologists, and architects, Smith (2006) referred to what she identified as the authorized heritage discourse

(AHD) as a way to frame the concept of heritage and give it a stalemate. She further argued that "both architecture and archaeology, due to their ability to claim professional expertise over material culture, took on a pastoral role in identifying the appropriate monuments to be protected under these acts, and in caring for and protecting these places" (p. 19).

In a related matter, the discourse entitled to address heritage focused on material things, such as sites, landscapes, and places of aesthetic character, and thus legitimizing what heritage was, and who was authorized to talk about heritage and its meaning. Smith (2006). By looking at the characteristics of the AHD, it could be concluded that this discourse excluded some important players in the definition of the features of heritage, for example intangible heritage and the social and cultural contexts of heritage, which constituted one of the components of heritage, that will be discussed in the following paragraphs.

The concept of heritage include more than just materials; the broad context of heritage contained the relationships between these elements. Smith (2006) described these relationships as "cultural practice," and Harrison (2013) described them as "place and practice". While considering these concepts through which the nature of the interaction between community and the elements of heritage can be understood, it will also be helpful to look at the heritage from another perspective instead of reducing heritage to material things.

Smith (2006), noted that "heritage" is not a "thing," neither is it a "site," "building," or "other material object." (p. 44). It is important to underline the essence of materials in heritage, but they do not reflect the entire picture. To understand the context of heritage, it is essential to consider intangible heritage as well.

5. <u>Concept of Cultural Heritage from UNESCO's Perspective</u>

Following the end of the Second World War in 1945, and the loss and damage it left to the cultural heritage of many nations, there was an urgent need to establish a United Nations (UN) organization whose role would be concerned with science and culture. This is why the UNESCO was established. Hitherto, the organization has played an active role by establishing charters and agreements to preserve the cultural heritage of humankind. Specifically, one of the main pillars that has been the subject of wide debate among scholars is the concept of heritage in general and cultural heritage in particular, and those differences were perhaps due to the differences in the perspectives of people regarding the elements of this concept. Despite UNESCO's attempts to make this concept broad and pluralistic, as emphasized in 2002, the United Nations Year for Cultural Heritage included a list of cultural heritage elements see (Figure 6). However, a local agreement has emerged at the country level to reformulate this concept to suit its concept of cultural heritage see (Table 4).

Figure 6.
List of Cultural Heritage Typology by UNESCO

Note. Source: UNESCO (2002).

Table 4.

Historical Context of Concept of Cultural Heritage

Charters	Concept of Cultural Heritage
Convention for the Protection of Cultural Property in the Event of Armed Conflict with Regulations for the Execution of the Convention (Hague, 1954).	Although the term cultural heritage is mentioned in article 1 in the Convention, the Convention adopted the term "cultural property," whether immovable or movable.
The Venice Charter (1964).	The charter adopted the term historical monuments in reference to the comprehensiveness of the concept of urban and rural areas.
World Cultural and Natural Heritage (the World Heritage Convention) (Paris, 1972).	The concept of cultural and natural heritage includes antiquities, urban construction, sites, and sculptures, as well as joint works between nature and man.
The Burra Charter's recent revision in 2013.	The charter adopted the term "place," but taking into consideration the cultural significance, which includes aesthetic, historical, and social values, and these values are embodied in the place itself, its use, its fabric, and the tangible and intangible meanings.
ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value (2010).	The charter focuses on two aspects of the concept of cultural heritage, the importance of heritage within its cultural context, as well as heritage values, which include aesthetic, functional, historical, social and other values associated with human activity.
The Nara Document on Authenticity (1994).	The document focuses on the principle of authenticity in heritage preservation practices, and emphasizes the principle of cultural and heritage diversity.
Hoi An Protocols for Best Conservation Practice in Asia (2009)	While the document elaborates on several definitions of cultural landscapes, and monuments, which overlap in their content with the concept of cultural heritage, it defines "historic urban site or heritage" as resources with heritage and aesthetic value.
Principles for the Conservation of Heritage Sites in China (China Principles, 2015).	Although the document focuses on heritage sites as immovable heritage only, it emphasizes tangible and intangible values such as culture, family, society, literature, arts, and customs.

Note. Source: www.unesco.org, www.icomos.org

Table 4, shows the historical context of the concept of cultural heritage from the 1954 to 1972 agreements; therefore, it is apparent that there are clear milestones that have a role in shaping the concept of heritage, as the agreement indicated the preservation of collections of historical buildings, arts, history, books, and manuscripts, and even museums and places that contain these artistic collections. What is interesting is that for the first time reference was made to the cultural and natural heritage within the title of the Paris Convention in 1972.

With the spread of this concept across member states, some amendments have started to emerge on the concept of cultural heritage; for example, the Burra Charter (2013), which clearly indicated the importance of preserving the aesthetic, scientific, and social values of the heritage product. Based on the amendments added to the Burra (2013) and New Zealand (2010) charters, it is clear that there is value in linking these elements to the heritage society, as preserving the social values of any heritage product will enhance the sense of belonging to the community or "connected people" as identified in the charter. Likewise, in Asia, despite the differing concepts of cultural heritage in China and Japan, it is well-defined that they all agreed on the importance of human activities in all the concepts referred to in (Table 4).

In the same context, The Hague Convention of 1954 was considered the cornerstone for defining the types of heritage, and this classification was then expanded by UNESCO through the World Heritage Convention. Although the World Heritage Convention is universal, Harrison (2013) argues that:

> These major transformations were driven by the World Heritage Convention's self-definition as a 'universal' principle—that these crises, many of which forced UNESCO and its States Parties to adopt broader and more inclusive definitions of heritage, were (perhaps counterintuitively) actually a result of UNESCO's own hegemony. (p. 115)

The participation of the local community in managing cultural heritage has been discussed extensively by scholars, specialists, and organizations concerned with heritage. For instance, the UNESCO Charter 1987 stated the importance of the role of the local community in the principles of the Washington Convention for the Preservation of Historic Areas, 1987, which appeared in Article 3 supporting and encouraging the role of the local community. Thus, it stated that "the participation and the involvement of the residents are essential for the success of the conservation program and should be encouraged.". Moreover, the New Zealand Charter (2010) aim is to expand the community participation circle to involve owners, developers, planners, and even craftsmen and construction workers in the process of heritage management. Likewise, the Burra Charter (2013) emphasizes the respecting to the bonds between people and place and taking into account the designation of individuals and organizations involved in decision-making during the preservation process. Although if there is an agreement in the norm on the importance of community involvement, it is necessary to understand the nature of this participation. Therefore, and from an institutional point of view , the Guidelines for Management Planning of Protected Areas (2003), P.57), defined the levels of participation as follows:

i. **Informing**—This is the lowest level of participation. Groups and individuals receive information regarding the proposed actions but have no opportunities to change them. The purpose of the information is usually to persuade others from the project leader's perspective. Communication is one way and represents a "top-down" approach to decision-making in conservation.

ii. **Consulting**—This is one step up from informing. Local communities, other key stakeholders and organizations received information regarding a project or plan, and their views are sought. The views of those consulted are usually noted, however, they

are not necessarily acted upon when the final plan is drawn up, acknowledged, or considered.

iii. **Conjoined Decisions**—This occurs when those affected by an issue are invited to learn about it, as well as discuss it and become part of the final decision-making process. Even though they share in the process, those initiating the discussion usually set boundaries on how much influence the other stakeholders have in the final discussion.

iv. **Acting together**—This is when there is both a shared decision-making process and a shared responsibility for implementing decisions.

v. **Supporting independence**—Providing support for community interests is the highest level of participation. Communities become responsible for setting their own agendas and implementing the decisions that they make. The role of experts and other agents or investors is to support the community with information and expertise, alongside, perhaps, resources to help them make informed decisions. This represents a completely "bottom-up" approach to conservation. (p.57).

6. **Concept of Culture Within Cultural Heritage**

The concept of culture is one of the main pillars of the this study, as the aim of this research is to define the structure of the rural communities and the way they manage and preserve the cultural heritage. Therefore, the concept of culture in general, and the concept of the cultural components of the societies that are part of this study, should be highlighted. William (1983), stated that "culture is one of the most complicated words to define in the English language" (P. 87). and attributes the reason for this complexity to the fact that the term has gone through several stages of development throughout history, especially through European languages. Moreover, Mason (2006) also comments on William (1983) that this view might constitute a starting point

for the concept of culture, as he argued that "culture is a process, not a set of things" (p.70). Therefore, Mason (2006) asserted, to explain his claim, that culture is a process, that it is dynamic and evolves, which increases with the intense modern globalization, potential cultural conflicts, changes, and innovative concepts. Hence, the study of culture is difficult and raises the question of how to work with the contingencies and changes in cultural forms. Mason also concludes that culture is not limited to aspects of the arts, religion, customs, and traditions, but rather the way of living alongside involving market relations, media, political systems, etc. If culture as a process is taken into account, then it becomes an important concept in the modern world due to globalization, the growth of societal development, and the changing means and resources of culture, with a continued reference to the idea of culture that anthropologists have studied. Furthermore, Rapport, and Overing (2000) believed that culture is considered as one of the most important concepts of discipline, as it focuses on human diversity, leading to diversity in the social life of individuals.

The concept of culture interfered with several other fields, such as history, geography, and sociology, as they were vital to understanding the details of other civilizations. Greetz (2008), noted that "cultures are loosely integrated" and described the practical concept of culture as "societies composed of various culturally specific activities, which include kinship, agriculture, hunting, warfare, and religion." (p.47). Despite the importance of other disciplines and their interaction with the concept of culture, the focus will be on the concept of geographic culture, which provides more insight into peoples and places. Several studies have discussed the concept of the culture of geography providing a wider dimension to the relationship of societies with their environments. Therefore, Anderson et al. (2003) identified five themes of cultural geography:

1. ***Culture as the Distribution of Things***: All groups of people produce cultural artifacts, from the everyday personal items which surround us like furniture and clothing, to the larger-scale and more public artifacts, such as buildings and roads.

2. ***Culture as a Way of Life***: The values, belief, language, meanings, and practices that comprise people's "ways of life."

3. ***Culture as Meaning***: Interpretation of symbolic landscape—places that are imbued with special meaning beyond the everyday.

4. ***Culture as doing***: The idea that culture is "done" is associated with the ideals of Marxism, and particularly Marx's understanding of consciousness as practical.

5. ***Culture as Power***: A theme that is distinct from the other four, the analysis of "power" is, at least, implicit in each of these themes. (p. 3).

For research purposes, it should be noted that the concepts of culture are adopted as the product of things, and culture as a way of life. Thus, this offers a practical explanation of the communities' interactions with their environment, and an in depth analysis of the behavior of these communities, which provides an indication of the elements of tangible and intangible heritage. Similarly, Mitchell (1995, p. 110) suggested that culture in cultural life or that which eventually starts to be referred to as "culture" is a part of everyday life's overall production and consumption in society.

Along the same context, when considering Smith's (2006) definition of heritage as a "cultural process," the relationship between culture and heritage becomes crucial. It was further described by Anderson et al. (2003) as a "way of life" or the " distribution of things."
Furthermore, Turnbridge, and Ashworth (1996) provided an explanation for this relationship by describing:

Heritage as part of culture, due to the artistic and craft productivity of the past, as well as modern artistic creativity, or more comprehensively as culture more broadly defined as the 'mentifacts' as well as artifacts of a social group, whenever it was produced, is viewed as heritage in the sense that it is regarded as suitable for assembly, preservation and transmission to future generations as an inheritance." (p. 35)

Culture is the incubator in which human products of tangible and intangible heritage are created and transferred to future generations, therefore tangible, and intangible cultural heritage are practical descriptions of culture. Broadly, Smith (2008), described heritage as a mix of feeling and practice, thus associating heritage with human values.

Identity

The concept of gender takes on a deeper dimension in the formation of identity. The broad perception of identity, or, as Stoller (1984) pointed out, synonymous terms such as "self," "self-representation," "personality," "character structure" or even "ego" all refer to an attribute or space to which a person belongs.

Regarding its inception, Stoller (1984) described "gender identity" in reference to one of the forms of identity in the early stages of a child's life. In the broader perception, Grewal and Kaplan (2006) report that it is one of the important "aspects" in our modern world, as they cited all the official papers such as a passport, a driver's license, and other official documents that represent a form of identity. Hence, they define identity as the sense of belonging to a group and the exercise of a certain role within this group. In a more precise definition, Grewal and Kaplan (2006, p. 149) stated that "identity is always a relationship; that is, identification signals inclusion in a category or group such as a nation or a family or a race, but it also signals exclusion and difference from others." From another perspective Wardhaugh and Fuller (2015) linked identity to

practice by stating that "… identity is not something you have, it is something you do." (p. 72). From the foregoing, it can be concluded that identity appears in the early stages of human life, and then changes over time. This identity, is not only a sign of integration within a group, but also a sign of distancing from another group as well. Furthermore, the concept of identity is multiform, and it may either be in the form of a narrow pattern and space, or it may be broad and comprehensive, which ever it is, this identity may also be formed through the practices of any group.

Gender and Sex

To begin with, Stoller, (1984), and Oakley, (1972) referred to the concepts of sex and gender by differentiating them as follows: sex refers to the biological composition of human beings, while gender refers to cultural and psychological concepts. Stoller (1984) also added that if the sex is a man or a woman, then the gender is masculine or feminine. It is important to identify the concepts because they are not only differences but also have evolved to become determinants of identity and hence the roles of each of the sexes. In a historical context and a generalization of the term gender, Pilcher and Whelehan (2004) stated that the term gender came into use in the early 1970s. Moreover, Pilcher and Whelehan (2004) noted that the purpose of discussing the concept of gender was due to bias and inequality in gender roles. Therefore, the importance of identifying the concepts comes because they are not only differences but have evolved over time to be determinants of identity and hence the roles of each sexes.

Gender Roles

Discussing the concepts of gender, sex, and identity leads to societal practices and roles for each gender. Oakley (1972) claimed that these roles are recognized and observed from the first moment a baby is born in the hospital, whether male or female, they are greeted with either a blue

or pink color. Therefore, this stage of the child's life plays an important role in shaping the child's role within his family environment. Furthermore, Oakley adds that this formation is through the communication processes between parents and children on household tasks, as well as the child's desire to resemble his father or mother, yet the child tends to be like the more powerful whether it is the father or mother. However, Stoller (1984) asserts that this role is the behavior of the individual within the society as a form of inclusion.

Considering the concept of gender roles, it is clear that they are individual practices but are not formed in isolation from external influences. These practices are also a path to societal exclusion. Due to the influence of social and cultural conditions, as well as the factors that contribute to the formation of these roles, differences in gender roles vary from one society to another. Despite the foregoing, inequality in the roles between men and women is almost prevalent in all societies leading to one of the important concepts, which is the difference.

Difference

when describing the meaning of difference, Pilcher and Whelehan (2004) noted that this concept is mainly connected to the feminist movement through its three waves. The feminist movement also went through stages in dealing with the concept of difference and the pursuit of equality. What distinguishes the third wave of feminism from the other waves of feminism is that it focuses on cultural differences and how to address them rather than focusing on biological differences. Pilcher and Whelehan (2004) also argued that achieving equality is no longer a goal, and even the feminist movement has recognized the difficulty of achieving equality in a world dominated by class division, racial, religion, and other cultural differences.

In the same context, and on the point of highlighting the concept of difference, it is worth noting the importance of defining feminist. Initially, various sources indicate that the term

feminism was derived from the French term, *f-minisme* which was circulated as a medical term in the nineteenth century, and when the term spread to other societies such as the United States of America, it became known as the feminist movement. Pilcher & Whelehan (2004).

Feminism and Its First Wave

Several sources indicate that feminism went through three waves. The first wave was at the end of the nineteenth century, when the French Revolution formed a springboard for demanding women's rights. Pilcher & Whelehan (2004).

Grewal and Kaplan (2006) highlighted the importance of knowing the aspects and characteristics of this period because it formed the basis for the subsequent expansion of feminist claims. Undoubtedly, one of its most prominent characteristics was its global spread, especially in Europe, Britain, and North America. Grewal and Kaplan (2006) also referred to the most important works of that period, such as Mary Wollstonecraft's 1792 book, *A Vindication of the Rights of Women*, and some of the organizations and activities that accompanied the first wave of feminism, such as the first international women's congress in Paris in 1878.

In general, the demands of this period were to change the legislative systems, education, and employment, as well as, most notably, participation in voting. In her book, *A Vindication of the Rights of Women*, Mary argued about the importance of education for women in that period. Along the same context, and because the first wave coincided with the First World War, Pilcher and Whelehan (2004) stated that numerous traditional practices within social roles changed as a result of the war, as women participated in many jobs and professions instead of men who participated in the war.

The Second Wave of Feminism

Sources indicated that the second wave of feminism began between 1960 and 1970 (Grewal & Kaplan, 2006). However, Pilcher and Whelehan (2004) stated that the term "wave" became popular at the beginning of the second feminist movement.

As an outline of the differences between the first and second feminist waves, the first wave had its main goal in voting, education, and job rights, while the second wave focused mainly on the woman's body and biological component, and the relationships in the same context (Pilcher & Whelehan 2004). Grewal and Kaplan (2006) also indicated that the second wave came to support "sexism and patriarchy, legalizing abortion and birth control, attaining equal rights in political and economic realms, and gaining sexual liberation." (p. 242).

Consequently, it can be anticipated that the second wave took within its demand relations, whether at the family level or social relations, focusing more attention on sexual liberation, as well as taking into account the political and economic demands, which were the most prominent demands of the first wave. During the first feminist wave, the impact of the First and Second World Wars, almost destroyed international feminist connections. However, Grewal and Kaplan (2006) noted that this led to the emergence of national women's movements during the sixties and seventies all over the world.

The Third Wave of Feminism

In contrast to first and second waves of feminism, the third wave of feminism was characterized by its association with the younger generations rather than being linked to a specific history. However, several sources indicated that it originated in the early nineties Pilcher & Whelehan (2004). Linking the third wave of feminism to the young generations may lead to a generational gap, even though the third wave is an extension of some of the characteristics of the

second wave, such as the middle class and women of color. Lotz (2007) stated that the third wave emerged because of a need to develop a conceptual framework to analyze the reality of feminism and get rid of the patriarchal system that was still present. Despite this, it seemed that the concept of the third wave of feminism was not clearly defined. Garrison (2007), described the experience of the third wave of feminism in the US, where she noted that despite the historical connection of the first and second waves, the third wave was "riddled with contradictions and problems." (p.185) Although the third wave was well outlined in terms of concept, it was distinguished in terms of implements by taking advantage of technical means that enabled it to communicate globally Woodhull (2007). It was also attributed to the third feminist wave that even though it started in academia, it managed to reach popular circles through music, cinema, and literature (Pilcher & Whelehan, 2004). Additionally, It is worth noting that the third wave is still in its early stages and may need more attention from researchers and writers Pilcher & Whelehan (2004).

Feminism and Gender Equality in Saudi Arabia

The feminist movement spread through its three waves to a global scale, and over time, this movement reached Muslim and Arab societies. Al Alhareth et al. (2015) reflected that the implementation of feminism in Muslim societies was a challenge. Hoza (2018) also proffered an explanation for this when she noted that the Western colonialism of Muslim countries had an impact on societies in dealing with the concept of the feminist movement, and this seemed to be a reaction to colonial history.

From the same perspective , in her article, *Is there a feminist in Saudi Arabia*?, Hoza (2018) illuminated some of the insights accompanying the feminist movement in Muslim societies and in Saudi Arabia in particular. Furthermore, from her article, the following can be interpreted:

First, it should be noted that despite the spread of feminism in Muslim societies, religious teachings in some Muslim countries have formed a framework for feminist practices in line with religion. Second, as a result of colonial history, women in Muslim societies have an aversion to Western feminism for fear of domination. Regarding the feminist movement in Saudi Arabia, Hoza (2018) asserted that the concept of the feminist movement must be broad in scope to acclimate other cultural contexts. Hoza (2018) also referred to women in Saudi Arabia who preferred to use the terminology, womanist, rather than feminist in aversion to the term itself. In the same context, Hoza noted that the presence of technology created a great opportunity for Saudi feminism to communicate and exchange ideas. With regard to the current situation, Hoza (2018) pointed out that Saudi women, especially the younger generation, have become liberal, especially with regard to dress codes. However, there were practices that indicated the breaking of some social barriers, such as gender segregation in the workplace, restaurants, and public places. Finally, Hoza (2018) concluded that the difference between feminism from a Western perspective and Saudi feminism lies in Western feminism's lack of understanding of the cultural and social context of Saudi feminism.

Saudi Culture and Social Norms

At the end of the discussion on the concept of gender and social roles in general, it is important to understand social roles and equality in the study area, which is Saudi Arabia . For a better understanding of the notion of social roles, there are two factors worth mentioning which are: the Islam and the social norms. Baki (2004) pointed to the overlap between religion and tribalism as far back as the eighteenth century. The importance of religion stemmed from the historical context of the beginning of Islam from the Arabian Peninsula, and the tribe as an essential component of society. Regarding the Islamic religion, Baki (2004) noted that there was

a dilemma in dealing with the Islamic regulation of women in Western and Arab literature, which tends to generalize and confuse Islam and its regulation with the interpretation of these regulations by Muslim scholars. Furthermore, Baki (2004) added that the Quran (the Muslim holy book) gives women the right to participate in public life, which could be in the political, economic, or civil aspects, on an equal basis with men. Therefore, it can be concluded that the problem lies in the interpretation of the Quran's texts and their interaction with social and tribal factors, which with the passage of time have reinforced the high sensitivity involving women's affairs (Al-Ruwaitea, 2014).

Furthermore, the publications that shed light on gender roles in Saudi Arabia referred to two types of influences: formal and informal (Syed et al., 2018), or institutional and non-institutional (Alhejji et al., 2016), and both indicate that societal norms had an impact on public life, gender roles, and equality.

While considering tribe as a major component of Saudi society, Al-Ruwaitea (2014) concluded in his book, *In the Saudi Personality,* that it was the collective culture that appeared over the culture of Saudi society. As he mentions various signs that indicated the dominance of the culture of society on the behavior and attitudes of individuals, and this became evident when the individual desires to be open-minded, such that they are challenged by the cultural and social norms which are set by the society. Furthermore, Al-Ruwaitea (2014) adds that although there are indications of the emergence of individualists in Saudi society, collective culture still prevailed. Hence, highlighting the collectivity and individuality in Saudi society is necessary to clarify the factors that contribute to the lack of equality in the society and between men and women in particular.

