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Nubians of Aswan, Intangible Heritage and Community Based Eco-tourism

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Nubian Intangible Heritage

Because of its long cultural history, the intangible heritage of Nubia is rich varied and wonderfully original, and played a great role to preserve its identity. It has distinctive features since it is the product of three mingled groups that make up the Nubian people: the Kenuz who speak Matuki, the Fadija who speak their own dialect and the Arabs of Aliqat who moved to Nubia from the Red Sea region. Nubian folk heritage naturally includes: buildings, furniture, arts, crafts, jewelry and costumes. There is the singing, dancing and literature of all kinds as well as customs and social mores.

In this area, a process of cultural and tourist revitalization is being carried out which is interesting to investigate, to understand the logic of functions and the potential in order to develop tourist and informative circuits. The reason for the project is moved by the conviction to enlarge the attractive potential of the interested area using the cultural and natural resources as strategic concept for the development of the local community's economies, the work will develop by:

-Analysis of the relations and inter dependences among the Intangible Cultural Heritage of the area and between these and the Nubian territory.

-Planning and/or support the implementation of informative circuits.

-To organize capacity building programs in the field such as: the use of multimedia products applied to the Intangible Cultural heritage; promotion and organization of the tourist offer; courses on eco-tourism.

The New Hermopolis (Thoth City) Revival of the Ancient Hermopolis- El Minia- Middle Egypt: Example of Tourism for Cultural and Economic Development

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This project aims to establish a cultural village/retreat close to the site of the ancient Hermopolis inspired by the philosophy of this ancient city of learning and the impact it had on enriching human thought throughout the ages. The 'New Hermopolis project believes that the world needs to be reminded of the universality of human values; an emphasis on what binds us rather than what separates us with real understanding & acknowledgement of the fluidity of civilizations and cultures. This ethos should be the basis that underpins any real development project, especially in the Middle East where these debates dominate

people's choices, opportunities and decisions in their everyday lives, only then that we can achieve a just & sustainable global system.

The project therefore aims to ...

- ◇ Encourage cross-cultural dialogue through tourism for development.
- ◇ Establishing a cultural village and resource centre engaging with grassroots and community based organisations as well as the local population that can serve as a model within Egypt and other areas in the Middle East.
- ◇ Establishing a network of likeminded individuals and institutions to create a critical mass leading to social change and impact.
- ◇ Development of user friendly educational material, including toolkits and manuals, in the local language, highlighting the Universality of human values and how it relates to their cultural heritage and everyday life.
- ◇ Engaging with national, regional and international forums to impact tourism policies.
- ◇ Increase sustainable economic empowerment of the region through eco and educational tourism.

'Make the Past Count; Make the Tourists Feel at Ease...': Jordanian Heritage between the Government and the Local Community

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This paper explains the reasons behind the official representation of the past as being irrelevant to contemporary contexts and local communities in Jordan. Identifying Jordan with certain political bodies marginalises the time and place of the past. However, heritage is increasingly recognised as being fundamental for the tourism industry. Thus, the approach to heritage in Jordan is designed to attract tourists and generate cash. It is characterised as being monument-led and tourism-oriented. This approach is coupled with the Government's strong attempts to be identified with the West. The result is that Jordan is gradually compromising its culture; mainly its Islamic and Arab identity, in order to represent itself as a peaceful landscape for Western tourists to explore and enjoy. Besides compromising its identity, Jordan is jeopardising its cultural continuity in time and place. The blind emphasis on monumentality and aesthetic value in practices concerned with heritage in Jordan sustains the loss of cultural continuity.

The rhetoric of sustainable development principles such as the participatory approach and social inclusion are finding their way into projects concerned with archaeological and heritage sites through foreign funding bodies. Because of the dominance of the 'top-down' approach to local communities, the Government seldom has the urge to develop

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ideologies and strategies to capitalise on local communities' perceptions of, and attitudes to, heritage. Therefore, the participatory approach and social inclusion principles are imposed through a 'top-down' approach, in which the Government is responding to the funding bodies. Consequently, their application rarely results in genuine participation or real development of local communities. This research draws on accounts delivered by different members of the local community, through in-depth interviews, to argue that the current approaches to heritage lack sustainability and need to be replaced with more community-based and context-oriented ones.

Walking from Turkey to Palestine on the Masar Ibrahim Al Khalil (Abraham Path): What Kinds of Difference Will It Make?

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The first part of this paper will introduce participants to the *Masar Ibrahim al Khalil* (the Abraham Path) – an ambitious new tourism initiative, founded at Harvard University and supported by the UN's Alliance of Civilizations program, which aims to open of a long distance route of walking and cultural tourism which follows the journey made by the Prophet Ibrahim (Abraham) through the Middle East some four thousand years ago. The purpose of this initiative is to foster cross-cultural understanding, to stimulate economic development in rural areas through sustainable tourism, and to generate positive media images of the Middle East.

As a means of analysing what value such an initiative might have and what changes it might effect, the paper will look at the example of the first international youth exchange to take place on the *Masar*: a student volunteer program held in the highlands of northern Jordan in the summer of 2008, joined by young people from Leeds Metropolitan University in the UK and from Yarmouk University in Jordan. Guided and hosted by local people, the students spent two weeks exploring the rural heritage of the landscape in Ajloun. This event introduced villagers to the idea that travellers might want to come and explore their area, tested the viability of the path itself, and began to explore ways in which local people and landscape might benefit from the project. The second part of the paper will look at the impact of this event on the villages which hosted the exchange. It will also analyse the changes that were made in the knowledge, skills and concepts of the students themselves.

Globalization, Cinema, and the Changing Face of the Coffee House in Cairo, Egypt

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The coffeehouse is an old Arab architectural and urban pattern that has been present in Cairo and the near east for nearly the past four centuries. It appeared in the writings and chronicles of European travelers to Cairo and the region from the 16th century onward. During the course of the 20th century, the coffeehouse in Cairo has gone through significant transformations: from a space of political activism to a space of pure consumption. Building on the premise that movies are integral constituents of the urban environment, particularly its media and ideo-scapes, we shall trace the transformations of the coffeehouse in Cairo through the cinematic lenses of key Egyptian movies. Admittedly, the links between the 'real' coffeehouses and the 'reel' coffeehouses are problematic. We will argue, however, that to a great extent there is convergence between both. To substantiate our argument, we will examine a select group of films that describe, portray, or represent the changing culture of the coffeehouse in a more or less chronological order following the historical timeframe of events. Given the wide span of the period under investigation, we will only focus on specific movies selected from four periods that correspond to the historical stages of the political economic regimes in 20th century Egypt: colonial, postcolonial nationalism, early Egyptian capitalism, and contemporary Egyptian capitalism. We shall pay a special attention to the contemporary period in which the coffeehouse has metastasized to several typologies that, we shall argue, reflect a growing influence of various global intercultural flows: tourism, branding, lifestyle, etc. In examining these cases, we will tentatively suggest that the various forces and flows that make up the order of globalization are at once playing a significant role in preserving and transforming the traditional form of the coffeehouse.

Practical Relationships between Archaeology and Cultural Tourism in Archaeological Sites

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Archaeology and Cultural Tourism enjoy a relationship and an active cooperation in scientific investigation. Tourism has a complicated nature and needs an active cooperation and encompasses a very wide scope. This factor involves with other fields and science. Tourism has overlap between with science and activities archaeology and that helped to development, preservation and revival, promoting monuments and phenomena that discovered for archaeological works. Indeed this is a tourism that

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paid an economical price while making trips to ancient and discovered sites by archaeologists. On the other hand, archaeology introduced humans past and lifestyle and repair past and encourage sensitive society about heritage with attraction activities and scientific methods. The archaeologist work is very attractive for people who like reality. For this reason almost all people like to visit and participate in excavations. This theme is one of the most important overlaps between archaeology and cultural tourism. The very aim of this paper is to study an applied connection between Archaeology and tourism in archaeological sites.

It would lead to more the conservation of sites and the application of archaeology along with the development of tourism and finally it would strengthen the management of archaeological sites.

Spatial Conservation and Sustainable Development in Jordanian Historic City Cores: A Case Study from Madaba

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Semi-private spaces (Ahwash) in the Jordanian historic city Madaba are special places not only due to their unique spatial morphology, but also due to their functional, social, cultural, architectural and symbolic values. It served as open courtyards where families could make daily tasks but also a place where people engage with each other and strengthen their feelings of 'togetherness', 'sense of belonging' and 'group cohesion'. Unfortunately, despite Ahwash provided Madaba with a special character that distinguishes it from other Jordanian villages and cities, many such spaces are in danger of losing their traditional character. The study investigates factors threatening these places and their sustainability. Among others, ill-planned conservation policies developed in collaboration between local and foreign parties are addressed as a major factor. Current conservation practices do not appear to grow from a deep understanding of the real Jordanian traditional urban values, patterns and imagery. Emphasis on enhancing the economic viability of the city through elongating the visitor's stay fostered the orientation of most conservation works towards creating a picturesque image of major open spaces demarcating the tourist route with giving no due consideration to revitalizing enclave open courtyards (Ahwash) and their surrounding ensembles. The study proposes a new approach for documenting such type of heritage-mainly based on building ensemble and spatial settings. From its findings it proceeds to derive appropriate revitalization guidelines for these specific areas to improve the city urban livability, increase tourists' satisfaction and enhance local economic viability.

Archaeotourism in the Sultanate of Oman

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Sultanate of Oman is one of the growing destinations in the Middle East. One of its most competitive touristic resources is archaeological heritage. However, according to this research this heritage has not been managed properly to serve the tourism industry.

This paper presents three main contexts that have been influencing the integration of archaeological sites in heritage tourism in Oman. These factors can be classified into three main streams which are: the physical context, the stewardship context, and the socio-cultural context. Each context includes various factors that inhibit the development of archaeotourism as a niche market in the country. It is hoped that this paper will add a new dimension to niche market, mainly archaeotourism, since there are few research in regard to archaeotourism in the developing countries, especially in regard to the socio-cultural context which is a vital part needs to be considered in tourism industry in general.

The Ethics and Responsibilities of the Jordanian Tourism Sector towards the Jordanian Consumer (Tourist)

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This study aims at measuring the extent of responsibility and ethics of the tourism sector and its essential factors in dealing with the Jordanian consumer (Tourist).

It also focuses on affecting the tourist's ethics economically, socially, and psychologically and how serious these sectors are by exerting what it takes to encourage the Jordanian tourist to tourism (especially domestic tourism) by depending on influential ethical moralities which these sectors use to influence the tourist, as well as on their decision of traveling in purchasing such trips and vacations.

The most essential sectors we will focus on are as follows:

- Ministry of Tourism and Antiquities (MOTA)
- Jordan Tourism Board (JTB)
- Jordanian Travel and Tour Agencies
- Jordanian Hotels
- Jordanian Restaurants
- Jordanian Tourism Transportation

The main axis of the study would be the Jordanian tourist and his satisfaction concerning the services these sectors offer.

In addition, it will focus on the attempt to achieve through the results, appropriate recommendations that will help the Jordanian Tourism Sector and the tourist to cooperate and coordinate among each other to reach the optimal ethics for this vital sector.

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The researcher has distributed 100 questionnaires on a selective sample of Jordanians who have enjoyed at least one trip.

The researcher hopes to achieve practical results and recommendations which would contribute to developing and supporting these sectors and the profession's ethics.

Tourist's Motivations to Jordan

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Ahmad Puad Mat Som

This study focuses on travel motivation to exotic places passed on push and pull motivations. The tourism sector in the Middle East, which has undergone and rapid development, has generated foreign exchange and diversities the regional economies. In fact, World Tourism Organization (WTO) has recognized this area as one of the fastest growing in the world. Despite the growth, however, in terms of tourism research, the Middle East region receives limited attraction. In Jordan, in particular, there are different types of tourism such as archaeological, culture, historical, religious, adventure, and eco-tourism. This conceptual paper attempts to discuss common travel motives of tourists. People have reasons for what they do and are motivated by driving forces that make them to satisfy their wants. However, according to four categories, namely, physical, cultural, interpersonal, and status motivation. This paper also discusses that the primary motives of travel for tourists to Jordan are driven by cultural, historical, religious, and recreational elements, and the attraction sites in Jordan are the pulling factors that attracts foreign tourists to Jordan. According to statistics Ministry of Tourism and Antiquity Jordan the results shows there are many factors drive foreign tourists' to visit Jordan the first one is historical and archaeological sites, second, eco-tourism reserve sites, and the last one is cultural sites.

"It was a fair War" – The Touristic Re-Presentation of the Military Heritage of El Alamein

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In Europe it is practically impossible to see a description of the Second World War (WWII) or a particular battle of the war in which talk is of a fair war anywhere, especially if a Nazi German Feldmarschall /field Marshall/ was involved. However, Egypt does not belong to Europe either geographically or politically. On the other hand, El Alamein is indeed an integral part of modern European history and therefore it is astonishing to read a statement that describes the war as 'fair' in a military-historical museum funded and organized by the British and the German post-war governments.

In the tiny Egyptian village of El Alamein on the beautiful shores of the south Mediterranean, the

British/Alliance forces under the command of Montgomery stopped the African advance of the German/Italian/Axis forces under the command of Rommel from July-November 1942. The battles of El Alamein and Stalingrad (September 1942 – February 1943) were major turning points in the military history of WWII. The battle of El Alamein is spatially present today in the Military Museum of El Alamein, the Commonwealth War Memorial Cemetery, the Italian and the German War Memorials. Further attractions in the area could be found as well (Rommel Museum in Marsa Matrouh, the old railway station building of El Alamein, etc.). The numerous mine fields in the region that cannot be removed due to the lack of the original mine maps are another tragic reminder of the battle that has been taking the lives of the local people from the end of the war to the present.

Today's El Alamein is located between the huge upper-class gated resort of Marina to the east where the rich inhabitants of Cairo spend their summer holidays, and the new international tourist developments to the west in the so-called El Alamein/Sidi Abdel-Rahman Tourist Area (new international airport, Mövenpick and TUI resorts). Trips from Cairo and Alexandria to the location are on the itineraries of international tourists and visiting stops on the way to the Oasis of Siwa and Marsa Matrouh are part of the sightseeing tours.

The focus of any tourist trip is a visit to the Military Museum where the history of the battle is demonstrated and some original materials are shown (weapons, military vehicles, maps, personal belongings of soldiers etc.). The history of the 'fair' battle is decoupled from the major conflict between the fascist ideologies and powers (Germany, Italy and Japan) on the one hand and the anti-fascist ideologies and powers of the Alliance (UK, USA, France and USSR) on the other hand. The battle is presented as a single military event without historical or political background. The visitor gets the impression that the battle was a kind of military exercise between equal partners that outline the fair, clever and honourable characters of their "game" in which the more qualified won. Egypt and the Egyptians are excluded from the presentation. The other nationalities involved (Australians, Indians, Libyans, South Africans, etc.) are either given a minor role or excluded entirely from the presentation. The suffering of the local people (i.e. the still-present mines), the destruction of the local lifestyles, flora and fauna as well as the perception of the battle and WWII in general in the eyes of the local population is totally ignored.

The museum delivers an example of how a colonial conflict in a colony that directly involves colonial powers is seen and understood by (post-)colonial powers at the time of the conflict and afterwards. It shows the role given to the colony and its people and to which extent the post-colonial national states (Egypt in this case) are willing and able to influence such presentations and memories.

The paper aims to explore the presentations of the battle of El Alamein, the organisation and

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development potential of the site for tourism and the perceptions of tourists/visitors of various national backgrounds (British, German, Italian, Russian, Libyan and Egyptian).

A Model of Tourists' Response to World Heritage Attraction

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This study aims to explore tourists' experiences in world heritage attractions in order to establish a critical and contextual model of tourists' responses to world heritage as a tourist attraction that embedded in heritage tourism as a field. This study has been conducted on package tourists from four European Countries (UK, France, Italy and Germany) in the context of the ancient city of Petra, Jordan. The study relied on tourists experiences to identified the main variables that may explain how tourists response to world heritage as a tourists attraction, and explain how heritage concepts and experiences vary cross-culturally. The study suggested a hypothesised model of investigating tourists' response to world heritage as a tourists' attraction.

Sociocultural Impacts of Tourism on the Local Community at Petra, Jordan

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The contribution of the tourist industry to Jordan's national economy is significant: tourism supports the economy currently with €1,287.35 million and has a market share of 5.2 percent. There is still much to be done in terms of improving tourism in Jordan. As Petra is at the core of the proposed development, the researcher considered it essential to attempt to identify and evaluate the perceptions and attitudes of the (Petraians) local community at Petra towards tourism, in anticipation of arriving at a number of specific conclusions, with the further aim of making recommendations for the continuous improvement of tourism development at Petra.

The researcher noted that only those who work in the tourism sector at Petra, south of Jordan were interviewed by previous researchers. The overwhelming majority of those who do not work in the tourism industry were ignored. Such observations about the previous research carried out in this area has made the current researcher's work more difficult. The sample in this study was chosen randomly to be more representative of as many as possible of the aspects that needed to be explored in order to complement the work that has already been done in this particular area. Both descriptive and analytical data results were interpreted to attain some interesting findings about the perceptions of the Petraians of the sociocultural impacts of tourism on their community.

It was found that attitudes varied according to people's level of dependency on tourism and certain demographic variables. Interestingly, it was found that less educated people have a more positive perception of tourism than those who are more highly educated. Data analysis supports the evidence that there are positive sociocultural impacts of tourism on the Petraians. It can also be said that, benefits of tourism at Petra, far exceed its negative consequences.

Regionalization of Tourism in the Kingdom of Saudi Arabia

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The Kingdom of Saudi Arabia (K.S.A.) has a rich and varied natural and human habitat, within its vast area of 2,250,000 square kilometers, which represents 80% of the total area of the Arab Peninsula. Recreational facilities transform the primary supply into economic products.

The tourism region is a relatively integrated and linked region that is suitable for tourism and recreational activities, and its physiognomy and social and economic structures are greatly affected by these activities. This does not exclude, however, the existence of tourism regions that have not yet been under demand.

In order to determine the tourism region one can use the statistical analysis such as tourists length of stay, tourism concentration beside the geographical analysis of the region as well as its social and economic nature. Also, there is the functional determination which depends on the capacity, scope, and initiation. The tourism regions are delineated in three steps:-

- Understanding and comprehension of tourism resources found within the locality.
- Understanding these tourism resources with respect to distances.
- Distinguishing the extent and scope of the forms of tourism demand by visitors and user groups.

As such, the region is determined as well as pinpointing their inner variation, and explaining the local and regional importance of the tourism regions. The formation of tourism regions is based on numerous principles and standards such as the existence of tourism facilities and institutions, tourists groups, variety of tourism resources, and tourism specialization. It should be noted that the presence of natural tourism resources in a certain place does not qualify it as a tourism region, but as a suitable base for tourism development. This is because tourism regions are formed as a result of tourist activities and satisfaction of their needs through the use of these tourism resources which are in turn linked to the merit investment in tourism development and the population, and social and economic conditions, and the existence of highly developed transportation.

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This study attempts to suggest a regional tourism organization for the kingdom. This regional organization may disagree with other regional divisions adopted by government agencies for the purpose of facilitating their work, however, the organization and the system suggested in this study considers the integration and harmony of the attractions and easiness of communication. Also, the municipal services departments with their various levels have important functions in this system – the population colonies and regional units are considered as the starting points for tourism because of the possibility of utilizing the existing infrastructure and extending it to neighboring tourism resources.

Sustainable Tourism in the United Arab Emirates: Dilemmas and Challenges

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The United Arab Emirates lies in the heart of the Middle East and consists of seven emirates of which the two most well known and developed for tourism are Dubai and Abu Dhabi.

A chance discovery of oil and the foresight and will of HH Sheikh Rashid bin Saeed Al Maktoum, UAE President and ruler of Dubai, brought about revolutionary change in the region. Dubai moved from being a sleepy fishing village to an economic powerhouse almost overnight. Although only 1/20th of the size of the UAE it is said to contribute over 80% of the non oil assets. Recognizing the need for diversification it moved away from being an oil-based economy to one where tourism is of prime importance and relevance to the emirate. This progress can be seen in the huge infrastructure development in the luxury hotel and attractions sector and the fact that it is the first place in the gulf to focus on developing itself seriously as a tourism destination. Tourism is seen as a key to delivering its 2015 GDP goals of US\$108 million and its visitor arrival figures of over 15 million. Is Dubai therefore a sustainable proposition or a bubble that is about to burst?

Abu Dhabi also recently launched its new ambitious Tourism Policy document outlining tourism as a critical element in the development of the state. Quoted as being 'not a mass tourism destination' its commitment is focusing on niche high end development. Sustainable cultural tourism development through such landmark projects as the Cultural Precinct, which will bring the Louvre and Guggenheim Museum to the emirate, are integral to future growth.

This paper addresses tourism growth in the UAE in the light of sustainable tourism development. In terms of sustainability, for the purpose of the paper, this conceptual application is interpreted through exploring the cultural, social and environmental elements of sustainability. It also offers a critical assessment of the various impacts; and the threats,

as well as good practices of sustainable development in the UAE.

Using Tourism in Cultural Heritage Conservation: Taypet Zaman as a Case Study

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Tourism is one of the very fast growing sector, and its huge receipts represent an attractive factor for local communities, investors and local authorities as well to invest and exploit it as it should be. This continuous grow made some of businessmen think of using cultural heritage, traditions, typical foods, and traditional music and folklore in tourism industry as an approach to diversify their tourist product in the international markets where the competition is very strong. This kind of projects even if they have an economic goals but they also contribute actively to the efforts of protecting cultural monuments and heritage sites which are usually threaten by many negative behaviours.

Taypet Zaman Resort, located near to the city of Petra, is very good example for the creative ideas which can give a new sustainable view for the ancient sites by an accurate process of restoration of all old houses used in the past by the local people in the village. The project helped locals to understand the importance of their heritage site value to attract tourists flow, therefore they started to take care of this value.

Heritage Shopping and Domestic Tourism in Saudi Arabia

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Tourism within the kingdom of Saudi Arabia has gained increasing importance in recent years, not least with the establishment of the Supreme Commission for Tourism by the Saudi government in 2000 in an attempt to diversify the economy away from primarily oil (Seddon and Khoja, 2003). There are basically three types of visitor in Saudi Arabia: Saudi nationals performing domestic tourism (16 Million), pilgrims from within and from outside Saudi Arabia (5 Million), and finally expatriate workers (7 Million). To date most research has focused on the latter two categories. In this study the analytical focus will be specifically on the behaviour of Saudi nationals as domestic tourists. Due to the strength of the Saudi economy, increasing amounts of free time and high percentages of disposable income are being spent on various forms of tourism and leisure activity (Burns, 2006). Spending an annual holiday away from the home is now the norm for most Saudi families. Additionally, day or short-break trips to coastal regions, the countryside or the desert are frequently made throughout the year. One of the most important

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areas for such tourism growth, Jeddah, has, in particular, been able to develop its tourism infrastructure and has thus attracted increasing numbers of tourists over the last decade. At the same time there has been a similar rise in shopping behaviour over the past ten years. Clearly there is an obvious connection between tourism and shopping: tourists love to shop, and not just for souvenirs (Timothy, 2005). On the one hand they may seek out traditional markets or *souqs* in search of a bargain, on the other hand they may shop for high end consumer goods in the new shopping malls that have proliferated with recent Saudi urban growth (Al-Hathloul and Mughal, 2004). Based upon recent qualitative research in Jeddah, including focus groups, interviews and participant observation, this study thus looks at the relationship between shopping and tourism in the context of Saudi Arabia, focussing particularly on the heritage/shopping nexus at the Souqs of Jeddah.

Tourism in World Heritage Cities: Challenges for Heritage-led Urban Regeneration in Bath and Damascus

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Some Historic cities by virtue of their designation as World Heritage Cities (WHCs) attract a large number of visitors with consequent economic, social cultural and sustainability issues. The United Kingdom amongst other European countries has introduced a number of regeneration projects with vibrant economic enhancements in the historic fabric of most its heritage sites to preserve their status. Whilst, the picture is different in the region of Middle East and North Africa (MENA): most of WHCs suffer low economic base, tourism market shortage, vacant properties, and fractured historic centres, with the probability of losing their world heritage status if the situation continues to deteriorate.

This paper questions: *can tourism contribute to sustain heritage-led regeneration concept in WHCs without "museuming" them?* In an attempt to answer this question, through the case studies approach; this paper highlights the developments of two significant medieval, walled WHCs; Bath in the UK and Damascus in Syria. Though not comparable, they have many similar challenges to address. Bath, the only complete world heritage city in the UK, an international teaching resource model of a long conservation experience, and most importantly, is recently undergoing some major changes due to new retail-led regeneration within its historic fabric. The 4000-year-old intra-muros city of Damascus is a model of historical Arab cities and yet faces many challenges which threaten its world heritage status in spite of the many conservation programmes drawn to preserve its unique historical character.

Both cities possess a distinctive sense of place and unique physical identity, in different settings.

However, these are threatened by the loss of local spirit in addition to alienated local communities. A gentrification renaissance intimidates Bath sustainable future, while, historic fabric decay, and shortage in tourism industry overawe the old city of Damascus. Accordingly, this study concludes that a more competent tourism management with local community priorities for both cities could effectively participate in the general regeneration approaches led by heritage development to sustain their world heritage statues.

The Role of Archaeology in Tourism in South Jordan

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This paper will discuss the important of the Archaeological sites, and the recent archaeological discoveries for the tourists to spend more time, and long distance between Madaba and Petra in south Jordan, and the benefit of that for the tourism of the country.

Mediums of Heritage Presentation in the United Arab Emirates

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Along with the recent trend towards globalization and development in the Gulf region has come an interest in the growth and expansion of the Heritage Industry. The rise of the Heritage Industry has been especially aided by the expansion of tourism in the United Arab Emirates. Cultural Tourism in the different Emirates has taken a variety of forms, from well researched and endowed museums to tourist villages. In this paper I look at the range of mediums of Heritage presentation in the region and examine questions such as the types of target groups focused on by the various Heritage institutions and how these organizations present themselves. I look at whether the various cultural sites are developed for profit or if they are nonprofit, and I examine how they are used to contribute to the growing debate on cultural identity in the Gulf region. The paper also examines how the contemporary development of Heritage institutions in the Gulf region as a whole and the United Arab Emirates in particular reflects current cultural values and traditions as these are focused on and displayed by Heritage sites.

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Souq as Cypher: Redefining the Old City of Benghazi

Sean Anderson
American University of Sharjah, UAE

For many Italians in 1912, the port of Benghazi, Libya, provided first entry into what would later be termed the "fourth shore" or *la quarta sponda* of Italy. While thousands of peasants voluntarily gave up their meager earnings as farmers to embark on one of Italy's most controversial colonial projects, others were forcibly moved to induce colonization by re-populating the province of Cyrenaica as part of an agrarian colonization effort.

Over the next 30 years, Libya became Italy's premier destination for colonial tourism, its souqs and medinas often appearing in magazines, films and articles exclaiming the benefits and ultimately, the value, of colonization for Libya. Unlike its other colonies, such as Eritrea and the Aegean Dodecanese, the fascist government of Italy stressed the importance of tourism in Libya given its palpable historical and economic links to the peninsula. With renewed vigor, the principal cities of Libya were transformed in a modernist idiom, and historic sites were retrofitted according to often-misplaced values attributed to North African Islamic and ancient Roman cultures. As a result, the old city centers and marketplaces, such as those found in Benghazi, the capital Tripoli and in the desert destination of Ghadames, were radically transformed.

Along with its churches and cinemas, the Italian city of the early twentieth century was represented as an extension of its colonial marketplaces, most often intermingling the signifiers of indigenous and colonial populations, materials and goods. In Benghazi, such an effect clearly determined the character of the old city, with no clear delineation between the modern metropole and the Libyan souq. Coupled with the recent completion of regeneration projects in the heart of Benghazi's old city, thus seeking to return the city to its "original" state, my essay asks how the conservation of colonial transformations challenges how tourism and "tradition" are defined in light of the post-colonial state. Will Libya, through its slow opening to the West, its moving from an isolationist stance to a fundamental partner in the Mediterranean and NATO/OPEC states, ultimately affect tourism's and colonialism's dual role in structuring Benghazi and other cities?

This essay proposes that the Italian fascist renovation of the old city of Benghazi in the 1930s induced a mythic appropriation of Islamic culture for colonial tourists. By extension, the foreshadowed effects of contemporary travelers to Libya remain a nascent reminder that tourism can simultaneously alter economic and ideological landscapes of country and home. So, too, do the conventions developed by and for colonial administrations.

The Role of Archaeology in Contemporary Tourism: Alexandria of Egypt as a Case Study

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This paper investigates the role of culture, manifested in historical material evidence, i.e. archaeology, in contemporary tourism, as attested in the city of Alexandria in Egypt. Over the last two decades, tourism has become an increasingly popular activity that has flourished and developed into a rising industry. The mounting interest in travelling to visit the attractions also generated several formulae of tourism, such as touring for leisure, for religious fulfillment, to attend conferences and to carry out shopping as well as cultural tourism. Although the categories and aspects of tourism vary widely in line with people's types and aspirations, cultural tourism has often been a keystone and a central constituent of tourism as a major human activity. This research addresses the conception of travelling for civilizing purposes; it explores a range of questions related to the connotation and responsibility of archaeology in promoting tourism in today's life. The study looks at the famed Graeco-Roman city of Alexandria as a paradigm for the notion of tradition and transformation, and the multi implications of tourism, heritage and cultural change in the MENA region. It reviews the current position of Alexandria as a touristic destination in the MENA, and as a metropolis where major archaeological sites and history live, with the aim of substantiating an association and assimilation between past and present human actions. The author assesses several artistic and ethnic potentials of Alexandria, and emphasizes the ongoing national and international historical preservation practices and their impact on the city's present and future life and dynamism. Multi-influences of Alexandrian archaeological tourism are discussed in view of the perception of local inhabitants of heritage, conventionalism and progress, as well as in consideration of both the strengths and challenges professed in the current global situation of the Middle East.

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Archaeological Education in Jordanian Schools: for Knowledge or Money?

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This paper sheds light on the school children limited access to an archaeological education that teaches about the past and its interpretation within the Jordanian formal education. It illustrates how the archaeological heritage is presented in the textbooks syllabus as valuable remains of great civilisations which are most important in the present for generating national income within the tourism industry. It also shows that the emphasis on the benefit of the archaeological heritage as a tourism commodity is reinforced in the classroom teaching as well.

This paper concludes that under this type of archaeological education, engaging children with material evidence and interpretation to enhance their understanding of past communities is lacking. Instead, children are taught to appreciate and preserve their heritage for its materialistic values as a product that sells to tourists and brings money in the country. The underlying reasons behind this dilemma are also explored, namely the decision makers' lack of recognition for the benefits of archaeology to teach about the past, and hence, the lack of support for its introduction in formal education.

Imagining Tourism: Occidentalism Meets Orientalism in Najaf, Iraq

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Eugenia Wickens

Much has been written on cultural tourism development and its impact on host communities. Key issues that are frequently debated amongst researchers include issues concerning national identity, commercialisation, and loss of authenticity of the host community. Concern about the presence of tourists and the impact of their holiday activities on host communities have been documented in several studies. The purpose of this paper is to discuss residents' perceptions and expectations of cultural tourism development in Najaf, Iraq. The rationale for selecting Najaf is three-fold. First, Najaf is considered as the religious centre of the Shia sect of Islam in Iraq and the seat of their Grand Ayatollah. Second, the community is very strict, religious and hold rigid and strong views coloured by strict Islamic practices. Third, Najaf is currently embarking on a multi-faceted regeneration programme which includes tourism education and cultural tourism development. The paper will present some preliminary findings based on hermeneutic analysis of qualitative data which will be collected from a sample of Iraqi people living in London who are proud to call themselves 'Najafis'. It will draw on the concepts of Post-colonialism, 'Occidentalism' and 'Orientalism' to discuss the perceived tensions as visitors and hosts come into

contact through tourism.

Mecca and Tourism

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Tourism is one of the most important and rapidly expanding economic and social phenomena of the contemporary world. To address the intellectual, sociological and political challenges and issues this phenomenon raises, Mecca's culture has been impacted by the large number of pilgrims that arrive annually from neighbouring countries, and thus boasts a rich cultural heritage. The vast majority of Meccans are Sunni Muslims, with a minority of Shiite Pilgrims. The city has over 9000 Mosques. The Qur'an enjoins Muslims to face the sacred precincts of Mecca during the Salat. Initially though, the direction of the Qiblah was toward Masjid al-Aqsa, Jerusalem (the First of the Two Qiblahs). The cultural environment of today's Mecca has been influenced by a religious movement that began in central Arabia in the mid-eighteenth century. This movement is commonly known as the Wahhabi movement. It has been also influenced by the Shafi'i school. Also, the conflict between liberals and religious scholars made a major impact on the Society of Mecca. Since the 7th Century, Mecca has hosted millions of Muslim pilgrims from all over the world in their way to Hajj. This merge with pilgrims has also a major impact on the society and the religion of Meccans. Non-Muslims are not permitted to enter Mecca by Saudi law. Many religious scholars say this "discrimination" exists because Mecca was once a city where Muslims - including the prophet Mohammed - were persecuted and driven out. When Mohammed and his followers reclaimed the city, it was declared a sanctuary ... a place where every Muslim should feel safe. The Saudi government uses the following verse as a Koranic confirmation for this law, however there are other interpretations to this verse. As one might expect, the existence of cities closed to non-Muslims and the mystery of the Hajj aroused intense curiosity in people from around the world. Some have disguised themselves as Muslims and entered the city of Mecca and then the Grand Mosque to experience the Hajj for themselves. The most famous account of a foreigner's journey to Mecca is A Personal Narrative of a Pilgrimage to Mecca and Medina, written by Sir Richard Francis Burton. Burton traveled as a Qadiriyyah Sufi from Afghanistan; his name, as he signed it in Arabic below his frontispiece portrait for "The Jew, The Gypsy and al-Islam," was al-Hajj 'Abdullah. The primary industry in Mecca in modern times is to support the annual pilgrimage of the Hajj, as well as to support the pilgrims who visit the city at all other times of the year. Muslims believe that the Zamzam Well was revealed to Hagar, mother of Ishmael. She was desperately seeking water for her infant son, but could find none. Mecca is located in a hot dry valley with few other sources of water. According to tradition, the water of the Zamzam well is divinely blessed. It is believed to satisfy both hunger and

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thirst, and cure illness. The water is served to the public through coolers stationed throughout the Masjid al-Haram and the Al-Masjid al-Nabawi in Medina. All pilgrims make every effort to drink of this water during their pilgrimage. The Meccan economy has been heavily dependent on the annual pilgrimage. As one scholar put it, "[Meccans] have no means of earning a living but by serving the hajjis." Economy generated from hajj, in fact, not only powers the Meccan economy but has historically had far reaching effects on the economy of the Hejaz and Najd regions. The income was generated in a number of ways. One method was taxing the pilgrims. Taxes especially increased during the Great Depression, and many of these taxes existed as late as 1972. With rise of oil income, however, all unnecessary charges have been abolished. Another way the Hajj generates income is through services to pilgrims. For example, the Saudi national airline, Saudia, generates 12% of its income from the pilgrimage. Fares paid by pilgrims to reach Mecca by land also generate income; as do the hotels and lodging companies that house them. The city takes in more than \$100 million during the Hajj. The Saudi government spends about \$50 million on services for the Hajj. There are some industries and factories in the city, but Mecca no longer plays a major role in Saudi Arabia's economy, which is mainly based on oil exports. The few industries operating in Mecca include textiles, furniture, and utensils. The majority of the economy is service oriented. Water is scarce and food must be imported via Shu'eyba water plant and Jeddah. Nevertheless, many industries have been set up in Mecca. Various types of enterprises that have existed since 1970: corrugated iron manufacturing, copper smithies, carpentry shops, upholstering establishments, vegetable oil extraction plants, sweets manufactories, flour mills, bakeries, poultry farms, frozen food importing, photography processing, secretarial establishments, ice factories, bottling plants for soft drinks, barber shops, book shops, travel agencies and banks. The city has grown substantially in the 20th and 21st centuries, as the convenience and affordability of jet travel has increased the number of pilgrims participating in the Hajj. Thousands of Saudis are employed year-round to oversee the Hajj and staff the hotels and shops that cater to pilgrims; these workers in turn have increased the demand for housing and services. The city is now ringed by freeways, and contains shopping malls and skyscrapers. Derived from the importance of the city in Islam is the English word mecca, meaning "A place that is regarded as the center of an activity or interest" or "A goal to which adherents of a religious faith or practice fervently aspire."

Cultural Tourism Planning with Emphasis on Iranian Intangible Heritage

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The present research is an investigation proposal to examine the role of Iranian intangible heritage in developing cultural tourism.

After reviewing the literature, the author answers the question if Iran's potential intangible heritage has the ability to attract cultural tourism in the frame of library studies. This research introduces Iranian tourism attraction and after reviewing SWOT model analyzes strengths, weaknesses, opportunities and threats. Finally, it presents strategies and recommendations for sustainable cultural tourism.

Managing Western Tourists at Conservative Islamic Destinations in the Arabian Gulf Region: The Case of Sharjah

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This paper attempts to explore effective ways of managing Western tourists at Islamic-Arabic destinations out of a growing concern about the increased likelihood for intercultural conflicts to take place due to a growth in international tourist arrivals to the Middle East and great cultural differences between Western tourists and Muslim hosts. Thus, in order to manage tourism development sustainably, it becomes imperative to achieve a balance in this encounter and more specifically, to manage Western tourists. Visitor management is hereby perceived as an effective tool to control the interaction between tourists and hosts either via hard (regulatory) or soft (education-oriented) strategies.

Academics and practitioners are mostly concerned about reducing negative impacts of tourism through hard, reactive strategies. However, since international mass tourism to the Middle East is a relatively new phenomenon, negative impacts have not yet occurred to a great extent. Hence, a management strategy that is proactive and prevents such events needs to be discovered. Furthermore, academic research about Western tourism and Islam appears limited.

Therefore, this paper will discuss research into the two complementary research strands of tourists' behaviour and visitor management in order to find effective ways to manage Western tourists at conservative Islamic-Arabic destinations.

Sharjah, a conservative state of the UAE, is selected as an appropriate case study because it follows the twin aims of developing Western tourism and maintaining its Islamic values. To gather primary data, a questionnaire survey with Western tourists to explore their attitudes and behaviour whilst holidaying in Sharjah was executed. In addition, interviews with tourism managers were undertaken to examine Sharjah's current visitor management strategies.

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The findings indicate that although Sharjah's authorities have implemented hard techniques (alcohol ban and dress code restrictions) to prevent a reoccurrence of previous negative tourist behaviour, tourism managers have adopted a laissez-faire attitude towards the extent to which these restrictions are applicable to Sharjah's Western tourists. Consequently, tourists' lack a detailed understanding about Sharjah's rules and hence misbehave to some extent. However, they appear willing to change their behaviour if advised.

Thus, a proactive management strategy that encourages sustainable tourist behaviour to prevent negative impacts and hence focuses on the visitor deserves consideration. Interpretation is such a proactive management response, aiming to foster tourists' understanding and appreciation for the visited place to enhance their experience and avoid negative effects on the host society. Therefore, interpretation is recommended as an appropriate strategy to effectively manage Western tourists in Sharjah.

Restoring the Past at the Qalat Al-Bahrain Site Museum

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Since its inauguration in February 2008, the Qalat al-Bahrain site museum is slowly becoming a new touristic landmark in Bahrain. Located at the verge of the archaeological site, modern and traditional Arabian architecture converge to create a distinctive locale for the preservation and display of the site's rich and diverse heritage. The particular internal layout and interactive display create a perfect setting for people to learn about significant periods in the history of Bahrain and its people. In fact, the latest excavations have revealed the key importance of the site and its uninterrupted settlement. Capital and ancient harbour of Dilmun during the 3rd millennium B.C., the site has been witnessed to several cultural influences which constitute today a rich tangible heritage that was recognised and inscribed on the UNESCO world heritage list in 2005.

The Qalat al-Bahrain museum aims at imparting such crucial knowledge and hence at delivering a new understanding of Bahrain's past. On the one hand, it plays a vital role in dispelling some misconceptions amongst people who for long time believed that Qalat al-Bahrain (or Bahrain fort) is a military site built by the Portuguese in the course of the 13th century AD. Moreover, it aims at creating a greater awareness amongst the local community to the significance of their past and hence involve them in the protection of this heritage.

Cultural tourism is still at its infancy stage in Bahrain. However, there are serious efforts today to instil a new image; Bahrain is not solely an island of commerce and high-rises but also a prolific cradle of civilizations. Our main aim at the museum is to make

it more visible and accessible to local Bahrainis as well to tourists. Through varied educational activities and social programs in the pipeline we hope to reach a wider public and lively engage them with the museum.

The *külliye* of Lala Mustafa Pasha in Qunaytra; an Example of Architecture and Tourism in the Sixteenth Century Ottoman Province of Damascus

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At present, the city of Qunaytra only preserves a few historical buildings. One exception are the remains of a *külliye*, a mosque and a part of a *ribat*, built by the Ottoman governor Lālā Muṣṭafā Pāshā, in the 1570's and that originally also included a bath, a soup kitchen, accommodation for travellers, shelters for animals, a market and other facilities. It was financed by one of the biggest and most powerful waqf endowments of the province.

At that time, Qunaytra was a rich and strategically important location on the road between Damascus, Palestine and Cairo. It was a place of interaction for travellers and pilgrims of different religions and geographic origin who intermingled with local peasants and artisans in the fertile agricultural environment of the Golan Heights.

Through a comparative study of the written documentation and the architectural remains of this *külliye*, the main objective of this paper is to interpret the strategies behind its establishment and its use and importance for travellers and tourism in the region through time. Moreover, we shall discuss how the foundation of Qunaytra expressed the Ottoman sultans concern for the well being and security of travellers (tourists of their time), which resulted in a number of complexes in the Ottoman provincial style along the main trade and pilgrimage roads in the Empire. The Ottoman strategy of appropriation of the Syrian countryside not only showed their political legitimacy to pilgrims, traders and locals, but also enhanced travel and tourism along the arteries of the Empire already at this time.

The Adventure-Tourist Gaze on Wadi Rum

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Wadi Rum, a remote and protected landscape of sandstone and granite towers and narrow canyons in the south of Jordan, has been for the past 25 years developing as a world-class rock climbing and trekking destination. The Rum Tourism Cooperative, a society of local Bedouin people, organizes tourism services including jeep safaris, camel tours and climbing and trekking guiding. Rock climbing has been transformed from its primary 'traditional'

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purpose as a means for hunting to its contemporary role as an important tourism attraction, and some Bedouin guides have recently started to travel to Britain to develop their professional guiding credentials. This paper traces the history of the development of rock climbing tourism in the area, focussing in theoretically on how representations of climbing, the Wadi Rum landscape and the local Bedouin people fit into recent sociological and anthropological discussions on the 'tourist gaze', globalized 'adventure tourism' mobilities and globalized risk relations. It challenges the polar assumption in much tourism studies/globalization literature that tourists reproduce mobile identities through tourism, whilst their host remain static.

Desert Tourism, Cultural Heritage and Development in Mauritania: Assessment of a Twelve Years Long Chaotic Experience

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In the middle of the 1990's, when cultural tourism was presented as a new key area for the national economy, the concept of "Heritage" was born in Mauritania. In order to launch this new activity, the Adrar region was chosen first of all for political reasons but also because the city of Chinguetti had been qualified by Western tour-operators as the "Seventh Holy City of Islam". As a consequence, in order to organize this new sector, cultural visits had to be quickly proposed and a local heritage had to be rapidly defined.

Ancient cities, libraries and archeological sites were straightaway identified as closely conform to the Western concept of "Cultural Heritage". Subsequently, "Heritage" became a requirement in the marketing strategies of both foreign and local operators. Moreover, this exogenous concept was progressively accepted by the local society that used to be more sensitive to popular oral traditions (poetry, stories, riddles,...) rather than to material expressions of culture.

In this region where economic resources are scarce, the enhanced value of "Cultural Heritage", recently "labelled" by UNESCO, quickly turned out to be a key driver for economic development and consequently a major political stake.

This paper will discuss the following question: Is a tourism based on the promotion of cultural heritage a well adapted weapon for sustainable development in a developing country such as Mauritania, a country with no tradition in tourism?

The first part of the presentation will examine the choices that were made in the construction of local "cultural heritage" in Adrar. The second part will assess the efficiency of the visit organization together with the social and cultural adjustments entailed amongst Adrar inhabitants. The third part will scrutinize how local actors use cultural heritage as an

instrument for economic success, political competition and identity claim.

Tourism versus Sustainability: A Case Study of Erg Chebbi in South-Eastern Morocco

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Mohammed I University Keith Hanley, Morocco

We are concerned with the interaction of tourism with ecological-cultural and economic resources in Erg Chebbi sand dunes in South-eastern Morocco; one of the attractive Saharan visiting destination for tourists in the country.

It's a site which has been recently opened up for tourism and for which a substantial part of appeal lay in its natural resources of land and scenery (sun, dunes and air), for health, and for sport, for nature and for culture (Saharan caravanning gold route).

Natural and cultural surroundings lure scores of enthusiastic naturalists and weary travellers in need of rest and relaxation. Both foreigners and Moroccans seek cures for some diseases such as rheumatism.

This geographic position exposed the site to tourism sector. With the number of visitors increasing and the concept of tourism evolving over the years, business people have started investing in Merzouga Oasis location. A new development strategy provided the visitors with more comfort. The Erg Chebbi dunes are now dominated by huge hotels and lodges, commercial shops and downstream activities.

In the context of agriculture and pastoral difficulties, tourism opened up opportunities for local people and was seen as a key agent for employment and income. However, adverse effects arise which are not neutral and may be harmful in terms of material damage to the environment and within the culture of local community.

The impact of tourism on Erg Chebbi environment become so palpable that the question arises as to whether or not we continue along the current path without something to give to achieve sustainable tourism.

Tourism, Images and Constructs in the UAE

Jane Bristol-Rhys
Zayed University, UAE

Tourism is growing rapidly in the UAE. Dubai promotes shopping, luxurious hotels and impressive architecture, Ras al Khaimah highlights natural attractions and golf courses and Sharjah emphasizes its intellectual credentials and museums along with its historic district. Abu Dhabi boasts the Emirates Palace and a long list of future attractions that include the Louvre-Abu Dhabi, the Guggenheim, Formula 1 racing and the world's first zero carbon emission city. All this advertizing and promotion includes pictures of the pre-oil past as well and it is to this constructed imagery of the social history of the country that confounds and displeases many Emiratis. This paper

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explores the construction of tourist imagery that appears to sanitize the past and sanctify the future but which has little resonance with Emiratis. The images used routinely show pristine desert dunes, wistful Bedouin staring nobly into the distance, campfires surrounded by perfect tents and then catapult us into the future via computer generated models of the new, idyllic developments that promise a new kind of living. At the same time, gold-plated camels, silver falcons, miniature Bedouin encampments, complete with palm trees, compete for space on the display areas of tourist shops in the cities of the UAE, with fat Arab money banks, "Sheikh and Sheikha" salt and peppers, plastic buraqa³, the face covering, and hand-towels decorated with Emirati women wearing 'i3bi, the black over dresses worn in public,. None of these products are produced in the UAE and most are to be found in other Gulf cities with only minor adjustments and so Emiratis ask just whose heritage is being portrayed? My analysis draws upon eight years of research in the UAE, teaching university-level courses on Emirati heritage and working with the agencies and consultants charged with promoting Abu Dhabi as a world-class tourist destination and global city.

Interpellated Western-ness- a 'Turkish' Tourism Attraction

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That tourism's representation of places in terms of the clichéd and the banal is a means to overcome consumer uncertainty is surely an unproblematic observation. Nonetheless it invites enquiry into those discourses circulating within the representing culture (the source of tourism demand) constitutive of the subject position that both reassures and *is reassured*. In British tour operators' promotional material, Turkey is frequently presented to potential consumers in a litany of familiar binaries (West/East, Europe/Asia, Modernity/History etc). When Turkey, and in particular Istanbul, is represented in these terms, a collective gaze is invited in which tourists may conceive of themselves as part of an abstract collectivity, that of interpellated 'Western-ness' or 'European-ness' in such a way as to commodify and continuously reiterate a wondrous encounter with the very idea of the East. This is not an invocation of the self-assured swagger of European high imperialism, but something older: the febrile, uncertain, *irreconcilable* mixture of desire and the impulse to exclude that early modern Europe had for the unsettlingly *proximate* (culturally, politically and spatially) Ottoman milieu.

In this respect, Turkey is deployed instrumentally as a discursive device, a non-place, as an illustrative means to the end of commodifying the self-designation of 'Western-ness'. Therefore, this paper argues that the occupation of a European subject position in relation to the very idea of the East, of the

Orient itself, is an 'attraction' offered to consumers of tourism in Turkey. Such an offering can only be conceived of and received by principals and consumers because of the longstanding ambivalent discursive relationship the 'West' has had with Turkey and its Ottoman predecessor.

In the British promotional material analysed in this paper, Turkey and Istanbul were mainly listed as European rather than Middle Eastern or Asian destinations. Yet, Turkey's position is quite singular in its categorisation as functionally European, yet as a site that articulates, in abstract terms, 'Europe's' self-assigned cultural boundaries. This anomaly is not, I suggest, mis-categorisation of Turkey but rather confirmation of the role it has been assigned by a 'Western' or 'European' subjectivity that requires that a specific point exists where the Orient ends and the West begins. Turkey is not cast out as an absolute 'other' but is *maintained* as a repository for a desire that the Islamic Orient must be excluded, yet also be seen to perennially aspire to 'Western-ness'.

The notion that the Orient exists as a self-confirming object for the West is a commonplace for those familiar with Edward Said's critique of Orientalism. My own suggestion is that Turkey is utilised as a mechanism for the functioning of that discourse, rather than Orientalised in and of itself. It is the very object of Turkey's representation as a *function and not a place*; a kind of discursive antechamber within which a Western subjectivity may take stock of its self-assigned attributes before articulating itself upon, and appropriating, the Orient. That this occurs within a sphere of popular consumption such as tourism does not diminish its discursive potency and utility in underwriting widely dispersed, politically consequential and arbitrary notions of the civilisational patterning of the world.