The differentiation of social roles within the Saudi society has several forms, not only in equality between men and women, but even within the same sex. There are various forms of power exercise. For example, Al-Ruwaitea (2014) mentioned the term, "power distance," referring to age as a factor of power and influence, in which an old person must be obeyed simply because he is old. The author further clarifies that the higher the power distance factor, the more inequality, and the lower the power distance, the more equality Al-Ruwaitea (2014).

From the foregoing, it could be concluded that there are various practices of inequality within Saudi society, and they may appear between the two sexes or within the same sex; therefore, it is important to take these practices into consideration when discussing gender roles in Saudi Arabia.

Progress Towards Equity in Saudi Arabia

To begin with, when reconsidering the current status of Saudi society, it is worth mentioning the Saudi Vision 2030, which was established in 2016. The emergence of the vision was to develop a general gradual plan for reform in several areas, such as the economy, industry, education, health, culture, and sports. This vision also took into account the empowerment of Saudi women, and perhaps one of the most prominent and long-awaited decisions was to allow women to drive in 2018 Aldoghmi (2021). The emergence of the Saudi Vision 2030 was accompanied by a number of decisions to empower women in several areas, which Aldoghmi (2021), summarized in the following: Women's participation in the municipal councils and their participation in elections, the selection of the first woman to the position of minister, the selection of a woman to the position of ambassador, the selection of the first woman to the position of president of the university with both male and female students. Aldoghmi (2021), also pointed out that for the first time, women participate in the judiciary and leadership positions in civil and military functions sectors.

With regard to regulations and legislation, there were amendments in the regulations to allow women to travel and move without the presence of a guardian, as was done in the past Saudi Press Agency, (2021). At the level of education, training, and work, the information of the Saudi Unified National Platform (2021), indicated the right to equality between men and women in educational and work environments. In the same context, the General Authority for Statistics in Saudi Arabia's (2021) report indicated that the percentage of women's employment in the public sector was up to 33.2% compared to 19.4% in 2017. This is in reference to one of the vision's goals, which is to raise the level of women's participation in the job sector. At the political level, the report of the Saudi Press Agency indicates various forms of this participation, including the nomination of a woman to the position of vice president of the Saudi Shura Council, 20% of women representation in the same council, the nomination of 13 women to the Saudi Human Rights Council and the allocation of 21 seats within the Saudi municipal councils to women. From the foregoing, there are indications for allowing Saudi women to participate with men for sake of achieving equality. However, the cultural and ideological factors that reinforce gender segregation, may prolong the time it takes to achieve equality.

Gender and Heritage

Smith (2008) states that the discourse of heritage itself contributed to the understanding of the dimensions of identity and social and cultural values. One of the aspects through which heritage and gender can be viewed is the human connection with the place, as this innate connection occurs for both sexes. Hayden (1995) described this relationship as a "theater of memory" (p. 11), referring to the strength of this connection. Furthermore, the concept of gender in heritage is centered on several dimensions, the first of which is the concept of heritage itself, which was

described by Smith (2006) as a "social process.". Moreover, Smith (2008) added that the discourse of heritage contributed to an understanding of the actuality of social practices between the two sexes. In a historical context, Smith (2008) noted that the heritage literature regarding gender is summarized in two points: first, the landmarks, sites, or heritage that demonstrated that women have been marginalized, and second, the way in which heritage is interpreted, the stories and narratives that revolve around it are focused on the man and his legacy. Furthermore, Smith (2008) suggested that it is necessary to pay attention to the messages that visitors receive at heritage places. Hence, the exclusion of women from heritage operations can be inferred by several indicators, and this is one of them.

Likewise, Biehl, and Prescott (2013) referred to the inequalities in representation that are evident in heritage management, whether by display or interpretation, through museums, historic homes, and other places. As a result, Smith (2008) noted that the absence of women's representation in cultural heritage had implications for both individual identities and identity within a broader scope. Biehl and Prescott (2013) also noted that the heritage profession sector had statistics indicating gender inequality, especially in museums and heritage management, but these statistics varied from one country to another.

In her article on heritage and gender, Smith (2008) claimed that heritage is gendered through its understanding, presenting, and interpreting. Additionally, She argues that this is dialectic, derived from the AHD discourse, which has been previously referred to in detail. As Smith (2008) noted that the discourse is based on the domination of heritage by certain groups; for example, experts are the only ones to take care of heritage, while on the social level, the discourse has evolved to establish the concept that heritage is cared for by the upper classes of society.

As one of the discourse consequences, Smith (2008) noted that the association of masculinity with heritage practices has been linked to the AHD discourse , and she states that "artifacts, sites, places, and monuments identified as heritage, and were subsequently conserved or preserved, were those that 'make sense' within the AHD, which, in turn, was influenced by certain social experiences and values" (p. 162).

Based on what has been mentioned, it could be concluded that there is inequality within the heritage management practices and it is important to take this this issue in consideration. To address this imbalance in heritage management, it is necessary to start with the concept of heritage itself and broaden it to include a wide range of social inclusion. In doing so, Smith (2008) asserted the importance of continuing the discussion about the concept of heritage and gender and that not stimulating such a discussion enhanced the AHD discourse. Moreover, the area where the inequality practices could appear such as the heritage management.

UNESCO, Gender, and Heritage

When referring to the role of UNESCO in promoting equality in the practices of cultural heritage, it is worth noting the two important conventions: the UNESCO Universal Declaration on Cultural Diversity in 2002, which consider cultural diversity as the basis for the convention. And The Safeguarding of the Intangible Cultural Heritage Convention in 2003, which aims to the respecting of intangible heritage of societies. Moreover, the convention emphasize the gender equality in several articles, as well as the role of intangible cultural heritage in promoting social cohesion, peace, and respect for cultural diversity. Despite the effort by UNESCO to keep pace with changing heritage, Shortliffe (2017) claimed that gender is being overlooked. Therefore, UNESCO's efforts to promote gender equality at all levels show the essential to do further effort regarding equality in the management of cultural heritage.

From the foregoing, it is important to discuss the issues of heritage and gender, and to achieve some equality in heritage practices. While it is necessary to start by developing a broad conceptual framework for heritage, it is also important to examine the current heritage practices in both the professional and the heritage communities. As indicated by the literature on heritage and gender, there is a necessity for further studies and research to expose the current situation. With regard to legislations, UNESCO should develop more conventions to enhance equality in heritage practices and encourage cultural diversity.

6. **Community Participation in Cultural Heritage**

In the preceding sub sections, the concept and types of participation were presented from the general perspective of community participation in development. The participation of the local community in managing cultural heritage has been discussed extensively by scholars, specialists, and organizations concerned with heritage. For instance, the UNESCO Charter support and encourage the role of the local community in Article 3 of the principles of the Washington Convention for the Preservation of Historic Areas (1987). Indeed, it states that "the participation and the involvement of the residents were essential for the success of the conservation program and should be encouraged" (p. 2). As stated in the New Zealand Charter (2010), the aim is to expand the community participation circle to involve owners, developers, planners, and even craftsmen and construction workers in the process of heritage management. Likewise, the Burra Charter (2013) which emphasized the respecting the bonds between people and place and taking into account the designation of individuals and organizations involved in making decisions during the preservation process. If there is an agreement on the norm and the importance of community involvement, it is necessary to understand the nature of this participation.

Heritage and Community

If the concept of community got the attention of scholars from several disciplines, the same is true in the context of cultural heritage. Therefore, for the purpose of this research, the concept of community within the context of cultural heritage is highlighted. For instance, the European Council (2005) defines the heritage community as follows: "a 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." (p. 2). The definition refers to several factors that determine the heritage community, namely, the human being, the natural and cultural product, as well as the factor of continuity. Based on this concept, it could also refer to another subject in the same context, which is the "Living Heritage," a subject that has been discussed by several scholars in the past few decades and will be explained in detail later in this chapter Wijesuriya et al., (2017).

The relationship between the community and heritage arise from a broad concept, which is the relationship between man and environment. Tunbridge & Ashworth (1996, p. 24) remark on the contribution of the environment to creating a sense of place. Nevertheless, they noted in their book that King (1990) claimed that the environment was one of the main "sieves of social theory." (p. 24). Thus, the built environment is a pillar and an essential component of building a social system. Moreover, the concept of environmental impact and its role in enhancing social relations has been discussed by numerous studies as well as heritage scholars. Pendlebury et al. (2004), stated that "an understanding of place is argued to help create a sense of place and facilitate participation in more formal processes." (p. 24). Furthermore, Pendlebury et al (2004), argued that the built cultural heritage should enhance the social inclusion.

With regard to the connection between the built environment and people's memories, Mason (2004) noted that "conceptually, the heart of historic preservation lies in the intellectual and emotional connections we make between memory and environment—what I will call the 'memory/fabric connection'(p. 64). Furthermore, Mason (2004), added a question on achieving a balance between conservation operations and collective memory, where he suggested that a question should be asked more insistently when focusing on the correct balance between different approaches, which shape buildings and places in a physical sense, such as protecting, restoring, and reconstructing them, as well as assuming that these material efforts tacitly shape memory, and in regards to people reshaping their memories, and using buildings/places in this manner Mason (2004). Similarly, Dümcke & Gnedovsky (2013) on the European Expert Network on Culture stated that, "as confirmed by multiple studies, heritage, if properly managed, can be instrumental in enhancing social inclusion, developing intercultural dialogue, shaping identity of a territory, improving quality of the environment, providing social cohesion" (p. 7).

If local communities are taken into consideration and their relationship to the place, then this relationship can be describe as a cumulative one that has passed through generations and contribute to the level of knowledge and memory of these communities. Apaydin (2018). As shown in (Figure 7), the role of "local knowledge" moderates the relationship between local communities, as well as archaeological and heritage sites.

Figure 6.
Relationship Between Communities and Heritage Places

- Past and Current Communities

Produce and transfer knowledge through tangible and intangible materials

Represents the power through knowledge of communities

- Place: Heritage and Archaeological sites

- Heritage specialists
- Archaeologists

Learn and spread knowledge through professional tools

Note. Source: Apaydin, (2018).

Based on what has been stated previously, it is notable that local communities are the most knowledgeable of places, and this knowledge is cumulative and interactive between communities and the environment, such that individuals and places are considered complementary to each other. Consequently, tangible, and intangible heritage are reflections of the cultural and social values of communities. Simultaneously, the role of community is to interpret and tell stories regarding this heritage.

Why Engage the Local Community?

Literature studies refers to cultural heritage from both its tangible and intangible aspects, which are a reflection of a person's relationship to his/her environment. Therefore, cultural heritage cannot be studied and managed in separation from the heritage community itself. Hence, the importance of community involvement in conservation operations is relevant, as it is an inherent part of the environmental, economic, and cultural component of this process. In addition,

UNESCO (2003) recognizes that "communities, in particular indigenous communities, groups, and, in some cases, individuals, play an important role in the production, safeguarding, maintenance, and re-creation of the intangible heritage, thus helping to enrich cultural diversity and human creativity" UNESCO (2003). Likewise, scholars claim that the values and concepts of tangible heritage have been reformulated by heritage and archaeologists, and that these values and concepts are the products of heritage communities; thus, these communities must be involved in the conservation process Apaydin (2018). To better understand the benefits of community participation in managing cultural heritage, Pedersen (2002), enumerated several benefits:

- Involving stakeholders saves time and money.

- Failure to understand stakeholders' positions can delay or block projects.

- Stakeholders can inform managers about easily misunderstood local cultural differences.

- Stakeholders can help identify problem areas that may have been overlooked by experts.

- Stakeholders can provide useful input regarding the desired conditions at a site (p. 74).

It is also clear from the aforementioned points that the patterns by which communities contribute to heritage management processes, through time saving and effort, overcome obstacles that specialists may face, and helping to understand the cultural and social background of the community and place. Despite this, the benefits of community participation in heritage conservation operations are not limited to what has been mentioned. There is also an economic benefit that contributes to raising the income of the community through tourism operations and site management. In the same context, Altman (1989) suggests that several indigenous peoples aim to gain financial benefits from tourism while reducing any potential detrimental social and cultural costs. In addition, the Berlin Declaration (1997) emphasized the essential to consider that

sustainable tourism must raise income levels for communities, especially indigenous people. The level of participation and the reciprocal relationship between communities and tourism are likewise discussed by Altman (1989), who classified the economic opportunities for tourism as directly, indirectly, and induced types. Consequently, he classified the participation of communities based on the economic benefit of tourism, as shown in the (figure 8) below.

Figure 7.

Economic Opportunities for Local People
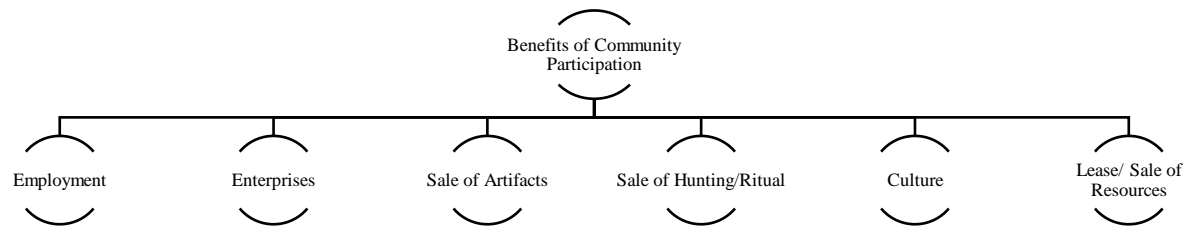
Note. Source: Altman, (1989)

The benefits to heritage and stakeholders have been previously mentioned if all parties are included in the conservation process. According to Wijesuriya (2015), the living heritage sites program developed by ICCROM outlines the specific benefits for the local community:

o   A more "people-up" approach.

o   Benefits being gained by both heritage and people.

o   Continuity and sharing of knowledge and resources.

o   A more direct connection to livelihoods and thus social, economic, and environmental values.

o Primary stakeholders being central to decision making, not just being placed in a secondary role.

o The engagement of the primary holders of cultural values—the connected community—being unavoidable. (p. 38).

<u>Challenges in Community Participation</u>

Although numerous studies emphasized the importance of the community's role in preserving cultural heritage, there are still challenges that constitute a barrier for these communities, especially those who live in developing countries. Therefore, studies confirmed that central legislation is one of the most prominent obstacles to engaging communities, as all legislation comes from one source. In developed countries, legislation has been created to include the participation of local communities in managing cultural heritage. For example, the Heritage Protection Consultation Document in England encourages community participation in consultations on heritage management and the criteria for inscription on the World Heritage List Pendlebury et al., (2004). However, Apaydin (2018) argued that despite the presence of international bodies and organizations, such as UNESCO, which seeks to involve communities in preserving heritage, these attempts are not successful and led to the exclusion of communities from the context of these plans.

In addition, Pedersen (2002) referred to the most important challenges that prevent community participation and indicates the importance of dealing with it in depth. Therefore, he noted that formulating a clear idea that includes the visions of all partners may seem difficult due to differences in parties and interests. Additionally, he indicated that the personal aspect may have an impact, as he described that people with vocal critics may have an influence upon policies and decisions in the event that some groups feel afraid to speak up during these meetings, and therefore,

these groups could be ignored, as they are not as vocal as others. Similarly, Pedersen (2002) noted that a hierarchical structure could act as a barrier to community participation, as the structure of some organizations do not provide an opportunity for residents' opinions. However, he stressed that excessive tightening of stakeholder involvement could lead to failure due to some parties not understanding the natural resources of the place and how to preserve them.

To highlight further details, Yung & Chan (2011) mentioned some of the challenges that communities face, such as different preferences on heritage conservation between the public and the government, inadequate knowledge for the public to evaluate historic buildings, and conflicts of interest from the different stakeholders Yung & Chan (2011). It can be inferred from what has been mentioned that one of the problems that appears between the partners as a result of participation is the difference in interests; therefore, what is important to the authorities may not necessarily be important to the community. To overcome this, communication channels should be opened between all parties with evident flexibility in accepting differences views to devise solutions that are suitable for all.

Regarding knowledge and awareness , it is certainly one of the most important challenges facing communities and professionals as well. Although, the scientists' assertions that the local communities possess a large amount of knowledge of their heritage, whether tangible or intangible; however, they need certain specialized skills in ways of preserving heritage and social communication. Therefore, it is worth noting the role of academics and scientists in developing communication with those communities to organize workshops to raise their level of knowledge. An example has also been mentioned by Pendlebury et al. (2004) regarding the education of local communities, as they stated that "Hackney Building Exploratory is an educational initiative that aims not only to educate residents about the place in which they live, including the history of its

buildings, but also to educate professionals about how residents think about the area." (p. 24).

Moreover, from a cultural, economic and environmental perspective, local communities who live in historical places and tourist destination face a great burden due to the huge interaction with other factors. This has complicated the partnership process between the partners, and thus, some environmental and cultural detrimental effects have resulted. It is also evident how Jimura (2018) pointed to the sociocultural reflection of tourism in relation to host communities and guests see (Figure 9). In fact, it is possible to realize the size of the elements that interact with the local communities, and thus this may have a positive or negative impact upon these communities, whether culturally, economically, or environmentally.

Figure 8.

Significant Sociocultural Matters That are Closely Connected to Tourism Development
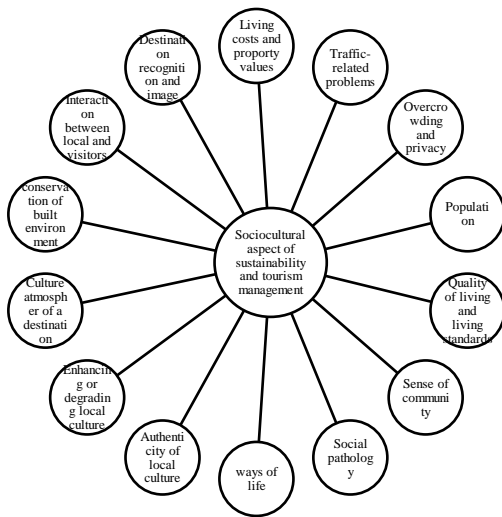
Note. Source: . Jimura, (2018)

Typology of Community Participation

This study focuses on the role of local communities in preserving cultural heritage. Through the investigation of literature studies, it became clear that a number of scholars have discussed the levels of participation, whether in preserving heritage or sustainable tourism Altman, (1989); Tosun, (2004); Choi & Sirakaya, (2005). The forms of community participation have also been discussed in terms of achieving sustainability, through the tourism and heritage sectors.

Studies have indicated that the important part in community's participation depends on the degree of participation and the extent to which communities can participate in the decision-making stages Tosun (2004). As mentioned before, there are also some scientists who have developed stages for community participation in development in general Arnstein (1971); Pretty (1995). Furthermore, Tosun (2006) created three typologies for community participation in sustainable tourism in these stages to correspond to the classifications made by Arnstein (1971); Pretty (1995). Similarly, the stages of participation are categorized into three levels: coercive, induced, and spontaneous participation. The first and second levels were the sequence of a top-down procedure, and this was an indication that power was not in the hands of communities. At the first level, they did not even have the right to decide whether or not to participate. Conversely, the third level indicated that decision-making is from the bottom-up procedure, which relates to direct and effective participation see (Figure 10).

Figure 9.

Normative Typologies of Community Participation

Pretty's typology	Arnstein's typology	Degrees		Tosun's typology
7. Self-mobilization	8. Citizen control	**Degrees of Citizen Power**		**Spontaneous Participation** Bottom-up; active par.; direct participation; par. in decision making, authentic participation; self planning;
6. Interactive participation	7. Delegated power			
	6. Partnership			
5. Functional participation	5. Placation	**Degrees of Citizen Tokenism**		**Induced Participation** Top-down; passive; formal; mostly indirect; degree of tokenism, manipulation; pseudo-participation; participation in implementation and sharing benefits; choice between proposed alternatives and feedback.
4. Participation for material incentives	4. Consultation			
3. Participation by consultation	3. Informing			
2. Passive participation	2. Therapy	**Non-participation**		**Coercive Participation** Top-down, passive; mostly indirect, formal; participation in implementation, but not necessarily sharing benefits; choice between proposed limited alternatives or no choice; paternalism, non-participation, high degree of tokenism and manipulation.
1. Manipulative participation	1. Manipulation			
Pretty's (1995) typology of community participation	Arnstein's (1971) typology of community participation			Tosun's (1999a) typology of community participation

Note. Source: Tosun (2004)

Regarding local communities participating in urban conservation, the literature indicated that the typology of community participation has been discussed. Similar to other typologies, participation in decision-making is considered the highest level that communities may reach, while informing is the lowest and weakest Peerapun (2011). To provide more details on each level, Peerapun (2011) referred to the first level, which is to inform, either through public meetings, face-to-face meetings or through the media. Often, there may be no "voice" heard from communities at this level, as the content is only one sided, often from the authorities to the community, and it becomes more difficult when the message is delivered through newspapers and the media. The second level of participation is referred to as "consultation," and as Peerapun (2011) described, in which this level is implemented through workshops, surveys, and public meetings. Nevertheless, community participation is less effective, as there is no guarantee that the community's opinions will be taken into account. The next level indicates certain measures for the participation of the

community, through the establishment of cultural events, training, and fieldtrips. Through what has been mentioned, it is clear that this is the beginning of the interaction between communities and other parties, such as the authorities, and Peerapun (2011) described this level as "involvement." In the last two levels, community participation manifests through the provision of advice, delivering its voice, participating in the conservation process, and decision-making. Thus, communities usually reach this level when legislation emphasizes the importance of its involvement see (Figure 11).

Figure 10.
Level of Public Participation in Urban Conservation

| Increasing level of public participation→ | | | | |
INFRORM	CONSULT	INVOLVE	COLLABORATE	EMPOWER
• Publications	• Workshops	• Workshops	• Workshops	• Delegated decisions
• Public address system	• Surveys	• Awareness raising	• Citizen advisory	
• Newsletters	• Public meetings	• Children camps	• Consensus building	
• Cultural heritage atlas		• Student volunteers	• Participatory decision-making	
• Exhibitions		• Cultural heritage survey	• Demonstration projects	
• Open houses		• Trainings		
• Information center		• Field trips		
		• Cultural festivals		

Note. Source: Peerapun (2011)

Regarding the role of the local community within the heritage preservation plan, which is the core of this study, studies indicated that the local community as an approach within the preservation plan, has been discussed over the past few decades. Returning to what was previously referred to, the "Live Heritage Sites Program" was one of the programs that highlighted the local community as an essential part of the conservation plan.

Living Heritage

The concept of living heritage emphasized the community as an essential element within the context of cultural heritage. There are scholars who noted that cultural heritage is the community in all its dimensions, and this is what Wijesuriya et al. (2017) confirmed in directing the compass of attention to the community instead of tangible heritage.

Conservation Approaches

As an application to the concept of living heritage at the international level, ICCROM took the lead in establishing the living heritage sites program in 2003. The Living Heritage Sites Program revolves around the idea of continuity as a tool for conserving heritage. According to ICCROM, this continuity is defined by three components: continuity of the community's relationship with its heritage, continuity of practicing forms of tangible and intangible heritage, and continuity of carefulness to this heritage Wijesuriya, (2014). See also the next (figure 12), which explains the living heritage approach.

Figure 11.

Living Heritage Sites Program Characteristics
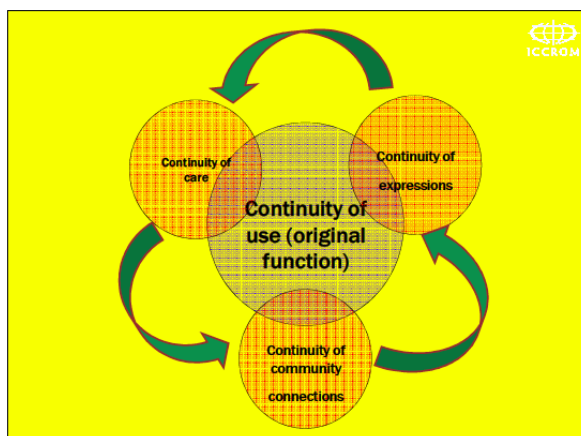
Note. Source: ICCROM (2014)

Despite the three dimensions of the living heritage approach, Poulios (2014) argued that the living heritage sites program is community-based. As mentioned earlier, the local community and its role in conserving heritage have become the focus of ICCROM's attention through its Living Heritage Sites Program.

For a better understanding of living heritage as an approach to heritage conservation, its nature will now be highlighted compared to other contemporary approaches. Poulios (2014) argued that there were three main approaches to heritage conservation: "Materials-based approach, values-based approach, and living heritage approach." (p. 17).

1. **Materials-based Approach**

The term "materials" indicates that the conservation approach is based on tangible heritage during the conservation plan. It is also described as "an expert-driven approach", Poulios (2014, p. 18), which refers to the exclusive role being played by the expert. This approach is considered as one of the oldest approach, and its application began in the nineteenth century Poulios (2014). The approach deals with heritage as belonging to the past and presenting it to current and future generations, thus creating a gap between heritage and people Poulios (2014). Despite the historical dimension of this approach, it does not take into account all the dimensions and values of heritage, which is referred to here as intangible heritage, and this is what Poulios (2014) referred to as the "authorized heritage discourse," which has also been discussed in this chapter. Furthermore, one of the issues with this approach is the lack of involvement of other parties during conservation operations. In the following (figure 13), the idea of the materials-based approach is illustrated.

Figure 12.
Materials-based Approach

Note: No community involvement
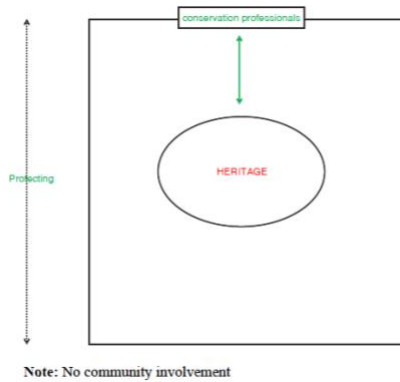
Note. Source: Poulios (2014)

2. Values-based Approach

To begin with, it is worth noting the importance of the heritage values, and this is what Mason and Avarmi (2000) referred to when they divided the notion of values into two categories, values as a noun, which is also divided into two types, namely, the moral values of people, to which religious practices follow, and values as characteristics and attributes of places, such as historical values, aesthetic values, etc. Second, values as a verb, which refers here to the practices during preservation processes through which these values are determined. Here, Mason & Avarmi (2000), raise the important question: Who does the valuing? (p. 21)

Mason & Avarmi (2000) put forward this dialectic about values that, despite the ability to define them, they are intertwined with each other, and their importance varies from one community to another. It is further recommended that the scope should be expanded to include all parties who are important in the conservation plan for well-defined heritage values, such as experts, the local community, developers, the private sector, etc. This approach aims to preserve the importance of heritage sites and the values contained within heritage monuments. De la Torre et al., (2005)

With regard to the implementation of the values-based approach, it can be concluded that the local community has an essential role within the conservation plan, and has the opportunity to contribute and interpret heritage values Poulios (2014). However, despite the presence of the local community within the conservation plan, there are two negative aspects to this approach. First: The values in heritage are a controversial topic, and its importance may remain dependent on the parties involved, and these parties naturally differ from a heritage community, legislators, experts, investors, etc. Second, the power of the heritage community is still limited. In the following (figure 14), the idea of the values-based approach is illustrated.

Figure 13.

Values-based Approach
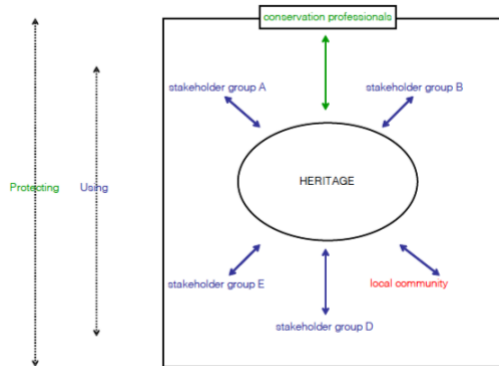
Source: Poulios (2014)

3. Living Heritage Approach

As mentioned earlier, living heritage as an approach emerged and was developed at the global level by ICCROM. The Living Heritage approach is based on three dimensions, with continuity as its framework. These three dimensions are the continuity of the site in its original

function, the continuity of the community's connection with its heritage, and the continuity of care for heritage.

The local community, or heritage community, is central to the living heritage approach Poulios (2014), and there are two types of communities in heritage conservation. First, the "core community", which is the community with an identity and integrity linked to heritage, is the community to which individuals belong. Second, the "broader community", which refers to the rest of the parties involved in heritage conservation Poulios (2014). Thus, it is worth noting that the core community differed from the community within the values-based approach, which is considered one of the stakeholders, while the community in the living heritage approach is the main player within the conservation plan. Additionally, Poulios (2014) also stated that "the core community is given the primary role in the conservation process." (p. 23)

It is clear from the above that the living heritage approach aims to enhance the role of the local community or heritage community in heritage conservation; therefore, the community is the basis of the conservation process. The role of the community here comes as a major actor that plans and decides within the heritage conservation system. The following (figure 15) illustrates the role of the core community in the conservation process.

Figure 14.
  Living Heritage Approach
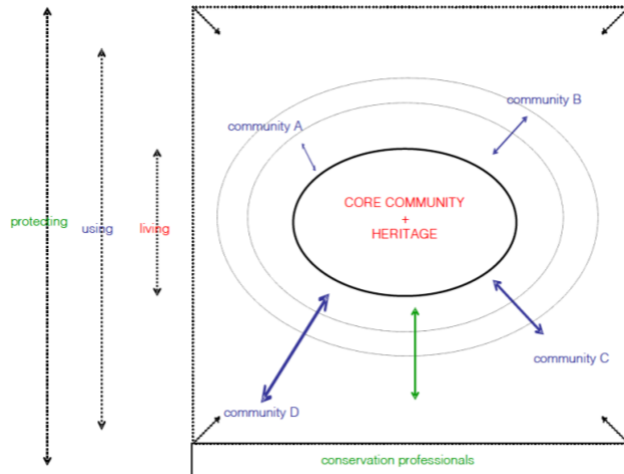
  Note. Source: Poulios (2014)

Community Participation in the Designation of UNESCO Sites

This section discusses the role of local communities in legislation to include cultural heritage sites on the World Heritage List. It is important initially to clarify what is meant by a World Heritage list; thus, the manual for Preparing World Heritage Nomination indicates (2011) that "the World heritage list contains properties inscribed by the World Heritage Committee for their Outstanding Universal Value." (p.12). As for registration procedures, Jimura (2018) referred to four bodies that should have a role in registering any heritage site on the World Heritage List.

1. UNESCO World Heritage Center. The United Nations Educational, Scientific, and Cultural Organization was founded in 1945.

2. The World Heritage Committee, which "meets once a year, and consists of representatives from 21 of the State Parties to the Convention elected by their General Assembly. At its first session, the committee adopted it." .

3. State Parties. These are countries that have adhered to the World Heritage Convention.

4. Advisory bodies The International Union for Conservation of Nature, the International Council on Monuments and Sites (ICOMOS), and the International Center for the Study of the Preservation and Restoration of Cultural Property (ICCROM). (See figure 16).

Figure 15.

Registration bodies for World Heritage Sites

Unesco World Heritage Center	World Heritage Committee
	World Heritage Sites
States Parties	Advisory bodies
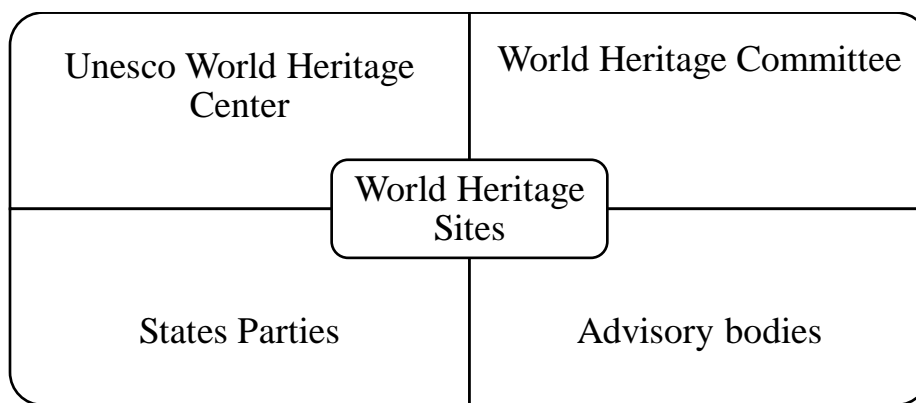
Note. Source: Jimura (2018).

Following the growth in the tourism sector of World Heritage Sites (WHS), host communities faced certain economic and social challenges. Perhaps the most important of these is described by Apaydin (2018) as the migration of communities, as he stated that : "the negative impact on local economies may have led many people to move to cities, which in fact may result in depopulation and complete isolation of heritage places from their local owners." (p.37) Therefore, it is worth noting the importance of engaging communities in site registration decisions, as they influence and are affected by the consequences of that in the future. Thus, this is what UNESCO stressed regarding the compulsory point of involving communities in decision-making on the registration of heritage sites in the World Heritage List Apaydin, (2018).

Selection Criteria

I. To represent a masterpiece of human creative genius;

II. To exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town planning, or landscape design;

III. To bear a unique or at least exceptional testimony to a cultural tradition or to a civilization that is living or that has disappeared;

IV. To be an outstanding example of a type of building, architectural, or technological ensemble or landscape that illustrates (a) significant stage(s) in human history;

V. To be an outstanding example of a traditional human settlement, land-use, or sea-use, which is representative of a culture (or cultures), or human interaction with the environment, especially when it has become vulnerable under the impact of irreversible change;

VI. To be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance (the Committee considers that this criterion should preferably be used in conjunction with other criteria)

VII. To contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;

VIII. To be outstanding examples representing major stages of earth's history, including the record of life, significant ongoing geological processes in the development of landforms, or significant geomorphic or physiographic features;

IX.   To be outstanding examples representing significant ongoing ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal, and marine ecosystems, and communities of plants and animals.

X.   To contain the most important and significant natural habitats for the in situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation.

(Source: https://whc.unesco.org/en/criteria/)

In verifying the criteria used for registering heritage sites on the World Heritage List, it is apparent that most of the standards stipulated what has resulted from the relationship of man with his environment throughout the ages. Consequently, different criteria refer to architecture, arts, human exploitation of local environmental materials, customs, human beliefs, and civilizations over time as well as whether the civilization is still existing or extinct. Therefore, it is worth noting the importance of the role of local communities, particularly those that live within the scope of a World Heritage site, as they may constitute an extension of these civilizations. Similarly, Jimura (2018), outlined the impact of registration, not only on tourism, but also on the attitudes of the residents:

i.   The closer to the WHS local people's place of residence, the more positive their attitudes toward visitors have become since the WHS designation.

ii.   The more recently local people began to live in or around the WHS, the more positive their attitudes toward visitors have become since the WHS designation.

iii.   The younger local people are, the more positive their attitudes toward visitors have become since the WHS designation.

iv.   The attitudes of local people who are working (not only in tourism-related jobs)

toward visitors have become more positive than those who have not worked since the

WHS designation. (p. 72).

Despite what was mentioned in the registration criteria and its impact on local communities, the participation of local communities is not included in the criteria for registration on the World Heritage List; hence, until the participation of communities becomes a part of the criteria, it will be difficult for the state parties to include it Labadi, (2013).

Chapter 3: Research Methodology

Overview

This research aims to understand the nature of the local community's participation in the preservation of cultural heritage. Taking into account the nature of the subject of the study, a qualitative approach was adopted. The approach has been termed multiplicity, such as naturalistic, interpretive, and qualitative Merriam (2009). With regard to the characteristic of the qualitative approach, Creswell (2009) described qualitative research as: "exploring and understanding the meaning that individuals or groups ascribe to a social or human problem" (p. 22). Furthermore, qualitative research aims to understand the nature of people's lives and their interpretation of how they live Merriam (2009). Based on the aforementioned, qualitative research involves understanding the meaning and then interpreting it. Nevertheless, a qualitative approach is used to discuss a question or problem when researchers seek to understand the context or situation in which the participants are involved. Creswell & Plano-Clark, (2011).

With regard to the characteristics of qualitative researchers, Merriam (2009), described them as: "qualitative researchers are interested in understanding the meaning people have constructed, that is, how people make sense of their world and the experiences they have in the world" (p. 13). Therefore, it can be concluded that the researcher plays a major role within the research procedures, and this role will be discussed later.

Research Questions

This study is based on two main questions, one of which concerns the role of the local community in preserving cultural heritage, and the other question discusses the possibility of reaching an organizational framework for this participation based on the case study outcomes.

1. How does the local community play different roles in promoting sustainable preservation and attracting tourism to Rijal Almaa's urban cultural heritage?

2. How does the participation of the local community in the village of Rijal Almaa interduce insights into the current status of the participation of the local community in cultural heritage in Saudi Arabia?

Research Design

Qualitative research contains several designs and methods in terms of application, and these designs differ based on the type of study, study questions, and study objectives. Perhaps one of the most common qualitative research designs is Maxwell's design, and the following figure 18 shows the design elements.

Figure 16.

Qualitative Research Design
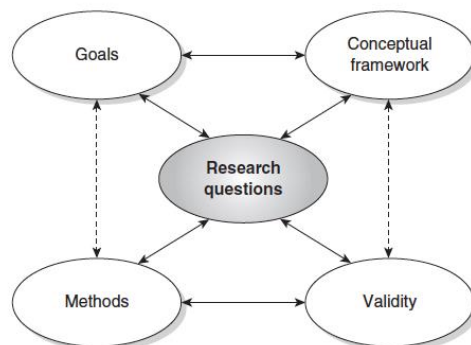
Note. Source: Maxwell, 2008

In qualitative research, there are several tools for data collection. Despite the diversity of methods of qualitative research, there are methods that are frequently used. As shown in (figure 18) Merriam and Tisdell (2016) referred to the six most common types of qualitative research.

Figure 17.
Types of Qualitative Research Methods
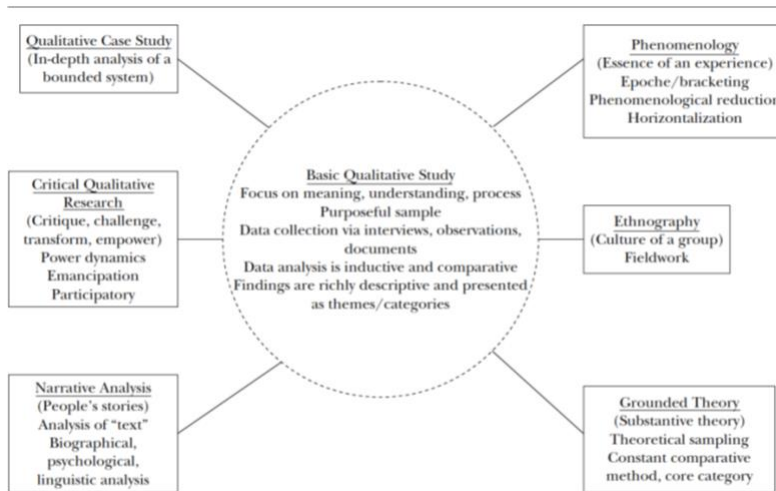
Note. Source: Merriam & Tisdell (2016)

The research adapted the case study as a tool to explore in depth, the role of local communities in preserving cultural heritage. The case study, as Yin (2018) explained, is "an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident." (p.13). The case study may also multiply, as Gustafsson (2017) described: "A case can be defined as an intensive study about a person, a group of people or a unit, which is aimed at generalizing across several units" (p. 2). Among the most important sources of information in the case study are observation, interviews, documents, artifacts, archives records, and participant responses to the

research activity instrument, Alpi & Evans (2019). Therefore, the case study is an element that the researcher relies on to answer research questions. Rather than searching for answers to questions like "how much" or "how many," case study design is appropriate for answering questions like "how" and "why." Benbasat et al., (1987).

With relative to the research subject, the historical villages in Saudi Arabia are owned by local communities, and this ownership is transmitted from generation to generation for a long period of time. Conversely, since the beginning of the focus on heritage by the responsible authorities, laws to preserve cultural heritage started over from the beginning. Although, this interest in heritage began several decades ago, and because the heritage management plan consists of several parties, it is necessary to expound on these procedures. In particular, the role of the local community is highlighted while taking into account the role of the authorities.

In the same context, and as mentioned previously, heritage preservation has gone through several stages, both in terms of concepts, laws, and legislation, as well as the multiplicity of authorities responsible for the heritage sector. As a result, the responsible authorities began preparing programs to enable the local community to contribute to heritage preservation. Nevertheless, these programs have not reached the practical dimension which requires research and investigation.

With regard to the case study, studies indicated that the local community of the village of Rijal Almaa had the main role in preserving the village, although this participation and its mechanism are still questionable. Thus, the case study was adopted to discover how the local community played a role in preserving the village, and to know the nature of this participation and whether it was in accordance with a clear organizational framework.

Interviewer's Sample

As previously stated, this study aims to determine the role of the local community of Rijal Almaa in preserving the village. To achieve this, the research sample should be identified through which the research questions can be answered. In qualitative research, several studies have pointed to the saturation as an indicator of sample size Kumar (1999); Marshall, (1996). According to Marshall, (1996), the data saturation achieved when : "themes or explanations stop emerging from the data." (p. 523). Furthermore, Kumar (1999), stated that "when no new information is emerging it is assumed that you have reached the saturation point." (p. 194). In addition, the sample size within the case study was based on the study objectives Merriam (2009). When it comes to the importance of selecting the sample for the interview, it is better to select people who have extensive experience on the topic to be searched for. Additionally, it is preferable to have common denominators that gather members of the sample, individuals may belong to the same region as in the sample; they may belong to a specific race, religion, or culture Longhurst (2010). Therefore, in this study, an interview was conducted with 20 participants, 10 from the local community and 10 officials, who were directly related to the development of Rijal Almaa village and had scientific and practical contributions related to the case study. Consequently, through the field work, the study reached four major themes that answered and explained the role of the local community in preserving heritage. With regard to the sample procedures, the following is a further description of the methods by which the sample was selected.

To begin with, studies indicated that there are two main types of samples: probability and non-probability (purposeful sampling and judgment sampling) Merriam (2009). The difference between the two types is determined based on several factors, such as the nature of the study, research questions and objectives, the research sample, as well as the method on which the sample

is selected Merriam (2009; Kumar, (1999). Given the nature of qualitative research, nonprobability sampling is the most common Merriam (2009).

Therefore, the researcher adopted the non-probability sample during the selection of the sample, yet, it is worth noting several factors, the most important of which are: First, according to Creswell (2009), "the idea behind qualitative research is to purposefully select participants or sites (or documents or visual material) that will best help the researcher understand the problem and the research problem" (p. 166). Hence, this is an indication of the researcher's role as a key factor within the research procedures. Secondly, is what Kumar (1999) referred to about the importance of building a relationship with the research sample. This relationship should be based on trust in order to contribute to the success of the data collection stage. Therefore, taking these factors into consideration, in addition to what was known through the literature about the subject, the method of the key informant was adopted in selecting the study sample. The literature on this research, whether case study books, articles, or reports during the village development, referred to names and committees in which the researcher was able to know their role within the development process. Next, a list of 20 participants was prepared, as indicated before.

Afterwards, communicating with the participants was started, sending a letter explaining the topic of the study, the purpose of the interview, and the obtaining the individuals' willingness to participate. After obtaining the consent of the participants, a schedule for the interviews was made and implemented.

Data Collection Procedures

In qualitative research, the interview is considered one of the main tools for data collection; thus, interviewing was used to collect the data for this research. The purpose for applying qualitative interviewing as the main instrument lies in the effectiveness of the interview and its

relevance to the nature of the study, as it gives the researcher the opportunity to meet the local community and know the nature of their role. On the rationale of qualitative interviews, Mason (2002), stated that "the term 'qualitative interviewing' was usually intended for in depth, semi-structured or loosely structured forms of interviewing." (p. 70). Expounding more on the concept of the interviews, Dunn (2005), identified the interview as "verbal interchanges where one person, the interviewer, attempts to elicit information from another person." (p. 79).

The interview offered an opportunity for the researcher to deeply understand the nature of the study. As McLafferty (2010) pointed out, "the personal contact between interviewer and respondent often results in more meaningful answers and generates a higher rate of response." (p. 82). Talking to the research participants should also enrich knowledge about the case study. However, Longhurst (2010) noted that semi-structured interviewing was not just about talking to people;

> "It is about paying attention. It is about being open to hearing what people have to say. It is about being nonjudgmental. It is about creating a comfortable environment for people to share. It is about being careful and systematic about the things people tell you". (p. 103)

Therefore, all the aforementioned points were taken into consideration during the interviews with the participants.

Along the same context, the interview took several forms in which the target sample and the research goal played a role in the technique that was applied. Accordingly, Longhurst (2010), identified that "there are three types of interviews: structured, unstructured, and semi-structured." (p. 105). The details of each type and how they are characterized were explained by Merriam & Tisdell (2016) in the following (table 5).

Table 5.