The Portrayal of Tourism in Contemporary Arts in the Maghreb

Sonja Buchberger
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In this talk, I intend to give an insight into the ways contemporary arts in the Maghreb reflect important discourses on the phenomenon of sex tourism. Public debates about tourism entered the field of arts (literature, film, oral poetry, cartoons) several years ago. The topics that are being dealt with range from debates over sex/romance tourism to caricaturing tourists' behaviour and clothes as well as serious issues such as the power imbalance between locals and European tourists as well as tourists from the Gulf States. Some comics, for instance, caricature the lack of possibilities for Tunisians to go on holiday in their own country due to their limited access to hotels and other tourist facilities.

Those pieces of art dealing with sex tourism have very different approaches in presenting the subject: The francophone fiction of the popular writer Tahar

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Fazaa is mainly humoristic literature. In contrast, south Tunisian oral poetry is normally very moralizing. A different approach is adopted by some Moroccan writers (Rachid O, Muhammad Shukri), who deal with sex tourism from an autobiographic viewpoint. While homoerotic relationships seem to be too 'tabooed' to be dealt with in humoristic literature, those authors also write about that – and therefore have the reputation to be 'scandalous'.

Since pieces of art provide the possibility to hint at 'hot topics' (e.g. by portraying them in a tongue-in-cheek way), several 'tabooed' aspects can be dealt with that usually do not enter public debate.

Archaeology, Economics and Tourism: The economic use-value of archaeology – application in Northern Syria

Paul Burtenshaw
UCL Institute of Archaeology, UK

The economic value of archaeology through the revenue generation of tourism has been recognised by heritage organisations and used in many development projects. However, attempts to measure the current and potential economic value at individual sites have been very much lacking. This paper examines the existing theoretical debates on economic value and argues for the need to better understand the economic use-value of archaeology, specifically as the result of tourism.

In previous research a method was developed and applied to an archaeological site and local museum in Scotland. The results measured and demonstrated the importance of the archaeological site as an economic asset, and the central role the museum played in the economic development of the local area. Factors affecting the annual economic impact were considered, along with its distribution and sustainability.

This paper focuses on how the method and thinking can be applied in the MENA region, with particularly consideration of rural archaeological sites in northern Syria, such as Tell Brak, Tell Leilan and Tell Sabi Abyad. The paper discusses the market for and type of tourism seen to these sites, the economic impact of this type of tourism and therefore the potential economic use-value of the archaeology. From this, ways in which archaeology and heritage management could interact with this tourism for mutual benefit are explored. Key data for this focus comes from the speaker's own experience for developing and leading tours to this region.

By considering the market and travel industry infrastructure for the archaeological attractions it provides universal lessons for the negotiation of economic and cultural values of heritage.

Representing Place: Memory, Identity and the Shaping of the Past within Cappadocia

Elizabeth Carnegie
University of Sheffield, UK
Hazel Tucker
University of Otago, New Zealand

The Byzantine history of the World Heritage Site of Göreme (inscribed 1985) has become embedded as the dominant narrative and key historic period interpreted within the 'open air' museum. Focusing on the Christian nature of the site endows it with international legitimacy which enables it to attract large numbers of Western tourists. Museums have traditionally 'fixed' ideas, attitudes and 'truths' into a moment of time, however this politics of representation impacts on both the interpretation and the tourist experience. By emphasising this Byzantine past formally trained local guides, who are invariably drawn from other faith communities, are highlighting how cultural memory and identity shaping can operate within tourism as a powerful discourse, silencing certain narratives about the past and privileging others. This interpretation impacts on local individual or communities' sense of ownership of the past, as well as on tourists understanding of present day life within the region. Moreover discussions with local guides suggest there is an expectation that, as a Christian site, it will be experienced by tourists as a place of pilgrimage. This renders other interpretations problematic. This paper examines how the site is interpreted, including exploration of attitudes to and knowledge of the Christian scenes depicted within the cave structures and the time frame explored within the representational framework. Thereafter, we argue that Cappadocia, as a designated World Heritage Site, has the potential to offer a more 'multivocal' interpretation that embraces the more recent history, thus allowing locals and visitors alike to develop a fuller understanding of religious, social and cultural change as it impacts on identity shaping within the modern world.

Religious Tourism in Tunisia: the Jewish Shrine of El Ghriba in the Island of Jerba

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University of Brighton, UK

The ancient Ghriba synagogue on the Tunisian island of Jerba is the focus of an annual spring pilgrimage on the Jewish holiday Lag Ba'Omer, which falls on the 33rd day after Passover. With the decline of the Jewish community in the country, the pilgrimage has become a focus for exiled Tunisian Jews, an opportunity for them to return and reaffirm their roots and identity, and to renew contact with the Muslim community. In 2000, there were 8000 pilgrims, a figure which plummeted to 200 in 2002 after the attack on the World Trade Centre and the Al Qaida attack on the synagogue itself. Since then the number

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of pilgrims has risen again. In 2008, the numbers exceeded 5000; the pilgrims are mostly from families who once lived in Tunisia (or North Africa) and who are settled in France or Israel.

For this conference paper, I propose to analyse the role of the Tunisian government in promoting religious tourism. This will raise issues of how the pilgrimage is perceived within Tunisia, the image of the country conveyed to the outside world, the impact of the pilgrim tourists and the attendant heavy security on the local community and its economy, and the broader effects on the inter-faith dialogue.

German Converts Travelling to Mecca: a Socio-Cultural Analysis of the Role of Pilgrimage Accounts and German Travel Agencies

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Every travel is a journey of the mind that implicates physical and temporal displacement. In Arabic several words represent the complexity of the subject of Muslim travelling: *hajj* (pilgrimage to Mecca), *hijra* (emigration), *rihla* (travel for learning and other purposes) and *ziyara* (visits to shrines). Among these forms of travelling, the *hajj* is the highest expression of Islam and its greatest public rite. Pilgrimage in Islam is both a collective and a personal experience that emphasizes the unity of the *umma* before Allah. From a literary point of view, the journey to Mecca has represented always a central theme both in Islamic and Christian travel writing. However over recent years the number of Europeans and in particular Germans who converted to Islam and travelled to Mecca has increased, as well as the rate of European travel agencies specialized in Hajj and Umrah. In the study of Islam in the West, a new field is represented by those Europeans and Americans who have converted to Islam and reflected on this process through literary production. Recent studies have called into question the usefulness of conversion accounts. That is why, bearing that criticism in mind, I do not investigate on conversion accounts but on literary aspects and cultural significance of contemporary pilgrimage accounts by German Muslims. These narratives embody the issues faced by Western Muslims living in their home countries, as well as the representation of Western societies and German people in the Middle East. This is significant because it reflects a shift in the way Westerners have regarded the Orient in the post-colonial period, and it paves a new ground in what it means to be or to become Muslim at the present time. This paper aims to analyze the way both contemporary German pilgrimage narratives and travel agencies play a fundamental role in building a bridge that connects Muslim immigrants living in the Diaspora with German converts. In other words the pilgrimage becomes an occasion for sharing a collective experience that

provides the opportunity for a social exchange and the building of a Muslim identity without any distinction of the nationality, gender and race.

Freemasonry Travel and Tourism to the Holy Land in the 19th Century

Saïd Georges Chaaya
Ecole Pratique des Hautes Etudes (EPHE), France

This paper will deal with a travel account different than any other. It is the one of Robert Morris who was an American traveller and describes in his book *Freemasonry in the Holy Land*, the cultures of the Near Eastern countries that he has toured and the people that he has met. He had a particular interest in the symbolic places which appears in the rituals and traditions of freemasonry.

This presentation will retrace the importance of this voyage conducted in 1868 in the Orient and mostly in Lebanon. We will highlight the importance of this voyage and his visit to different places that were important to Masonic symbolism and his meetings with different masons from several lodges. Thus, we consider this visit as an exotic form of tourism which was not very common during the 19th century.

We will explore Morris' visit to the Palestine Lodge, First Masonic Lodge created in 1862 in Beirut and his brotherly meeting with its different members. A newly unpublished document dating back to 1864 was discovered by myself recently. It talks about the activities of this Lodge and the traditions and practices in the Near East during that period of time. We will also attempt to answer what was the importance of this tourism encounter between a traveller coming from afar to visit the Place of Solomon Temple in Jerusalem, Tomb of Hiram, the Cedars, Jaffa, etc... and the locals' perception about this visit.

Museum, Tourism and Heritage: Reflections on a Real Experience in Fez

Mohammed Chadli

A product of an urban civilization and a means of communication devoted to culture, the Museum occupies a very important place in this regard. It is probably one of the inventions and the cultural institutions able to prove, in its past history as well as in its most recent present, both the real effective and ideal relations that bind up individuals and societies not only to culture but to cultures in its wide sense. Then, it is important to consider that Museum, as a cultural institution, is at the point of convergence between two essential contemporary phenomena: the development of a mass culture and the expansion of a mass tourism.

However, tourism represents today a number of decisive economic challenges for some countries. The phenomenon is sensitive especially in the Mediterranean area, inviting some countries such as Morocco to get involved in a politics of development

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characterized, at a time and further, by the prevalence of the economic on the cultural and by the risks of a "merchandization" of culture.

Globalization, the increasing importance of the influence of the communication means, in relation to the insecurity of the political and economic precariousness of the Third World countries, make the links between culture, Heritage, and tourism more complex. Widely committed in the tourist economy and industries, these countries risk to meet up against problems that can prove to be difficult to solve.

These countries, suffering from lack of the necessary means to protect themselves from the supremacy of the developed countries, could be involved in situations of dependence that they don't sometimes manage to control the changes that press their societies. Also, a development of tourism becoming nowadays "cultural", based almost only on economic perspectives and, thus, targeting exclusively on their Heritage, that might generate serious consequences.

Nevertheless, since the global nomadism became an unavoidable phenomenon, it is possible and probably necessary to consider both tourism and cultural tourism in other perspectives. Indeed, the massive and daily presence of tourist flows in traditional spaces of life is also a privileged moment of mutual exchanges between cultures.

Eldery Tourism in the Middle East and North Africa

Rajagopal Dhar Chakraborti
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Elder population is rising everywhere. Huge resources have been pumped in to create elder homes and condominiums. However, much effort has not been directed in encouraging elders in the tourism sectors. Contrary to the popular expectations researches show that older residents are generally as favorably disposed to tourism as their younger counterparts. Elder people generally avoid travels and tours because of the inherent "youth bias" in the tour infrastructure and facilities. Introduction of elder friendliness in the system may prompt a large inflow of elder populations in travels and tours. Elder people like clam and quietness. At the same time, they have natural interests for historical sites. Middle East and North Africa are uniquely endowed with the elder's tour choices.

This paper looks into the problems of elder tourists and suggests ways out for involving them in the growth of tourism in the Middle East and North Africa.

Negotiating Representation and Participation: the Making of Bedouin Cultural Heritage as a Tourism Product in Jordan

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Until recently, institutional approaches to heritage for tourism development in Jordan had focused on archaeological and historical sites. These last few years have witnessed a broadening of the concept of heritage for tourism to include urban and natural landscapes together with popular culture, with a strong emphasis on what is construed in Jordan as bedouin heritage. The process of 'making' bedouin culture or heritage as a tourism product is not new in the MENA region. Several cases studies have analysed similar processes that have taken place over the last decade mostly in Egypt, Israel or North Africa. In Jordan, as elsewhere, the commoditization of selected bedouin cultural traits and practices and their reinterpretation in the context of tourism predate the on-going process of institutional heritage making and evolved out of interactions between visitors, mostly European, the international tourism industry, and local actors involved in tourism at different levels on sites or in the capital. However, unlike other MENA region countries, the concept of bedouin heritage in Jordan has also long been the object of an intense institutional investment as a major element defining national identity. Adopting constructivist and interactionist perspectives, this paper will focus on the new institutional actors, Jordanian and foreign, that have recently become involved in the process of making bedouin cultural heritage as a tourism product and at their initiatives in the areas of Petra and Wadi Rum. After reviewing the context of their involvement and the perspective they adopt as regards bedouin heritage as a tourism product, the paper will discuss the processes and outcomes of the implementation of these initiatives on the sites. Attention will be given to how local and institutional actors negotiate over representation and participation to influence processes and to redefine cultural signs and their meanings. These negotiations are based on different, but not necessarily incompatible, views of what constitutes 'bedouin heritage' and of its potential as a cultural product with a value in the tourism market.

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Cultural Tourism and Local Development, a Paradoxical Dialectic: the Case of a Holiday Camp Creation, N' Koob (Southeast of Morocco)

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Based on the geographical approach which doesn't consider any more tourism as a territorial vocation but as an activity appropriated by actors, we suggest questioning the way and the stakes depending on which the "cultural tourism" notion is locally appropriated and is connected to the "local development" notion.

In a national context where the tourism constitutes the key of economic and social development, the "cultural tourism" represents through the central power speeches a way to open up the rural zones by involving a local development process. In this way, projects joining this vision appear, as a holiday camp's creation project to N' Koob (5344 inhabitants, Zagora Province, Morocco southeast).

From an inquiries work, we shall analyze the leader project speech aiming to assign a label to 45 traditional houses of his native village, transformed beforehand into guest houses.

At first, we shall question the processes through which the contractor, a property developer, being inspired by the first French label values and functioning system "Gîtes de France", makes his own values system, establishing his project matrice. Then, by analyzing the way the speech governs the inhabitants involvement and puts the leader project on a prominent citizen status; we shall distinguish some signs of subordination and "museification" of the inhabitants which would limit their possibilities of becoming autonomous in their own territory development process.

This reflection could highlight the manners by which the notions of cultural tourism and local development, being inscribed in a paradoxical dialectic, contribute to a contradictory identity construction.

A Country both Exotic and Stable: *New York Times* Travel Articles about Jordan

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"All the Foods of the Mideast at Its Stable Center" reads the title of a *New York Times* travel article about restaurants in Amman, Jordan. The title reveals two points about *Times* travel articles written about Jordan in recent years. One, Jordan is "Mideast" and, therefore, its foods (and other things) are exotic and different. Second, Jordan is "the stable center" of the "Mideast." If the *Times* feels a need to establish that the Middle East has a "stable center," then there must be parts of the Mideast that aren't stable—by implication, the Middle East as a region is unstable and dangerous. A trip to Amman, the "stable center,"

might have the flavor of the exotic, a hint of the risky, but without being truly dangerous. Says the *Times*, you'll find "the bright vegetables from Lebanon, crunchy falafels from Syria, juicy kebabs from Egypt and, most recently, spicy meat dishes from Jordan's southern neighbor, Iraq," all without ever venturing beyond Amman. In other words, to use Edward Said's concept of Orientalism, one can have the exotic and attractive elements of the Middle East while still in "stable" Jordan. My paper will analyze this and other travel pieces in the *Times* about Jordan in recent years. Topics have included spas at the Dead Sea, fun-in-the sun at Aqaba on the Red Sea, "dazzling" archeology at Petra, and a night in a Bedouin-type tent at Wadi Rum that conjures the presence of T.E. Lawrence.

The Transformation from Heritage Conservation to Heritage Marketing: a case study of "Göreme Historical National Park"

Methiye Gül Çötelci and Semih Halil Emür
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In 1980s while mass-market tourism was expanding, the tourism industry began to exploit heritage sites for cultural consumption and turned them into attractions for commercial gain and into an element of marketing the heritage. Being important factors in the development of tourism as an industry, heritage and traditions has played a key role in attracting consumers of tourism to significant locations. They enhance the numbers of investment and the quality of life of places. Archaeological sites and monuments of the past have been leading touristic attractions which serve as the motivation for touristic visit to destinations. Hence the affinity of preservation and recreation of the past emerges the heritage centers. As a consequence the concern of tourism industry for "commoditization of the past" produces the heritage industry. Therefore, archaeological and historical sites have been reconstructed for touristic visits.

The commoditization of heritage for consumption of tourists as a touristic product is increasingly being done in a globalized tourism industry that consumes the uniqueness and identity of the places. Nowadays governments and local administrations are interested in using heritage tourism for the regeneration and growth of domains as a positive change. On the other hand it is mentioned that tangible and intangible aspects of heritage (buildings, archaeological sites, folklore e.t.c.) are a "non-renewable resources" of identity of places. However, they are in a no return state of deterioration and consumption. As the rate of change resulting from tourism industry is accelerated, so do the rate of destroyed remnants of the past.

This paper examines the transformation from heritage conservation to heritage marketing in Turkish tourism policies. It is manifesting the risky shift of presenting newly man-made sculptures and packing the heritage of Byzantine architecture of worship built in the post-

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Iconoclastic period – early period of Christian underground architecture–, historic townscapes and natural landscapes of Göreme Historical National Park which was added to the UNESCO World Heritage List in 1985.

The Development of a Tourist Trail of Decapolis Sites in Jordan

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While no single country encompasses all of the cities of the ancient Decapolis, Jordan is privileged to host the biggest number. Some are universally known, Jerash being the prime example, but many remain buried underground and are yet to be studied and understood. One of the foremost of these is the city of Abila / Harta.

The aim of this paper is to outline the concept of a tourist trail of Decapolis sites in Jordan. Underlying this concept is the idea of setting Decapolis sites on the tourist map of Jordan as a single tourist package available to local, regional as well as international tourists. The rationale for this arises from the fact that these cities historically shared a common character and history during the Roman world. Yet today not all of these cities gain the same interest from either government or the tourists. As a result some sites are not benefiting from being developed, conserved and presented as tourist attractions while others, such as Jerash or Petra (although itself not a Decapolis city), suffer from unsustainable tourist visits that degrade the archaeological remains and cause infrastructural problems.

Applying such development action will require sensitive approach and a gradual development so as not to alienate stakeholders whose expectations might be for the rapid development of sites in an unsustainable way rather than a more gradual approach that will allow interest to develop.

Comparative models will be sought in northern Europe. Notably the new European Route of Industrial Heritage, which provides a model for the presentation of different categories of related sites that allow the visitor to experience a variety of locations and levels of infrastructure and the Roman cities of northwest Europe which provide a variety of levels of preservation and visibility comparable to the cities of the Decapolis.

Going Holy: Pilgrimage Tourism and the “Bridging Cultures, Meeting Minds”: Cultural Event Tourism and the Dubai International Film Festival

Kay Dickinson
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As the UAE continues to diversify its economy through a heavy drive towards cultural and event tourism, what can be drawn from film scholarship in order to best understand this union of creative and touristic sectors and their configurations of labour? The *moving* picture, like tourism, is utterly dependent on shared networks of transportation and promotion. Similarly cinema, like Dubai's GDP, is, historically, the product of migration and transnationalism. Arab region tourism and cinema are ordinarily circumscribed by academic disciplines which rarely coalesce, but both can nevertheless dialectically offer one another real insight into the mechanisms of the cultural and service industries. In order to ascertain what this scholarly alliance might afford, this paper homes in the Dubai International Film Festival.

How does the festival incorporate cinema into touristic initiatives and, more broadly, how do various film-related enterprises and policies play upon the appeal of older traditions and ethics of the encounter between “East” and “West” (DIFF was launched under the theme of “Bridging Cultures, Meeting Minds”)? Under what terms is this broader desire for inter-community concordance capitalized upon as part of larger touristic portfolios? How is this festival structured according to the cultural tourism that “world cinema” itself might be argued to be?

This paper also investigates the (frequently less lofty) positioning of Arab cinema amidst a perhaps more insistent drive to attract international/Western stars. What role does DIFF play in ushering Arab cinema into global distribution networks and how are the hierarchies of (migrant) labour managed on all levels?

Cultural Tourism and Heritage in Marrakech

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Considering the dynamics of powerfully affecting phenomena such as contemporary globalisation, the study of the role of heritage in the preservation of cultural authenticity has gained great importance in the fields of social sciences, arts and humanities. In certain sphere-economies, heritage safeguarding is even perceived as a vital source of wealth. The economic resources of countries like Morocco are largely relying on tourism industry, which is essentially based on the promotion of place identity. In the majority of such destinations identity, the conservation of traditions and the promotion of heritage attractions constitute imperative conditions for the invitation of tourists and the growth of market profits. However, if the preservation of local identity

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can be cast as a reaction to the growing impact of the cultural dimension of global flows (Roland Robertson, 1992; Arjun Appadurai, 1996; John Tomlinson, 1999; Kevin Archer et al., 2007), the process of cultural heritagization can also affect the authenticity of culture. So while the cultural and economic roles of heritage can be judged as being positive actors in the sustainability of tourism strategies (Sean Browne & Terry Stevens, 1996) and the regeneration of cities (John Maccarthy, 2006; Dianne Dredge & John Jenkins, 2003), the promotion of heritage can be seen as a mere reconstruction of nostalgic, superficial, fantasist and exaggerated images of the past (David Uzzell, 1996). Hence, the transmitted image of heritage becomes a false representation of collective identity. So what is the role of heritage in the construction of collective meanings of identity?

The urban square of Jamaa el-Fna in the Almoravid city of Morocco, Marrakech, was proclaimed by UNESCO in 2001 as Oral and Intangible Heritage of Humanity. UNESCO reports generally describe the square as a place where Moroccan culture and traditions are represented. The objective of this paper is to examine the socio-economic and cultural implications of globalisation and cultural tourism, and discusses issues of authenticity and cultural commodification in Jamaa el-Fna. It evaluates the impact of cultural tourism on the role of heritage in the construction of collective meanings of identity.

Socio-Economical Impact of Rural Tourism - Case Studies of Southern Morocco Oases.

Anna Dluzewska
SWPR Warsaw University, Poland

The aim of the article is to explore the extent of social and economical impact of tourism in chosen oases of Southern Morocco and to prepare some prognosis for the future in regard of sustainable development of these areas. The article is based on the multidisciplinary research conducted in Merzouga and Mhamid region in the period 2001-2007.

The main tourism attraction of southern Morocco are sand dunes formation, that's why Marzouga and Mhamid have been visited by tourist much more frequently than other oasis having same cultural attractions (mostly Kasbah). The first impact of the popularity of this area for tourist was the Moroccan government investment on road and electricity infrastructure. The beneficent in the same degree as tourists, were the inhabitants of Merzouga and Mhamid. The possibility to work for tourism sector and better life condition resolving form investments made the life standard of the inhabitants of Merzouga and Mhamid much higher than in the surrounding oases with no tourism development.

A better road accessibility, as a "starting factor", impacted however a fast growth of tourist arrivals and changed the type of tourist visiting the area. That influenced a growth of investment into hotel

infrastructure suitable for coach groups: during last 10 years a number of about 100 hotels was build in Merzouga. The scale of tourist arrivals and type of "new tourist" make actual the problem of socio-cultural dysfunctions. Also the absorptiveness of the oases and dunes is too small for such a number of visitors. There is no enough water potential, no garbage extermination system which leads not only to ecological dysfunctions but make the area over polluted and less attractive for tourists, already seen as for the individual ones. When it impacts group tourist as well, it will mean the economical lost for locals employed in tourist sector and push them to be back to previous income and occupation. The process fetes into self-destruction by tourism scheme as described by G.Shaw and A.M.Willems. The self destruction in not done yet (a self cleaning of the dunes is done after each sirocco) but makes a serious danger for the near future. If the tourism development is continuing with no investment into water resources and especially garbage cleaning system, the economical dysfunction for the region would be incredible.

The Role of Tourism in the Valorisation of Intangible Heritage in Yemen

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In 2003 the United Nations Educational, Scientific and Cultural Organisation (UNESCO) adopted the Convention for the Safeguarding of Intangible Cultural Heritage to respond to the demand of support and guidelines for the protection, the preservation and the revitalisation of endangered intangible heritage by many of the member states. Although conventions, principles, operational directives and normative instruments set by UNESCO are first steps into the safeguarding of tangible and intangible heritage, they are not enough. They have to be effectively implemented by member states on a sustained basis. As programmes of safeguarding the intangible heritage are still in their infancy, not much documentation exists on best practices and strategies in the field of its protection, preservation and revitalisation. Nevertheless many organisations and institutions have started to get active in the implementation of action plans and new approaches have emerged. One rather new and at the same time controversial approach is integrating intangible heritage into tourism activities.

On the Conference in Jordan in April 2009, I would like to discuss the current state of Yemeni intangible heritage and investigate the role of tourism in its valorisation. Besides the three major World Heritage Sites (Old City of Sana'a, Historic City of Zabid and Old Walled City of Shibam), Yemen has an outstanding intangible heritage like musical traditions, dances, poetry and oral literature, that is often forgotten. The discussion of the following questions will be in the centre of my presentation:

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- How can tourism promote the preservation of Yemeni intangible heritage?
- What role do festivals and cultural performances play in the valorisation of Yemeni intangible heritage?
- How can intangible heritage contribute to revitalise the rich architectural heritage in Sanaa, Zabid and Shibam?
- In what way can the interdependency between heritage sites and intangible heritage be used for the creation of productive intercultural exchange?
- How can we limit negative socio economic impacts thereby ensuring that local communities fully benefit from the development of cultural tourism?

Tourism and the Transformation of Local Space and Building Typologies in the Sultanate of Oman

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Distinguishing Muscat, the Omani Capital's urban fabric from other Gulf State Cities is an urban fabric derived from a local impact affected by a well rooted religious doctrine—Ibadism. The doctrine dominant in Oman since the 7th century calls for an ascetic communal expression reflected in discrete forms, and vernacular building typologies. The lack of emergence of mimicked flamboyant towers in the modern city can be understood within these boundaries of Ibadi traditions that governed Omani communities for centuries. The opening of the Barr al-Jissah resort and spa, part of the Shangri-La chain in Muscat in 2006 transgresses the boundaries of this ideology yet remains under the penumbra of traditional urban imagery announcing the advent of tourism in relation to neo-traditionalism. Barr al-Jissah occupies a shorefront enclave near to Muscat, hidden within its volcanic mountains, it employs modern building materials, formulated to offer the required realm of fantasy, mysticism and comfort associated with the timeless traditions of an *Arabian melieux*. The complex displays Indio/Arabian themes forming a setting that caters to high-end tourists; it narrates Omani history to serve a National context. Barr al-Jissah as resort is more like a small town, with vernacular units, and an archeological site, an Omani Heritage village, Bazaar, and amphitheatre. The theme of inspiration for Barr al-Jissah is the Jabrin Castle in the Ibadi Capital Nizwa, a separate state from Muscat until recent times. Jabrin Palace in the past two decades has undergone successive restorations that revived its physical fabric and downplayed its collective memory, as tourists reshape the socio-cultural context of the hinterland, a once conservative space.