Type of interviews

Highly Structured/ Standardized	Semistructured	Unstructured/Informal
• Wording of questions is predetermined • Order of questions is predetermined • Interview is oral form of a written survey • In qualitative studies, usually used to obtain demographic data (age, gender, ethnicity, education, etc.) • Examples: U.S. Census Bureau survey, marketing surveys	• Interview guide includes a mix of more and less structured interview questions • All questions used flexibly • Usually specific data required from all respondents • Largest part of interview guided by list of questions or issues to be explored • No predetermined wording or order	• Open-ended questions • Flexible, exploratory • More like a conversation • Used when researcher does not know enough about phenomenon to ask relevant questions • Goal is learning from this interview to formulate questions for later interviews • Used primarily in ethnography, participant observation, and case study

Note. Source: Merriam & Tisdell (2016)

The interview may take several forms, however, in a practical terms, Mason (2002) stated the common characteristics among them: "Qualitative interviews may involve one-to one interactions, larger group interviews or focus groups, and may take place face to face, or over the telephone or the internet." (p. 70).

In this study, taking into consideration the method by which a comprehensive understanding of the study phenomenon can be reached, a semi-structured interview was adopted.

Ethical Consideration

Since the nature of the field research requires the researcher to deal directly with the participants, there is an ethical responsibility that must be adhered to for the study sample.

Scholars pointed out two points that are extremely important when interviewing the study sample: first, the confidentiality of the information provided and the disclosure of the information of the people participating in the interview. Second, the participant has the right to withdraw from the interview at any time Longhurst (2010). As indicated before, for this study, a letter was sent to all participants before starting the interviews. This letter includes an explanation of the topic and purpose of the interview, and informs the participants of the confidentiality of the data. During the interviews, the participants were also told that the interview would be recorded, and approval was obtained before commencement. Furthermore, Mason (2002) explained certain ethical responsibilities regarding the nature of the questions, whether they are more personal, dramatic, or tragic, or illegal matters, as he emphasized that the researcher needed to have a strong justification for asking such questions. Lastly, it was agreed to provide the participants with the results at the end of the research.

Data Analysis

According to Merriam (2009), "data analysis is the process of making sense out of the data." (p. 175). In doing so, as an important stage within the research procedures, it is worth mentioning the step through which the data was collected, presented, and analyzed. In a broad perception, data analysis goes through three sequential stages; hence, they are described by Spencer et al. (2003) as "the analytic hierarchy" namely: "data management, descriptive accounts, and explanatory accounts." (p. 217). Regarding the implementation stage, studies indicated that there were three ways to display and analyze data: first, the narrative method through which the researcher describes the sequence of events; second, transforming data into a form of themes; third, accessing these themes and benefiting from them to more essential stages such as creating a theory or hypothesis (Kumar (1999). Taking into consideration all of the above, the interviews were

transcribed and then categorized and analyzed. Additionally, these steps will be explained in detail below.

Reading Data

To ensure the interview's quality , it should be noted that the data that was recorded on tape during the participants' interviews was listened to more than once to reach a broad perception before starting the transcribing process. Moreover, tape recording helps the researcher in several ways, such as preserving answers and improving the questions and practice Merriam (2009). After that, tape recordings were transcribed to convert the participants' answers from voice recordings to written text. Thus, after the interviews were completed, the participants' answers were transcribed. This procedure helps to access a written text that can be viewed and read, which leading to an important step in the analysis, which is reading the answers of the participants. Mason (2002) described this step as literal reading and indicated its benefits to the researcher when he stated that: "if you are working with interview transcripts, you might be interested in the words and language used, the sequence of interaction, the form and structure of the dialogue, and the literal content." (p. 149).

Initial Coding

To begin with, Saldaña (2013) described the initial coding as "starting point to provide the researcher with analytic leads for further exploration." (p. 101). Furthermore, data analysis began initially with the first interview Merriam (2009), when the researcher explores the respondents' answers while conducting the interviews. Once the first interview is conducted, there are indications of the researcher's vision toward the participants' answers and their relationship to the research questions. In this study, the researcher found that with the progression of the interviews, this vision develops into an analysis of the participants' answers and building relationships

between them and the research questions and objectives. Along the same context, Merriam (2009) pointed out that the initial stages of analysis lie in paying attention to what she called "a unit or segment" and that this unit could be a word or a sentence, hence it may lead to the answers of research's question.

In addition, analytic memos were written at the same time when the participants being interviewed, which made a great contribution during the analysis of the data. These memos embody what goes on in the researcher's mind during the interview, and they are in fact part of the analysis, as Saldana (2013) indicated. As a result of transcribing and reading the answers of the participants, and based on the data obtained from the interviews, 101 codes or units were collected. These units represent the ideas, experiences, practices, and beliefs of the participants within the research topic. Although, the reliance on the frequency indicator within the participants' answers, individual answers were also taken into account. Furthermore, Spencer et al. (2003) pointed out on the importance of including all the answers that lead the researcher to reveal any information that answers the research question.

It should be noted that data has been manually analyzed for several considerations. First, although manual analysis requires a considerable amount of time, the size of the research sample was reasonable to analyze manually Kumar (1999). Second, using computer programs during analyzes may affect the researcher's connection to the existing data, and this is what Creswell (2009) described as "an uncomfortable distance between the researcher and their data." (p. 165). Third, although all the interviews were translated from Arabic into English by two linguistic experts, during the analysis, both versions were relied upon to ensure the intended meaning by the participants.

Second-cycle Coding

The second stage of the analysis revealed more advanced methods of investigating the data from the initial stage. Furthermore, in relation to the aim of second cycle coding Saldaña (2013), stated that "The primary goal during second cycle coding is to develop a sense of categorical, thematic, conceptual, and/or theoretical organization from your array of First Cycle codes.(p. 207).

Moreover, according to Spencer et al. (2003), this process is termed categorization or classification; additionally, the process of categorizing should capture the participants' point of view. Interview themes began to appear as a result of the first stage of data analysis, thus, during the reading of the interviews, there was a way to classify the interview answers by highlighting the text in different colors. The text highlighting method helps to distinguish the answers in line with the research questions and objectives. As a result, the data were classified according to the main research questions as well as the objectives, after which the answers were organized in thematic order and sub-themes. According to Kumar (1999), "The easiest way to analyze data manually is to code it directly onto large graph paper in columns in the same way as you would enter it into a computer." (p. 247). Therefore, this method was adopted during the construction of the themes, as the codes were organized to become within each theme.

Quality of the Findings

Evaluation of research tools in qualitative research has gone through numerous stages of discussion among scholars, and this discussion revolves around the application of evaluation criteria in quantitative research on qualitative research Agar (1986); Leininger (1985). As a result, Krefting (1991) commented on this situation as follows: "Although some principles are basic to all to qualitative research, the incorrect application of the qualitative criteria of trustworthiness to studies is as problematic as the application of inappropriate quantitative criteria." (p. 215).

Additionally, Merriam (2009) described reliability in social science as "problematic" because as she claimed taht, people's experience is never static. Moreover, with regard to the terminology perspective, reliability, and validity are terms that do not apply to qualitative research Amankwaa, (2016), instead Guba and Lincoln (1981), suggested : truth value, applicability, consistency, and neutrality. Along the same context and from conceptual perspective Creswell (2009), stated reliability in qualitative research as "the stability of responses to multiple coders of data sets." (p. 210). In light of what has been mentioned, in this study, the researcher adopted several measures to ensure the quality of the data collection tool and therefore ensure the results as well. As one of the criteria to ensure data quality and data collection tools is thick description, Creswell (2009) indicated that the application of this procedure is through intensity and adequate description. Furthermore, this technique has been adopted together with the evaluation guidelines referred to by Spencer et al. (2003) as "sample coverage," "capture of the phenomenon," "identification or labeling," "interpretation," and "display." Therefore, it should be noted that the detailed description has been adapted in this research, especially the study sample, data collection tool, results presentation, and interpretation of the results. The study sample selection, and data collection procedures were highlighted, as well as displaying and interpreting participants' answers. In addition to what was mentioned, the accurate description helps the reader to perceive the elements of the research and their interrelationship with each other, and this is what Amankwaa (2016) referred to when she stated that: "by describing a phenomenon in sufficient detail one can begin to evaluate the extent to which the conclusions drawn are transferable to other times, settings, situations, and people."(p. 122).

Another criterion to ensure the quality of the data collection was that several specialists were involved, and this is what Merriam (2009) labeled as "peer review examination" or, "peer

debriefing" according to Lincoln and Guba (1986). In this procedure, three specialists evaluated and checked the stages of the work by looking at the results and ensuring their consistency with the research questions. The same procedure was applied during each phase of the other stages, such as the coding and the data classification. Therefore, several meetings were held over a period of three months, which is the period in which the researcher collected, presented, and then analyzed the data. The aim of the evaluators' committee was to see the progress of work and then ask questions and make comments. In addition to what was mentioned, the researcher applied the code-recode technique. This technique, as described by Krefting (1991), is to review the results over separate periods of time, and the period between the two reviews is at least two weeks to ensure dependability of the study Krefting (1991). Therefore, and despite being time consuming, the research evaluated the results more than once before reaching the final version of the results.

Limitations

During the study, several limitations became apparent, especially in the theoretical framework and the study sample.

First, due to the lack of previous studies that deal with the role of the local community in preserving heritage, especially in the study area, the researcher had to focus more on the global perspective. Second, In the research's participants, there was an absence of women's participation due to cultural barriers, which has been noted by participants as well . Finally, number of the study's participants, especially the village community, abstained from conducting the interview, justifying that their role with the community had ended and they did not want to talk about it.

Chapter Summary

The methodology chapter highlighted the manner in which research data were collected and analyzed. This study relied on the qualitative evaluation, and a case study approach was adopted as a tool to answer the main research questions.

This chapter covered the general concepts of the qualitative method and the most common methods of data collection. The interviews were conducted with 20 participants which was the sample size to achieve the results of the research. The participants were divided into two groups: the first ten participants were from the local community of Rijal Almaa village, while the other ten participants were from the authorities. All participants, from the village community and the authorities, had a direct or indirect contribution to the preservation plan of the village, and it was important to understand the views of the community and the authorities on the community's participation in heritage preservation.

Next, to determine the study sample, a time plan for conducting the interviews was prepared, which included communicating with the study participants, informing them about the letter, the purpose of conducting the interview, giving them interview questions and then scheduling the interviews.

Subsequently, the data went through several steps of analysis, such as data transcribing, data reading, data coding and then putting them into themes. Finally, with regard to the quality of the findings, three steps were taken to ensure the credibility of the data: first, a thick description of the data; second, a peer review examination of the procedures and the data by three specialists; and third, the adoption of a code-recode technique to ensure the stability of the results.

Chapter 4: Historical Context of Cultural Heritage Management in Saudi Arabia

Overview

Prince Sultan bin Salman, former president of the Saudi Commission for Tourism and National Heritage (SCTH), indicated in his book, *Biography of Urban Heritage* that "the citizen lives in his country, but does not live it," referring to the weakness of the citizen's relationship with his land. (Al Saud & Alnaim, 2013, p. 165).

This distance from heritage was due to the rapid urbanization of the population in the seventies of the twentieth century. Additionally, after the discovery of oil in the thirties of the twentieth century people rushed to move from rural areas to the cities, especially the major cities in Saudi Arabia such as Riyadh, Dammam, and Jeddah. Studies have shown that the level of urbanization increased from 46 % in 1974 to 81 % in 2004. Khraif (2007). As a result, the number of cities increased in the same period from 58 % to 212 % by the year 2004, Khraif (2007). On the other hand, the Ministry of Culture report issued in 2019 indicated that the number of antiquities sites registered with the Heritage Authority is 8,278 sites, and to preserve cultural heritage, it is necessary to have legislation and regulations in place to preserve the cultural heritage.

Institutional Evolvement of Heritage in Saudi Arabia

When observing the international conventions on heritage preservation, it is clear that the Saudi Arabia joined it at an early date. Despite this, the concept of heritage was not dealt with locally until the mid-sixties, and the beginning was focused on the antiquities more than cultural heritage. With regard to the institutional regulation, its emergence was gradually between 1964 and until the year 2000, when the beginning was with the establishment of the Department of Antiquities and Museums affiliated with the Ministry of Education, after that the establishment of the Antiquities Law in 1972. Moreover, the work of this administration covered three areas:

archaeological survey, excavation, and the establishment of museums. Conceivably, one of the most important achievements of the Department of Antiquities and Museums during that era was the establishment of the National Museum in 1977, which was the first official museum at that time.

In the year of 2000, the Supreme Commission of Tourism (SCT) was established, although the name refers to tourism as a approach, the tasks of the Commission included conducting archaeological surveys and excavations, creating a record of antiquities and their maintenance, establishing and managing museums. As a result, the Department of Antiquities and Museums was transferred from the Ministry of Education to the Commission in 2004. Consequently, the name of the commission was changed in 2008 to become the Saudi Commission for Tourism and Antiquities (SCTA).

During this period, the commission has done a massive work of establishing regulations and systems to protect cultural heritage from encroachments, whether by people or other government agencies. Therefore, it has undertaken numerous initiatives, programs, and signed agreements with other government agencies to protect and regulate the cultural heritage sector. These initiatives are as follows:

1. To stop the indiscriminate removal of heritage buildings.

2. Preparing a system for protecting, preserving and developing urban heritage.

3. Inventorying urban heritage sites that can be developed for tourism.

4. Classification and registration of the national urban heritage.

5. Organizing programs to survey distinguished international experiences in the field of urban heritage preservation.

6. Holding seminars, conferences and cooperation agreements in the field of heritage protection between the authority and several governmental and non-governmental agencies in Saudi Arabia. (SCTA, 2010).

Based on what has been mentioned, it can be argued that the commission started its work over from the beginning, as it was required to set general policies that would draw the attention of the officials in the government as well as raise people's awareness of heritage sites. Despite the importance of all the initiatives undertaken by the commission, the survey trips carried out by the commission had a great role in changing the perception of many government officials on the importance of urban heritage Al Saud & Alnaim (2013). The reconnaissance trips began since the early days of the commission's establishment, as the first trip was four years after the establishment of the commission. In addition, municipal officials and city governors were the targets of this initiative, with the aim of changing the perception of these officials towards the urban heritage. According to Al Saud & Alnaim (2013). the reconnaissance trips were based on three principles:

First, enhancing the participant's experience by recognizing all dimensions of the heritage conservation and the reasons behind its success. Second, comparison the global examples with the situation in Saudi Arabia and adopting new ideas for developing urban heritage sites. Third, building a network and communication between those interested and those responsible for urban heritage, and enhancing opportunities for joint cooperation.

Eight trips were made between 2004 and 2012 to eight countries, including: Italy, France, Spain, Greece, Turkey, etc. One of the commission's reports referred to the importance of the private sector and local communities' participation in developing urban heritage, SCTA (2010).

According to Al-Garni (2012), the demolition of old buildings by the municipalities was one of the most prominent challenges that the SCTA commission faced at its inception due to the

absence of regulations . In fact, and due to the urbanization there were regulations that encourage the removing of old buildings instead of conserving them Al-Garni (2012), These experiences appeared to have benefited the municipal sector as a special departments for urban heritage have been established in the municipalities and consequently, great interest in the historical areas has been achieved.

These programs and initiatives have resulted in several outcomes that are in the interest of the heritage and its preservation. One of these programs was the establishment of a special department for urban heritage under the umbrella of the Tourism and Antiquities Commission in 2012, as well as changing the name of the commission to become the Saudi Commission for Tourism and National Heritage SCTH (2015). This was its name until 2020 when it was changed to the Ministry of Tourism, and the heritage commission become the responsibility of the Ministry of Culture, which will be discussed later in this chapter.

Looking at the timeline for the emergence of the heritage, it becomes clear that it was dynamic, since the seventies until present, cultural heritage in Saudi Arabia has undergone various changes, both in terms of regulations, the evolution of the heritage concept and the establishment of its own rules, as well as which institute runs this sector in Saudi Arabia. Moreover, the antiquities and heritage sector in Saudi Arabia has gone through massive evolvement during the past 40 years, during which the heritage was receiving a gradually growing interest from government institutions. During this period, there was an evolution in regulations and systems, as shown in the following (table 6), the emergence of centers and institutions specialized in urban heritage, support programs, and the registration of sites on the World Heritage List. In addition to that, the following table, is the historical hierarchy and the most important stages undertaken by the state with regard to heritage.

Table 6.

National acts toward cultural heritage in Saudi Arabia

National Acts	Date of Establishment
The Establishment of The National Commission for Education, Culture & Science.	1964
Antiquities Act, establishing the Department of Antiquities & Museums within the Ministry of Education	1972
Program to Register and Classify Architectural Heritage	1988
ICOM Paper Presented related to the Safeguarding of Antiquities, Artifacts & Culture	1998
Establishment of the Supreme Commission for Tourism (SCT)	2000
'Guide to Preservation of Urban Heritage' published by the Ministry of Municipal and Rural Affairs	2005
Transfer of the Department of Antiquities & Museums from the Ministry of Education to the Supreme Commission for Tourism (SCT).	2008
	2008
(SCT) Name Change to the Saudi Commission for Tourism and Antiquities (SCTA).	2008
The first Saudi World Heritage Site listed in the UNESCO	2008
Saudi Heritage Preservation Society established	2009
Museum, Antiquities and Tourism Act enacted	2014
Urban Heritage List Project initiated	2014
The Custodian of the Two Holy Mosques Program for the Caring of Urban Heritage begun.	2014-2015
New Regulations for Antiquities, Museums & Urban Heritage released and implemented.	2015
The Historic Mosques Program initiated	2015
The Caring of Islamic Sites Program initiated	2015
Saudi Vision 2030 released	2018
Ministry of Culture and Heritage Sector established	2018

Note. Source: Bay, 2020

The previous table shows the rapid change in the heritage system in Saudi Arabia, and the authorities responsible for it during the last period. In fact, despite the development of these regulations, there is still an overlap between the responsible authorities, especially in terms of implementation.

National Urban Heritage Center

One of the most important outputs of the SCTA was the establishment of a special urban heritage center in 2011, as the center established the concept for urban heritage in Saudi Arabia. Consequently, the establishment of the Urban Heritage Center was a place that bring together and organizes the programs and the initiatives that have been adopted by the SCTA from its foundation

in 2000 until the establishment of the center in 2011. According to SCTA (2012), the Urban Heritage Center aims to achieve its tasks through four responsibilities:

1- Documentation, classification and registration of urban heritage.

2. Research and publication.

3. Social development and education.

4. Technical support and development.

 5. Financing the heritage sites.

As a result, the center was able to set up a mechanism to classify the urban heritage according to certain criteria, as well as at the level of researches and publications. Consequently, the first urban heritage forum was held in 2011 and the experiment continued on an annual basis until the last forum in 2014, during these forums, exhibitions were held, research published and the participation of experts from Saudi Arabia and abroad to share local and international experiences. The same applies to the rest of the goals, as there were activities held at urban heritage sites, training courses. It should be noted that prior to the establishment of the Urban Heritage Center, heritage preservation was practiced by launching programs and initiatives to rehabilitate the heritage sector, and then these programs were transferred to become under the management of the Urban Heritage Center. These programs generally aim to raise community awareness of heritage and build partnerships with the private sector, investors, experts, and local communities. Among the most important of these programs are (Thameen Program) which means in English 'valuable', and (Tamkeen Program) which means 'empowerment'. The first program discusses the rehabilitation of heritage villages, while the second discusses the level of community participation in heritage preservation, these two programs will be discussed in the following paragraph.

Thameen Program

Thameen Program is also known as the Heritage Village Rehabilitation Program. This program was established in 2006 with the aim of supporting heritage village projects and creating partnerships with other sectors to implement these projects Al-Garni (2012). In addition to that, the support is represented in providing financial support and human resources to develop heritage villages and create investment opportunities in these villages. Therefore, eight heritage villages were initially chosen as an experiment for the feasibility of this program, and the selection was according to the following criteria SCTA (2011):

1. The value and heritage importance of the site.
2. Supporting the local community.
3. Feasibility.
4. The ability to contribute to providing job opportunities for local communities.
5. The ability to support the sustainability of tourism development.

According to the mentioned criteria, eight villages were chosen, and the village of Rijal Almaa was one of those villages. Despite the start of work on the program and its implementation on the ground, there were no reports referring to the program's outputs, especially job creation for local communities. It is also worth noting that one of the criteria for selecting heritage villages, which is (support of the local community), hence it is an indication to the importance of community participation in heritage preservation processes.

Tamkeen Program

The program was established in 2010 by SCTA and aims to gradually reduce the authority's role and then transfer the tasks to local administrations include government agencies, private sector, educational institutions, and local communities Ministry of Tourism (2020).

Therefore, it can be argued that this program is one of the most important programs approved by the SCTA and that is due to the principle on which it is based, which is the involvement of other parties in the heritage preservation operations.

Based on the report issued by the Ministry of Tourism (2020), which explains the mechanism of the program's work, the report indicates that the program is based on four main tasks:

1. Building knowledge and transferring expertise.

2. Administrative and financial empowerment.

3. Increasing the capacity for excellence and competition.

4. Finally, decentralization in the management of tourism and cultural heritage.

Based on the report, it can be concluded that since the inception of the program in 2010 and up to now, there are no tangible results on the ground, although the program is effective in theory, but it has not been specifically activated in terms of enabling local communities to participate in the management of cultural heritage. The reason for this is due to the multiplicity of government agencies that manage the cultural heritage in Saudi Arabia, such as the Ministry of Tourism (Formerly SCTH), the Ministry of Culture, which was established in 2018 and the heritage sector was transferred to it, and the Ministry of Municipal and Rural Affairs. Therefore, the activation of the program may take longer, especially since the heritage sector is now under the administration of the Ministry of Culture, and it is not assured if the Ministry will adopt and support the program or not.

As for the concept of the participation of local communities in heritage preservation, according to the SCTA (2010) reports, it can be claimed that the program and the date of its

inception rooted as the beginning of the community participation as a part within the procedures for preserving cultural heritage.

The Concept of Urban Heritage in Saudi Arabia

According to SCTA (2010) urban heritage is defined as:

> "Everything that a person has constructed from cities, villages, neighborhoods and buildings, including the spaces and facilities that have architectural, historical, scientific, cultural, or national value. The buildings of the urban heritage include palaces, historical buildings, heritage villages and neighborhoods, ancient city centers, and it enters This includes forts and defensive towers, mosques, and schools" (p. 14).

Historical Urban Landscape

Although the definition of urban heritage is comprehensive, it refers to the build elements in most part of it. The reference is to historical, scientific, and cultural values, however, the definition did not clearly refer to the cultural and social context as a primary part of the heritage concept. Thus, the SCTA (2010) report indicated that the social value lies in raising awareness among the local community through programs and events that take place at urban heritage sites. The reason for this could be that the urban heritage definition is concentrated to its tangible part while omitting its complementary part, which is the intangible heritage. The dilemma, in fact, begun with the UNESCO documents and conventions which at its inception separated the heritage from one another, and perhaps the recommendations of the Historical Urban Landscapes (HUL) approach in 2011 was to address the problems that have arisen over time. Therefore, the recommendations explore the concept of heritage more broadly by dealing with its tangible and intangible elements. Although, the HUL recommendations received are not compulsory for state parties, they should be taken into consideration, as the report refers to achieving sustainability of heritage through "…

taking into account the existing built environment, intangible heritage, cultural diversity, socio-economic and environmental factors along with local community values" (UNESCO, 2013, p. 5).

It could be more appropriate to include social value as a part of the concept of heritage, as well as the local community as a tool for producing heritage elements.

Saudi Ministry of Culture

In 2016, the government of the Kingdom of Saudi Arabia launched the Saudi Vision 2030, which is a comprehensive plan in several domains such as economic, culture, and environment. As a result, the cultural and environmental aspect took a place within this vision, which is why the Saudi Ministry of Culture (MOC) was established in 2018. Since the ministry's inception, culture has been placed as a comprehensive framework for all tangible and intangible elements in the fields of heritage, arts, literature, museums, etc. The cultural concept of UNESCO was adopted in addition to the aspects that coincide with the Saudi concept of culture, MOC (2019). As a result, the concept of culture defines the aspirations of the ministry: culture as a way of life, culture for economic growth, and culture to enhance Saudi Arabia's international standing.

Additionally, the following (figure 19) shows the 16 sectors that outline the concept of culture and the ministry's orientations.

Figure 18.

Saudi Ministry of Culture Sectors

Museums	Language and Translation	Film	Music
Literature	Visual Arts	Heritage	Libraries
Natural Heritage	Fashion	Theater and Performing Arts	Cultural Festivals and Events
Books and Publications	Architecture and Design	Archaeological and Cultural Landscapes	Culinary Arts
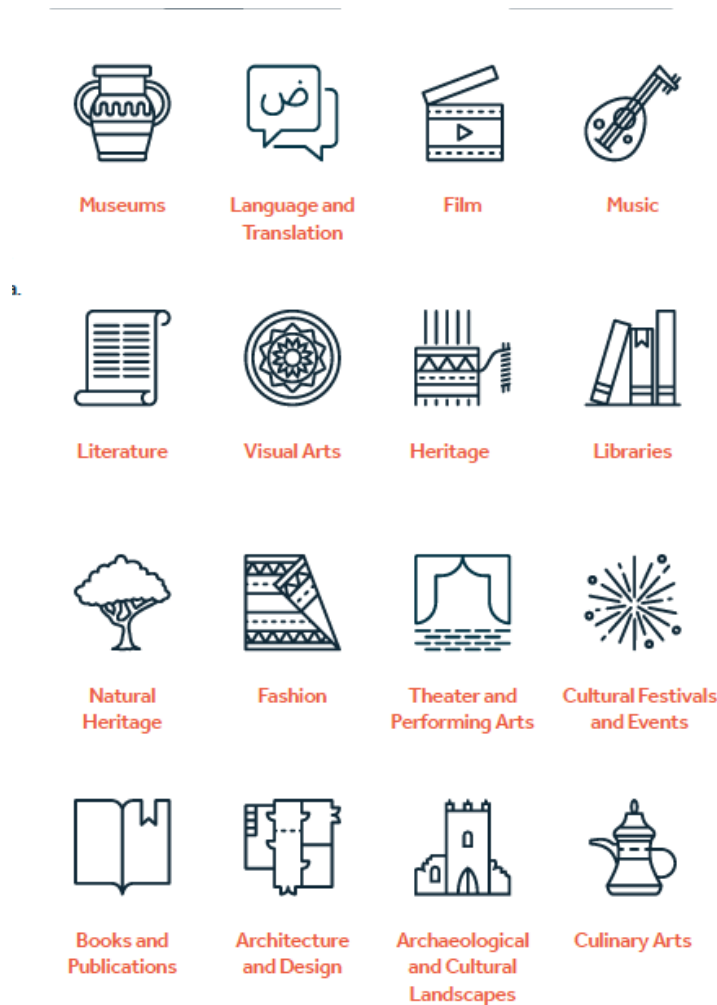
Note. Source: MOC, 2019

As previously mentioned, the heritage sector was transferred from the Ministry of Tourism (previously, SCTH) to the Ministry of Culture, and that the MOC has become the institute responsible for all heritage sector. Moreover, the figure shows the comprehensiveness of the all sectors, in particular the heritage, where the heritage, natural heritage, cultural and archaeological sites have been identified. Despite the convergence in the names about heritage and its

components, which may show their impact when applied on the ground , it is worth noting that the natural heritage sector has been added to this list as it has not received the same attention in the previous period as the cultural heritage. This addition to the natural heritage was accompanied by the expansion of the establishment of reserves, which would better preserve the environmental components. Moreover, associations, institutions, and research centers have also been identified to regulate this sector.

From an implementation perspective, and in view of the multiplicity of sectors and the tasks undertaken by the MOC, it has established specialized subsidiary commissions whose tasks are to administer over these sectors. The following (figure 20), refers to these sub-commissions.

Figure 19.

   Saudi Ministry of Culture Sub-Commissions

   Note. Source: MOC (2019)

As a result, each commission began to develop a plan to activate its role, as a report was issued in 2019 clarifying the tasks of each commission. In regard to the heritage sector, there was an adoption of the SCTH approach, especially the conceptual aspect and the historical context of

the heritage sector in Saudi Arabia. Noteworthy that all commissions have included investment opportunities in their report, and this indicates that the Ministry of Culture will be among the sectors targeted by the Saudi Vision 2013.

With regard to non-profit institutions, it is worth noting two of the most essential institutions that have had an effective role in preserving heritage in Saudi Arabia.

1. Al Turath Philanthropy Foundation

Al Turath Philanthropy Foundation was established by Prince Sultan bin Salman in 1996, who later became the head of the SCTH. The Foundation is concerned with heritage, especially from a scientific and practical point of view, as it publishes numerous publications and books in the field of heritage, as well as conducting field courses to train specialists in heritage inside and outside Saudi Arabia.

2. Saudi Heritage Preservation Society

The non-profit association was established in 2010, and it aims to raise awareness of heritage and to empower local communities to preserve the heritage. In addition, the association plays an significant role in documenting intangible heritage, as it was able to register several elements in the World Heritage List. Furthermore, as a result of this experience, the association was registered as a non-governmental organization with UNESCO in 2019.

The Case Study: Rijal Almaa Historical Village

Overview of the Village

The village of Rijal Almaa (translated in English as: The Men of Almaa) is located south of the Kingdom of Saudi Arabia, about 54 km south of the city of Abha. The village is characterized by its ancient architecture built with stones. The village of Rijal Almaa is one of the most well-known heritage and archaeological villages in the Arabian Peninsula, due to the unique buildings built with stones and raised up to eight floors Gharib (2018). In addition, according to Mauger (2020), the village is distinguished by two elements, the architectural style and the mural art (Alqatt art).

Although from research and investigation, no specific date was found for the emergence of the village, it can be concluded according to sources that the village is more than 900 years old Saudi Ministry of Culture (2019). Furthermore, according to Abu Dahesh (2001) the village was mentioned in the fifth century (AD). With regard to its emergence, one of the reports issued by the SCTH (2017) indicates that the village was founded by a group of immigrants from the city of Ma'rib, the capital of the Kingdom of Sheba, but the date of settlement was not indicated. Among the evidence for the ancient history of the village is the manuscripts that have been found explaining the properties of the buildings and the information related to them, as one of the manuscripts refers to the restoration of one of the village's palaces in 1773 Gharib (2018). Since its inception, the village has been a land port connecting India and Yemen trade with northern Arabia Gharib (2018). This location has been reflected on the village community, whether in the economic, social, cultural and scientific terms, as a number of the village's residents work in trade, and some seek knowledge and some in crafts and industries.

Figure 20.

  Location of Rijal Almaa Village
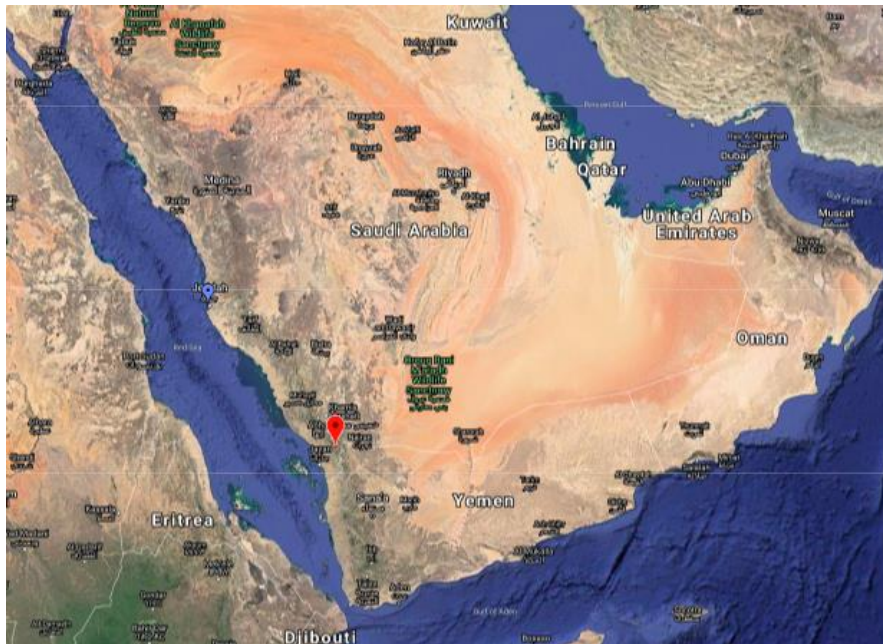
  Note. Source: Google maps, 2021

Figure 21.

  View of the Village from the Sky
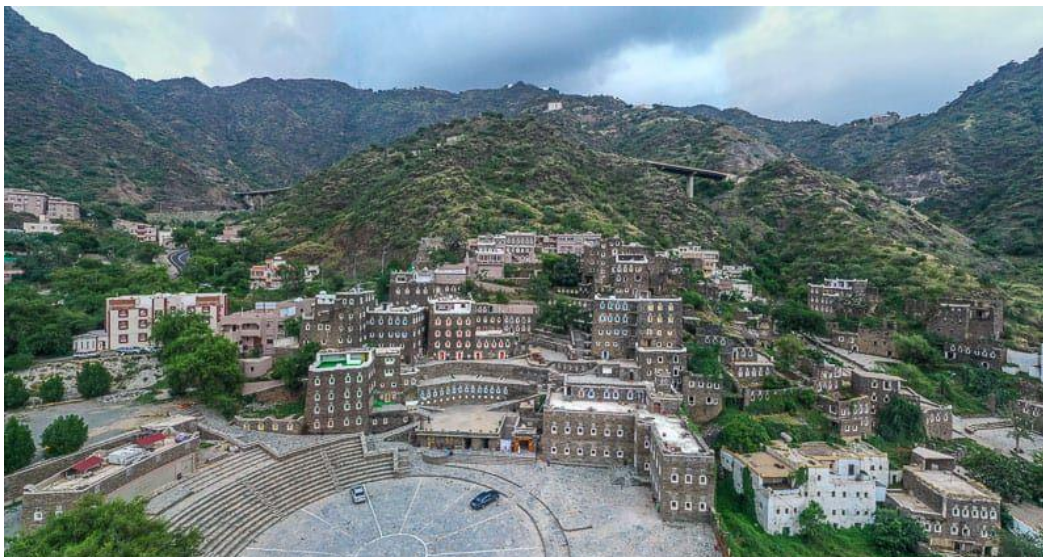
  Note. Source: Universal Traveler, 2021

The Social Norms of the Village

At the outset, it is worth noting the importance of understanding the social norms of the community of Rijal Almaa village, as this helps in understanding and explaining the mechanism of the community's work, especially with regard to the subject of the study. Therefore, several concepts related to social norms should be highlighted.

First, It is worth noting the meaning of the tribe, as it is the main component of society in Arab countries, especially in the Arabian Peninsula. Therefore, according to Cambridge Dictionary (2021), the tribe is " a group of people, often of related families, who live together, sharing the same language, culture, and history, especially those who do not live in towns or cities."

Second, the meaning of social norms, which represent the system that society creates to deal with each other. Thus, social norms has been defined by Cialdini and Trost (1998), as they stated that " social norms are rules and standards that are understood by members of a group and that guide and/or constrain social behavior without the force of low." (p. 152), Based on these two definitions, it is possible to understand the characteristics of a tribal society, as well as the way or system through which the members of the community interact with each other. Additionally, it becomes clear the social dimensions that shape the life of rural communities.

The community of Rijal Almma's village is like any rural community in which there are tribal norms that are passed down from generation to generation. According to Gharib (2018), the village consists of four sub- tribes, and there is a representative of each one within the tribe council. Moreover, Gharib (2018) added that, "The residents of the village are considered as a civilized society, in which the sheikh is elected by the people according to specific criteria." (p.258).

Along the same context, Gharib (2018) mentioned that there is cooperation between members of society in all aspects of their lives. For example farming, well drilling, house structure, financial

cooperation, neighbor assistance. It should be noted that some customs are derived from a religious point of view, and some of them are social norms. In addition to what was mentioned, Moghawi (2010), pointed out that the mosque plays an important role in the village, where the residents gather to seek the knowledge and consult the affairs of the village.

Perhaps, one of the remarkable characteristics of rural communities is the reliance on natural and human resources to adapt to their living conditions Alhazzani et al., (2017), . As a result, traditional handicrafts emerged among members of the village community. This explains the flourishing of the handicraft products that the village was famous for are: Agriculture, sheep herding, honey extraction, sewing, home decoration, ink making, wicker making, pottery making, and construction craft.

Cultural and Tourism Activities in the Village

Due to the tangible and intangible heritage components of the village, it began attracting tourists decades ago. Gharib (2018), indicated that the village has been a cultural and economic destination over decades, indicating that the village community started a cultural forums since 1996. Additionally, Gharib (2018), pointed out that these forums were aimed to arrack scholars , writers and artists from the region and abroad. It is also worth noting the "flowerman festival", which was organized by the Saudi Ministry of Culture. The festival derives its name from the way men put local flowers on their heads. According to the Ministry of Culture (2020), this festival was held for the first time in 2019.With regard to the tourism development of the village, studies indicated that the village began to receive tourists after the opening of the museum in 1987 Gharib (2018). According to Gharib (2018), the museum was opened by the Emir of Aseer region, and since that time the museum has received notable people such as princes, ministers, ambassadors from inside and outside Saudi Arabia. During the past decades, the village community contributed to the

marketing of the village and its cultural products through performing arts, traditional crafts, and participating in tourism events.

The Village Components

The village is distinguished for its architectural style, where the forts built of stone, and some of which are up to six stories high. Moreover, the village is divided into several districts, as Gharib (2018) stated that the village contains 12 districts. These districts were formed over time based on kinship and clan affiliations. Due to the geographical location of the village, which is surrounded by mountains, the residents were compelled to build vertically due to the limited space.

Due to the age of the village, which exceeds 900 years, various natural and human factors occurred during this era that led to the destruction of the buildings and landmarks of the village, on the other hand, there are districts that have remained until the present time. According to SCTH (2017), the village is divided into two parts, separated by the main road; a western and eastern, where it contains the central area and six districts . The eastern part of the village represents the historical buildings and the most important components of the village such as the museum, the festival square, the mosque, the corridors etc.

The Historical Districts of the Village:

1. Al-sheabah district
2. Al-kadha district
3. Al-dorah district
4. Al-nosb district
5. Mnathir district

Al-Sheabah District.

It is located to the North of the village, opposite the festival square and contains a number of important forts, where one of its forts was chosen to be the headquarters of the museum. See (Figure 23).

Figure 22.

Alsheabah District
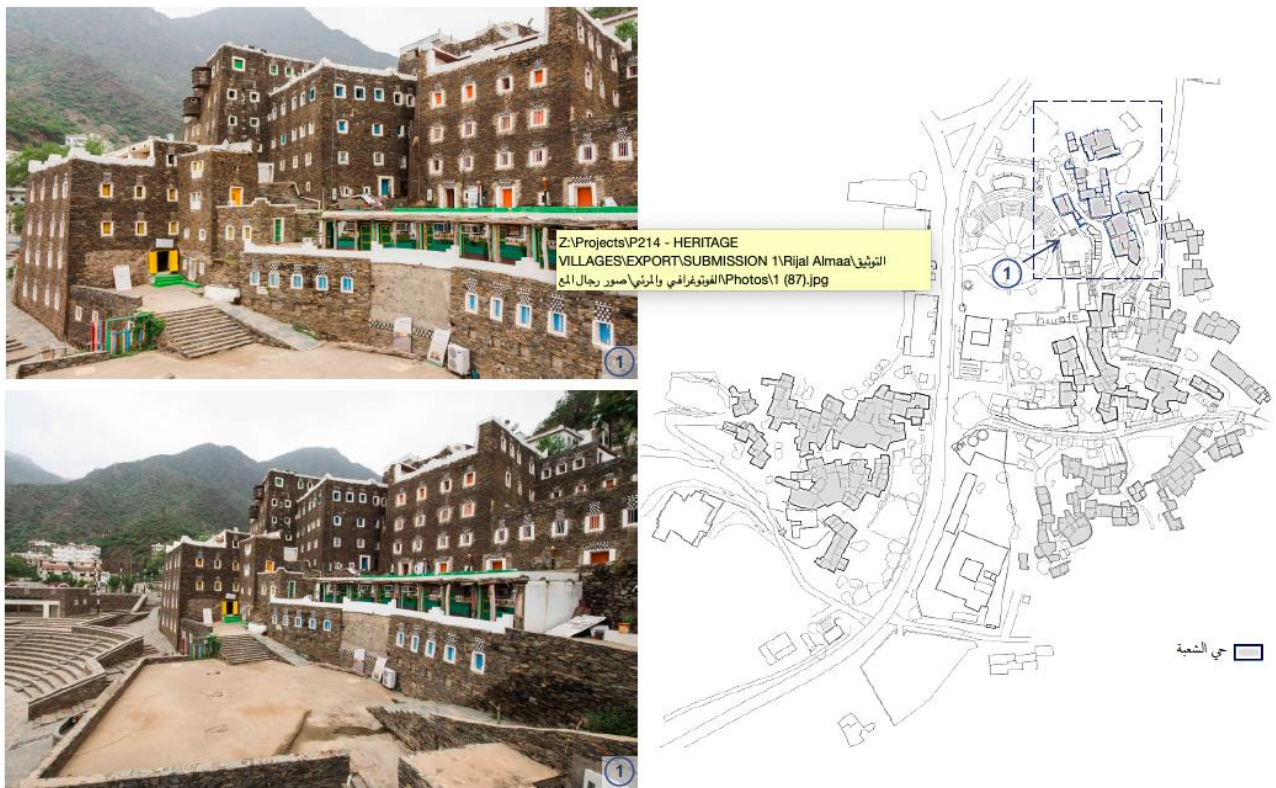
Note. Source: SCTH (2017)

Al-Kadha District:

The district is located next to Al-sheabah, and studies also indicate that it is the oldest district of the village Gharib (2018). It was mentioned that it had two gates from the east and south sides that were closed at night, and some of its forts were as high as five floors. See (Figure 24).

Figure 23.
Alkadha District
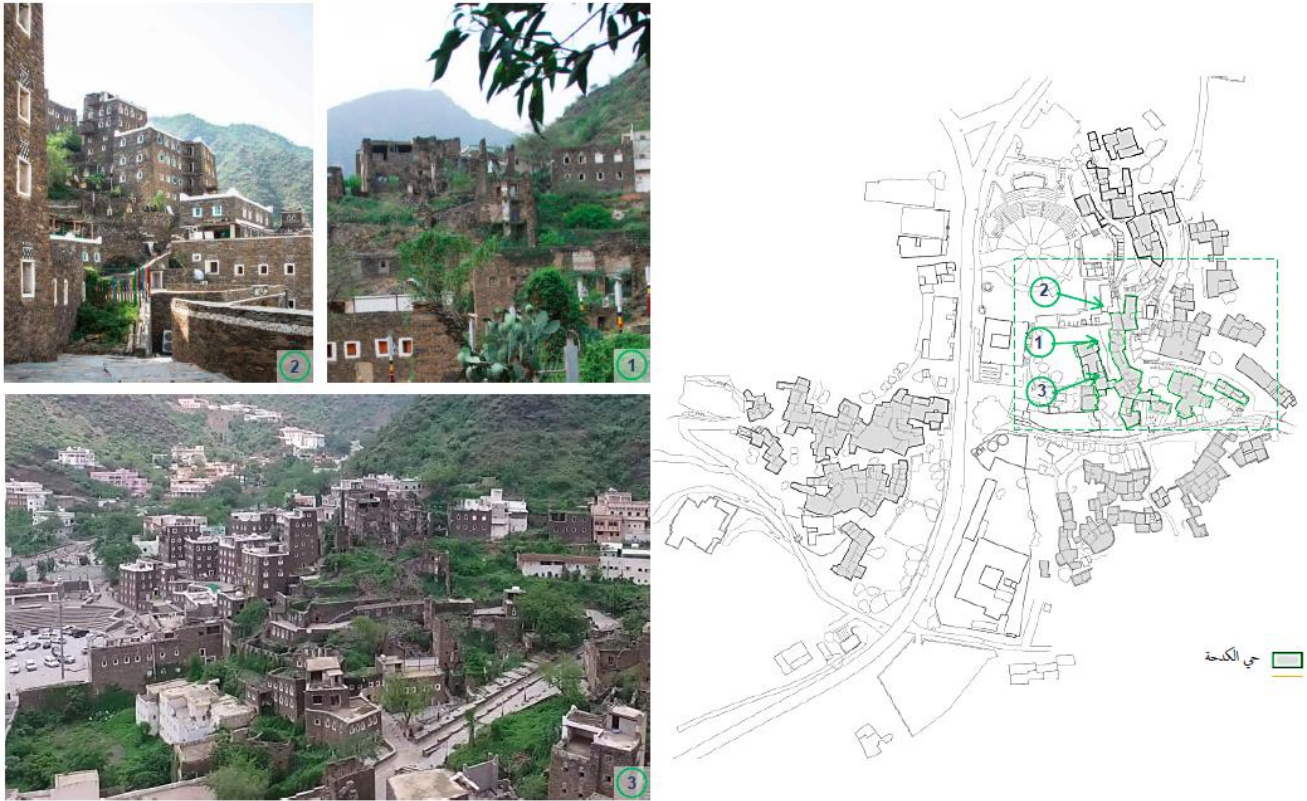
Note. Source: SCTH (2017)

Al-Drah District.