Oman promotes intra Gulf tourism and targets visitors that are more interested in culture and nature, namely those coming from the United Arab Emirates seeking a contrast to the extreme modernism of Dubai. Festivals adjunct to the National Day of Oman, *al-Kharif* held in Dhofar during the late summer attracts large numbers of tourists. However, with the influx of tourism, and the emergence of

tourist industries, support heritage invention, an inevitable adaptation of traditions takes place. Transformations of tradition and social patterns outgrow the practices and institutions of the past. The conservative Ibadi hinterland secluded from mass urban and social transformations is challenged by necessitated change in the country's facilities. This research paper studies tourism in Oman as an important mechanism for urban and social change through juxtaposing Barr al-Jissah in Muscat and Jabrin Castle in the Ibadi hinterland. The paper explores the data banks of traditional vocabularies that emerge to re-shape urban spaces of memory along the tourist path. Further, it compares the plurality of traditional, Arab, Islamic building genealogies that intertwine to shape large resorts such as Barr al-Jissah, in an attempt to construct a specific image of the city and the Nation.

Towards Strategy for Urban Development in the Arab Towns to Preserve the Architectural Heritage Areas

Mohamed Elhamshary and Sawsen Eltokhy
High institute for Architecture in 6 of October city, Egypt

If the architectural heritage represents the material side of the cultural heritage is one of the most important elements of the global cultural tourism found in cities and provinces at the same time , regions and the great Arab Nation is a living witness to the long history and authenticity built environment and its relevance to local customs and traditions inherited, and this heritage sincerely reflect on literary heritage and the cultural, social, cultural and reflects the depth of positive interaction with the climatic and environmental conditions prevailing and local building materials available in every region of the Arab world, as the architectural heritage of this high importance has sought many countries of the world to maintain the heritage and history related to the importance of conviction in this historical legacy Industry future, has been active in the recent movements revival.

Architectural heritage in many communities through urban development strategies that ensure that the development trends and change began threatening to cut off with the past, which indicates the loss of balance in the civilized societies all efforts at various levels for the protection of national heritage physical dimensions of the historical and national, social, cultural, aesthetic and functional to reorganize and control the physical development by granting building permits and demolition and removal and repair, and these activities directly touches and architectural heritage located in the cities and regions, and this fact is facing major challenges created problematic harmonization between rapid growth of the city under the dominance of imported patterns and forms of modern architecture and the preservation of architectural heritage pillar in the old neighborhoods and buildings.

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Talk about the responsibility of preserving the architectural heritage of the most important Mandate State comes at the top of the list of major a responsible for the maintenance of this heritage, and given the nature of the work and tasks and functions of the ministries and focus and have the potential and capacity of the local authorities on the cities, planning and defend, development and management of its various activities it bears the greatest responsibility to revive the architectural heritage and preservation, and also bear a major responsibility in the event of loss of this heritage or neglect or abuse him in any way, and in this context of this paper is a simple attempt to exploring the future role required of the vital sectors and ministries focus towards the rehabilitation and preservation of architectural heritage in the framework of future urban development in Arab towns.

This paper aims to discuss the role of the relevant sectors of the State in maintaining the architectural heritage which is rich in the cities of the Arab World, and this paper will address some of the outlines of what could be done by Talk sectors focus on urbanization and planning in this aspect and the need to activate the role and push forward, and will be talk about urban planning policies, regulations and building codes and direct effects on architectural heritage, in addition to the repair and maintenance projects that could be adopted through the implementation of direct or raised for investment by the private sector, and will be addressed to some difficulties that could hinder efforts to preserve heritage Physical and this paper will be some general recommendations that can help different sectors of the State in their respective fields, and help them do their efforts to preserve the architectural heritage in the light of sustainable urban development areas of architectural heritage.

Negative Impacts of Tourism on the Archaeological Environment in Egypt

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Natural environment, man made, customs and tradition from the main tourism attraction which tourist look for in a destination.

Although tourism and environment exists together in harmony much of the damages have been done to the environment by tourism. Such damages have been done to the monuments as a result of tourism is called simply by volume of visitors arriving at archaeological destination, which not used to supporting people in such number.

As more tourist visiting such destination, the likelihood of monuments suffering as a result became even greater.

Many of worth effects tourism can have on the monuments and archaeological heritage can be controlled or prevented altogether through intelligent of planning for tourism development and true sensible

management of tourists' facilities. In this way the negative effects of tourism on the monuments can be minimized.

There are many archaeological sites in Egypt in dander through the vast number of tourist such as the Giza plateau, Saqqara tombs and pyramids and many tombs at Thebes such as the tomb of Tutankhamen and Nefertary at the western bank of the Nile. And yet there are many other sites suffering from the shortage of number of tourism so another type of tourism planning policy should be adopted to balance the number of tourist to all sites in Egypt.

Visitors are unsatisfied at certain time of the day particularly at holidays and on high tourist seasons.

This study will take the site of Saqqara as a case study. The results of the present investigation may help those who are responsible for managing the tombs have certain main technique which they can use to remedy this situation.

Archaeology and Tourism: Çatalhöyük, Datça and Kerkenes Excavations in Turkey

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Revival of Excavations at three sites namely Çatalhöyük in Konya, Datça in Muğla and Kerkenes in Yozgat since 1990s, have not only contributed to a wealth of information about the neolithic and the Iron Ages in ancient Türkiye but have inspired local initiative that host a range of activities for local and foreign tourists and travellers. Çatalhöyük in Konya one of the sites of neolithic revolutions in the world; Datça, a peninsula known earlier as the place of Goddess Kybele: Knidia which has three sites namely Knidos, Dadya and the Apollon Temple that date back to 2500 years ago just as Kerkenes City at Yozgat that has witnessed the times of Persians and of Cyrus the Great that led to the fall of Meds, Lydians, Knidians and Ephesians among others now attract ever growing numbers of tourists as the excavations advance. They offer a site to be visited, displays and reconstructions to be seen, scientific conferences and cultural events to be attended at various places and many publications and internet sites that circulate information which make them, their hosting communities and environs the target of cultural tours.

Nomad Tribal Women and Tourism Development: the Khamseh Tribe, Iran

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University of Minho & Centre for Geographical Studies, University of Lisbon, Portugal

Despite an estimated 1,5 million nomads from over 100 different nomadic tribes, in the past years nomad and travelling lifestyles in Iran have been rapidly declining. While the role of Iranian authorities is still

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not clear, with some signs of the Iranian Academy of Arts pointing to the priority of cultural preservation, nomad tribes in the country are increasingly the object of the tourist gaze.

This research is based on detailed fieldwork conducted in 2007 in Bavanat, a county in the Fars province, Southwest Iran. By looking at the nomad tribe of Khamseh, which has registered over 4500 visitors in the past three years, we attempt to examine the changing role of women within the tribe, and the ways in which the recent development and growth of tourism is transforming their social and cultural practices. At the same time we also analysed the perceptions and experiences of tourists on nomadic tourism in Bavanat. Interviews, Focus Group with nomadic women and guestbook analysis were used.

Hammāms of North Africa; Conserving Heritage for Sustainable Cultural Tourism

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In the last years, there has been a qualitative shift of tourism demand. Today tourists are more and more looking for original and customised packages and proposals. Travelling today means more discovering of local dimensions, in all their cultural and traditional aspects, considering the specificity of local cultures as an integrated body of typical values, traditions, material and immaterial cultural heritages. Tourism is more culture-oriented, based on rediscovering features which have not been included in the "traditional" type of tourism and which aim at the valorisation of unexploited resources.

However, in spite of this new trend, the wide cultural heritage of Mediterranean countries has not yet been fully exploited, especially in North African cities. Several factors still limit an effective use of this huge potential, mainly as it is the case in this study, the poorly elaborated conservation strategies of heritage buildings and their (re)use. In this context, a specific but important building type of the Islamic city has been investigated, the hammām or Islamic public bath. Hammāms are exceptionally significant public buildings in Islamic architecture. They are public, intimate and profane spaces adjusted to the customs of Islam. They used to be considered as a major urban element which contributed to the socio-cultural life of the Medina in the Arab-Islamic world, especially in North Africa. Hence they represent an important asset for cultural heritage in this region of the Mediterranean. However they have been neglected and are endangered of disappearance.

Based on surveys carried out by the authors during the last twelve months on the remaining historic hammāms of Cairo, Tripoli and Tunis as part of a research project funded by the Arts and Humanities Research Council (AHRC) in UK, this paper focuses on this building type (public bath) and its potential to be a leading precursor for sustainable tourism as an architectural-urban, and socio-cultural element. The

intention of this paper is to highlight some of the pressing concerns about the safeguard and conservation of this important building type of the medina in North Africa, and how to adapt it to be (re)used as a driving force in the development of sustainable cultural tourism development in the region. Within this context, the paper evaluates the current condition of the remaining hammāms in the three case-study cities, and provides provisions and discusses areas where there is an urgent need to build up strategies to include this structure within the framework for sustainable cultural tourism in North Africa.

The Discourse of Tourism: An Intercultural Perspective

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American University of Sharjah, UAE

Perhaps due to the rapid momentum of globalization, tourism has become almost an annual undertaking for millions around the globe. With this increase in the number of tourists, textual and cultural practices come under scrutiny with reference to the image-making and particular culture-modeling strategies each culture adopts to portray itself for the other. The portrayal is based on an established system of representation with its own norms for text production and consumption of meanings vis-à-vis self, other, objects, and events. This system ultimately evolves into a *master discourse* through which identity, similarity and difference are identified, negotiated, accepted and/or resisted.

Drawing on the discourse of tourism (brochure and museum literature) in Arabic, this presentation seeks to explore these issues. The aim is to examine how constraints and disciplinary demands of a socio-culturally defined master discourse affect cultural portrayals. In a rapidly globalized world, a particular master discourse is emerging as the all powerful in its hegemonic discursive norms, leading naturally to desperate measures from 'other' discourses.

Stories of Petra: Tourism, Old Stones and Power Relations in Jordan

Suleiman Farajat
Leeds Metropolitan University, UK

This paper presents the primary results of an ongoing research, which focuses upon the relationship between heritage (and its touristic exploitation) and issues of nationalism in the modern Jordanian State. In a wider context, this work examines the ways in which 'built' heritage and its public exhibition is mobilised in the context of constructed narratives relating to ideas of nationhood and national identity and how these intersect with historic and pan-Arab discourses of Jordan. The main focus is upon the sites of UNESCO designated 'World Heritage' - Quseir Amra, Um er-Rasas, and in particular, Petra. - and how the owners, developers, managers and promoters associated with these sites engage with various discourses relating to Jordan as a nation.

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This research is based upon a triangulated qualitative approach. In the first phase, interviews with key stakeholders involved with the mentioned sites and narrative analysis of relevant policy documents and representational texts were conducted. A focus group of site users will be carried out on a later stage. The Conduction of preliminary interviews with site managers at the three world heritage sites and the examination of the materials held at the department of antiquities in Amman helped mapping out all public and private groups and agencies and community interest groups associated with each site.

The primary results of this research has shown that while the recalling of the past is a growing business in Jordan, it has been noticed that there are both national and international organisations involved in the management and interpretations of the selected sites. As a result, there is a conflicting power relationship across stakeholders groups especially in Petra. Therefore, this paper will study stakeholders' power relations and the role of different agencies and organisations involved in managing heritage tourism development projects in Petra and will examine its meanings and interpretations.

The Cercina Center for Research on the Mediterranean Islands

Abdelhamid Fehri
Musée du Patrimoine, Tunisia

Well Supported by my family and university colleagues, I have founded, ten years ago, "the Cercina Center for Research on the Mediterranean Islands".

This center calls for conferences relating to the history, civilization, and the environment of Mediterranean islands. We publish the proceedings that we consider of value. The eighth publication in our series "Mediterranean Banks" has just appeared.

The center helps the young researchers who are interested in the Mediterranean islands and in the topic of insularity thanks to the core of its library which tends to specialize in the questions relative to islands and insularity.

The modest success of the center encouraged us to enrich the activities of our foundation by the creation of a museum which tries to present the originality of the insular life starting from a Tunisian island "Kerkena" which is located off the town of Sfax.

The museum is located at the smallest village of our island "Abassya" in a cultural complex which bears the surname "Dar El Fehri" in recognition to my family which gave me the opportunity of venturing in a cultural project of great dimension: indeed the family offered me two thousand square meters of land and a considerable financial aid.

The cultural complex that I built after having profited myself and my wife of great bank credits is composed of a building of 1200square meters of covered building, next to the museum, one finds the gallery, the refreshment bar and the restaurant.

On the floor of the building we find the residence studios reserved for the trainee students, researchers and the artists who find the pleasure of spending a few days on the island of Kerkena.

Indeed this cultural centre is converted into a place of free training courses for the students of museology, but paying with symbolic fares for others. The museum is a meeting place for plastic artists who meet together each year around a topic related on the islands and insularity

With the museum, one tries to introduce the daily life of the small peasants and fishermen. Initially those related to earth like the esparto manufacture, then those related to the sea such as the types of fishing on their way to disappearance and also types of boats which the island knew during its history. The museum shows the role of the woman in the insular life and insists on the demonstration of the originality of the local architectural type as well as specific furniture of our islanders.

We call upon the visitors to admire an islander environmental framework of a particular charm. Our calls are addressed to pupils and to students who spend one or more days supervised by specialists trained to guide the visitors and to show them through the vestiges and the ports; sites of the island and the beauty of nature when it crosses with the culture.

In spite of difficulties of various kinds, we claim to have put the bases of a work which makes it possible to develop the environment by emphasizing an inheritance of great civilizational depth

The Construction of Personal and National Spaces: Tourist Gaze and Tourist Narratives in Southeastern Anatolia

Sandra Finger
Sabanci University, Turkey

The Southeast of Turkey, shaped by decades of violent clashes between the Turkish military and Kurdish rebels, represents a region of utmost military and political interest and thus is usually regarded with precaution and reservation. The encounter during culture tours in this otherwise troubled region that nevertheless presents a part of the Turkish Republic, serves here to scrutinize how Turkish tourists from the western part of the country perceive themselves and negotiate their belonging within Turkey.

Given the tourist guide's focus on culture as historical past, his silence about cultural plurality in the Southeast today and the lack of tourists' inquiry, the personal narratives mirror a struggle with socio-cultural "otherness" within the group and within oneself.

Due to this difficulty and felt restriction to articulate oneself in public, the examination of tourist behaviour and their anecdotes disclose two individual agencies: the first one is the use of stereotypes to articulate control and moral superiority vis-a-vis the "other" in

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particular inside oneself. The second channel is produced by the core of social imagination: the membership of communities structured in terms of patriarchal kinship-like networks whose condition is again based on the silencing of individual "deviations". The channels chosen serve furthermore to articulate other issues such as gender through Anti-Kurdish resentments as an otherwise "acknowledged" channel.

The intertwining of highly individualized and isolated visions of oneself in society and society itself, produced by the lack of communication and the fear of being detected as "the other", with the primary effort to secure one's membership in society throughout networks, as this research shows, represent the key dynamics that shape the self-construction of the tourist and thus of the citizen in Turkey.

Northern European Visits to the Historical Middle East: An Opportunity of Narrating Contemporary Living in the Areas?

Thor Flognfeldt

Høgskolen i Lillehammer, Norway

This author was experiencing Syria and Jordan as a teenager in 1959/60 at school in Damascus and Ramallah and travelling around with his family. The father was a UN observer to Palestine which gave him a great opportunity to travel around. But he is also born as a refugee, in Stockholm, Sweden just during the ending of World War II.

Since returning home to Norway he has kept two interests from this one year stay:

- Interest of the fantastic historical monuments in the area
- Interest in how people are living in the area today – and how changes have influenced their living as their own in Norway the last 50 years.

Exploring the Relationship between Archaeologists, Tourists and Local Communities on Archaeological Sites in Syria

Laurence Gillot

Université Libre de Bruxelles, Belgium

Since the 1990s, Syria's opening to international tourism went side by side with new policies aimed at presenting and developing some important archaeological sites with the co-operation of foreign archaeological missions. The purpose of these measures was to make archaeology and tourism the drivers of Syria's territorial development and attractiveness as well as an incentive to the dialogue with the West. However, this development renders the management of the archaeological resources more complex, both in urban settings and in rural areas.

What are the steps leading to the integration of the scientific, tourist and local practices and how is this

cohabitation viewed by the various users? What is the role of foreign archaeologists in this process of «valorisation» and what is their contribution to the cultural, socio-economic and touristic development of the Syrian regions? What kind of relationship exists between archaeologists, local people and tourists on the archaeological sites? Finally, what is the role of local populations in the development of the archaeological resources?

To consider these questions, this paper sets to analyze the interaction between these three groups of stakeholders. The study is based on the observation of the practices and the analysis of literature (tourist guides, archaeological publications, interviews) carried out at three «classical» archaeological sites situated in rural areas: Palmyra, Afamia and Bosra.

The paper will underline the ambiguous relationship between the archaeologists, the tourists and the local populations. Moreover, it will show that the scientific and touristic development of archaeological sites leads to multifaceted effects on the local environment. In some respects, these effects are positive (cultural development, social cohesion, jobs linked to the archaeological work or to the tourist services) whereas, in other respects, they are somewhat more negative (resource use conflicts, cultural conflicts).

The "Abu Dhabi Effect"? Starchitecture, Museums and Urban Tourism in the Middle East

Maria Gravari-Barbas

University Paris 1 La Sorbonne, France

The urban bibliography of the recent years discussed abundantly the "Bilbao effect": the radical transformation of the industrial and derelict Bilbao's waterfront, thanks to the conjunction of two parameters (the iconic Frank Gehry's architecture and a major world cultural institution - the Guggenheim Foundation). Several distressed cities tried to reproduce, the most often unsuccessfully, the Bilbao achievement. These cities are predominantly in the Western World, and are closely related to the western, post-industrial and post-modern paradigm: the projects can therefore difficultly been understood without the theoretical framework of the late capitalism, globalization and inter-city competition.

Several Guggenheim projects, initiated in Europe, in the States, but also in Latin America and Asia, failed to be realised for different reasons. Even in the museum projects that succeeded to be built (either involving Guggenheim or other major cultural institutions), the tourist attendance proved to be rather mediocre, despite their genuine architectural achievements: The "Bilbao success recipe", proved to be hard to reproduce.

The Abu Dhabi museum projects (and in particular Guggenheim and the Louvre) represent the first – and very impressive – attempt to reproduce the "Bilbao effect" in the Middle-East region. The urban, political, geographical and economic paradigm is however significantly different: Abu Dhabi is not an old

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industrial city needed to be redeveloped thanks to an iconic architecture and to a major cultural Foundation. The city's strategy is not a "defensive" but an "offensive" one, aiming at responding to a new situation (the post-oil World) by using the strategic options of the post-industrial era (the Bilbao paradigm).

The proposed communication aims at comparing the Bilbao and the Abu Dhabi approaches. It puts the question of the "universality" of the Bilbao model and its adaptation in the Emirates context: Is it about a regional - Middle-East- adaptation of the Western approach, or is it about the invention of a new model of culture, tourism and (st)architecture utilisation? Our hypothesis is that notwithstanding the similarities between Bilbao and Abu Dhabi, the later is about inventing a new paradigm of culture, tourism and leisure use. Product of a capitalistic (state capitalism versus financial) and political context different of the one of the other Guggenheim projects, Abu Dhabi is about creating its own paradigmatic museum. The communication will discuss the context and implication of tourism, culture and heritage of the "Abu Dhabi paradigm".

Archaeological Museums in Jordan, Syria and Lebanon: Colonial Foundations, Artifact Repositories, Tourist Destinations, and National Institutions

Joseph A. Greene
Semitic Museum, Harvard University, USA

The archaeological museums of modern-day Jordan, Syria and Lebanon were originally colonial foundations eventually taken over by successor national governments. They have served since their founding as repositories of archaeological artifacts, the distilled essences of successive decades of archaeological field research. With the rise of international mass tourism in the latter half of the twentieth century they have become destinations for tourists visiting from abroad. Less clearly but no less certainly, they were and are still national institutions with important roles to play in the defining national identity. Taking as its point of departure Benedict Anderson's work on *Imagined Communities* (rev. ed., 1991), especially the chapter entitled "The Map, the Census, and the Museum", this paper examines these four aspects of archaeological museums in Jordan, Syria and Lebanon. It summarizes in turn the histories of their respective origins, assesses their relative strengths and weaknesses as artifact repositories and tourist destinations, and attempts to forecast future opportunities for their development and potential threats to their existence as national institutions that define modern identities.

Destination, Tradition: American Hearts Turned East

Zareena A Grewal
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Many young Muslim Americans are playing a pivotal role in raising the moral consciousness of their US mosque communities and linking them to the global Islamic revival. Muslim revivalists in the Arab world and in the US undermine the binary of tradition and modernity, since the conditions of possibility for engaging the Islamic tradition are often those considered profoundly modern: the rapid circulation of Islamic intellectuals and ideas; and the extensive use of modern media, including the transmission of knowledge and practice through audio and videocassettes, as well as through the internet. Yet the democratization of access to authoritative knowledge and practices can also blur the boundaries of orthodoxy. These media often undermine or reconfigure the very tradition they reference. These issues define the nature of religious authority and the ways it is enacted, reconfigured and reinforced. By tracing the spiritual journeys of Muslim American youth who travel to Cairo, Amman, and Damascus for "traditional" religious education, I will provide one model for understanding the complex ways religion functions in culturally fragmentary contexts and the processes that create new and deeper connections that transcend borders. Young Muslim Americans leave the US to study Islam for months and even years in a "traditional" manner: informal, undocumented, and unstructured by their US university standards. Still, this complex blend of oral and textual instruction is structured in that it is very hierarchical, accompanied by detailed intellectual genealogies and strict codes of respect for their Arab teachers. In light of the contested nature of Islamic authority, the constructions of authenticity define the religious discourse. Through ethnographic accounts of these transnational pedagogical networks, I will explore the ways Muslim American student-travelers and Egyptian, Jordanian, and Syrian scholars construct and exist in the social space between the US and the Middle East.

Tourism, Archaeology and Privatization: A View from Turkey

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Koc University, Turkey

This study examines the concept of privatization in the field of archaeology and investigates the relationship between tourism and privatization of archaeology in the case of Turkey. Privatization of archaeology is conceptualized by a framework which concentrates on four headings as *ownership, rental and acquisition of archaeological property, sponsorship of archaeological practices, contract archaeology and management of archaeological sites*. Discussions on the privatization of archaeological

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resources have recently evolved in connection with a range of legislative initiatives ratified in Turkey. In many instances, archaeological heritage is preserved and protected as long as it can stick itself to an economic activity by generating income whether through tourism, local development or re-use of the archaeological assets. As a country gifted with the traces of various civilizations, Turkey is rich of archaeological assets which are traditionally owned, managed and conserved by the state itself. However, recent amendments to the Turkish laws concerning the archaeological heritage indicate the willingness of the state to ensure re-use and conservation through economic exploitation of heritage in collaboration with the private sector. The possible implementations of these new arrangements which support private sector and its direct or indirect affects on tourism are discussed in the course of the entire legal framework. The last part of the study analyzes the sponsorships that are given by private companies to the archaeological projects. The results of the interviews with the companies which are sponsoring an archaeological project as of 2007-2008 seasons are discussed with reference to the priorities of the companies in their sponsorship campaigns and the extent to which they support tourism in the course of their sponsorship.

Faces of Tradition, the Lebanese village

Zeina Haddad

Lebanese University and Ministry of Tourism, Lebanon

Tradition is the passing down of elements of a culture from generation to generation, especially by oral communication as songs, chants, proverbs, and other verbal compositions within and between non literate cultures. Doctrines, opinions, practice and rites are transmitted without the aid of written memorials.

Civilization is a group of spiritual and moral qualities as religion, moral ethics, philosophy, science, law, decency, art, charity, mores, and treatment of others. The Lebanese village has preserved for centuries many of these moral qualities, but with the beginning of the 20th century we started to face the fading of some of them.

These values can be resumed mainly as the following: generosity for the guest, assistance and support, contentment, secrecy and privacy in friendships, faithfulness, big respect to old people and general manners.

In the mountains, far from the littoral, the harshness of both climate and geological terrain sculptured the shape of the village. Fortunately, we can still find remains from the typical Lebanese village that go back to centuries behind. Old inhabitants can still narrate lots of old stories, tales and proverbs.

One side of tradition is the moral one; the other side is the practical one, where daily activities are inherited from father to son. We can enumerate some of them: the village' square, the water source, the lime oven, the coal oven, the "Elliyeh" (the high room), the water mill and the bread ovens like the Saj and the Tannour.

What is the actual condition of tradition and heritage in the Lebanese villages? Are we still encountering these components mentioned above? This is the main question that I will debate in this subject.