It is located in the north of Al-Kadha district, and it is one of the most vulnerable district. Furthermore, its buildings are not the same height as the rest of the village's buildings. Conceivably the most prominent damage to the district is its interference with modern buildings. See (Figure 25).

Figure 24.
Al-Darah District

Note. Source: SCTH (2017)

Al-Nosb District.

It is located in the south of the village, and it is one of the old district, its buildings in the middle of a valley in the village. See (Figure 26).

Figure 25.

Al-Nosb District
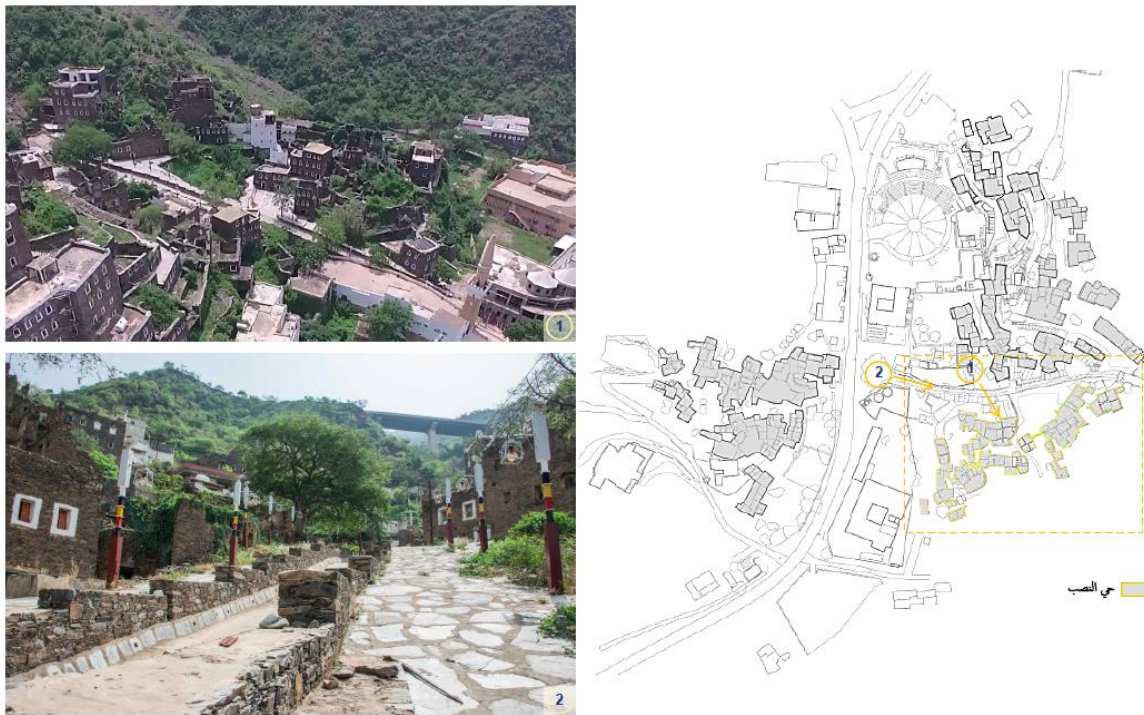
Note. Source: SCTH (2017)

Mnathir District.

It is located on the western side of the village, separated from the village by the main street, and it is one of its largest districts. The height of its buildings ranges from three to four floors and is located in the middle of agricultural terraces. See (Figure 28).

Figure 26.

Mnathir District
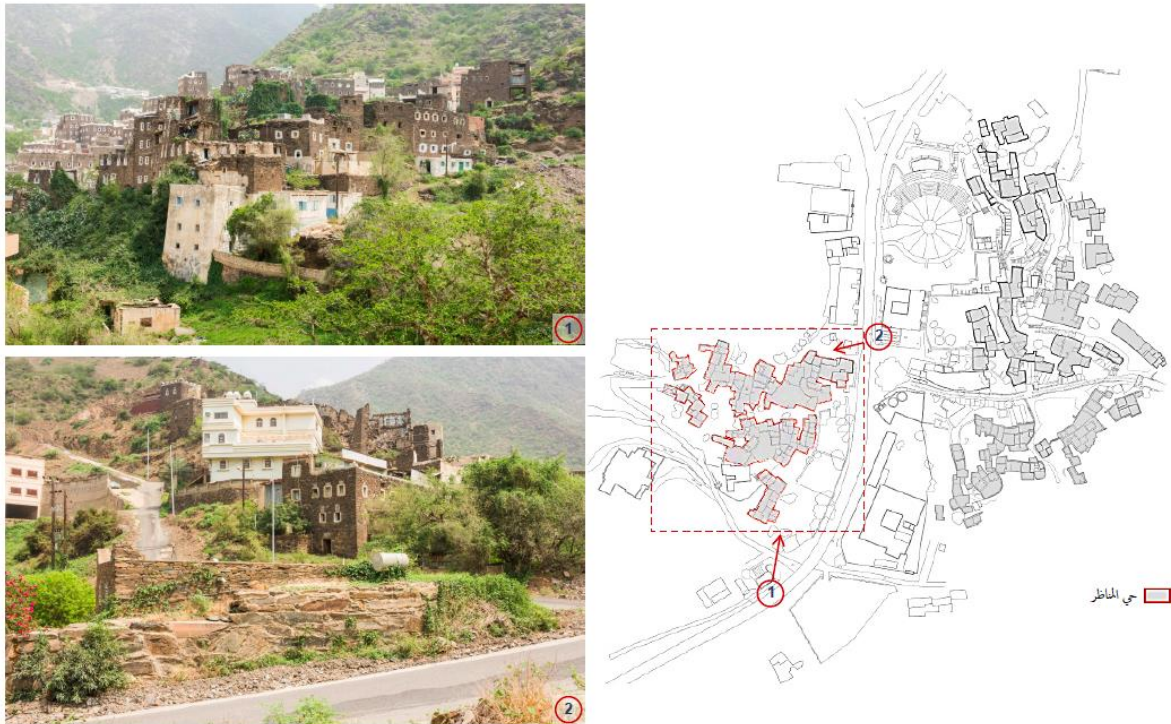
Note. Source: SCTH (2017)

The Environmental Impact and Building Features and Materials

Aseer region is known for the diversity of its architecture style, due to its geographical diversity Marzuk (2018). Therefore, there are houses built of mud, and others built of stones, some of which are a mix between stones and mud. What distinguishes the village of Rijal Almaa is the riches of its environmental impact, where the village is located at the junction of four valleys and surrounded by mountains. As a result, local community relied on the environmental materials to build their forts.

The Stones

Usually, when homes are built in the village, the stone is brought in from the surrounding areas, then polished, so that the stones are paved in an appropriate manner. In addition, large stones are used in the foundation of the building so that the building can bear the upper floors, which may sometimes reach six floors height. (See figure 29).

Figure 27.

The Architecture Style

Note. Source: Universal Traveler, 2021

The Wood

An important component of the building is wood. Residents bring wood from the trees in the village, usually juniper trees. Wood is prepared by carpenters and is used in roofs, windows, and doors. (See figure 29).

Figure 28.

Juniper Trees

Clay

Clay is the main component of building materials in the village, as it is used to stabilize stones, roofs, and floors.

Stone Decoration

As in any society, there is a difference classes among them, some of which are rich and some are poor. The architecture style was one of the indicators, where studies indicate that the rich or the people of high status in the society are high-rise homes and are decorated with quartz stone, Gharib (2018). (See figure 30).

Figure 29.

Quartz Stone Decoration

Note. Source: Universal Traveler, 2021

The Museum of Village

According to Gharib (2018), the museum is considered as the keystone of village conservation project. Additionally, it was established at the initiative of the people in 1985 and a fort was chosen as the place of the museum. Moreover, studies indicated that the people of the

village chose Al-Alwan fort to be the place of the museum due to its large space Ministry of Tourism (2017). Furthermore, Moghawi (2010), noted that the people met to consult in choosing who would undertake the task of collecting the museum's objects, and Mohammed Gharib was chosen. after that he collected the objects that the people left before they migrated to the cities. The museum was opened in 1987 after the villagers made a great effort to equip it, as they donated money, and the women donated jewelry to complete the museum project.

Women's Role in the Village Development

The community system in the village is based on the principle of social solidarity, and this has been demonstrated through their cooperation in building homes, trade, and social norms. Women had a major role within the community system. as previously noted, women participated in supporting the museum financially, collecting the museum's objects, and then decorating homes' interior walls Gharib (2018). On the other hand, Moghawi (2010), noted that, the nature of the village community imposed isolation on the women from the external atmosphere, so that their role remained on the house tasks. However, Gharib (2018) and Moghawi (2010), agreed on the most important role that women of the village participated in, which is Al-Qatt art due to its cultural and historical values. Moreover, according to The Ministry of Tourism (2017), indicated that this type of art exceeded 300 years old.

Al-Qatt Art:

It is a way to decorate the interior walls of homes, and women have been known to do this over years. According to the UNESCO (2020), it is traditional art practiced by female to decorate the interior walls, and it is a collaborative and collective art, where the women work together. Moreover, due to the women art excellency, Al-Qatt art was listed in the Intangible Cultural

Heritage List in 2017. Moreover, according to Moghawi (2010), this art relies on environmental materials to prepare the color, and then the women decorate the walls of the interior houses and in the form of geometric shapes. Furthermore, while Gharib (2018) stated that, one of the most well-known of Al-Qatt art is Fatima Abu Qahas due to the her distinguished skills, Mauger (2020) noted that, the women who have been practicing this art are still unrecognized. (See Figure 32).

Figure 30.

Fatimah Abu Gahas& Alqatt Art

Note. Sources: Alarabiya.net; Unesco.net, 2021

Registration of the village on World Heritage List:

With the institutional development in cultural heritage in Saudi Arabia, there has been a tendency to register heritage sites in the World Heritage List. Thus, the first site was registered in 2008, after which several sites followed. In 2015, the file of the village of Rijal Almaa was submitted to UNESCO in order to be registered, but until present day the village is still on the tentative list.

Criteria on Which the Village was Nominated

Criteria (iv): To be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

Criteria (v): To be an outstanding example of a traditional human settlement, land-use, or sea-use which is reprehensive of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of inversible change.

According to UNESCO criteria for nominating any landmark to the World Heritage List, at least one of these criteria must be met. Despite that, the file is still in the temporary site list. In addition, by looking at the village file on the UNESCO website, it becomes clear that there are essential information that must be included while submitting the file. Missing information in the file, such as management and protection system, site status and maintenance, monitoring and documentation.

Chapter 5: Results

Overview

This study focuses on the nature of the role of local communities in preserving urban heritage. To explore this research, a case study was selected to answer the research questions. Based on the field visits to the village, meeting with the residents and reviewing the existing documents, visits to the Urban Heritage Center, the interview sample was chosen. As a result, the Urban Heritage Center at the Tourism and National Heritage Commission was contacted in order to determine the sample. As a result, the center provided the researcher with the contact

information for the residents of Rijal Almaa village, as well as the experts who played a major role during the rehabilitation of the village. In order to reach a clear vision of the role of the local community in preserving the urban heritage, case study was adopted, and thus a total of 20 participants were selected as representatives of the local community and the experts as well. It should be noted that what is meant by the experts here are the people in the Tourism and National Heritage Commission who have a role during the rehabilitation of heritage villages, academics who have field and research contributions in the heritage villages and the participation of the local communities, as well as the nonprofit organization.

Furthermore, due to the confidently of the participants information, they were emphatical coded as P1, until P20. Finally, the results are classified into four main themes, which will be explained in more detail afterwards.

Data Analysis

All participants' answers were transcribed and read frequently before the coding. The analysis stage went through two steps, the first was to disassemble the participants' answers to define the key words within the participants' answers, while the second step was to assemble the participants' answers in order to generate the main themes that defined the research results. Notably, While Bazeley & Jackson (2013) pointed out the effectiveness of using computer programs during data analysis in qualitative research, these programs may not have sufficient capacity to interpret results like humans. In affirmation, Saldaña (2013) stated that "there is something about manipulating qualitative data on paper and writing codes in pencil that give you more control over and ownership of the work." (p. 26). Therefore, It should be noted that the researcher adopted manual coding, using paper and pen in order to obtaining the codes from the participants' answers.

Respondents' Introduction

A total of 20 participants were drawn from various scientific and practical backgrounds, resulting in an equal number of representatives from the organizations and the local community. There was a diversity in the sample of participants, in terms of age, scientific and practical experience. Despite an attempt to achieve diversity within the research sample, and due to the cultural obstacles of the village community, it is clear that women are not equal with men, especially within the community sample. Moreover, next table 6, shows the demographic information of the research sample.

Table 7.

Demographic Data of the Participants

Participant	Gender	Age	Field of experience	Experience duration	Interview duration
P1	Male	43	Expert	20 years	45 min
P2	Male	45	Expert	20 years	48 min
P3	Female	40	Expert	15 years	50 min
P4	Male	35	Community	15 years	50 min
P5	Male	40	Expert	15 years	40 min
P6	Female	33	Expert	10 years	35 min
P7	Male	45	Expert	20 years	40 min
P8	Male	30	Expert	6 years	40 min
P9	Male	70	Community	35 years	35 min
P10	Male	80	Community	35 years	45 min
P11	Male	68	Community	35 years	40 min
P12	Male	40	Expert	15 years	40 min
P13	Male	75	Community	35 years	50 min
P14	Male	90	Community	35 years	40 min
P15	Male	60	Community	35 years	35 min
P16	Male	35	Community	10 years	50 min
P17	Female	38	Expert	16 years	35 min
P18	Female	35	Expert	8 years	35 min
P19	Male	92	Community	40 years	40 min
P20	Male	43	Expert	20 years	50 min

P 1.

This participant is an academic member and Head of Urban Planning Department. He has inclusive experience in academic research and participated in several scientific and practical events on urban heritage. The participant concentrates on urban heritage especially the heritage villages. One of the scientific papers he presented in was on the rehabilitation of the Ain Ancient Village in Al-Baha city. In that paper, the participant assessed the local community experience in the management of urban heritage.

P 2.

The second participant holds a PhD degree in geographic information system (GIS) and has more than 20 years of experience, including 17 years in the cultural heritage sector. He is the director of the Department of Protection and Documentation in the department of urban heritage. The participant has massive practical experience in urban heritage by maintaining the city's guidance map and promoting the protection of historical buildings. He also has experience in the classification and registration of urban heritage sites and the work of digital databases for urban heritage. Finally, he participated in the registration of Saudi heritage sites in UNESCO.

P 3.

Participant No. 3 holds a PhD in Architectural Heritage. She is specializing in rehabilitation of heritage villages with approximately 10 years of experience in urban heritage. Previously, she worked for Saudi Aramco and taught at several Saudi and Spanish universities. She also participated in many development projects, especially the development of heritage villages. She works as a consultant with several governmental and private agencies.

P 4.

His specialization is in tourism and hospitality. One of the local community members of Rijal Almaa village, he works as a tourist guide for approximately 15 years with interests in antiquities and national heritage. He says that "he has been practicing tourist guidance since childhood, as the school where he went was located next to the historic village, so he saw visitors and interested people. And had the opportunity to work with numerous of the village elders and learn from them, especially on the restoration of historical forts."

Additionally, he added, "I maintained our home, which was 300 years old, and also converted this house into a heritage inn." Furthermore, he said that "I worked with a large number of experts, but the most prominent experience I had which is still on my mind, was with the photographer and anthropologist, Thierry Mauger as 1 served as a guide in the village."

(Thierry Mauger is a French scientist and ethnographer who spent several years of his life moving between the tribes in the Arabian Peninsula and documenting the lives of peoples. He has also authored more than one book about the village of Rijal Almaa).

P 5.

The participant is an architect with more than 15 years of experience in the field of tourism and national heritage. He worked for the Saudi Commission for Tourism and National Heritage in the Aseer region as a supervisor of urban heritage. He has extensive experience in heritage villages and its development in the region, and he was among the team that supervised the rehabilitation of the village of Rijal Almaa. Currently, he is working as a director of the Ministry of Tourism, Southern Regional branch.

P 6.

The Participant has a master's degree in arts with approximately 10 years of experience in the field of heritage. She is currently working as a director of event management at the Saudi Heritage Preservation Society. She participated in several art exhibitions during her work, conferences, and workshops. She also has extensive experience in documenting intangible cultural heritage.

P 7.

The Participant is an engineer, and currently works as director of the Studies and Rehabilitation Department at the Urban Heritage. It should be noted that the Urban Heritage Department was one of the departments of the Saudi Commission for Tourism and National Heritage before it was transferred to the Ministry of Culture in 2019. The participant has supervised several projects in urban heritage, including the rehabilitation of heritage villages and historical mosques.

P 8.

The participant is an architect with 5 years of experience in the Saudi Commission for Tourism and National Heritage, currently works for the Ministry of Tourism. He has worked at a number of heritage sites as a project manager. Moreover, he worked on rehabilitation and development studies for a number of heritage sites. He was the director of the rehabilitation project of Rijal Almaa village, where he prepared studies as well as field visits and meetings with the local community.

P 9.

The participant is one of the local community members who was born in the village of Rijal Almaa. He has experience in the rehabilitation of the village for more than 20 years, and was a member of the local committee established by the people to develop the village. He worked in the local council of the Rijal governorate for two consecutive terms.

P 10.

The participant is one of the local community members of Rijal Almaa village, poet, and author and has published four volumes about the Heritage Village of Rijal Almaa. He says that "it took more than 13 years to write these volumes, and that he relied on documents, manuscripts, and field work to write these books.". He is considered one of the first contributors to conserving the heritage of the village, and he was the first to call for the establishment of the village museum.

P 11.

The participant was born in the village of Rijal Almaa, he is a journalist and educator. He is the author of several books on literature and the heritage of the village as well as a tour guide and storyteller. He has extensive experience in village heritage and is a member of the Village Development Committee. He participated in numerous local and international events that had a role in highlighting the village's heritage.

P 12.

The participant is a member of the teaching staff in the Department of Heritage Management and Tourism Guidance. Additionally, he is the Deputy Director of the Saudi Heritage Preservation Society. He holds a PhD degree in heritage management and has more than 15 years

of experience in the field of cultural heritage. He has worked on documenting more than one intangible heritage element with UNESCO.

P 13.

The participant is a member of the local community, and he is the sheikh of the tribe. He took over the leadership of the tribe after the death of his father, as it is one of the tribe's norms for the position to be inherited. He was born in the Village of Rijal Almaa, grew up, studied in the village's school, completed his Bachelor degree in history, and worked in the field of education.

P 14.

The participant is a member of the local community who was born in the village of Rijal Almaa. He is 90 years old and grew up in the village. He says that " I joined the school when it was first opened in 1940, but I left it after elementary school to work in trade with my father." He continued to work in trade and bring products to the village from Aden and Jazan, and he is now the financial treasure for the local community.

P 15.

The participant is a member of the village of Rijal Almaa with more than 30 years of experience in the village. He is considered a businessman who invests in the village, and he is currently one of the owners of a Rijal Ltd company. He built a hotel with the same traditional design as the village. He said that "most of the people of the village contributed to the establishment of the company, but the tribal tendencies outperformed the investment goal, so the company experience did not succeed."

P 16.

The participant is member of the local community with several investments in the village, and he is the second owner of a Rijal Ltd company. He managed several projects in the village, rented a number of heritage forts, and then invested in them. One of them is the headquarters of the village museum. He said that " I have difficulty obtaining approvals to operate these projects because the forts of the village do not have legal documents that proving their ownership."

P 17.

The Participant holds a master's degree in world heritage from Italy. She has more than 16 years of experience in heritage preservation. She holds several positions in event management in the Saudi Heritage Preservation Society, Saudi ICOM Committee, Saudi Aramco company.

P 18.

The participant holds a master's degree in world heritage and cultural project development. She is currently working as a project director in the Saudi Heritage Preservation Society. She has extensive experience registering intangible cultural heritage elements at UNESCO. She was chosen as a UNESCO-accredited expert.

P 19.

The Participant was born in the village of Rijal Almaa who is 92 years old. As a child, he witnessed the building and restoration of ancient palaces in the village. He has more than 25 years of experience in conserving and interpreting heritage. Due to his mastery of the construction craft, the participant made a great effort to restore the forts of the village. He also has extensive experience in tourist guidance, as he has become today an icon associated with the village's heritage. He played a major role in managing the Village Museum during its inception.

P 20.

The participant is on the expert team, holds a master's degree in tourism management. He is currently a member of the Saudi Shura Council (Consultative Assembly of Saudi Arabia) and a director of the Ministry of Tourism branch in the Southwest of Saudi Arabia. The participant has extensive experience in managing cultural heritage and has massive contributions in writing books, publishing scientific papers, and course training. He is also a member of several local committees related to tourism, development, and planning.

Findings

According to the interview conducted with the participants, the results were obtained. Based on the initial analysis, 102 codes were classified. Additionally, theses codes were single word and full sentences as well. As a result, the codes were reassembled in order to establish four main themes that answer the research questions.

Description of Theme 1: The Concept of Participation

The first theme covers the concept of the participation of the local community in conserving urban heritage, as well as the importance of this participation. To reach a clear perception of the nature of participation by local communities, it was necessary to know the participants' views on the concept of participation. Based on the data received from the participants' interview, the participants' opinions and their perception of participation were identified. Despite the consensus of all participants on the importance of community participation, there is a difference in their interpretations of this concept. Therefore, various answers were obtained from the participants. For instance, Participant P1, pointed out that the concept of

participation mean: "Empowering the community to add inputs to decisions and policies that can be formulated in the field of urban heritage or the preservation of historical areas." It is worth noting here that a number of participants described participation as "empowering" as well. along the same context, Participant P16, stated that participation mean "sharing opinion and advice among the people of the village.". In addition, Participant P2, described the participation as: "Establishing partnerships between local communities and the authorities concerned with the development of urban heritage in order to develop the urban heritage through the organization of institutional and community work.", while participant P10, indicated that participation mean: "Leadership, as the leader proposes ideas and then they are adopted by community members." In the same context, a group of local community members agreed that participation would be achieved by donating money and artifacts to support the village museum. Moreover, Participant P13 explained that participation is "to combine opinion and action.".

Regarding the current status of community participation, Participant P11, who is a member of the local community, stated that: "participation was necessity, and it is now neglected, as society, before the discovery of oil, depended on the village's natural resources and every individual performed the duties that were required by the circumstances of that time.".

On the other hand, Participants P2 and P6 from the expert team agreed that there is a misunderstanding about the concept of participation by the authorities. Participant P2 commented that "there is a deficiency in the concept of participation by the responsible authorities of urban heritage, as these authorities invite members of the local community to sell local products during the festivals period as participants in the plan." She also added that a "large part of the participation of local communities comes in the form of volunteer work." . Moreover, participant P5 stated that

"the current status of participation among the communities of heritage villages in the Southern region as they depend on WhatsApp groups, for communication and consultation.".

As for the importance of community participation, Participant P1 referred to "the Washington Document in 1987, as it is an essential part of urban conservation processes. Community participation is essential to the success of urban heritage preservation programs and should be encouraged. Preserving history, towns, and urban areas should consider residents first and foremost.".

Furthermore, all participants agreed that the participation of the local community is a fundamental principle in the processes of preserving urban heritage. Along the same context, Participant P4 noted that "The local community is the influencing factor and is affected by planning decisions, so it is important for the local community to be included within these procedures.". Additionally, a group of the experts P5, P7, P8 agreed that community participation is imperative, because ownership of these historical areas belongs to the people, so it is not possible to develop these sites without the participation of the communities. Consequently, a large number of participants agreed that urban heritage is based on people, and the elements of cultural heritage are also the products of man, thus reflecting the relationship of man and the place.

All participants concluded that the participation of local communities in conserving the urban heritage leads to success; therefore, not involving them means the failure of conservation plans.

Description of Theme 2: The Role of the Local Community in Conservation the Historical Village of Rijal Almaa

This theme highlights the participation of the local community in conserving urban heritage, as the data collected from the participants revealed the nature of this role. Moreover,

before explaining the role of the local community, it is necessary to understand the current situation of community participation, from the point of view of both the experts and the local community itself.

2.1 Current Status of Community Participation

Participants were asked about the actuality of community participation in conserving urban heritage and the nature of this participation. A large number of experts agreed that current participation is an individual attempt. Participant P1 explained that "most of the urban conservation projects for heritage or historical areas began from community initiatives without clear mechanisms that encouraged these initiatives. In return, most heritage projects remained neglected if they are located in environments whose inhabitants do not believe in their importance."

Participant P3 added that there is a weakness in the coordination mechanism between the urban heritage professionals and local communities. From the point of view of the local community, all agreed that they are community-based initiatives. Some mentioned that community participation is limited because they lacked financial, technical, and legislative support. As a result, Participant P9 reported that "the community is unsatisfied with it." Nevertheless, Participants P10 and P13 indicated that the current participation of the community is limited to financial donation.

Furthermore, Participants agreed that the current participation of local communities is below the anticipated level, and that the regulations and systems should be pursued to improve the level of community participation. With regard to the local community, a large number of participants agreed that community initiatives in conserving the village were from the elderly, and that there was reluctance from the youth.

As for the role of the local community in conserving the urban heritage of the village, the research participants were asked about a village conservation plan, decision-making method, criteria for selecting community representatives, and the roles in which the community participated.

2.2 Village Conservation Plan

All the participants agreed that the plan began in 1984, and Participant P10 who was the first to put forward the idea of rehabilitating the village, noted that "in 1984 when I came back to the village from Riyadh, and I found the village abandoned, its buildings were destroyed, so I proposed to the people of the village to rehabilitate it and the establishment of the museum was the starting point.". It should be noted that all the participants agreed that the establishment of the museum was the keystone for the village rehabilitation plan.

The same participants added that the aim of establishing the museum is "to promote tourism to the village and to convey the concept of social cooperation among the residents." . along the same context, Participant P4 mentioned that when the idea of establishing the museum was proposed, the people agreed and pledged support and aid. Furthermore, all participants mentioned that about 1500 artifacts were collected from the people to be displayed in the museum, and the museum was opened in 1987. Participant P10 continued :

> "After that, one of the village forts was chosen to be the place for the museum, with the passage of time the people began to get excited, as one of the residents donated his land to be a venue for the festivities, and the museum was rented to an investor and thus the investment value is returned to the restoration of the village's fortresses." (P 10)

After a year of the museum's beginning, Participant P14, who is the village's financial treasurer, mentioned that "a fund was established to collect donations from the people, as one of its goals is to collect money for the rehabilitation of the village, and all residents participated in the donation.".

2.3 Participation and Roles of Community Members.

Based on the data collected, it is evident that the local community in Rijal Almaa village contributed to important roles during the development of the village. Participant P16 stated that: "I restored several forts in the village using the same materials and the same technique that these palaces were built with.". The same participant added that "I managed the museum when it was established, as well as receiving visitors and tour guidance." In addition to these roles, Participant P14 stated that the community's contribution was from two sides: "Women decorated the interior walls of the forts, and men carried out the building process" . In addition, the participants agreed on several matters that the local community participated in during the development of the village, such as receiving visitors, hospitality, and preparing local foods, participating in festivals held in the village, including organizing or performing folklore, making and selling traditional products.

2.4 Decision making and the method of selecting community representatives

The participants mentioned that the place for the consultation and the first proposed idea was the mosque, and Friday prayers were chosen as the timing for the consultation.

The participants added, the ideas are presented in as an individual initiatives, and then they may be approved or rejected by the community. Participant P11 stated that, "in the past, decisions were taken with the advice of village elders, however, in recent times, they were directed at an emotional inclination that does not benefit the village.".

In subsequent stages, Participant P13 said that "the idea is presented, and in the event of approval, work begins, and it may require a division of work into sub-committees.". Regarding the selection of representatives, Participant P13, who is the leader of the tribe, said, "the village consists of four tribes; thus, two, or three persons from each tribe are chosen as representatives of their tribes.". Furthermore, the selection is made according to certain criteria, about which the participants were asked. Participant P10 said that "the representative is chosen based on his perception and cultural aspects, as well as his willingness to sacrifice.". Participant P4 said that there were three other criteria, namely: "must be wise, be elderly, and have scientific and practical experience.". It should be noted that a large number of participants agreed on old age as one of the selection criteria. Moreover, participant P11 said that the selection criteria "depend on emotion, tribalism, and kinship.". lastly, participant P17 said that " the village interest and the decisions are controlled by the elderly.".

2.5 The Establishment of Rijal Limited Company.

Existing evidence revealed that in 2001, the local community agreed to establish a committee that was in charged with the task of developing the village. The committee consisted of 11 members, and the researcher was able to interview some of them. Participant P10 stated that "the committee's tasks were to restore the village's palaces, improve its entrances, and preserve its local character". He also added that "the committee was supported by the local community, as the community donated more than two million Saudi Riyal SR". One of the tasks carried out by the committee, as Participant P4 said: "is the establishment of a Rijal's palace, where the function of the palace is to receive delegations, and to hold the village community events.". Additionally, participant P10 said, "one year later the idea for the local committee turned to the creation of

Rijal Ltd". In the same context, Participant P17, who is one of the owners of the Rijal Ltd in present time, mentioned that the aim of establishing the company is "to bring the local community together under one institution, unify community efforts, implement village projects, and borrow money from the government." Participant P11 added that "the company was created because the community needed an entity to unite their efforts." In addition, Participant P13 said that "the company was established with the aim of representing the community in front of government agencies.".

Regarding the company's tasks, Participant P10 said that "the mission was to restore seven of the village palaces in addition to building a heritage hotel". However, according to the answers of the participants, the company's operation lasted for 15 years before its role began to shrink and the conflict between the community appeared as participant P15, who is the second owner of the company, confirmed that "the company was established with the support of the entire community, but it could not continue because it turned into a tribal management system and did not remain in a capital system.". Moreover, participant P16 added that "the company was established with the consent and support of the local community, and assigned its administrative tasks to the participants P17 and P15 , but it failed after 15 years.".

2.6 The Role of the Local Community in Regard to the UNESCO's World Heritage List

Reports on the UNESCO website indicate that the village had its file submitted to UNESCO in 2015; however, the village is still on the tentative list so far. On the other hand, Al-Qatt art was listed as female art in the intangible cultural heritage list. Therefore, it was necessary to know the role of the local community in the registration stages and the reasons for not registering the site yet. Moreover, the participants were asked about the success of Al-Qatt nomination file.

To begin with, participants were asked about the role of the local community in registering the site, and all participants agreed that a group of the community was chosen to prepare the initial file for the registration. As for the village file being in the tentative list until present day, Participant P11 stated that "the file was not strong enough to be accepted, as there was a mistake in choosing the criteria that matched the nature of the village". However, Participant P9 said that "the inappropriate restoration of the palaces led to the failure of registration.", participant P10 added, "Due to the intervention by the local community by using modern materials in the restoration process, it made it difficult for the village to be included in the World Heritage List.".

To begin with, participants P17 and P18, stress the importance of gender equality in the process of documenting cultural heritage, as they noted that "some nomination files were rejected by the UNESCO due the absence of female participation.". With regard to the role of the female in registration intangible cultural heritage , Al-Qatt art as an example , participant P6 said " it is a female art, and it is based on the cooperation and teamworking.". Moreover, participants P6, P17, and P18 added " the community involved in all registration stages. Precisely, participant P18 said " a number of female supported the file by participating in the initial file, holding workshops, and training courses for educational purposes.". In addition to that, participant P17 said "Al-Qatt reflects the cultural diversity among the community.". Moreover, participant P18 emphasized the intangible cultural heritage criteria, as she said " the intangible cultural heritage criteria support the cultural diversity, and the community participation, which help for Al-Qatt to be listed.". The same participant added "the women's participation in documenting the heritage played a major role in the designation of this art.". Furthermore, based on their field work all participants P6, P17, and P18 agreed, on the existence of participation and work by women regarding intangible cultural heritage, but with cultural obstacles, these efforts are not visible.

Description of Theme 3: Obstacles to Community Participation in Conserving Urban Heritage

According to participants answers, obstacles can be classified into two main types: institutional and administrative obstacles and social and cultural obstacles.

Institutional and Administrative Obstacles

Perhaps one of the main challenges encountered by the local community in the management of urban heritage and on which a large number of participants agreed, is the lack of coordination between the communities and the authorities. Participant P1 mentioned that "the weakness of the direct coordination between the people of the village and the implementing agencies of the urban rehabilitation project, as complaints are often handled through the involvement of village elders." In the same context, Participation P3 said, "Due to the multiplicity of agencies that supervise the heritage, it is difficult to arrive to a unified model that improves this participation." In relation to the same challenge, a group of participants revealed that "the absence of a effective model is one of the most important challenges, as current urban heritage projects are not documented and evaluated to benefit from them to improve community participation." Furthermore, Participation P3 indicates that "the problem is primarily administrative due to centralization in the management of urban heritage, as the preparation of plans, implementation, and supervision is linked to the ministry in Riyadh instead of assigning it to the cities to which these villages belong.". In addition, a number of participants, P12, P18, and P19, agreed that there is a difficulty in communicating between the authorities and communities. Participant P18 stated that "there is no platform that enables the community to deliver its message.". With regard the

financial aspect participants P4, P7, and P20 agreed that there is no financial and technical support for the local communities, in addition to the lack of institutions for restoration.

Social and Cultural Obstacles

The data collected from the participants revealed several cultural and social factors that created a challenge in developing the participation of local communities in urban heritage. Initially, Participant P2 noted that "the biggest challenge facing the heritage areas now is the migration of the local community from rural to urban cities.". Furthermore, large number of the participants agreed that "the main challenges facing the development of heritage villages are the lack of legal documents of ownership for the historical buildings, which make it difficult to have permission from the authorities to develop these villages". Along the same context, Participant P7 and P20 mentioned that one of the challenges is "the multiplicity of ownership, as one house in a heritage village is owned by several families". The same participants also added that "giving priority to financial and personal interests is a challenge as well, as the benefits to the entire community must be considered.".

In addition to what has been mentioned, a number of participants agreed that "the conflict between community members and complaints are considered one of the dilemmas, as these complaints are a reason for delaying the restoration and rehabilitation processes.". From a cultural point of view, Participants P6 and P17 mentioned that "women do not participate in the cultural heritage, as customs and traditions are an obstacle to highlighting participation, such as dances, clothing, and facial features". In the same context, a large number of participants agreed on the "lack of awareness about the heritage among local communities, as the one of the problem is the use of modern materials by the people during the restoration of historical building". The

participants also added that "these historical buildings are rented to illegal immigrants and thus they are damaged by inappropriate use". Finally, Participation P3 noted that "there is fear among local communities about development projects because they do not understand what these authorities are intended to do.".

Description of Theme 4: Methods for Improving Community Participation in Conserving Urban Heritage

After obtaining the perspectives of the participants about the challenges that prevented the participation of the local community in conserving the urban heritage, it was important to offer solutions through which this participation could be enhanced. Based on the participants' responses, solutions can be divided into three sub-themes: legislative, economic, and cultural solutions.

Legislative Solutions

Participant P1 mentioned that to improve community participation, "government agencies must believe in the importance of community participation to ensure the success of urban heritage projects, and that it is not a formal participation but a real participation that can actually affect decision-making." The same participant added, "The community should be involved in planning, implementing, and supervising."

With regard to the organization for this participation, the same participant proposed the application of Arnstein's ladder as he said : "Arnstein's ladder of community participation can be developed and improved with inputs so that it is suitable for participation in urban heritage management, as it ranges from the level of non-participation until it reaches actual participation."

Along the same context, large number of participants indicated that " the previous experiences in urban heritage management should be analyzed, assessing the participation of the local community, and knowing the negatives and positives to benefit from them later.".

The participants also agreed that "the institutional actors that supervise urban heritage should be unified, so that there should be one institution concerned with regulations and supervision". Participant P2 also pointed out "the importance of avoiding centralization in urban heritage management". Finally, a large number of participants agreed that "there should be a platform that enables the local community to communicate with authorities".

Economic and Technical Solutions

On economic terms, Participant P1 indicated that "the local community must be aware that the management of urban heritage will be economically reflected on the community through its employment and attracting tourists and tourism projects, which affects the economy of the entire region as well.". The majority of the participants also agreed on "the importance of providing technical and financial support to communities to enable them to manage urban heritage effectively, noting the importance of integrating efforts by the government and the private sector". In addition to what has been mentioned, Participant P20 proposed that "the local community must be involved in the stages of planning and rehabilitation, provide technical support from the authorities for local communities, put heritage areas within the tourist paths that are easy for the visitor to reach, and conduct exploratory trips for the community members to learn from local and international experiences in urban heritage management.".

Cultural Solutions

All participants agreed on the importance of raising awareness among local communities on the importance of urban heritage. Moreover, all participants agreed on the importance of establishing civil societies to organize community participation and unify its goals. Participant P1 suggested that the first step is to "establish community cooperative societies that include committees from the local community and include everyone such as elderly, youth, and

women, this system must be developed to include benefits in a broad sense such as productive families, tourism, economy, and urban development."

Furthermore, Participant P3 added that, "the importance of understanding local communities is a first step because understanding communities facilitates the process of participation."

With regard to the social dimension, Participant P1 indicated that "the relationship between the authorities and community must be based on a community organization and not random initiatives that may disappear as soon as the initiators leave". He also added that "the Ministry of Tourism could be in charge of overseeing and developing strategies for urban heritage management , and the role of the local community acts as a link between the tangible heritage and the authorities responsible for protecting the urban heritage.".

Participant P20 also mentioned "the importance of inviting local communities to exhibitions, conferences, and annual gatherings, as well as honoring communities for their role.".

Finally, Participant P8 emphasized "the importance of keeping local communities in their historical areas and ensuring that these communities do not migrate to cities."

Chapter 6: Results Interpretation

This research discusses the role of the local community in conserving urban heritage. The village of Rijal Almaa was chosen as a case study and a model to highlight the nature of community participation in heritage management in Saudi Arabia. Consequently, the results obtained from the

participants indicate four main themes. First, the concept of participation based on the participants' point of view and its importance of participation as well. Second: the role of the local community in conserving the village of Rijal Almaa. Third: obstacles for community participation in conserving urban heritage. Fourth: methods to improve community participation in conserving urban heritage.

Research Question 1

The Importance of Community Participation

On the importance of community participation in preserving urban heritage from the participants' perspectives, the majority of participants agreed that the local community is the core of the preservation process, and they justified this because these sites are under the ownership of the community. Despite the participants' reference to this, community participation is still undefined, especially in terms of implication.

Participant P1 also referred to the 1987 Washington Document, which indicates the support and encouragement of community participation. hence, it should be noted that the document was referred to in the theoretical framework chapter of the research. Moreover, the participants mentioned that the elements of cultural heritage are a reflection of the human product and its relationship to the place, and therefore it can be concluded that the human being is an aspect within the concept of contemporary cultural heritage, and this fact must be taken into account in all heritage management plans.

Community participation

With regard to the concept of participation from the participants' point of view, the responses indicate a difference in the meaning of participation among the participants. Participants' responses to the concept of participation show that there is a difference in concept between the

community sample and the expert sample. For example, Participant P10, from the local community, stated that, " …I proposed to the people of the village to rehabilitate it and the establishment of the museum was the starting point...", thus it is worth mentioning two important points: first, the actuality of community participation in the of urban heritage management, which various participants described as 'individual initiatives'. Secondly, there is a reference to one of the degrees of community participation, which is "consultation," in which have been referred to by (1995), Arnstein (1971), and Tosun (2011), and the level of participation in this case is within the middle level between the lowest level, which is "non-participation," and the higher level, which is "community empowerment.".

Conversely, Participant P1, who is an expert, indicated that participation means "enabling communities to add inputs to decision-making.", thus it is an indication that the participant accords community participation the highest degree of participation, which is what Arnstein (1971) describes as "Citizen control" and Tosun (1999) describes as "Spontaneous participation.". Consequently, the characteristics of this level are that the community is the core of participation, the decision maker and the planner. Tosun (1999, pp. 13, 16) also identified participation as "sharing opinion." And "combined opinion and action," therefore, these definitions are in the line with the participant P10 definition of when he said "Leadership, as the leader proposes ideas and then they are adopted by community members". Moreover, all the definitions mentioned consistent with what Pretty (1995) describes as "participation by consultation," which is the type of participation in the middle of Pretty's (1995), and Arnstein's (1971) participation ladder as well. Another participant identifies participation as "donating money and artifacts", therefore, it is worth mentioning this typology of participation has been identified by Pretty (1995) as "participation for material incentives".

The participants' answers indicate the disparity in their definition of community participation, and it seems that there are several factors that affect their perceptions, the most important of which is the educational level. This was evident from the participants' answers when they were asked about the main obstacles to involving the local community in the management of urban heritage, as many agreed that lack of awareness is one of the most important challenges.

Current Status of Community Participation

The main research question examines the nature of the local community's participation in the conserving of urban heritage by examining the experience of the local community of Rijal Almaa village. Furthermore, the research aims to determine if there is an organizational framework for local community participation.

Mainly, the results showed that the local community played an important role in preserving the village, and that the initiative began from the local community. However, with regard to the current situation of community participation, according to the participants' answers it is clear that the current participation is "individual initiatives," and this is an indication that community participation is unorganized. For instance, Participant P1 stated that "most of the urban conservation projects were established by community initiatives without clear mechanism that encourage these initiatives…." Furthermore, Participant P3 explains that "there is a weakness in the coordination between urban heritage authorities and local community." Therefore, this is a reference to what was mentioned in the study literature that this type of participation is described as "self-mobilization" (Pretty, 1995), additionally, she added that this type of participation appears when there is no framework for community participation.

The responses of the participants indicate that although the local community has a desire to conserve its urban heritage, it also indicates that there is no organization for this participation.

Participants' responses also indicate that there are barriers to local community participation that will be discussed later in this chapter. In relation to the current status of community participation, Participant P5 described that "local communities are currently adopting WhatsApp groups as a way to organize participation.", hence, it is worth perceiving a new form of community participation; thus, there is a necessity for more research and investigation to determine whether these WhatsApp groups apply certain criteria regarding the method of participation, the selection of local community representatives, and objectivity.

Overall, this randomness is perhaps the result of the lack of an organizational framework or system that unites the efforts of the local community. Based on the responses of the participants, it can be concluded that there is a gap between the work of the local communities and the institutions responsible for the urban heritage sector; thus, this gap led to unsystematic community participation.

The Village Preservation Plan

On the role of the local community in conserving the village of Rijal Almaa, the results revealed that the conservation plan began in 1984, which is an indication that the community began to work at a time when the institutional responsible for heritage had not begun effectively. As noted in the second chapter of the research, the first governmental institution in the field of heritage was established in 2000. Along the same context, Participant P10 stated that , "In 1984 when I came back to the village from Riyadh, and I found it abandoned, its buildings were destroyed, so I proposed to the people of the village to rehabilitate it and the establishment of the museum was the starting point.". Here is a reference to one of the challenges to the development of heritage villages, which is the migration of the population as noted by Alreshoud and Alrashaidi (2019).

It is worthwhile to mention the owner of the village conservation initiative, as he is considered one of the high-ranking residents of the village due to his other important initiatives in the history of the village. After this initiative, he worked on writing a volume on the history of the village and all its human, natural, and animal components. Besides all these initiatives, he made a great effort to collect museum objects, document them and work to encourage the local community to participate. This is an indication of the impact of the level of education and awareness on the importance of heritage and its preservation. Regarding the other members of the local community involvement, the participants' answers indicated the excitement of the people when the work began in the establishment of the museum. Accordingly, participant P10, said : "After that, one of the village palaces was chosen to be the location for the museum, with the passage of time the people began to get excited, as one of the residents donated his land to be a venue for the festivities, and the museum was rented to an investor and thus the investment value is returned to the restoration of the village's fortresses.". Additionally, participant P14 added that "a fund was established to collect donations from the people, as one of its goals is to collect money for the rehabilitation of the village, and all residents participated in the donation.". From a practical perspective, the results revealed that the community participated in some roles, such as restoring old forts, decorating the interior homes, especially by women, receiving visitors and tourist guides, selling traditional handicrafts, and participating in organizing festivals that take place in the village. Despite the extent of participation by the local community, the community's participation is supposed to take shape in all stages of the conservation plan.