Finally, I wanted to mention that nowadays many touristic projects are introducing some of the activities in the touristic visits, like the water mills, the Saj and Tannour, thus many monuments have been restored, although others have been lost or abandoned unfortunately, waiting for someone to rescue them.

The influence of the media on the formation of tourism destination image

Salem Harahsheh and Rafa Haddad

Bournemouth University, UK

Tourism destination image is formed by the media, education, promotion and the word-of-mouth recommendations. The media is playing a double role when dealing with tourism products or tourism destinations. It can create awareness in the source countries towards a certain destination and then form a positive image, and at the same time can deteriorate that destination due to situational factors such as terrorism and war, natural disasters such as Tsunami, diseases such as Bird Flu in the tourism destinations.

Recently, the influence of the media upon the formation of tourism destination image in the minds of potential tourists and apparently on their decision-making process when selecting a certain a holiday destination, has increased incredibly (Lexow and Edenheim, 2004). The characteristics of the target market will affect the decision-making process, for example, family groups are most likely to use media sources of information and older people are more likely to rely on the recommendation of family and friends (Gartner, 1993). It is argued therefore, that there is a relationship between what is published in the media and tourists' motivation to travel (Croy, 2004).

Through literature review of past research in this area, it is clear that the media have a real influence on the formation of tourism destination image and on the flow of tourists into that destination (Lexow and Edenheim, *ibid*). A bad political image of a country can have a negative impact on the country tourism image (Media Tenor, 2005). Travel warnings have a crucial impact on both the destination and source countries (Nielsen, 2001). On the other hand, the destination media plays an essential role in projecting a positive image to the target market (Media Tenor, 2006).

This paper, therefore, tries to analyse the influence of the media on the formation of tourism destination image in general and to shed a light on the image of Jordan as a tourist destination as projected in the Western media, mainly Britain. Jordan has a relatively positive tourism image in both the British, but the negative political image of the Middle East harms Jordan due its location in the middle of four unrest countries, i.e. Israel, Palestine, Lebanon and Iraq. The findings of this research show a significant influence

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of the media upon the formation of tourism destination image and on the tourist's decision-making process when choosing a certain destination.

Rituals and Tourism: A Study of the Role of Rituals in Attracting Tourism

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Today in spite of the rapid development of media people are not brought closer together, rather many are afraid of each other to the extent that followers of some religions consider others as terrorists. This study suggests the ways by which the practice of rituals, with focus on Persian rituals, can help bringing the people closer and changing the wrong assumptions among people unfamiliar with the true cultural heritages of other nations. Moreover as rituals are rooted in the collective unconscious of the people, it suggests ways through the practice of which different countries can attract tourists.

Locals' Perception of Cultural Heritage in Jordan

Emad Hejazeen
Mu'tah University, Jordan

In Jordan, cultural heritage in general, and archaeology in particular, have not yet received enough attention and recognition from the communities and public institutions. State institutions have not yet integrated this aspect into the collective awareness of people through curricula or media, and intellectuals have not integrated cultural heritage in their arts.

Tourism in Jordan did not play a significant role in the economy until 1989. Following the economic crisis in 1989 and in an effort to counteract to the effects of the Gulf Wars on the economy, tourism is becoming an important factor in Jordan's economy. Effective expansion of tourism has taken place in Jordan since a peace treaty with Israel was signed in 1994, and tourism is now a major economic activity.

This paper presents findings from a doctoral dissertation in cultural geography prepared at the Catholic University of Eichstaett-Ingolstadt in Germany. The study investigates residents' perception of archaeology, and their awareness of tourist activity in their vicinity. The study focuses on residential communities in five cultural sites in the Hashemite Kingdom of Jordan.

The archaeological sites are Um-Qais, Jarash, Madaba, Karak and Petra in Wadi Mousa. The following criteria were considered when selecting sites for study: 1) promotion and advertising by tourist agencies and tour guides; 2) geographical distribution; 3) inclusion in the Ministry of Tourism and Antiquities (MoTA) tourism development project.

Tourism Contribution in Local Economies: Focus on Poverty Alleviation in Egypt

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Fayoum University, Egypt

The reduction of poverty has become one of the most compelling challenges of our time. Poverty is more than a lack of income – it is multidimensional and complex phenomenon with an intricate relationship to issues such as disease, illiteracy, infant mortality, environmental degradation and many other aspects. The face of poverty has its worst exposure in the most vulnerable developing countries forming the weakest and poorest segment of the international community. For many of these developing countries, tourism development represents a good prospect for poverty reduction and economic growth. On the other hand, tourism has, up to now, not been seriously considered in most of the poverty reduction strategies of international aid and development agencies. Tourism development has often been focused at the macro level, on international promotion, attracting inward investment, major hotel and resort developments and on national and regional master planning. There needs to be a shift towards building partnerships which bring to the international and national market places tourism experiences which reflect the characteristics of the destination, involving local communities and giving them a degree of control as hosts. Participation by, and the empowerment of, local people were clearly identified within Agenda 21 as among the important aims of sustainable development programmes.

This paper investigates the relationship among tourism development, economic expansion, and poverty reduction in Egypt. It attempts to highlight the issues of true community participation and empowerment in tourism initiatives with special emphasis to poor regions in Egypt. It also addresses the issues of employment, including gender distribution, and access for local entrepreneurs from the formal and informal sectors to the tourism market which are essential to poverty elimination.

On the Fated Hills of Rome: Heritage, Tourism and Empire in Italian Colonial Libya

Stephanie Hom Cary
University of Oklahoma, USA

My paper examines the historical experience of colonial tourism in Libya under Italian occupation (1911-1943), and more specifically, it explores the complex appropriation and deployment of "heritage" in the territory's developing tourist system. I contend that colonial tourists' experiences in Libya were fundamentally syncretistic, by which I mean they were especially adept at maintaining two

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contradictory and simultaneous understandings of Libya: as both Italian and Other.

This syncretism resulted directly from the activation of multiple "heritages." I will consider each of these heritages (Rome, Orient, Africa, Fascism) and their touristic representations in turn, beginning with rhetoric of *romanità*, or 'Romanness.' Because Libya was once part of the Roman empire, and its material ruins still tangible in the Libyan desert, Italian colonizers employed *romanità* as justification for occupation. Indeed, *romanità* evolved into a sort of black box that could contain any referent of empire, which would then be appropriated by the colonial government at its own convenience.

At the same time, tourism propaganda as well as tourist itineraries stressed Libya's linkage to the Orient, especially in the coastal cities. The interior regions of the territory, particularly those close to the Sahara, were represented as "African," parts of a "dark continent." Like the ruins of Rome, these "Oriental" and "African" heritages were cast as attractions for the colonial tourist; however, these were places and peoples to be dominated by a colonial tourist gaze. Furthermore, a new "fascist" heritage emerged after Mussolini's declaration of Empire in 1936. Tourists were implored to visit fascist buildings, settlements, and monuments as part of their regular itineraries and to celebrate the "reappearance of empire on the fated hills of Rome."

In sum, the fluid conceptualization and strategic activation of multiple heritages characterized the colonial tourism system in Libya under Italian occupation. The colonial tourists' imaginary succeeded in reconciling various syncretisms, which served to construct a collective, Italian, modern, national identity. What is more, I suggest that these multiple heritages, by existing under a patina of leisure, induced national subjects, like Italians, to become complicit players in such dominant and baleful ideologies as colonialism and imperialism.

Survey of Various Aspects of Tourism in Human-Made Gravity, Cultures and the Ancient Heritage of Markazi Province, Iran

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Islamic Azad University, Arak Branch, Iran

Markazi province- due to various cultures, environmental and historical heritage including masonry, underground city of "Zolf Abad", wonderful caves, mountains and rocks, abundance of dialects, vernacular birds and emigrants, animals, trees, fountains, ponds, objects, fissures, deserts, religious locations and birthplace of great scholars- is regarded as one of the famous provinces of Iran. The results of the research indicate that one of the main reasons of settlement of primitive to civilized tribes in west of Iran-especially in Markazi Province- had been the tourism gravity, vernacular ceremonies and human made heritage arising of the conditions of environmental life. This paper tries to survey various aspects of tourism, cultures and historical heritage in

Markazi province of Iran. It is a library and field research based on cinematography, observation and interview.

Tourism and International Perceptions of the Middle East: The Uncertain Effects of Commercialized Culture

Kevin Hudnell
USA

In the past decade the tourism industry has been growing throughout the Middle East to assume a position of unprecedented prominence. A key facet of this growth has been the development of cultural tourism - the packaging of cultural and religious tradition for Western consumption. Concurrently, many Middle Eastern states have struggled to emphasize their modernity and developmental equality with the West. The display and performance of Middle Eastern heritage and traditional religious practices, presented to audiences with little or no prior exposure to the Middle East, must surely affect Western perceptions of the region - but do they serve as a powerful tool of public diplomacy, broadening Western understanding of the East, or do they reinforce old Western perceptions of Islam and the Middle East as the 'other'? In short, are these displays serving to bridge the gap between the two regions or are they pushing them further apart? As Western tourism in the Middle East continues to grow, understanding the effect it has on the Western mindset will become steadily more crucial for policymakers.

Given tourism's key contribution to many Middle Eastern economies, encouraging its continued growth is imperative. Yet greater discretion could be taken in the types of tourism encouraged by Middle Eastern governments without significant damage to the industry as a whole. Cultural tourism has never ranked high on the primary attractions the Middle East offers to draw Western tourists. Given the incidental economic weight of cultural tourism in comparison to the greater draws of resort-based leisure tourism or historical tourism, the political costs of cultural commercialization for Western consumption may outweigh the uncertain economic returns.

The Impact of Political Crises upon Tourism Development in Jordan

Ali Hyasat
Al-Balqa' Applied University, Jordan

This study basically set out to explore the negative impact of political crises upon tourism in Jordan, with the purpose of developing a conceptual framework for dealing with this. In addition, it aimed to evaluate the feasibility of this conceptual framework as a strategy for alleviating the negative impact of political crises upon tourism in Jordan.

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A literature review has revealed the very limited work to date on the potentially negative influence of destinations. Those studies which have been undertaken have, in the main, used survey method to explore negative impacts, but have not presented the opinions of managers and policy makers about how crises in general, and political crises in particular, influence destination image, and what is the relationship between crises and the tourism industry. This restricts the kinds of insights that can be gleaned and is problematic given the differing interpretations of the negative impact of crises upon the tourism industry.

Drawing upon qualitative research work, namely in-depth interviews, the study utilises a descriptive case study approach to build up a rich picture of the impact of crises upon the tourism industry. The study depicts how managers and policy makers in the tourism industry understand and interpret the impact of crises in their industry, and how, based upon their understanding and interpretation of crises management, a strategic approach to crises planning and management has emerged.

This study therefore fills both a research and policy gap. It attempts to assist stakeholders and the academic community of tourism researchers in taking informed decisions on the adoption of strategic approaches to managing and planning for crises within the tourism industry. The conclusions drawn in this thesis are intended to inform policy-makers in the tourism industry, in general, and in the Jordanian tourism industry, in particular. The strategic approach to crisis planning and management here developed can be beneficial and useful for the industry.

Alternative Tourism: New Forms of Tourism in Bethlehem for the Palestinian Tourism Industry

Rami Isaac
University of Applied Sciences, The Netherlands

War and conflict are usually seen as a major hinder to travel and tourism. The daily diet of war and conflict stories that have emanated from the "first" and "second" uprising (Intifada) give the impression that the tourism industry is the least likely sector to flourish in a nation occupied by Israeli troops. This paper provides an overview of some of the alternative tourism to be found in the tourism literature. It starts by setting a definitional context of tourism and political instability, then alternative tourism and its several facets, which is followed by the examination of new forms of tourism in Bethlehem and the surrounding areas.

Re-branding the Levant: Contested Heritage and Colonial Modernities in Amman and Damascus

Jessica Jacobs
Royal Holloway University of London, UK

'The Levant' has been used since the late Middle Ages to describe the Oriental coastal regions of the Mediterranean; a 'contact zone' of commerce and trade between the cosmopolitan citizens of the Mediterranean. While the term does not refer to an exclusively Arab or Muslim world it has gone on to inform subsequent Orientalist and colonialist imaginaries, and Britain, from colonial times up to the present, has played an important role in the definition and protection of its 'heritage'.

Heritage and questions surrounding its ownership are not only contested notions in themselves but play a crucial part in the ongoing production and negotiation of collective identities.

Until now Western models and practices of heritage mapping and management have been the most influential in conceptualising historical conservation and its relation to local identity in both Jordan and Syria. These practices have been closely intertwined with international tourism and discourses of Levantine 'colonial nostalgia'. Recently however new concepts of heritage and history have started to emerge where localised 'rediscoveries' of urban heritage are coming into contact (and beginning to compete) with Western (and colonial) imaginations of non-Western history and culture.

This paper will offer up for discussion some preliminary findings from an ESRC-funded research project (headed by Professor Claudio Minca at Royal Holloway) that aims to analyse how different imaginations of place and identity are contested and created within current projects of urban restoration in two very different Levantine cities: Damascus – often presented as the city with the longest history in the world – and Amman – a city often seen to have no (significant) history at all. The paper will use a comparative analytical approach to examine the relationship between 'local', 'regional', 'national' and 'Western' geographical imaginations of the 'Levant' and its people from a postcolonial and geopolitical perspective.

Knowledge-Based Destination Marketing

Mojdeh Jamnia
Ming Chuan University, Taiwan

This paper attempts to generate an answer to the question: How might the observation that perceived information can be mentally assimilated or 'learned' be leveraged to develop knowledge and skills that Iran, Qatar and Bahrain National Tourism Organisations (NTOs) use to respond to their increasingly dynamic environment? Having had a history of 3000 years B.C., being Muslim and located

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in the Middle East can arise the attitudes of those tourists, especially from the West, who are interested in archaeological monuments, religious shrines, natural resorts, beautiful landscape, and even shopping centres competitive with other destinations in Asia, Europe and South America.

In this study the knowledge conversion (the SECI spiral) and knowledge assets models of Noanaka et al. (2000) were applied to trace how knowledge of web site design was transferred within the National Tourism Organisations (NTOs) of Iran, Qatar and Bahrain. The in-depth interview questions were designed upon the knowledge assets quadrant. Interviews were undertaken with managers of these NTOs.

The results revealed that Qatar and Iran tourism organisations were independent organisations and able to make decisions by themselves. Bahrain tourism authority was under the umbrella of the Ministry of Information and tourism-related decisions were made by a committee in which the senior marketing specialist from tourism authorities is a member. Qatar's marketing strategy is to host tourists for 2-3 days while Iran and Bahrain target visitors staying for a range of durations. The three countries had a tendency towards on-line marketing. The findings show that these countries were well-aware of the role of the Internet and the value in its effective use in marketing and they all had plans for on-line marketing.

Tourism Development of Archaeological Sites. The Challenge of Matching Conservation Policies and Tourism Strategies: A Case Study from Sagalassos, Turkey

Myriam Jansen-Verbeke and Ebru Torun
K.U.Leuven, Belgium

The dilemmas between conservation policies for heritage sites and tourism development strategies in the area can be widely documented with plenty of case study reports. Nevertheless this multi disciplinary field of research and planning has not yet produced a blue print for a sustainable tourism development model on heritage sites, where local stakes and global networks are well connected, where conservation priorities are compatible with alternative uses of the sites, the buildings, the landscapes and the tourism business being competitive.

The uniqueness of each site does not exclude the identification of common problems. A series of analytical variables can be included in comparative studies and so open ways to new understanding of the dynamics of tourism and eventually ways to monitor the impact of tourism on the site and its surroundings.

The success of archaeological sites as tourist attraction depends on a number of factors, a discussion that leads to search for the specific critical factors in the process of becoming a tourist destination.

This paper intends to focus on the contextual variables relevant to the issue of territorial coherence of heritage assets, the hardware as well as the software of the tourism products and images to be developed. The discussion will be based on the current experiences in the huge and vulnerable archaeological site of Sagalassos – Turkey. Only recently discovered by tourists and expected to be or become a strong impulse for the local economy, the debate on optimal developments models for the site and the destination area has just started. The objective is to learn from the different views of the stakeholders, to progress with comparative studies and eventually to contribute to new multidisciplinary research perspectives. These are needed to realise and sustain the balance between conservation and transformation.

Do all Destinations Have Souvenirs?

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Shopping is a major part of tourism and is done in large measures by travelers around the world. Yet, researchers have focused their attention mostly on the economic aspect of this process rather than trying to find out why tourists would purchase an item as souvenir at one destination but would not get attracted to the same item at a different place. The question to be answered in order to account for this tendency is: *what is it that makes certain goods souvenirs of a destination?*

To answer this question, it is necessary to investigate the codes and signs that are associated with these objects.

In order to do that, a research was conducted by interviewing *sixty* Iranian passengers, divided into *two groups*. The first group traveled to *Turkey*; a country with significant historical and cultural background while the other group went to *Dubai*; a city that has grown mostly in the past few decades. The groups were selected for the research using the *snowball method*.

The result was that the goods purchased at the two places are very similar and include clothes and sweet foods while handmade goods are added to the list in Turkey. After all, the major difference between shopping from these two destinations is that the Iranian tourists only consider the items purchased in Turkey to be souvenir and not the similar items purchased in Dubai. This tendency is due to the ties between the name of Turkey and those goods in the tourists' minds while Dubai is looked at, purely as a market that provides these goods to the customers. In fact, tourists consider the two major characteristics of souvenir as location-constraint and having historical roots.

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The Valley of the M'Zab: The Living Heritage of Humanity

Ramdane Kamel

The M'zab valley is an Algerian region in the northern Sahara. It is a vast rocky plateau carved up by deep interlaced valleys which gave the region the name *chebka*, which means net. The valley is located from 600 km to the south of the capital Algiers and flanks the Wadi M'zab for 25 km. The M'zab valley was included in the UNESCO world cultural heritage list in 1982.

This paper will deal with the following topics:

- Capacity building of local actors ;
- The safeguarding and promoting the heritage for the benefit of people in poverty ;
- The promotion of cultures and civilizations of the Sahara ;
- Improving conditions for the preservation of eco-systems Saharan ;
- The encouraging tourism policy makers;

The promotion of participatory local governance and strengthening cooperation at local, national and international (Strategy Paper for Poverty Reduction PRSP), UNDAF United Nations Development Assistance Framework (UNDAF), Islamic for Education, Scientific and Cultural Organization) ISESCO), New Partnership for Africa's Development (NEPAD).

Tourism: an activity to upgrade,

- A picture to develop
- Attendance reduced tourism and episodic
- Lack of facilities and transport
- Awareness and training of local actors in the management and direction of tourism activities
- Networking sites through exchange programs and training in tourism
- Introduction of tourism activities in a measured and reasoned
- Creation of cultural tourism and national border

Some of the results from the "Ksour Route' Project are:

- Basic infrastructure and rehabilitation of traditional houses;
- Micro-financing projects and family
- Foggara rehabilitation and establishment of a committee to safeguard
- Tourist Ksour networks and thematic
- Multidisciplinary training workshops for the unemployed, especially women
- Training for health staff and setting up equipment and treatment rooms
- Inventory on Intangible Heritage
- Training workshop on environmental protection and realization of competitions and inter classes
- Festivals, exhibitions, workshops and cultural events
- Film, documentaries, pamphlets and brochures on the project
- Network of national, subregional and international levels

An Iranian Faloudeh - Presenting New Layers of Heritage in Qazvin

Jonathan Karkut and Julie Scott

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This paper presents work in progress on a project of intangible heritage in the city of Qazvin, former royal capital of Iran. Qazvin's urban landscape has undergone profound changes during the 20th century. Subject to radical modernisation projects from the 1920s onward, old buildings and city gates were torn down to make way for new western-style boulevards and art deco influenced public buildings. Ravaged by earthquakes, and rapid urbanisation, many of the city's vanished buildings and public spaces have been kept alive in the public memory by a strong story-telling and oral history tradition. Driven by local NGOs and the UNDP's 'Sustainable Cities' programme, Qazvin's historic core is now undergoing substantial restoration and repair. The city's current recuperation and rehabilitation of its built heritage is symptomatic not only of the globalised drive towards heritage packaging for the purposes of city branding and international cultural tourism development, but represents also a new willingness to engage with the past predating the 1979 Islamic revolution. The plentiful oral history of the city has, however, so far been ignored, and whilst projects of intangible heritage conservation have been initiated, these have been limited to the collection and recording of folkloric 'traditions' from the villages of the rural hinterland. The idea of the modern urban as a space of 'culture' which can inform the meanings and values associated with the city's heritage does not yet have official currency. The *Building Stories* project represents an attempt by anthropologists, architects and theatre practitioners to challenge this prevailing wisdom, and to propose innovative approaches to heritage and its valorization. In this paper, we report on the development of this interdisciplinary initiative, and some of its applications in Qazvin.

Reviewing the Methods of Developing the Involvement of People in Tourism Industry. A Case Study from Khuzestan Province

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In this article, in order to identify the methods of developing the involvement of people in improving the tourism industry in Khuzestan province, the importance of tourism industry and its role in the national income of the country are first pointed out. Afterwards, the condition of Iran is described with its background of ancient civilization and variety of attractions and outstanding regional position. This article which deals with studying the methods of developing the involvement of people in improving the tourism industry, reviews some variables

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including people's confidence on security and judicial organizations, people's confidence in Islamic Republic of Iran and the informing work of media which affect individual's involvement in developing tourism industry. This is done according to the data from the investigation.

Packaging Egyptian Antiquity

Stephen L. Keck
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This paper will utilize British travel writing to explore the making of Egypt as an international tourist and heritage site. While a substantial body of scholarship has explored European travel writing about Egypt in the early 19th century, this discussion will investigate the second half of the 19th century (including materials published prior to 1914) in order to depict the connections which emerged between the growth of tourism and the construction of heritage.

Particular attention will be devoted to the ways in which British writers represented not only ancient Egyptian ruins, but also the encroachment of modernity. Modernization in Egypt (and other places with accessible ancient ruins) implied many new commercial opportunities for those who would work to serve tourists. The prospect of further modernization had another critical unintended consequence: it suggested that Egypt's many sites might not survive the anticipated untrammelled economic development. That is, some travel writers represented Egypt's past in terms of its discontinuities and presented the land as a place where these segments of the past (many appealing to Europeans) were present, but now threatened. Therefore, my research is focused upon the British travel writers who used modernity to frame antiquity which at once increased the desire for people in metropolitan environments to become tourists, while accelerating the demand for heritage and conservation practices.

In addition, this paper will also consider these developments against the development of broader cultural trends. To that end, the discussion will connect the growth of tourism and development of heritage practices to 'Egyptology', 'Egyptomania' and 'Orientalism'. Finally, while this discussion will focus upon examples gleaned from European colonial engagement with the Middle East some attention will be devoted to considering the ways in which modernization in the is connected to contemporary modes of tourism and heritage.

Heritage and Community Engagement: From Tokenism to Empowerment

Luna Khirfan
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The recent shifts in urban heritage tourism from tourists' interest in major monuments towards an experience of the historic fabric entail that tourists now aspire to experience the distinctive local identity of the historic city. Accordingly, planning needs to cater for tourists' needs of a distinctive sensory experience that transcends the historic city's visual attributes as well as balancing the needs of local communities and foreign tourists in urban space.

Existing research and practice in community participation in heritage planning emphasize either the organizational aspects of the collaborative process or the level of community participation in an attempt to define power relations and improve the level of engagement. This research argues that such emphasis overlooks the intertwined relationships between three components of the collaborative process namely, timing, level and representation. Therefore, it builds on existing theoretical frameworks including Godschalk's definition of collaborative planning and Arnstein's ladder of citizen participation and adds the timing component to them.

The empirical research compares different approaches to community engagement in urban rehabilitation projects in three Middle Eastern historic cities: Aleppo in Syria, Acre in Israel, and al-Salt in Jordan. The projects vary in their timing of local engagement, their levels of engagement and in their representation of local communities.

The research methodology embraces a mixed strategy that consists of a secondary quantitative method embedded within the primary qualitative one. Data collection tactics combine in-depth interviews with planners, survey questionnaires with local communities, observations, visual analyses, and archival research.

The research concludes that in order for collaborative planning to achieve actual community engagement it needs to integrate three components: 1) appropriate timing of community engagement, 2) elevating citizen participation from tokenism to empowerment, and 3) representation of the needs, interests, and identities of local communities.

The Impact of Developing Tourism on the Spatial Pattern in Jordan

Sawsan Khries
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This paper discusses changes in the spatial pattern of tourism accommodation and restoration in Jordan in the past 100 years. The aim of the study is to gain new insights into tourism development and planning within the context of three main destinations (Amman, Petra and Aqaba).

The vast majority of hotels, restaurants and souvenir shops are located in these areas. As a result: these areas become the main destination for international

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visitors .Over\$ 2.5 billion dollars will be invested in these areas over the next five years, of which\$ 1 billion will be in Amman,\$1.3 billion in Aqaba .

This paper attempts also to conduct a situation analysis. It attempts to evaluate policies and tourism strategies to answer many questions related to unfair distribution of tourism investments and economic benefits in the kingdom and the position of the tourism industry in Jordan by conducting a comparison with the countries of the Middle East .It will contribute also in identifying problems facing tourism development in Jordan and many other questions.