Community Representatives

With regard to decision making and the selection of village representatives, the results showed that there is a decision-making mechanism followed by the local community. A large

number of participants mentioned that the idea is presented in the mosque after Friday prayers, and then consultations take place about it . In addition, the representatives are selected according to specific criteria mentioned by the participants; for example, Participant P13 mentioned that, "the village consists of four tribes, thus two or three persons from each tribe are chosen as representatives of their tribes.". Despite the diversity of representatives from each tribe, participant P11 described the criteria as "depending on emotion, tribalism, and kinship.". Notably, In the second chapter of this thesis, the characteristics of rural community are the effected by of kinship and social relations (Alreshoud & Alrashaidi, 2019). Participant P4 also mentioned that the representatives must "be wise, old, and have scientific and practical experience.". as explained previously in this study, rural communities tend to adhere to customs and traditions that give priority to age, especially elderly individuals, when choosing representatives of the community. This is also an indication of "power distance," which was described by Al Ruwaitea (2014), and age can be a high priority in such situations. According to the participants, the criteria for representation and selection excluded both youth and women from being part of the village development team. Furthermore, from a social structure point of view, the results of research and the field visit revealed a lack of equality within the village's work team. However, the literature and the results of this study indicated that, women have participated in alternative ways during the village rehabilitation, but their work is not visible. For instance, participant P18 said "the women's participation in documenting the heritage played a major role in the designation of Al-Qatt art.". Furthermore, based on their field work all participants P6, P17, and P18 agreed, on the existence of participation and work by women regarding intangible cultural heritage, but with cultural obstacles, these efforts are not visible. It seems that, for cultural reasons, women find it difficult to exercise their role in preserving heritage. For this matter , and from a broader

perspective, it becomes clear that the problem of gender and heritage exists and has been discussed by scholars, such as Biehl and Prescott (2013); and Smith (2008), as the study literature indicated that there are phenomena of inequality between men and women in the heritage management through practice, presentation, and interpretation.

Rijal Limited Company

As mentioned previously, the local community had financial contributions as one of the aspects of participation, and the results showed that this fund was utilized as capital for the establishment of Rijal Limited Company in 2001.

The results also indicated that the company was established with the approval and support of the local community, as the goal was to unify the community's efforts and restore the village's forts. However, it seems that, for administrative and financial reasons, the company was not able to continue, as it was supposed to be a representative entity of the community, an investment profit to the village, but there was a conflict of interest that led to the suspension of community support for the company and thus transferring its ownership to only two people from the village.

By comparing the responses from the local community as well as the heads of the company who are from the local community as well, it becomes clear that there are two different viewpoints, while the community anticipate to keep the village preservation plan as a priority, the heads of the company seek a financial returns as a main goal. Consequently, this conflict led to the failure of the company's work in developing the village, and it might seem that there is a necessity to achieve a solution that takes into account the historical values of the village as well as the financial profit.

Community Participation in Village Designation

Regarding the participation of the local community in registering the village on the World Heritage List, the responses of the participants indicated that the community participated in preparing the

initial file. In addition, there are two issues that can be concluded from the participants' responses. First, there was a technical mistake that was made during the restoration of the old forts by using modern materials, which damaged the value of the building. Second, the appropriate criteria for the situation of the village were not chosen when the file was uploaded.

On the other hand. One of the crucial contributions made by women is the decoration of the interior walls of houses using *Al-Qatt art*, as this type of art was registered in the list of UNESCO's intangible cultural heritage in 2017. An interesting findings have been mentioned by the participants with regard to the designation of Al-Qatt art, as they noted some factors, which could be the reason behind the designation. For instance, , participants P17 and P18, stress the importance of gender equality in the process of documenting cultural heritage, as they noted that "some nomination files were rejected by the UNESCO due the absence of female participation.". Moreover, participant P18, referred to the 2003, Intangible Cultural Heritage convention as she said " the convention emphasize the gender equality in its articles and the importance of commitment by the state parties.".

Research Question 2

The second research question aims to reach a model or organizational framework for the participation of the local community in the management of urban heritage. Before discussing this model, there was a necessity to know the obstacles that prevent community participation, so the research sample was asked about their views about these obstacles. According to the participants, these obstacles were categorized into institutional and administrative, as well as cultural and social obstacles.

With regard to administrative and institutional obstacles, the results indicate several factors that can be summarized as follows: Participant P1: Weak coordination between local communities and institutions responsible for urban heritage. Participant P3: There is also a multiplicity of authorities that direct the urban heritage, which has caused dispersion in the local community regarding who to communicate with. A large number of participants agreed on the absence of the model. Participant P3: central administration. Participant P18: There is no platform that enables the community to get its voice heard. Participants P14, P7, and P20: Lack of financial and technical support for the local community.

The results indicate that part of these obstacles come in line with what Alreshoud and Alrashaidi (2019) mentioned about the obstacles to the development of rural areas and communities, in particular the multiplicity of authorities responsible for heritage, and the lack of financial and technical support. The results also indicate weak communication between local communities and institutions supervising heritage, due to the lack of a platform that allows communication between all parties. Among the obstacles, according to the participants, is the absence of the model, and this is an indication of the lack of previous experiences in Saudi Arabia. Hence, it is worth noting the research problem, which is the lack of studies that deal with the role of the local community in the urban heritage system. As mentioned previously, despite conducting reconnaissance trips for officials and members of the local community to discover national and international experiences (Al Saud & Alnaim, 2013), it is still important to document the experiences of the local community in conserving heritage locally and globally, and to ensure the implementation of these experiences. Along the same context, the "Tamkeen program, by SCTH, (2015) refers to the empowerment of local community and the other parties who share the same interests in urban heritage management, and aims to transfer expertise and financial and technical support. Therefore, it can be concluded

that there have been institutional attempts to organize and support the participation of the local community, and these systems have existed since 2010, but their implementation is belated in practical terms. The reason for this could be the multiplicity of institutions, that supervised the urban heritage sector especially in the time before the establishment of the Ministry of Culture in 2018.

As for cultural and social barriers, the results revealed several factors that embody a challenge to the participation of the local community in the management of urban heritage. Participant P2 referred to the migration of rural communities to cities as one of the obstacles, which is in conformity with what Alreshoud and Alrashaidi (2019) observed previously. Additionally, is the issue of ownership as one of the obstacles, as the experts and the local community agree on this point. The absence of an ownership document indicates the historical value of the existence of this community and its settlement of this place, although it is now a challenge in the development of historical villages. Studies indicated that one of the problems in rural societies is ownership (Alhazzani et al., 2017), which means that ownership of land, house, or farm is either without documents of ownership , or there are documents, but they are agreements between members of the community itself. As one of the signs of the property crisis in the case study, Participants P7 and P20 indicated that there was a multiplicity of ownership of one of the property in the village. As a result of the lack of ownership documents, the local community and the urban heritage development parties faced two problems: First, it is difficult for the local community to invest and preserve the village, because there is no legal documents. Second, it is difficult for the responsible authorities to develop the village because the multiplicity owners of one property with different interests and views. This was confirmed by the participants' responses on avoiding personal interests and taking into account the interests of the entire village during the development process.

In the same context, experts' answers indicated that complaints among members of the local community are among the obstacles to developing heritage villages, as these complaints caused delays and pauses in the project.

In the same perspective, as one of the cultural and social obstacles, Participants P6, and P17 pointed to the absence of women's participation in the preservation of urban heritage, and from the perspectives of experts, this has led to the difficulty of documenting women's tangible and intangible heritage. This absence of women's participation derived from two reasons: First, women are not given the opportunity to participate in the management of urban heritage. Second, women do not want to participate, yet it is a cultural dilemma in both cases, especially at the present time. However, with the change of the regulations that seek to empower women in all fields, women will have the chance to enhance their presence.

With regard to the studied case, studies refer to the important role of women in preserving the urban heritage in the village (Gharib, 2018). Moreover, it was mentioned previously in this chapter that women in the village development project participated in the decoration of homes, and financial contributions as well, however, for cultural reasons, this participation is not highlighted as it is with the participation of men. Although Alhazzani et al. (2017) indicated that the marginalization of the women's role is a characteristic of rural societies, it seems that there is a role for women in the case study. The reason behind this is due to the fact that the location of the village as a land port linking Yemen with the north of the Arabian Peninsula, which led to the overlap of several cultures with the village community, and thus the community became more open.

Along the same lines, the data indicate a lack of awareness when the village is being restored and rehabilitated, as the failing lies in the use of modern materials that affect the historical

value of the building. In addition, misuse of the building, whether by adapting it in an inappropriate way, or renting it to illegal residents. Finally, Participant P3 referred to the local communities' fear of development projects due to their lack of clarity about the details of these projects. This fear may seem justified, so it is important to note the importance of involving local communities and clarifying project details from the outset.

Participation Framework

Taking into account the obstacles mentioned, it should be noted that there are proposals and solutions from the participants' point of view to improve the participation of the local community in the management of urban heritage. Furthermore, as obstacles are classified into institutional and cultural, there is a classification of solutions into three dimensions: legislative solutions, economic, and technical solutions, and cultural solutions.

Legislative Solutions

To begin with, the answer of Participant P1 refers to the implementation of Arnoldstien's (1969) ladder of community participation: "Arnstein's ladder of community participation can be developed and improved with inputs so that it is suitable for participation in urban heritage management, as it ranges from the level of non-participation until reaching actual participation." Thus, this is an indication of the necessity to assess the current state of community participation and to know where it is located within this ladder. Along the same perspective, the same participant refers to the significant role of institutions in including local communities in urban heritage development and management plans: "Government agencies must believe in the importance of community participation to ensure the success of urban heritage projects, and that it is not a formal participation but a real participation that can actually affect decision-making." In addition, as a conceptual framework for community participation, the Living Heritage Approach can be adopted,

as indicated in the research literature (Poulios, 2014), which considers the community as the core among other parties in heritage conservation.

Another interesting finding when it suggests documenting the existing practices on the role of the local community in urban heritage management. At present, it should be noted that the participation of the local community in urban heritage projects in Saudi Arabia is still in its early stages, and it is necessary to document and evaluate these practices. Another result agreed upon by the participants is the problem of the multiplicity of agencies supervising the urban heritage sector, which confuses the other parties, and this is consistent with what was referred to in the second chapter of this study. The participants therefore suggested the necessity of the coordination or unification of these agencies. Another solution suggested by the participants is to create a platform that enables the community to convey its voice to the authorities responsible for the urban heritage.

Overall, and as indicated by the programs established by the (SCTA, 2010) Saudi Commission for Tourism and Antiquity, such as the (Tamkeen), it proves that there are attempts to develop an organizational framework for the participation and empowerment of the local community, although there is still a need to implement these programs on the ground.

Economic and Technical Solutions

The second dimension to improving the participation of the local community in urban heritage is the economic and technical solution. P1 said, "The local community must be aware that the management of urban heritage will be economically reflected on the population through its employment and attracting tourism and tourism projects, which affects the economy of the entire region." Moreover, the majority of the participants agreed on the importance of providing technical and financial support to local communities. Based on the participants' answers, the economic

solution can be divided into two parts: First, the local communities should realize the economic opportunities that will reach them if the urban heritage is preserved and the cultural and natural products are invested. Second, government agencies and the private sector should provide support to the local community so that it can preserve its heritage. In addition, it can be concluded that the local community needs technical support that builds its knowledge and skills so that the community can manage the urban heritage and create a sustainable environment as well. This outcome can be implemented by holding training courses for the local community, workshops, and establishing partnerships between technical experts in urban heritage and local communities. Another interesting finding is that Participant P20 suggested the necessity to send a sample of the local community on local and global exploratory trips to improve the level of participation within these communities.

Cultural Solutions

With regard to the cultural situation of local communities, the participants agreed on the importance of raising awareness among these communities. Despite the keenness of the local communities on their heritage, to raise awareness remains a necessity, especially with regard to the restoration of the building, preserving the authenticity of the place as well.

 In doing so, to raise awareness among local communities can be in three methods: first, through the educational system; second, through the media; and third, through the establishment of training courses for heritage communities. Furthermore, from an organizational point of view, participants suggested that the local community efforts should fall under one system, such as civil associations or cooperative societies. To achieve this, Participant P1 indicated the importance of giving the opportunity and right to all members of the community of all ages and both genders to participate in the heritage management. According to the case study, it can be concluded that the establishment

of Ltd companies is not useful as a solution to organizing the participation of the local community, so it may seem that civil or cooperative societies are the solution at the present time. They may seem appropriate for a number of reasons: first, civil, and cooperative societies now have regulations ready to be implemented, and second, all members of the community will have the opportunity to participate. Third, the government guarantees partial financial support. Fourth, the society's focus will be on organizing community participation and heritage management, not investing as in the corporate sphere. Fifth, the associations will achieve independence in terms of organization and administration. Perhaps one of the most important results of the study is underlining the current status of the local community's participation in the preservation of urban heritage, which are individual initiatives. Therefore, it is important to achieve a framework to organize this participation and improve the relationship of the local community with the authorities responsible for heritage. With regard to the second question of the research on the possibility of achieving a method to organize the participation of the local community in the management of the urban heritage, the answers of the participants point to civil or cooperative societies as a solution. It is imperative that community participation and its relationship with the authorities responsible for heritage must be in accordance with an organizational framework with an entity that represents the local community and not individual initiatives. This can be realized from the response of participant P1, where he said: "the relationship between the authorities and community must be based on a community organization and not random initiatives that may disappear as soon as the initiators leave." Hence, this appears to be the biggest challenge facing the local community that adopt visions and ideas to preserve heritage; the challenge, thus, lies in the lack of continuity of this initiative.

Regarding the nature of the local community and its relationship to its heritage, participant P3 pointed out "the importance of understanding the local community as a first step when preserving cultural heritage". A possible explanation for this result is that the community is a part of the cultural heritage, so it is necessary to understand this relationship from the outset and take into account the determination of the heritage from the perspective of the community itself.

As for the agencies responsible for heritage, Participant P20 indicated the need to invite the local community to attend meetings and participate in planning, and also suggested supporting and motivating communities. Finally, Participant P8 refers to ensuring that local communities remain in place and do not migrate to cities. Despite the importance of community remaining and non-immigration, large development projects and services must be provided in order to motivate communities to stay, and without such development, local communities will continue to migrate.

Results of the Research Hypotheses

I. The results of this study indicate the acceptance of the first hypothesis that states (Community participation in cultural heritage management at present moment characterized by the lack of clarity in the concept of participation among the study participants, which affects their roles with each other and with the authorities responsible for managing cultural heritage), as the concept of participation has an impact on the processes of preserving cultural heritage by local communities, where the results showed a discrepancy among the participants in the concept of participation, for example participant P1 said that, participation means "empowering community", while participant

P2 described the participation as " establishing partnership between community and the authorities concerned with the development of urban heritage". In addition to that participant P16 said that participation means that, "sharing opinion and advice among the people of the village", while participant P10 describe the participation as " leadership". Moreover, a large number of the participants agreed on that, the participation is by "donating money and museum's objects for the rehabilitation of the village". In an interesting answers, participant P5 stated that "the current status of participation among the communities of heritage villages in the Southern region as they depend on WhatsApp groups, for communication and consultation". Overall, participants P2 and P6, noted that, there is a misunderstanding about the concept of participation by the authorities, as P2, said that there is a deficiency in the concept of participation by the responsible authorities of urban heritage, as these authorities invite members of the local community to sell local products during the festivals period as participants in the plan.". Furthermore, participant P2 noted that "large part of the participation of local communities comes in the form of volunteer work.".

II. The results of this study indicate the acceptance of the second hypothesis that states (The concept of "social practices" plays an important role within the practices of the local community in preserving cultural heritage. As a result of these social practices, some groups of society, such as women and youth, are excluded), to begin with, all participants agreed that, the local community participation is community-based initiatives. Although the work starts form the community's members, the participation operation is limited to the elders of the community. As participant P11, said that "in the past, decisions were taken with the advice of village elders, however, in recent times, they were directed at an

emotional inclination that does not benefit the village.". Moreover, participant P4 said that the elected representative "must be wise, be elderly, and have scientific and practical experience.", along with old age large number of the participants agreed on this criteria when selecting the representative. As a result participant P17 said that " the village interest and the decisions are controlled by the elderly." . In addition to that, participant P11, commented on the selection criteria as he said "depend on emotion, tribalism, and kinship.". In relation to the same context, participant p15 commented on the fail of Rijal Ltd as he said "the company was established with the support of the entire community, but it could not continue because it turned into a tribal management system and did not remain in a capital system.". With regard to the women, Participants P6 and P17 mentioned that "women do not participate in the cultural heritage, as customs and traditions are an obstacle to highlighting participation, such as dances, clothing, and facial features".

III. The results of this study indicate the acceptance of the third hypothesis that states (A kind of gendered-led heritage assessment is identified when analyzing how global institutions like UNESCO approach to the management of the heritage assessment processes in regard to local communities.). Foremost, participant P18, referred to the 2003, Intangible Cultural Heritage convention as she said " the convention emphasize the gender equality in its articles and the importance of commitment by the state parties." . In relation to that, , participants P17 and P18, stress the importance of gender equality in the process of documenting cultural heritage, as they noted that "some nomination files were rejected by the UNESCO due the absence of female participation.". Furthermore, the acceptance of this hypothesis is evidenced by the response of the participants about the Al-Qatt art and its inclusion in the List of Intangible Cultural Heritage. For instance, participant P6 said

that " it is a female art , and it is based on the cooperation and teamworking.". Moreover, participants P6, P17, and P18 added " the community involved in all registration stages. Precisely, participant P18 said " a number of female supported the file by participating in the initial file, holding workshops, and training courses for educational purposes.". In addition to that, participant P 17 said "Al-Qatt reflects the cultural diversity among the community.". Moreover, participant P6 emphasized the intangible cultural heritage criteria, as she said " the intangible cultural heritage criteria support the cultural diversity, and the community participation, which help for Al-Qatt to be listed.". The same participant added "the women's participation in documenting the heritage played a major role in the designation of this art.". Furthermore, based on their field work all participants P6, P17, and P18 agreed, on the existence of participation and work by women regarding intangible cultural heritage, but with cultural obstacles, these efforts are not visible.

Research Limitations and Conclusion

While conducting this study, some limitations became apparent to the researcher, especially in the theoretical framework and the study sample.

First, the lack of previous studies on the role of the local community in preserving heritage, especially in the study area, made it difficult to build a theoretical framework. From the study sample, and because of cultural barriers, there is an absence of women's participation, which was indicated by some of the respondents. Finally, some of the study participants, especially the village community, abstained from conducting the interview, justifying that their role within the community had ended and they did not want to talk about it.

Conclusion

In conclusion, while Wijesuriya et al (2017), point out that there is no single way to organize community participation in the management of cultural heritage, but there are many examples from which one can learn and apply their methodologies. On the other hand, Smith & Waterton (2009, p. 139) point out the five keys that must be taken into consideration to improve the work environment between local communities and professionals. These keys are: " honesty, dialogue, recognition of power, a holistic and integrated approach, and a critical regard for the political and social context of community engagement.".

In order to know the nature of the procedures between heritage communities and professionals, this study aimed to document the experience of the Rijal Almaa heritage village community. The literature and reports indicated the community played a major role in preserving the village, but the nature of this role was not known. In doing so, the qualitative approach was adopted by applying the case study to the village community. After that, interviews were conducted with the research sample, which consisted of twenty participants, representatives of the village community and experts. The results showed that despite the village community's role in preserving cultural heritage, this role is individual initiatives and not in an organized manner and thus results in random work. Moreover, the results showed that some groups of community were excluded from participation, such as women and youth. Through this, a problematic selection of community representatives was revealed during these practices. The results also showed that there is a gap between the authorities responsible for cultural heritage in Saudi Arabia and the local communities. The reason for this gap is the lack of a way or mechanism that enables officials to

communicate with communities and vice versa. Accordingly, it can be concluded that there is no regulatory framework that enables the community to participate and work with experts.

These and other findings of the research contribute to shedding light on one of the most important parties involved in managing cultural heritage, namely the local community. As well as in the detection of defects during the management of cultural heritage, challenges, and solutions as well.

Final Remarks on Cultural Heritage in Saudi Arabia

In light of the rapid developments in the heritage system and concept in Saudi Arabia, it can be claimed that heritage is receiving wide attention from government agencies, private institutions, and educational institutions. It is hoped that this attention will extend to the establishment of representative associations of local communities, as a platform for uniting efforts to preserve their heritage. It is also hoped that the heritage discourse and local communities will become a target for development projects in order to develop and support communities and their heritage as well. As it was mentioned previously that the migration of local communities to cities was a cause of harm to their heritage. Thus, elements of tangible heritage can be restored and rehabilitated, but the intangible heritage is problematic because it is linked to the practices and way of life of local communities. It is also hoped to support traditional crafts because the renaissance of heritage is linked to the renaissance of handicrafts. In fact, there may be challenges to revive heritage villages and make them a natural place full of people and life instead of being a tourist destination, a group of buildings devoid of life, but it is possible if development projects are directed to these places. Finally, it may be necessary to reconsider the concept of urban heritage in the literature of the Ministry of Culture to reflect the man relationship with the land.

Recommendations for Practice

- The results of the study indicate a defect in the concept of participation in the research sample, which affected the applications of participation in the management of cultural heritage. Therefore, the Saudi Ministry of Culture is advised to implement the Tamkeen program, which enhances and improves the participation of local communities.

- The results also showed the weakness and lack of coordination between the authorities responsible for cultural heritage and heritage communities, which led to random practices. Therefore, the researcher suggests a channels or platforms that enable the responsible authorities for cultural heritage , local communities, and other parties to communicate and consult.

- In the same context, the results showed that community initiatives are caused by the lack of regulations and practical framework, so the researcher suggests developing a framework to regulate and organize the community participation.

- The results also showed the existence of a cultural and social imbalance within the practices of the heritage community, by excluding some groups of community such as women and youth, therefore, the researcher adopts the participants' proposal, which is to activate the role of cooperative or civil societies, while ensuring the opportunity for the participation of society in all its categories.

- In addition to what was mentioned, the results showed the local community lacks a technical and financial support, so the researcher believes that it is necessary to provide technical and financial support to ensure the improvement of community participation.

- Finally, the results of the research showed that the multiplicity of bodies responsible for cultural heritage in Saudi Arabia, for example, the Ministry of Culture, the Ministry of Municipal and Rural Affairs, Ministry of Tourism, and the Region's Development Authorities, which led to impacting the procedures for preserving cultural heritage, so the researcher suggests the coordination and then setting unified regulations for heritage management.

Recommendations for Further Research

Based on the procedure of the research and the results of the study, the researcher propose the following recommendations , which may contribute to a more comprehensive understanding of cultural heritage preservation practices, especially by the local community:

- Literature studies revealed to a problem in the contemporary concept of cultural heritage by excluding the community from the context of the definition. Therefore, the researcher recommends investigating the relationship between the concept of cultural heritage among professionals and its impact on field practices of heritage preservation.

- The researcher also suggests more research that deals with the concept and implementation of community participation in the management of cultural heritage in Saudi Arabia, by shedding light on other urban heritage places.

- The research literature and results also indicated the absence of women in cultural management processes, so the researcher suggests doing more research focusing on the gender and heritage.

- The results of the research showed the impact of social norms on cultural heritage management processes, so the researcher suggests further research that discusses the negative effects of social norms on cultural heritage management.

- Due to the importance of community participation among other parties in preserving cultural heritage, the researcher suggests conducting further studies on the benefits and problems of this participation.

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