Locals' Presence in Tourism and Hospitality: Agents to Showcase Tradition, Culture and Heritage – a Case Study of Dubai, United Arab Emirates

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Ian Senior

University of Hertfordshire, UK

In the past ten years Dubai has established itself as one of the top destinations in the international tourism scene and the number of arrivals is continually increasing. In 2006 the Dubai population was made up of over 170 nationalities; in addition a constant flow of tourists arrive with the main sources being Britain, Germany and Russia. Along with the diversity in resident and tourist communities, some lack of and misunderstanding of the host's culture and religious sensitivity is evident.

Despite being governed by Sharia law Dubai presents itself as a liberal, glamorous and glittering destination. High rise glass and steel skyscrapers, gleaming 4x4s rushing through traffic, a multi-national workforce and English as the common language do not however reflect the Bedouin cultural heritage. In hotels, restaurants, retail outlets and shopping malls, an Emirati is rarely seen working in the front line. In addition, food, beverages and other items served or sold in these premises are largely of international rather than local provenance. Most food and beverage items served in "Arabic" restaurants are from cuisines of the pan-Mediterranean region. Emirati's traditional food and beverage is rarely offered.

Most staff in the tourism industry are expatriates. Whilst there has been a small increase in the number of Emiratis employed in the hospitality sector in the past few years, their jobs tend to be mainly in the back of house, protocol or human resource departments at a managerial level, and occasionally in guest relations. The authors have never seen an Emirati employed in the food and beverage department. Normally when Emirati staff have guest contact, it is limited to meet and greet at the guest relations desk. Opportunities to experience the

Emiratis' Bedouin traditions and heritage are rarely available to tourists and as a result, tourists' images and perceptions of Dubai reflect the manufactured environment rather than the revered underlying cultural heritage.

This conceptual paper is largely based on the authors' experiences living and working in Dubai between 2001 and 2007. The authors believe that in order to provide tourists with the experience of Emirati culture, the number of Emiratis employed in the tourism and hospitality industry needs to increase significantly, and the representation of their culture needs to be inculcated into various departments, either directly through their presence or through surrogate culture carriers, in order to facilitate tourists' contact with the Emirati culture and heritage. The intangible heritage of Dubai such as people's attachment to the desert or the sea, the tribal tradition of hospitality and their pride and joy in their camels or dhows are not publicised to the tourists. These, and Emiratis' traditional food and beverage, may be forms of an interesting and representative heritage from which Dubai Government's Department of Tourism and Commerce Marketing (DTCM) could benefit. It is imperative that the tourism and hospitality industry in Dubai proactively incorporate Emirati culture and heritage into the products and services it offers.

Heritage of the Middle East and North Africa: The Future in Virtual Worlds?

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In the last fifteen years, great changes have occurred in the field of theoretical bases concerning cultural heritage. We speak about extension of methodological bases concerning time, social and spatial issues, and typologies of cultural forms, phenomena and creativities. At the same time, new opportunities have appeared in the contemporary information technologies and different ways for comprehension of cultural heritage.

Virtual worlds for adults (e.g. SecondLife, There, Lively...) and children (e.g. Whyville, Gaia, Habbo...) have a great potential of heritage practices for enriching wider public and engendering collective experience and collaboration. Virtual worlds are informal learning environments offering visitors different intellectual and sensory activities or »crystallized« experiences, according to Gardner.

Virtual worlds are creating opportunities for activities, which can not be realized in real museums around the world. Above all, children and adults can explore heritage of Middle East and North Africa in a different way and from a different perspective: a visitor can fly, float above an object, sit on it, create his own, or even change it. Flow of information concerning objects is very simple. In virtual worlds we can display objects which can not be displayed in a real museum. Games and simulations are also one of the

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most widespread ways of learning in virtual worlds. We can efficiently use the power of learning games for learning about tangible and intangible heritage of Middle East and North Africa.

Virtual worlds can introduce quality learning environments with the following characteristics: accessibility for all, regardless of geographic remoteness, social experience, equal conditions for learning, face-to-face interaction, development of identity. So what does this mean for heritage of Middle East and North Africa? Above all, the globally accessible heritage from which enables us to learn for the future. Fundamentally, virtual worlds are a new communication medium and allow people to connect in new ways.

Alternative Opportunities: The Sustainable Use of the Past as an Indication of Dynamic Progress in Jordan and Algeria

Vicky Kynourgiopoulou
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Epistemological discourses regarding the value of cultural heritage recognize its importance as an expression of cultural identities and ideologies. Such identities and ideologies are contingent on time, place and society. The activities associated with cultural heritage however, reflect the intricate nature of these activities. Heritage, both tangible and intangible, is considered a resource for economic profit. "Cultural tourism", a term created in the mid-1990s, has become an almost autonomous segment of the industry that focuses mainly on the cultural resources of a country, its residents and the visitors. All three assets attract the focus of economists and business analysts as they have proven to be the basis for a strong economy and national profitability especially of underdeveloped or developing countries.

In this paper I am examining another aspect of cultural heritage and tourism; the use of cultural tourism as a means of conflict resolution and political stability. Although these aspects are mentioned in some bibliography regarding the use of cultural heritage tourism, yet they have not been examined as a primary source for national development. In order to elucidate this point I am contrasting Jordan and Algeria, as two countries very rich in cultural patrimony that have been subjected to internal civil and religious conflicts for many years. Jordan due to the successful management of its cultural resources has now become a stabilizing factor for the economy of the Middle East and a strong player in the political arena of the region, while promoting social development. I propose a similar framework for the economic and political development of Algeria, as I examine cultural heritage tourism as a means to conflict resolution and political and economic stability. Historically, Algeria's complex relationship with France has made it even more difficult to separate politics from economics, since 1989 however there has been a great interest by the Algerian government to promote tourism as a source of foreign exchange. The

cultural patrimony of Algeria however, is still widely underdeveloped due to the government's failure to acknowledge the economic potential of its cultural resources inclusive of the built environment, the archaeology, the landscape and cultural traditions. The sustainable economic use of Algeria's cultural heritage can promote a stable political system while creating business partnerships with socio-economic benefits to all stakeholders.

Tourism as a Sustainable Resource for the Maintenance of an Archaeological Site

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Forty years of dedicated work at Tell Hesban (www.hesban.org) involved three distinct phases, the first emphasizing biblical archaeology; the second, anthropological archaeology, and the third focusing on the restoration and presentation. Assuming that the social and symbolic value of a site assured its survival through the centuries, the main aim of our project is the restitution of the site to the living history. The key-words are rehabilitation and sustainability.

The involvement of local community in the research and the interpretation and the awakening of the "asleep historical memory" are crucial to achieve and to assure an on-going sustainable monitoring and maintenance. With this in mind, the big challenge was the restitution of the site to the living collective memory to fill the widening gap between the scientific aspects and the public perception of the archaeological site. The investment of effort and funds and the involvement of international, national and local institutions was effective in creating a sense of pride and ownership in the site by the villagers.

The creation of a locally managed cultural centre is the natural outlet of nearly half a century of work and it would sign the beginning of a new course with the prominence of local ownership.

The centre will increase cultural awareness and help individuals better understand how their heritage ties into global perspectives.

In this way archaeology played (and still plays) an important role in the tourist development of the area; and tourism represents here a sustainable resource of maintenance for an archaeological site.

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Religious and Spiritual Tourism in the Mediterranean: Old Practices, New Products

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Religious and spiritual tourism is practiced to a considerable degree in developed as well as developing countries. In this 21st century in search of values, it represents a great opportunity for men and women of all faiths, philosophies and religions. This is the case in the Mediterranean – Middle East and North Africa - where old pilgrimage traditions are becoming new tourist products. They are becoming internationalized; whereas this kind of tourism was previously a largely domestic phenomenon, it now involves different nationalities and even different spiritualities and religions. The spectacular development of religious tourism destinations over the past thirty years has allowed pilgrimages to regain the prominence they enjoyed in the past, making it possible for religious gatherings to attract millions of persons and for pilgrimage routes and religious itineraries to once again play their role as links among peoples and nations. But lifestyles have changed, and many modern pilgrimages are motivated by secular (education and culture) and touristic purposes. In some case, this type of tourism shaped the territories and may be used as an excellent instrument for sustainable development.

Examples and best practices are numerous of old traditions being promoted and transformed by the design of new services and products: Moussems – often ecumenical between Jews and Muslims in Morocco, Algeria and Tunisia, Romerías in Andalucía. But also the creation of new routes and itineraries which take places on the old pilgrimages: the Abraham Paths developed by Harvard University, the Paths of wisdom with Saint Augustín, Maimonides and Averroes in the framework of the Union for the Mediterranean, the Spirits of Europe to promote rural festivities...

Constructing a New Medieval City: Medina Revitalization and Morocco's Authoritarian State

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"Urban renewal" has quickly overtaken historic Arab-Islamic cities since the lucrative tourism and property investment opportunities have been targeted by foreign (mainly European and Gulf) investment capital. This tourism-associated foreign property investment has become a catalyst for urban redevelopment in these cities, demonstrating its close symbiosis with the preservation of historic built environment. The medina revitalization in Morocco's imperial cities is a good example. The medinas of Morocco are the historic medieval quarters of the

imperial cities, filled with unique Islamic architecture and culture of the city. Today the landscape of the medina is being reconstructed in the name of "medina revitalization", based on the concept of what a proper Moroccan city ought to look and feel like. The ongoing medina revitalization, which involves intense tourism and real estate development in order to attract wealthy tourists and property investors, plays on the West's romantic images of a "mythical exotic Morocco" as well as produces a reinvention of traditional Moroccan culture. In Morocco, where ultimate political and religious authority rests with the regime of the constitutional monarchy which controls most of political and economic levers, this geographical project of "constructing of a new medieval city" is closely connected to the regime's preponderant intervention in these economic sectors as well as the generation of its political authority which leans on the country's historical tradition as a strong socio-cultural source of the authority. I examine how medina revitalization and consequent revival of tradition has been 'structurally' and 'ideologically' supported by the strong Moroccan state and in particular, its powerful royal monarchical regime. By doing this, I highlight the political-economy and politico-cultural discourse of medina revitalization from the viewpoint of what Heydemann (2007) calls "authoritarian upgrading" of the Arab states in a changing global economic order.

Participative Tourism Development in the Middle East and North Africa

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Hawaii Pacific University, USA

With the rapid development of tourism around the globe, increasing competition among destinations has created unique challenges and opportunities. Tourism destinations must examine and pursue strategies that appeal to an increasingly sophisticated and demanding traveler. As technology continues to lead in providing rapid access to information, host destinations can become more rapidly exposed on a global platform. Across the Middle East and North Africa (MENA) region, tourism development has experienced unprecedented growth, investment, and change. However, as the rapidly changing MENA region becomes re-shaped, traditional cultural and heritage attributes must be carefully preserved to promote responsible tourism development and competitive advantages.

As knowledgeable travelers seek new experiences, fueled by the World Wide Web, opportunities exist for the MENA region to promote the uniqueness of their culture and heritage through niche marketing. Learning exotic ways of life through cultural immersion or participation in traditional activities with the indigenous population are a number of ways in which the tourist can benefit. However, unbridled

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growth in tourism development may lead to a diminishing of the local culture and heritage of a region such as MENA. In order to effectively promote the MENA region with cultural and heritage tourism as an economic resource, the local population must have an active role in the decision making and planning process for the development of alternative tourism activities to ensure a sustainable management system.

Particularly in rapidly changing regions such as MENA, it is essential for local citizens to become engaged in tourism activities from the beginning and to have decision making opportunities that allow them to participate in accurately communicating and preserving their cultural and heritage characteristics and artifacts that are rich resources for the region of MENA. Encouraging participation in the decision making process will provide a greater sense of ownership over the future of the MENA region to and empower local citizens to become active participants in facing challenges and pursuing potential opportunities that may exist and facilitate appreciation for the relationship between tourism development, culture, and heritage. This paper will focus on facilitating tourism development through a Bottom-up Approach that empowers local residents in deciding how their culture will be represented in the MENA region. Responsible tourism development strategies will be examined to provide unique engaging experiences that promote a positive tourist environment for both the local population and tourists. With increasing attention to issues of sustainable development, this paper will demonstrate practical applications that promote self-sustaining tourism management systems for the MENA region.

Tourism Impact on Cultural Heritage in Desert Environments: Problems, Ideas and Practices from the World Heritage site of Acacus Mts, Southern Libya

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University of Rome, Italy

After a long period of cultural and political isolation, Libya is now one of the top destinations of international tourism, for both the majesty of its landscape and the richness of its cultural heritage. Despite its extraordinary relevance, only 5 sites were inserted in the UNESCO World heritage list, mostly in the 1980s. Libya, as many other Arab (and African) countries, surely suffered from a certain unbalance when compared to other contexts, especially in Europe and US. Unfortunately, the WH UNESCO denomination appears to be not enough to properly defend these properties from an increasing tourism flux (not to mention oil exploitation). The case of the Acacus Mts., located in south-western Libya, close to the border with Algeria, is particularly enlightening. These rugged mountains are emblematic of the Sahara desert landscape and host one of the most important galleries of rock art in the world – mainly paintings. In the last 10 years, the tourist flux increased to a maximum of *circa* 140,000 visitors per

year (i.e., from October to May). A proper management plan is still missing. Both environmental contexts and archaeological sites are dramatically endangered. The efforts of the Libyan Department of Archaeology (DoA) and of the Italian-Libyan Archaeological Mission of Sapienza University of Rome have been directed towards a better understanding of the area, the dissemination of information and towards simple practices to protect the sites. The discussion will focus on theoretical and practical problems in dealing with different threats to the Acacus natural and cultural heritage, including the essential role of Tuareg people still living in the area.

Tourist Art, "Traditional Handicraft" and the Fabrication of Jordanian Popular Culture

Irene Maffi
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During the last decades an important tourist industry has been developing in Jordan. Archaeological sites, historical buildings and cultural and natural itineraries through the Kingdom's territory have emerged as poles of attraction for western tourists as well as for Jordanian visitors. Although western tourism has a long history in the region as it was nurtured for more than one century by religious as well as cultural and historical interests, since the end of the 1970s international as well as domestic factors have in some measure transformed the "cultural products" that the Jordanian authorities have created for tourist consumption. A new image of Jordan has appeared in official brochures and guide-books and at the same time new attractions were promoted by foreign and local travel agencies. For the first time, popular culture or popular traditions were playing a central role in defining the Jordanian identity and as a consequence new types of places, buildings and objects were fabricated. The institution of the Jerash folkloric festival and the promotion of Jordanian traditional handicraft were meaningful events that were to have an impact on the national identity fabricated by the state. In this paper I will focus on some objects that were and still are considered as embodiment of the Jordanian popular culture in order to analyse the ideological and political implications they entail. I will show that the selection of the objects one can find in tourist sites and shops is determined by several political and cultural logics that I will try to tell apart.

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The Economic and Environmental Impact of the Tourism Boom in Essaouira, Morocco

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The city of Essaouira in Morocco has the highest tourist return rate in Morocco. By its charm this city has moved from a neglected abandoned space to a large and a well known tourist destination. By its art, music, local culture and sports the city ensured the bridge between the tourists and the local people. It has built a strong reputation for culture tourism and sports. The tourism boom experienced since 1990s has a direct impact on the economic performance of the city. This paper examines the following questions: (i) what were the origins of the tourism boom in Essaouira? (ii) How has the tourism boom impacted the city economically, socially, culturally and physically? (iii) What are the driving forces (political/social) to make Essaouira a special resort? (iv) What are the major environmental impacts of such scaled activity in a very fragile environment?

Mainly oriented towards authenticity, sport activities, culture, and music Mogador's seaside resort is intended for refined customers who will appreciate cultural events, handicraft, concerts, festivals, golf, thalassotherapy and gliding sports. With a capacity of more than 10600 beds, including 6800 beds in hotel trade, this seaside resort will be equipped with accompaniment tourist facilities of high quality: 3 golf courses, business spaces, entertainment, a park, a spa centre, and a nautical centre. This large investment scale (a total of 5,2 billion DH) will have a direct impact on the structure of the city, its morphology, and finally its environment. The present paper examines the historical and current characteristics of the tourism boom in Essaouira by investigating the growing number of hotels, restaurants, the number of employees, the investment, the evolution of commercial activities, the Euro-gentrification phenomenon, and finally the impact of all the above processes on the city and its surrounding.

Essaouira has experienced a boom in tourism since 1990s, and by all means tourism in essaouira is developing differently in Essaouira than any other destination in Morocco.

Museums as a Strategy of Transformation

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Lord Cultural Resources, Canada

The Middle East has for several centuries attracted tourists, intrigued by unique and diverse cultures, traditions, monuments and landscapes. However, in last 20th a new understanding of *cultural tourism* emerged as the tourism industry grew in significance as economies and lifestyles changed and access to information and transportation improved. Cultural tourism has indeed provided new impetus for the appreciation, preservation and development of a nation's tangible and intangible heritage and cultural assets. Furthermore, countries throughout the Middle East are developing new cultural institutions, including museums, as part of integrated development strategies that serve citizens and tourists.

While Middle Eastern countries have profoundly rich and diverse histories, heritages and traditions, for the most part tourists have only glimpsed a fraction of this diversity with access to major sites, built heritage and unique landscapes, from tour operators, or through exhibitions presented at western museums. Citizens of Middle Eastern countries have relied on oral traditions and the formal education systems to learn about their own nation's history as there has cultural infrastructure or even a tradition of museum going has been modest.

This paper will address the emerging and strategic role of museums in the Middle East to develop national identity and pride, build cohesive societies, support the formal education system, preserve tangible and intangible heritage and culture, celebrate and communicate the accomplishments and contributions of the nation, and create cultural products and experiences to appeal to tourists. The multiple dimensions of the museums, the creation of the visitor experience for residents and tourists, implications to facility planning, building a professional workforce, and creating new institutional models will be addressed. This presentation will draw on Lord Cultural Resource's experience working in the Middle East, with reference to such projects as the Bahrain National Monument; Atturaif Living Museum at Addiriyah, Saudi Arabia; Saudi Arabian National Museum, Children's Museum Jordan, Amman; and Sheik Zayed National Presidential Library, Exhibition Pavilion and Falconry Centre, and Saadiyat Island Cultural District, Abu Dhabi.

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Museums in Conflict: Palestinian Prisoners in Israel and Palestine

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One of the most critical issues on the Israeli-Palestinian agenda is the destiny of almost 10,000 Palestinian prisoners held in Israeli prisons. These people, called in Israel "security prisoners" and in Palestine "political prisoners" are perceived differently not only in linguistic terms. The role they play in each society, the associations they arise and the symbols their imprisonment has are completely different. This, nevertheless, is reflected not only in the societies' feelings and discourse, but also in the place where national narratives are being told: museums.

Interestingly, both sides of the conflict have museums dedicated to the Palestinian prisoners. The Palestinian museum is located in Abu-Dis and called the 'Abu Jihad Political Prisoner's Museum', and in Israel it is found just North of Tel-Aviv and called 'The Intelligence and Terrorism Information Centre'. In each of which a different picture of the Palestinian prisoner is being drawn, while in the first he is considered to be a freedom fighter who paid a high price for his people, and in the other he is nothing but a terrorist.

In my paper I will survey the items exhibited in each museum, while showing pictures and videos taken during my previous visits to the two places. I will analyse the mechanisms through which the creators of the two places try to influence their audience – be it tourists, diplomats, schoolchildren or university students. I will then explain the background from which each museum emerged, both politically, sociologically and also financially. I will highlight the fact that the two museums were an outcome of Al-Qsa Intifada and will then discuss the role museums have in societies which are found in conflict. Lastly, I will outline the task played by political/security prisoners in other conflicts (most relevant: South Africa and England/Ireland) but more importantly - in their conflicts' resolution. Hence, I will try and emphasise the misconception of looking at the prisoners' present situation ("patriots" on the one hand, and "terrorists" on the other), instead of their future more vital role.

New Projects, Old Problems: Impact of Recent Developments on Alexandria's Historic City Centre

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United Arab Emirates University, UAE
Magda Sibley
University of Liverpool, UK

Alexandria is one of the most important Egyptian cities on the Mediterranean Sea. It has a rich and varied history and an important cultural heritage. Recently, new projects have been introduced to revive a number of heritage sites. These include the Alexandrina Bibliotheca, the new underwater museum

for the sinking heritage, and the lighthouse as one of the old Seven Wonders of the World. All these projects are located on the Eastern harbor of Alexandria, which is part of the city center.

This paper highlights the problems that emerge by imposing new heritage/ tourists oriented projects without a clear vision for the total area of the existing city center. It investigates the potential impact of these new projects on both the city center's socio-culture activities and its accessibility to tourists.

The Strategies of Tourist Valorization of Heritage: Between Cultural Interest and Opportunism

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The role of tourism to promote heritage to the national and international landscape is well known. Places abandoned by local societies so acquired a new function (accommodation, amusement, museum...). The actors of these conversions are generally presented as exogenous: tourists from countries "of the North", tours operators, international hotel groups. Even if it concerns most of the time objects abandoned by the local societies, this mechanism is often revealed as the imposition of an extra-local custom on patrimonial objects which are not prepared for it. The oppositions are stronger if this new function is a commercial function.

Our paper is interested in the valorization that tourism may confer on patrimonial elements. However, the point of departure is not the recognition of heritage by tourist agents, but the will of local participants to make heritage being recognized and used in a tourist policy. The heritage we are interested in is not world heritage, but small heritage. The research shows how is organised this attempt to build a tourist attraction and try to explain why, despite local will and international supporters, it doesn't work. Between opportunism and personal strategies, the place of the tourist is forgotten by the participants, and global profitability of the project suffers.

The fieldwork is the Doukkala area, agricultural hinterland of the resort of El Jadida, in Morocco. This country is one of the main host countries for the European tourists in the MENA region (6,5 million international arrivals in 2006) and started important programs of tourist development. We use survey by interview and by observation.

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Resafa (Syria) – The Process of Defining a Site Management Concept

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The Resafa Site Management project is a part of the project "Resafa-Sergiupolis / *Rusafat Hisham* Pilgrimage city and caliph residence", which is conducted by the German Archaeological Institute (DAI) under the supervision of Prof. Dorothee Sack (DAI / TU Berlin) with the cooperation of the DGAMS (*Direction Générale des Antiquités et Musées de la Syrie*)

Resafa, the former *castrum* of the Roman *Limes* became – due to the martyrdom of S. Sergius – an important pilgrimage city in the eastern Mediterranean region in Late Antiquity. Monumental churches, quarters for pilgrims and the impressive city wall were mainly built in the 5th and 6th century AD. During the early Islamic period, in the first half of 8th century AD, Caliph Hisham b. Abd al-Malik founded his residence *extra-muros* south of the city walls. In the 13th century, the city was abandoned. The town and its churches were rediscovered at the end of the 18th century and the remains of the religious buildings were first recorded at beginning of the 20th century.

The site management project consists of three main parts:

- the visitors path through the city
- the signs and information boards
- the accompanying leaflet and guide book

The main challenge is achieving the proper communication level between all the actors: decision makers (DGAMS), historians, archaeologists and designers (DAI/TU Berlin) as well as local craftsmen.

The design difficulty is to combine three different constraints (reversibility and financial factors, information conveying and integration with the site):

- First, the interventions should interfere as less as possible into the archaeological site to preserve the ruins in its present state.
- Second, the visitor should be provided with as much as possible information about the site according to his level of interest,
- Third, neutral aesthetic values have to match with local craftsmanship and materials of construction available in Syria.

Our paper will concentrate on the process and difficulties of integrating a touristic site management concept on the archaeological premises; as well as on presenting the current reached design solutions.

The Cultural Attraction through the Preservation of the Cultural Heritage: The Design of a Cultural Centre for the Gabalaya Bedouins in Sinai

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Sinai Peninsula is a rather well known tourist destination in a very special geographic, political and cultural region. It does not only form the land bridge from Africa to Southwest Asia, but also includes important travel destinations as St. Catherine's Monastery and the resort town of Sharm el Sheikh. The Gabalaya Bedouins in particular, inhabitants of the arid land of Sinai from immemorial times, have experienced during the last few years a tremendous pressure on their traditional way of living, a tremendous pressure on their tribal identity, due to the cultural invasion of the expanded tourism.

The effort for the preservation of the Gabalaya Bedouins ancestral traditions, of their tribal unity, means the continuation of their age long cultural practices, of their arts and crafts, of their oral history. But it also means their possibility to collaborate with already existing tourism, in an equilibrated way of cultural conjunction.

To this demand for cultural conjunction, tries to respond the functional program and the design of a Cultural Center for the Gabalaya Bedouins in Sinai that this paper will present.

Trying to present in few words this functional program and the design ideas of the Cultural Center for the Gabalaya Bedouins, we have to stress that it is the result of a multi-disciplinary approach of the tribe's cultural identity, through the collaboration of the architect, the museologist, the anthropologist and the tourist specialist with the Bedouin representatives.

The aim of this Cultural Center is to communicate equally well, both with the western tourists as well as with the members of the tribe. A basic element of the program and the design is the immediate conduct with the surrounding landscape and the initiation of the visitors to the immediate practice of the traditional arts and crafts, presented through the living example of Gabalaya Bedouin craft makers.

Recent Egyptian Bestsellers and the Tourist Market

Dalia Said Mostafa
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In this paper, I aim to investigate the question: why are certain Arabic novels being translated into English and selling faster than others in the Western tourist market? In studying this subject, I will focus on the stylistics and narrative techniques which the Egyptian writer Alaa al-Asswani uses in his two novels *The Yacubian Building* and *Chicago*. These two novels have become very popular in the West and have been translated into several languages, to the extent that

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many tourists read *The Yacubian Building* before they visit Egypt to learn about its society and culture.

I would like to engage with the paradox which this situation presents: on one hand, it is a healthy sign that the Arab world is producing bestsellers which would certainly have a positive impact on the translation of Arabic literature into English and other languages. Yet, on the other hand, such bestsellers raise some controversial questions about their forms and contents. In other words, what might be the factors which have contributed to making al-Asswani's novels bestsellers? His two novels are by no means amongst the best fiction which has been produced in the Arab world in recent years, so why have they become so popular more than others?

I will argue that by using certain stylistics and writing techniques, al-Asswani's novels have become accessible to a wide range of audience. They are easy to read, humorous and witty. The writer relies on such devices as irony, satire, and suspense, which all contribute to the success of his novels in the tourist market. But whilst raising issues related to form and novelistic structure, I will also discuss some of the themes which the two novels present.

The Interaction between the Local and the International through the Cultural Tourism Product: A Case Study from the Ziban Region (Algerian Sahara)

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Bouzaher Necira Nesrine

Université Hadj Iakhdar Batna, Algeria

The international economic activity requires a certain differentiation from the developing economies and a peculiarity in order to be able to integrate itself/themselves into the international markets.

What supports with the specific internal means and conforms at the international norms, the national economy, therefore is on the search of the development-types.

Under these conditions, the demand of a strategic election is through its effect on the Algerian economy delicate and very important; however the valorization of the importance of the natural and cultural means in the world in the form of the lasting development and its effect on the performances of the economies, puts us before the possibility to use and to protect the cultural potential, in order to be attached at the surrounding determinism.

It is that the tourism can play the role of motor sector of economic development of the countries. This sector considerable contribution in foreign exchange, at the promotion of the employment and the regional development. At the world-level this sector took into account under the most important economic activities. Assimilated at an export activity that an important part of the world value of the exports of the merchandise and business-moderates services represents, with a very important part in the international market. It represents the one from the biggest industry of the world.

The natural and cultural national potentials are under the most attractive things of the world, Algeria has natural trumps with a culture-heritage, authorizes practice of a specific tourism has, for what we call the cultural tourism.

The cultural tourism is supported by the types of local life, attracts more and more of world, it can justify the first spatial floor place of a global development-model.

This paper proposes to study the possibility to develop a national cultural touristic product and the passageway through the peculiarity of this product and this industry it self in the international touristic market to get an integration of the national economy in the globalization.

The goal of this examination is to be revealed the potential of a cultural touristic product in the area of the ZIBAN in east Sahara of Algeria through a descriptive method, and to show integration reaction opposite the globalization through the national cultural touristic product.

The Architectural Heritage Preservation and its Effect on Developing the Cultural Tourism in the Gaza-strip

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Gaza-strip is a small area located on the Mediterranean Sea in the southern part of the Palestinian territories. It has very few natural resources and its economy depends mainly on the international aids. However, Gaza-strip is considered rich of historical buildings and agrolological sites, which reflect very deep history and civilizations that were prevalent in this part of the world in different ages. The architectural heritage in Gaza strip includes different types of buildings such as, religious (mosques and churches), residential and public buildings. Most of these buildings are located in Gaza city with an age ranging from a hundred to few thousands years.

The architectural heritage is one of the main cultural resources available in Gaza strip, which can be used to attract the cultural tourism. It is believed, that developing the cultural tourism in Gaza strip will lead to revive the local economical situation and contribute to increase the people's income. This necessarily requires further efforts to preserve the local architectural heritage and to develop the facilities associated with the cultural tourism.

This paper highlights the situation of the architectural heritage in Gaza strip and discusses the possibilities of encouraging the cultural tourism through preservation that heritage.

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Redefining 'Tradition' as a Dynamic Force: Challenges Facing the Tourist Industry in the Medina of Fes, Morocco

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This paper examines how different aspects of the tourist industry—particularly renovated sites and museums—help anthropologists to understand the idea of tradition in modern Moroccan society. Tradition in the modern world serves two major social functions: to support values which are promoted in the present by connecting these values to 'what went before', and to divide the adherent and the outside observer in order to shape identity. To expand on these discussions of the nature of tradition, we need to understand how Moroccans and tourists create meaning and understanding for themselves and each other through their interactions. This paper discusses ethnographic research in Fes, Morocco, which focused on the cultural implications of renovated sites and museums. Renovated sites serve as the bridge connecting restored physical sites of the present with the values and histories of the past, while teaching these values to tourists through a kind of vicarious nostalgia. Museums teach the outsider about the history and rituals of a society, while still separating the tourist from those who actually find their culture within the exhibits. Both structures serve as physical markers for the preservation and transmission of culture to residents and tourists of Fes, and each structure requires a unique balance of the commoditization of tradition and the maintenance of authenticity. The result is that, rather than creating a dichotomy between 'tradition' as a static cultural understanding drawn from the past and 'modernity' as technological and cultural advancement, this paper discusses how 'tradition' and 'modernity' both change within a culture, often simultaneously and for similar reasons. Conclusions will have long-term implications for the development of tourism throughout the Middle East.

Some Cultural-Psychological Aspects of Tourism Development: An Iranian Counsellor's Experience

Tayebeh Najafi
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Tourism is a neglected topic of study for psychologists. The author who has been the manageress of The Student Counselling Centre of Tarbiat Moalem University in Tehran-Iran for more than eight years, and also, has experienced counselling in the same centre for more than thirteen years, is interested in studying psychological issues in tourism development. On the one hand, the author as a counsellor sees traveling a very useful way of promoting mental health in human beings. On the other hand, she believes that by improving tourism in

countries, especially in the Middle East and North Africa regions, a unique way of promoting mental health would be provided. This provision would be useful for both, people of host countries and tourists. In this paper, at first some theoretical issues around the importance of tourism will be presented, and then some cultural-psychological aspects involved in tourism development will be discussed. Among the cultural-psychological aspects, two issues which are of the most importance will be addressed. The first is providing education among the people of host countries about the importance of historical-cultural-environmental and economical attractions of their countries; and also, providing education about hospitality and respecting tourists. The second is providing adequate information for tourists about the importance of historical-cultural-environmental and economical attractions of host countries. Here, an important issue concerning countries in the Middle East and North Africa regions is making tourists get more familiar with cultural aspects of these countries. Through tourism awareness training and education, the people of host countries may act as better hosts and visitors may act as better tourists. Also, culture shock and misunderstanding in tourists and the people of host countries would be prevented. Therefore, acculturation of tourists and their hosts would be fostered.

Islamic Tourism Development in Jordan 1980's-2008

Norig Neveu
EHESS-IFPO, France

Since the 1980's an important movement of renovation of the Islamic Holy Places has been launched in Jordan, targeting the shrines of prophets and companions of the Prophet Mohammed. A renovation committee under the authority of his Highness Ghazi Bin Mohammed was created in 1994 and has since then supervised the renovation of more than 20 sites, which also included the creation of important touristic facilities. For instance, in the city of Mazar, near to Karak, where the battle of Mu'ta is supposed to have occurred, a global urbanistic project (establishment of a religious and touristic complex enclosing the shrines of three companions of the Prophet) is about to be completed.

Developing 'Islamic tourism' is a stated governmental objective that was emphasized by the ministry of the religious Affairs (*awqāf*) as early as 2001. In the following years, Jordan has participated in international conferences related to tourism in Muslim countries. I will show that the strategy used to develop such religious tourism is quite similar to the one used- 20 years ago- concerning 'Christian tourism'. It is based on archaeological discoveries that deeply integrate Jordan in the history of the first 'golden' centuries of Islam. A significant importance is given to the history of the prophets and the companions of the Prophet, with a focus on their

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relations with the Hashemite royal family's history. Jordan is thus presented as a Holy Land fully part of Islamic history. Moreover, the renovations of holy sites have spurred the creation of an Islamic artistic movement in Jordan. I would like to demonstrate that the promotion of Islamic tourism in Jordan is significant not only for economic and development strategies, but also for the promotion of the role Jordan and its kings have played in the history of Islam.

The Impacts of Tourism on the World Heritage Sites in Jordan: Is there a chance for sustainable tourism?

Alla Ali Nussir
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Germany

The area of Jordan has a very long history and the country has inherited a very large number of archaeological sites, monuments and buildings that represent the whole chronology of human life on Earth. Nowadays Jordan is a very important travel destination and its tourism industry makes the most important part of the Jordanian economy. According to the Ministry of Tourism of Jordan the income from tourism has steadily increased in the last years and amounted to 1,292* million JD which is 1,190* million GBP in 2007, in 2008 the income increased to 1,577* million JD which is 1,448* million GBP. The percentage of relative change between 2007 and 2008 is 22,1%*. And the number of tourists in 2007 increased from 5,2* million to 5,4* million in 2008, while the percentage of relative change is 3.7%*.

The tourism industry gives employment to thousands of people and activates other branches of the Jordanian economy like trade, construction and service markets. Apart from the economy tourism also influences the social and cultural life of the inhabitants and evidently the environment, but not always in a way that leads to commodification, standardisation, loss of the authenticity, profound environmental degradation, and economic unbalance, among others.

The article is going to deal with the problem of tourism impact on the chosen heritage sites in Jordan, which are also inscribed to the World Heritage List (Petra, Um Al-Rasas and Qasr Amra), and their surroundings. First the author will analyse the issue of tourism impacts. Then he will especially concentrate on the ways tourism affects socio-cultural and economic life of the local population and their environment with a special focus on methods used at these sites in order to diminish negative impacts and maximise the positive outcomes of tourism. In the final phase the author will propose a set future of actions which may encourage sustainable development around the mentioned heritage places.

Washing Hands and Feet in Ancient Egypt

Rasha Mostafa Omran
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In Ancient Egypt washing hands and feet was one of the most important daily life and religious traditions which is considered for us now as an intangible heritage that reflects the ancient Egyptians great civilization.

Hygiene was one of the most important issues that captured the ancient Egyptian attention. He presented it as one of the essential priorities in his daily life; especially what is related to care about cleaning his body since it was a way of being healthy as it was a cult and an essential restriction for entering sacred places like temples.

The aim of this current study is to provide cultural tourists with a lot of information about Ancient Egyptians daily life customs and traditions to increase their respect to this great people not only because of their great progress in architecture (temples and tombs) but also because of progress in their daily life customs and traditions. As a result of that the number of tourist travels to Egypt will increase especially for tourists who are interested in cultural tourism. To show the link between the Ancient and modern Egyptians daily life customs and traditions. This subject will provide tourist guides with new additional cultural information which they can use in their tourist programs by involving them with the other archaeological and historical ones.

To achieve that the author based this research on describing the scenes of washing hands and feet which are carving on tombs walls, analyzing and interpreting the information gathered from literature.

The results obtained revealed that 1- In ancient Egypt there was a strong relationship between religion and daily life customs such as washing hands and feet. 2- Ancient Egyptians used to wash their feet before eating and entering the sacred places. 3- Ancient Egyptians used different shapes of jars to pour water for washing hands and feet as well as different shapes of wipes.

Challenges and Opportunitites of Tourism

Emmanuel Onyejeose
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As the main focus of this International Conference is to provides a unique opportunity to tourism researchers, professionals and operators to diversify first hand operational knowledge of niche tourism using historical diversity and cultural heritages in branding them and promoting their socio-economic challenges; this Paper aims to use some elements of ethnographic research in identifying regional tourism opportunities.

It is rather a supportive phenomenon of the situation in the Middle East and North Africa in a comparative format with the situation in Nigeria and South Africa. The treatise analyses the need for rapid

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infrastructural development aimed at pointing out nature of management challenges across regions in the emerging economies in the respective regions.

The objective is to stimulate and interrogate the needs for entrepreneurial interests using the challenging and emerging opportunities in the diversification of knowledge based management now that tourism has become an ideal agent of economic and development agent. The current economic and business environment should not have become this stimulating but for the following reasons:

- Emergence of democratic phenomenon, relative peace and transparency in governance;
- Falling cost of doing business in the regions as a result of ever improving

telecommunication facilities and other infrastructures such as transportation.

- Nigeria currently ranks the eighth fastest development in telecommunication penetration
- High level of corporate social investments in education, cultural awareness, sports and, health and wellness.

Although the growth in this sector in South Africa is peaking, Egypt, Algeria and Tunisia are on the fast lane. The fall out of South African hosting of the FIFA 2010 World Cup with the unprecedented development of infrastructure – the momentum is faster than that of Italy soon after the ravaging World War II. Tourism is now the key economic driver of the country's economic policy of growth and development spectrum.

The identified strategic opportunities in niche tourist attractions focusing on diversity and heritage could be outlined thus in the regions:

- Preserved Conservation of Forest, farmland in Namibia and rare Giraffe
- Southern African's pride of the Kruger Wild Life Park – one of the World's largest environmental diversity tourists' attraction juxtaposed among South Africa, Zimbabwe and Mozambique;
- The Cape Town Festival of Boasts and Yatches is unique in the way owners and sponsoring individuals and Clubs 'over-do' is simply fascinating.
- Nigeria's Obudu Plains and Cattle now transformed and boosted by the new brand – Obudu Marathon
- The Abuja Cultural Carnival – now on its fourth year inauguration. This all embracing Durbar Dance is a remarkable display of the people's way of life with decorated horses is alluring sight and a 'must see'.
- The Niger Delta Canoe Racing Show is still in its natural contest with 'fabulous decoration of Canoes in relation to different tribes in the area the Urhobos and their rivals the Itsekiris and Ijaws;
- The unbeatable Reed Dance Festival in Swaziland. Now matter the Western World will look at the event and King Godswill's 'dying' Empire, the semi-nude bridal dance festival has no rival

anywhere in the world.

This region is contrasted by religious diversity and unique Arab architectural in the Middle East and North Africa – MENA and so the paper takes an insight into Egypt's tourist attractions in another contrast with the Orthodox Religious site attractions in Jordan and Israel which this writer is very conversant.

Study Abroad Students' Attitudes towards Dubai

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The Middle East has been often portrayed as a region of conflict and war in the western media because of the war in Iraq and the War on Terror. Despite these perceptions, some countries in the region have been glamorized as highly developed, cosmopolitan, beacons of modernity, and business and cultural centers. No other location has embraced this more than Dubai. The boom in Dubai has lead to the creation of new symbols of the region, such as the Burj al Arab, Burj Dubai, the Palm Islands, and the World Islands. Dubai has successfully branded itself as an innovative global business center. Educational institutions worldwide have opened up satellite campuses in Dubai and many of which are located in Knowledge City. Further, there are increasing numbers of students from the US universities traveling to Dubai on programs organized by their home institutions. Within tourism education, study abroad programs play an important role in that they offer students international experience, complement the classroom learning, and also provide firsthand insights into future careers.

The purpose of this study is to examine: 1) the attitudes and expectations of the students about Dubai and the region, 2) what influences have contributed to the formation of attitudes of students towards Dubai and the region, 3) has their pre-trip attitude changed after participating in a short-term study abroad program to Dubai, and 4) the educational value of organized educational activities and independent activities of the students. This study builds upon findings of two previous studies conducted by the authors of study abroad students who participated in programs to the South Pacific and Europe. This study is based upon pre- and post-trip surveys conducted with a group of 22 students who will be attending a short-term (three week) study abroad program to Dubai in December, 2008 and content analysis of structured personal journal entries of 10 of these students.

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Promotion, Heritage Processes and Exploitation Policies in Tourism in Djerba

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The article analyses the role of tourism in the heritage process on the Tunisian island of Djerba, a tourist destination that attracts substantial flows of visitors from France, Germany and Italy.

Djerba is known for a range of cultural forms belonging to communities that differ in religion, origin, culture and language.

On the island, people's ethnic, social and religious affiliations and orientations are structured, overlap and engage with each other in a relationship of ongoing negotiation. It is no accident that while in Tunisia as a whole the Berber language has lost ground to Arabic, on Djerba it has thus far maintained its position in the southern part of the island, and in particular in the area of Guellala. It should also be pointed out that, while Tunisia's Muslims are for the most part Sunni-Malekite, Djerba in the past was home to a small community that was Turkish in origin and Hanefite in religion (still visible in several mosques) and has long been one of the traditional refuges of Ibadism (up to the 20th century the Ibadites formed the majority of the island's population, while today Sunni-Malekites dominate). But Djerba is above all known for the millenary presence on its soil of a Jewish minority. The synagogue in Ghriba – a place of worship not only for Jews but also for Muslims, and today one of the island's main tourist attractions – houses one of the most ancient Torahs in the world and is visited every year by large numbers of pilgrims on the occasion of Lag ba'omer, a religious festival that has also become an important tourist phenomenon.

The extraordinary flowering of Judaism in Djerba on Islamic soil was possible and lasted so long because throughout its history the island has cultivated diversity, allowing communities to live side by side without mixing religious identities, and tolerating linguistic, religious and cultural differences.

Local heritage and tourist exploitation policies implemented by the regional and national authorities follow a model that engages the cultural inheritance of the various groups on the island and involves the different communities. The Muslim rural settlements (*menzel*), the synagogue and the two Jewish centres, and the Berber south are likewise "typical" places which the package tourist industry shows the country's visitors.

The preservation of *diversity*, deployed within the strategy of tourist exploitation as a specific characteristic that enhances the attractive potential of the island, encourages the transformation of the different heritages into a collective patrimony and a memory for the entire community. At the same time, promotion seeks to avoid mystifying the meaning that the various places have acquired during the course of their history (heritage).

The main aim of this approach is to pursue the economic development of the island by adopting new ways of communicating tradition and recovering local memory and knowledge. An example of this is the recent creation of the Heritage Museum at Guellala covering an area of 4000 square meters.

Off the Beaten Track: The Role of World Heritage in Contemporary Libyan Tourism

Jacqueline Passon
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Libya has been trying to expand tourism as an important branch of economic activity. The official policy of "tourism solely designed for the culture-minded" is accompanied by the unambiguous rejection of Western style mass tourism such as found in other major destinations of northern Africa. Over the last years, a standard type of tourism controlled by tour guides has developed, supported by the country's world heritage sites.

The world heritage sites such as Leptis Magna which is one of the most spectacular and unspoiled Roman ruins in the Mediterranean represent an important building block in the development of tourism in Libya. These sites, sustaining as they do both historical memories and tourist development, are very important for two reasons. Firstly, they establish the sites' identity and, secondly, they are important to the economy. Initially, these two factors are in conflict with each other. The Libyan state endeavours to preserve and protect the world heritage sites by using guides, whose purpose is to guide and conduct the tourists. This is a very promising approach and one that could be extended by additional measures, such as designating areas as National Parks and establishing controlled access to such places. There are different perceptions of the world heritage, a heritage that can be regarded as a universal heritage. These differing perceptions, especially the indigenous one, must be taken into account in all considerations of a sustainable management of world heritage.

The lecture will discuss Libya's unique path of managing tourism development and preservation of world heritage sites such as Leptis Magna. It will also focus on the different perceptions of the world heritage site Leptis Magna by both tourists and the local population and its impact for sustainable management of the site.

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From Honoured Guests to Tourists: Mass Tourism and Reshaping of Hospitality Practices in Turkey

Abel Polese

Hanah Arendt Institute, Dresden, Germany

This paper wants to explore the way mass tourism in Turkey has been reshaping people's life and attitudes. In particular it looks at the way practices of hospitality evolve (or involve) as result of mass invasion of some cities. It aims at showing how the increased number of exchanges with tourists has complicated the criteria to be considered 'guests of the country' and introduced the category 'rich westerners', fact that has come to challenge practice of hospitality historically consolidated.

There are countries where one can experience hospitality after passing a house threshold. In contrast, in Turkey, hospitality begins as soon as one crosses the country's border (Polese 2006). Locals have developed and maintained a whole set of rules and rituals to be performed once one comes in touch with a 'guest'.

The particularity of Turkey is that this attitude has survived relatively long, if we consider that it is a very popular destination. However, encouraged by local natural beauties and visa accommodating policy, tourists (and 'third age migrants') have literally invaded some cities in search of sun and sea while not necessarily interested in local culture. The result has been the creation of huge Disneylands where the 'guest' closed in a glass bell leads a parallel life to that of local people.

Whilst benefiting local economy and people, this change has meant a strong transformation in the perception of foreigners and strangers that is visible now across the country. In some areas the simple contact of a foreigner may push locals to invite him (her) to their place. Conversely, in some other areas the foreigner is somebody to squeeze money out from. The contrast is all the more striking because in few kilometres a foreigner can experience completely different attitudes.

Based on participant observation and informal interviews, carried out in 2004, 2005 and 2008, this paper explores how practice and perception of hospitality has been affected by mass tourism and seeks to conceptualize the 'new Turkish hospitality' that has resulted from this change.

MENA'S Orthodox Monastic Places as Intangible Heritage – Cultural Tourism Tracks Followed by Romanians

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University "Dunarea de Jos"Galati, Romania

The paper emphasizes the touristic destinations represented by orthodox monasteries from MENA, significant for their attractiveness, limits and accessibility perspective for the Romanian tourists. The orthodox pilgrimage is a component of religious anthropology with double dimensions: spatio-temporal on horizontal and cultural/spiritual on vertical. The phenomenon analyzed involves by consequence some psycho-social, cultural and economic-politically correlation, based mainly on the empirical interpretation of Romanian tour operator agency's' available data.

The cultural reviving issued, due to a new political context after 1990 of the Romanian-orthodox space and have been reopened the interest for the outside border pilgrimage towards the sacred places, as favorite destination become for. A special category of the Romanian religious tourism is the monastic circuits/tracks; even these are not "pure" tourist forms, frequently could be associated with other cultural tourism forms.

The geographical focus on the tourist orthodox monastic tracks aim Egypt, Israel, Syria and Jordan totalize over 20 orthodox monasteries whose attractiveness varies according to the degree of knowledge, accessibility, religious resonance and tourist's cultural and motivational level.

Eastern-Western Culture of Knowledge: Enhancing Cross-Cultural Dialogue through Cultural Tourism. Potentials of Istanbul's Museum for Sciences and Technologies in Islam

Detlev Quintern

Universität Bremen, Germany

Istanbul as a cultural capital in 2010 is equipped with a museum's landscape which attracts year after year hundreds of thousand tourists from all over the world. In recent years increasing numbers of tourists from Middle Eastern countries, the Arab World and Iran, are visiting Istanbul. Beside the famous Topkapi Serail and the late Ottoman Dolmabahce Serail several more or less hidden museums and cultural sides, like Yildiz Serail, are to be found. Particularly with regard to 2010 some palaces will be restored before opening as museums in the following two years. Istanbul is discovering its cultural and historical potentials. Against the background of Istanbul's geographical location, bridging east and west, the Middle East and Europe, the city alongside the Bosphorus is predestinated to deepen cross-cultural dialogue by enhancing cultural tourism. In May 24th of 2008 the Istanbul Museum for the History of Sciences

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and Technologies in Islam had been inaugurated. Located alongside the old wall of the Topkapi Serail in the Gülhane (Rose garden) the new museum unfolds its attraction for cultural tourism.

The presentation will discuss the potentials of Istanbul as an eastern-western bridge for cultural tourism, focusing on the newly established and above mentioned museum. As the museum visualizes the European reception of Arabic-Islamic sciences and technologies from the 8th to the 16th centuries, the presentation (paper) will line out future potentials of cultural tourism. Feasibilities of the interplay between tourism, cross-cultural dialogue and understanding will be reflected. A path towards a cross-cultural and knowledge based cultural tourism.

Contesting "World heritage" in Aleppo

Annika Rabo

Stockholm University, Sweden

Aleppo is the second largest city in Syria with a population around 2 million, and it is the country's principal centre for trade and manufacturing. It is one of the oldest continuously lived-in places on earth - competing with the capital Damascus - and can boast of an extremely rich and complex history. Five hundred years ago Aleppo was a significant node in a vast network of trade stretching across Asia and Europe. From the sixteenth to the eighteenth century it was the most important Asian town in the Ottoman Empire; only Istanbul and Cairo had larger populations. It was an important entrepôt in the long-distance silk trade and many European silk merchants lived in the city. After the opening of new European-controlled sea-routes to Asia and the gradual decline of long-distance caravans in the eighteenth century, Aleppo intermittently continued to thrive as an important trading centre for the surrounding region, including large parts of Anatolia. After the First World War, when new borders were drawn, it lost its earlier regional trading position.

Today Aleppo no longer straddles strategic trade routes, but evidence of its rich and interesting history is still part of the urban fabric in the city centre. The old city of Aleppo, including its large and economically important bazaar, is since 1986 on the UNESCO World Heritage list. In this presentation I will initially analyse the considerable conflicts leading up to this event where local intellectuals had mobilised to stop the demolition of 8 hectares in the old city. The presentation will then focus on how the UNESCO classification has been used and perceived by various actors in Aleppo, in the Syrian capital Damascus, and abroad.

Modern Replica's As Alternative for Tourist Habitations in Iran

Jalaledin Rafifar and Mahmoud Ghazi-Tabatabaei
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Considering the divers and ancient cultural and historical heritage of Iran, which date back to several thousands of years, and are dispersed all over country, there is an urgent need for an integrated program of action to develop an indigenous and ecologically conducive modern lodging accommodations to better service the domestic and international tourists coming to see these unique ancient and historical sites. While erecting temporary structures or converting the utility of the existing buildings has been the traditional way of meeting demands for lodging accommodations of the visitors but such conversions and temporary erections have their draw backs and limitations. Modern replicas of Karvasaras and Stone Covered Houses built within and integrated into the actual sites or in close proximity of the sites seem to be a well received and unique alternative in accommodating the international tourists. This paper is the case study of two such attempts; the five star stone carved hotel of Kandovan built within and integrated into 2500 years old living community of stone carved houses of Kandovan village in northern Iran, and number of modern replicas of Karvansara ye Abasi, built next to the actual sites or in close proximity of the site.

"Waiting for [both] the Barbarians": Tourism in the Dhofar Region of Oman

Marielle Risse

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Eight years ago, the ancient harbor of Khor Ruwi near Salalah had no modern structures or fences. Four years ago, the beach was still open and free for picnics and swimming but on the nearby hillside were new official buildings, new fences, and an entry fee into the archaeological site. Now there is an entrance gate and admission fee for the beach; Khor Ruwi has been turned into a "museum" for tourists. The Omani government would like tourists to come, pay and enjoy the pristine beach, but no swimming. This area, to me, represents the current Omani policy towards tourists: gentle containment.

Located between the Emirates and Yemen, Omanis can clearly see the costs of modernization with its attendant influx of foreign tourists, as well as the costs of not modernizing and not creating a tourist sector of the economy. The result is a slow and careful growth of the tourism in Salalah: two new hotels, a new museum and a "Frankincense Park."

But who is the Ministry of Tourism containing? My paper will discuss the unique situation of Dhofar, a region which welcomes Arab tourists in July and August and European tourists between September and March. Having two distinct sets of tourists (Arabs, usually traveling in large family groups looking for rain, and Europeans, mainly older Swedish couples looking for sun) has created a distinctive, bifurcated

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tourist industry. For example, the European visitors need infrastructure in place to "see" camels and the Empty Quarter, two "attractions" which have no interest for visitors from Saudi Arabia.

I will develop Dhofar as a case study of a region in which the tourism industry annually shifts between three frames of reference: no tourists, tourists who want the "exotic" Arabian experience and tourists who want a familiar Arabian experience, albeit with rain.

**Traveling Identities: Intersecting
Contours of Pleasure, Profit, and Power**

Shahnaz Rouse

Sarah Lawrence College, USA

This paper examines the nature of touristic representations and destinations in four Middle Eastern settings: Egypt, Morocco, Dubai, and Syria. In each of these countries, tourism is a significant contributor to the local economy, but does not carry the same weight nor is it articulated identically. Through an examination of official and commercial tourism sites, I propose to explicate how national and local space is produced through a diversity of practices and modes of representation. By (re)viewing their marketing strategies and representational practices, this paper will speak to how (national and local) space(s) are re-presented, and decipher similarities and differences between official and commercial representations, as well across these spaces. The four locations have been chosen very deliberately: three of the four – Morocco, Egypt and Dubai – have economies that are heavily dependent on the service sector, especially tourism dollars. Nonetheless, the type of tourism that exists in each setting, is markedly different in Dubai from that in Morocco and Egypt. Syria presents a different model: it does not have the same relationship to tourism as these other three locations and given the geo-politics of the region, it does not attract the same tourists as do the other three: it functions differently as a tourism destination. My paper will interrogate the basis and connotations of this difference. The three that do emphasize tourism also go about it differently from each other. The sales pitch to travelers/tourists by travel agencies and government tourism bureaus varies. This comparative analysis will close with a re-theorizing of the links between commerce, politics, identity and space.

**Opposite Balcony, Comb Teeth and the
Comprador Class: Ethnography of the
Establishment of Tourism in a
Mediterranean Resort**

Habib Saidi

Laval University, Canada

This talk intends to look back at the history underlying the establishment of tourism in Tunisia at the dawn of its independence. The objective is to study the primary reasons that account for the invasion of this small north-African country by millions of Western tourists, when this country struggled with all its might to get rid of the backlashes of western colonization. Without trying to minimize the importance of the developmentalist thesis that explains the opening of Tunisia to tourism by the lack of other economic resources, the emphasis will be laid on the modernistic thesis according to which this choice imposed itself on the country that wished to be a part of European modernity. With this intention, I offer the idea that a connection was established between tourism and modernization of the country by making them both the favorite protégés of the post-colonial state and the two means through which the Tunisians could glance from their balcony at their neighbours, the Europeans, as it was said and prescribed by Bourguiba. Thus I will offer an ethnography of the establishment of tourism in Tunisia by studying first, the establishment of the first hotel complexes distributed along the littoral in the form of "comb teeth", the account of the people who first supervised this sector and finally, the birth of the first business class of tourism in Tunisia, that I will call the comprador class.

**Tourism and the Colonizer's and
Nationalist's Temporal Template: A
Comparative Analysis of Epcot Center
(Orlando) and Wadi Rum (Jordan)**

Khalidoun Samman

Macalester College, Minnesota USA

The author provides a comparative analysis of how the West produced a temporal narrative of world history in which it placed itself on top and all Others below and how the colonizer's judgment of the Middle East and its people—in which the Arab, Muslim, and Turk were seen as "behind" European and Western civilization—was both strategically revised and problematically reproduced by both Disney Imagineers and Jordanian nationalists. To illustrate this argument, Samman takes us on a journey from Epcot Center in Orlando Florida to Wadi Rum in Jordan to locate how a temporal script produced in the context of nineteenth-century Social Darwinism informs contemporary representations in these important tourist locations. He is particularly interested in analyzing how this tourism industry

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illustrates a Eurocentric (in the case of Epcot) and a nationalist (in the case of Jordan) temporal script in which the modern self is distanced from its premodern Other, producing a temporal script which denies coeval time between the "modern" West/Jordanian and its "traditional" Eastern/Bedouin Other. The paper explores also how such representations are consequential because they produce political and material effects on both the global and national scale.

New Directions Towards Tourism and Heritage Management in Antalya, Turkey

Dinç Saraç

University of Newcastle upon Tyne, UK

Antalya is the most popular tourism destination of Turkey's Mediterranean coast. The proximity of the city to favorable beaches and areas of natural beauty, its warm climate and international airport, and diversity of hotel resorts which offer 'all included' holiday packages, make the city a preferred vacation spot. As well as being a popular tourism centre, Antalya is also a very rich historic region encompassing the remains of over 300 archaeological sites dated back from the Palaeolithic to the late Ottoman times in the early 20th century.

The demand for 'sun and sea' holidays by millions of foreign and domestic tourists has increased significantly in the past couple of decades. Coastal tourism, as it is known, has been a major source of revenue for both the region and the country as a whole. In 1982, the government enacted the Tourism Encouragement Law in order to build the relevant infrastructures for promoting this growing, national and regional industry. However, currently, the supply of tourist accommodation and other relevant facilities needed to support the continually growing demand for this type of tourism has been exceeded. As a solution, as well as an alternative source of income, the government is considering 'cultural tourism' to bring the tourists to more inland areas, where land is available for new tourist facilities, such as hotels and restaurants. Additionally, these areas are where most archaeological sites can be found, thus, providing the reason for promoting Antalya's rich heritage.

'Cultural Tourism' intersects with the government's desire to nominate some of the most highly visited archaeological sites for inclusion on UNESCO's World Heritage List. Seeking World Heritage status has brought to light the need for site management, or heritage management, an otherwise little-known concept in Turkey until now. Although this concern for site management is a promising step forward, this paper argues that this new direction may still only be seen by the authorities as a requirement for UNESCO as opposed to being a necessity in its own right. This argument is based on in-depth interviews with representatives from both the national and regional governments, NGOs, the tourism sector, archaeologists conducting research in the region, and

those working within the museums of Antalya. From these interviews and observations of the state of various archaeological sites, it is suggested that the current approaches towards heritage management are still in their infancy, and are lacking in organisation and communication between the above-mentioned representatives. Thus, the effectiveness of these existing approaches remains uncertain.

Heritage in the Shadow of the Arabian Nights and the Challenges of "1000 Places to See before you die". Constructing the MENA Region in the Context of Ongoing Transformation Processes in the Travel Guide Market

Nicolai Scherle and Hans Hopfinger

Catholic University of Eichstätt-Ingolstadt, Germany

The highly regarded German philosopher and essayist Hans Magnus Enzensberger once remarked that the standardization of travel destinations began (at the latest) with the creation of the travel guide in the nineteenth century. "Sights" serve as the standardized basic element of a journey, and are classified with one, two or three stars depending on their significance, following the practice of Baedeker, who is frequently viewed as *the* incarnation of the travel guide for the educated traveller. The canon of sights worth seeing, which from the point of view of the educated classes is usually confined to heritage sights, is certainly legitimate, in defiance of all cultural pessimist prophecies of doom. Many travellers find it essential to their orientation, and explicit or implicit lists of sights worth seeing have always existed: they were or are present in travel guides or exist in the tourist's mind in the form of recognized general knowledge.

In recent years a new generation of travel guides has emerged, achieving worldwide success in the form embodied by Patricia Schultz's "1000 places to see before you die". This type of guide embeds sights in a new, veritably revolutionary context: while sights were hitherto presented in conventional travel guides in the context of a country, a city or a region, the new generation of travel guides presents sights as unconnected individual elements, like entries in a dictionary or encyclopaedia. The snippets of information about individual sights can be read like information on the internet, flicking backwards and forwards without following a specific pattern or structure. The really remarkable feature of this type of travel guide is, however, its extreme expansion of what is - supposedly - worth seeing, apparently breaking the bounds of the traditional middle class cultural canon and dissolving all "sightseeing" hierarchies: Mona Lisa meets Paul Bocuse, and the Oktoberfest is only a few pages away from the Egyptian Museum.

This contribution will use a historical-genetic perspective on the presentation of material and non-material heritage in the MENA Region to demonstrate the extent to which the perception and the

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construction of this destination has changed in the context of the transformation processes outlined above.

UNESCO's Intangible Heritage Concept and Jemaa El Fna Square in Marrakech: Mutual Exchanges between a Square and an International Organization

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In 1998 UNESCO started a programme for the proclamation of *Masterpieces of the oral and intangible heritage of humanity*, a pre-project for the new UNESCO *Convention for the Safeguarding of the Intangible Cultural Heritage*. Jemaa el Fna Square in Marrakech was one of the first Masterpieces proclaimed by UNESCO in 2001.

Jemaa el Fna Square in the Medina of Marrakech is known for its performing street artistes: storytellers, acrobats, Arab and Berber musicians, and Gnauwa groups and seers, who work daily before a local, regional and foreign tourist audience in the specific form of a *halqa* (Arab.: circle). The Spanish writer Juan Goytisolo gave the decisive impulse for the new UNESCO concept in 1996 in order to safeguard Jemaa el Fna Square in Marrakech. Worrying that contemporary plans of local authorities would definitely change the character of the square and destroy its cultural traditions, Goytisolo asked UNESCO to proclaim the square as "oral heritage of humanity". The paper consists of two parts:

(1) In a first step, the paper examines the genesis of the new UNESCO concept which gave the contingent situation on Jemaa el Fna square a universal relevance.

(2) The proclamation of the square and the growing popularity of Marrakech as a destination for international tourists can be seen as two global influences on the square. In addition, social changes in Morocco have influenced both the performers and the local audience in the square. The second part of the paper examines the effects and the interconnection of these different global influences on Jemaa el Fna. The feasibility of "safeguarding" the oral and intangible traditions of the square, as required by UNESCO, and the difficulties this entails are discussed in the light of the pressures of tourism and recent social changes.

Tourism under the Clash of Civilizations Umbrella in the MENA Region: Architectural Tourism, Heritage and Social Culture Response To Modernization and Westernization

Iman Abdel Shahid Ibrahim
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Proposed by the political scientist Samuel P. Huntington, the Clash of Civilizations is one of the most controversial theories that emerges by the end of the 20th century. For Huntington, the fundamental source of conflict will be the great divisions among humankind. The hypothesis has received much criticism from wildly different paradigms, with implications, methodology, and even the basic concepts.

The interest of this paper is to criticize the hypothesis of Westernization and Modernization from the architectural tourism view point. The aim is to understand the architectural respond to cultural transformations regarding tourism principles with respect to the three basic modes of responding to westernization and modernization that are -according to Huntington- Refusal, Perfection, and Reformism.

The paper comprises three main parts in addition to the introduction. The first line of inquiry is the theoretical one, that runs a deep investigation of the main concepts, theories, and methodologies related to history, to focus on tourism history.

The second part presents a closer examination of the methods responding to westernization and modernization, That focuses on the three basic modes of responding to transformations. Each concept is addressed and criticized, in addition it is deeply investigated in the filed of architectural tourism. Throughout this part the research conduct an analytical study on selected touristic examples on the MENA. Where the study develops the analytical model to classify and analyze the architectural tourism respond to westernization and modernization.

Finally comes the conclusion, where the three modes of respond -set by Huntington- are considered valid tools to describe the architectural transformations that affect directly the tourism, however such modes are not clearly autonomous.

Tafilalt Oasis: Tourism and Cultural Heritage

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The Tafilalt Oasis is one of the largest oases in North Africa but due to a combination of factors, its future is in question. Drought, loss of agricultural labor, and a host of other factors has impacted the region since 1975. Tourism is seen by many as a way for economic recovery. The region has a rich history including the site of the trans-Saharan trade city of Sijilmasa, both royal and village *qusur*, and massive irrigation

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systems including underground water channels called *khattarah*. The region has a large number of pre-historic sites including Neolithic burial mounds. Tourists do come to the region but rarely see the oasis itself and instead head for the dunes of 'Irg Shabbi at Merzouga to ride camels. Tourists spend perhaps one night at a hotel in the town of Erfoud before going to the dunes.

Seeing the numbers of tourist, some of the local people are trying to catch some of the tourist dollars but there are a number of cultural and educational constraints. This paper will look at two ways local people are trying to attract tourists to stay in the oasis or at least to experience some of the local culture. The first is an attempt by a local association to build on the idea of solidarity tourism – where tourists agree to abide by local customs and learn first hand about the traditions and customs – and an attempt by a Sufi *zawiyah* build on the idea of cultural tourism – where the members of the *zawiyah* can explain about Islam and Sufism to tourists. Both of these are at the beginning stages but are potential means to improve the local economy.

The Significance of Heritage Sites and Proper Visitor Management

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Germany

Cultural, natural architectural heritage relates to the elements of the past, which definitely should be treasured and handed over to the next generations in good condition.

Heritage is always a certain prestige of the country, the growing tourism industry has highlighted the important roles of heritage cities as distinguished tourist destinations in the Middle East.

The term 'conservation' can be defined as preservation from demolition or from changes undertaken without appropriate planning control and management. It has to be made in means of keeping the monument as best as possible. Conservation is important for touristic as well as for ethical reasons, preserving the past for the future is not always an easy task, there are many threats from tourism to cultural heritage as well. The goal is the proper management of the risks that tourism places on the cultural heritage.

By conservation one has to take in consideration that it should be sustainable in means of conserving, therefore it is important to have restrictions to preserve sites from demolition, but by this also to make access to the sites for tourists possible. This should be also done by the education of both visitors and residents as well as by proper visitor management through planning to minimize negative cultural impacts on local communities. (Examples: Petra (Jordan), Tipasa (Algeria), Palmyra (Syria)). Local Residents have to be involved and informed about the significance of the Site as well an involvement in the touristic activities is possible by sharing their cultural heritage with tourists.

From Heritage to Hyperreality? Prospects of Tourism Development in the Middle East between Petra and the Palm

Christian Steiner
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Irrespective of various security disturbances in the last few years, tourism development in the Middle East and North Africa has been remarkably strong. But not all destinations and countries perform equally well. Morocco and Tunisia do perform worse than for instance Syria, Jordan, Qatar, Oman and the UAE. Even within certain countries different types of destinations do vary in the degree of success. While it seems that the classical European centred heritage tourism, for instance in Fes, Marrakech, the Nile valley or in Petra, is more or less stagnating, other destinations like Beirut, Damascus, Sharm El Sheikh or Dubai are booming.

While the boom in the old Arab cities has been fed by an increase of intra-Arab travel, partially pushed by the global turmoil after 9/11, the boom in the Gulf-states and in the resort towns on the Red Sea has other reasons. New development projects like large hotels and resort complexes, shopping malls, and waterfront developments like El Gouna, Burj Al-Arab, Burj Dubai, The Mall of the Emirates, The Pearl, The Wave or The Palm islands create new postmodern "hyperrealities", which do largely lack of spatial, historical and social embeddedness.

Referring to Bourdieu, their construction and establishment can be interpreted as a trade of economic capital against symbolic capital, which assures a high international recognition. This recognition feeds a booming demand to visit the "new orient of the 21st century". But what will happen, when this development strategy becomes ubiquitous or the "larger, bigger, more exclusive race" comes to a halt? Will the development path from heritage to hyperreality really be the model of tourism development in the Middle East for the 21st century?

Globalisation and Emerging Roles of Culture and Tourism in the Islamic World

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On-going controversy over globalization stems from its economic characteristic, i.e. the global espousal of free-market capitalism. It is time to emphasize its societal characteristic, i.e. the unprecedented geographical expansion of human interaction, and to shift our attention from such controversy to counsel for sustainable globalization. Geographical expansion of human interaction is what mankind has strived for throughout history, to enhance survival or to enrich social or economic life. The same human desire and drive has led to progressive sophistication in human interaction over time. The progress represents the evolution of *social compact* to help promote

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constructive human interaction. This societal construct may be expressed in two dimensions; namely, *facilities*, physical or metaphysical, and *governance system*. For example, market and money considerably facilitate the exchange of surplus goods for something lacking. Governance system is what complements individuals' morale and ensures fairness in human interaction.

This conceptual construct is useful in elucidating important socio-economic interplays in the past. For example, the Industrial Revolution engendered the capitalist and the socio-economic rift with the proletariat, and that in turn led to the emergence of socialism and government interventions with socialistic measures. Likewise, the establishment of trading network in the Arab Peninsular by the Quraysh leaders in the 6th century effectively made Mecca the regional capital. However, their accumulated wealth and power eventually led to serious socio-economic rifts with their subordinates. The birth and rapid geographical expansion of the Islamic teaching was the drive to curb such abuse of power and to ameliorate social ills. Qur'an thus represents the social compact for human interaction, under the auspices of the almighty God. Because of its teaching, the Islamic World has taken a discerning approach to globalization

In economy the Islamic World has preserved sharia compliance in finance and business management, despite the converging trend toward a global economic system. In societal change the contrast is more apparent. Thomas Friedman has characterized globalization as democratization of information, finance and technology, which in his opinion has the potency to promote emancipation of individuals and democracy. Yet, his argument overlooks the diversity in individuals' capacity to adapt to such changes. As the widening economic disparity indicates, emancipation of a few individuals tends to cause emaciation of traditional community fabric. Such societal stress is what the Islamic teaching tries to prevent, with the emphasis on equitable status of individuals (*ummah*) and on charitable contribution for public welfare (*zakat*). Friedman was aware of the critical shortcoming of globalization and homogenizing civilization embodied in the global economic system. Thus he claimed that globalization heightens two basic human desires; namely, the desire for better living (Lexus), and the desire for humanitarian bond (olive tree), and that sustainable globalization depends on realizing the society that can balance those two human desires. Culture represents social compact for a voluntary group of people to interact effectively among themselves and, hence, it is an expression of humanitarian bond. The Islamic World is rich in such cultural traditions, and cultural tourism in this region will provide opportunities for individuals to learn the healthy balance in human desires and to make globalization more sustainable.

Promotion of Environmental Impact Reports or Assessments for the Local and Regional Protection of Heritage

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In North America, municipal decisionmakers commission environmental impact reports (EIR) or environmental impact assessments (EIA) in order to evaluate the impacts of a project on the cultural resources in a given region. Where a project will have a substantial impact on resources, decisionmakers are expected to evaluate various alternatives on how to build the project in a manner that is most protective of the existing cultural environment.

As the Middle East and North Africa continue to enlarge urban centers and create new infrastructures including visitor-serving facilities for tourism, the drafting of EIR or EIAs by local municipalities could play a critical role in identifying how to effectively conserve irreplaceable cultural heritage resources from both a municipal and a national perspective. The EIR/EIA process has the added benefit of raising awareness among some members of the local communities about the need for and value of heritage and resource conservation.

This paper proposes the introduction of EIR/EIA policies in the MENA area to ensure that local project planners consider the impacts of their project on heritage resources. While the leadership in a given community may always prioritize economic development over cultural authenticity or protection, the EIR and EIA process is a valuable tool for evaluating viable options that can both protect heritage values and promote economic development. While EIRs and EIAs are traditionally local planning documents, this paper proposes that MENA countries may want to agree to cooperate in sharing cultural resource reports from those EIRs and EIAs involving historic heritage resources with transboundary significance such as ruins from the Persian Empire or the Roman Empire. The purpose behind sharing such reports is to strengthen the exchange of information on subjects of transboundary interest among regionwide cultural resource specialists and provide cultural resource experts with a project-specific opportunity to exchange best practices and other ideas with their cross border colleagues.

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Branding and Turkey's New Tourism Strategy

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As Turkey seeks to position herself as a thoroughly European state in her bid to join the European Union, her efforts to increase tourism emphasize a different and more diverse set of characteristics. Tourism has taken on increased importance in Turkey's economy in recent years. The 2007 publication of the Tourism Strategy of Turkey-2023 by the Turkish Ministry of Culture and Tourism lays the foundation for a complete rethinking and restructuring of the tourism industry. This paper will examine advertising, one of the most important components of the Ministry's new approach. I will argue that, based on the Ministry's website, its printed materials and current television commercials, the overall picture of Turkey that emerges is neither the thoroughly modern Western country characteristic of her EU bid, nor the 'east meets west' paradigm that dominates academic considerations of modern Turkey. Instead, Turkey is presented as a nation where history and modernity exist side by side and where nature meets civilization. Even more significantly, this new tourism campaign emphasizes traditions of Christianity and tolerance. The total effect is to create a land seemingly full of diversity: a developed, modern country with remarkable natural landscapes, a fascinating history, and a rich spiritual heritage to boot. The diversification campaign takes full advantage of Turkey's natural and historical resources, while positioning Turkey as a crossroads appealing to vacationers of all varieties. The wholesale absence of Islam and the East from tourism images, while disingenuous, is indicative of a Turkey's direction and cultural orientation. For issues of cultural identity, with corresponding questions of Turkey's role in Europe and the world, tourist advertising provides a unique and illuminating perspective.

The Politics of Space in a Constructed Identity: The Sharjah Biennial in Context

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American University of Sharjah, UAE

In 1998, Sharjah was the third city to be recognized by UNESCO as a Cultural Capital of the Arab World. In that decade, Sharjah established universities, restored and reconstructed a number of old buildings and districts, founded museums and other cultural institutions. All of which have played a role in developing cultural tourism for Sharjah, which has attracted both local and international interest. During this time, two distinct initiatives were developed: (1) The Sharjah Biennial and (2) The Sharjah Heritage & Arts Area. The Sharjah Biennial is an internationally recognized global art gathering that promotes exchange through the production and

dissemination of art and ideas to both an international and local audience. While the Sharjah Heritage & Arts Area prides itself on the traditions and legacies of Sharjah and the region.

Both initiatives involved a transformation in Sharjah's material culture and social realm, and hence began a debate on how this may shape or re-shape its cultural identity. As Sharjah is faced with the challenges of globalization, which can generate homogeneity and loss of uniqueness, many questions emerge regarding identity in response to these two initiatives. For instance, does the physical presence of the Sharjah Heritage & Arts Area better reflect Sharjah's identity than the nomadic social environment that is inherent in the Sharjah Biennial? Can identity be elucidated within the social realm?

Using data collected through interviews, surveys and archival research as well as relevant literature on identity and place, the paper will present a series of observations and positions that will attempt to address the above questions. This paper is intended to lead to a better understanding of the identity of Sharjah and the United Arab Emirates and will inform future initiatives towards promoting Sharjah's unique cultural identity.

Controlled Urban Growth and Tourism Development Study for Ajloun, Ain Janna and Anjara

Mehmet Tunçer
Abant İzzet Baysal University, Turkey

Jordan is a developing country with relatively few natural resources, a mostly arid desert climate, limited arable land and inadequate fresh water supplies. However, the Government of Jordan, with its economic reform programmes and long-term efforts, has been working hard to improve productivity and living standards, to create and sustain a vibrant economy and thus to reach a relatively competitive position as a safe and welcoming country with a strong and positive national profile. The main economic sector of the country is the diversified services sector, together with limited agriculture and specialized industry. Within the service sector, tourism has an essential importance. Tourism is almost the largest productive sector and a considerable contributor to national GDP in Jordan.

The country has set the promotion of its tourism sector as a priority and the urban heritage of Jordanian cities has been identified as one of the valuable assets on which the sector can promote itself. It should be noted that since the 1990s there have been several tourism projects in the Kingdom, such as the World Bank-funded First Priority Tourism Projects in Jerash and Karak and the Second Priority Tourism Projects in Jerash, Karak, and Mabada.

In this Paper, main aim is to give short aims and results of "Controlled Urban Growth & Tourism Development Master Plan Study For Ajloun Tourism Development Area". Which was a World Bank Project; planning and projecting studies are carried by a consortium leading by G&G Consulting Ltd. (Turkey)

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and UTTA Planning, Urban Design and Consulting Co. (Turkey) and TIBAH Consultants (Jordan), Jordan River Foundation (STK) (Jordan) and TURATH Consultants (Jordan)

The other aim of the Paper is giving changing relationships with heritage and culture in the planning area. The conservation of heritage for tourism also has high importance in the Project and this paper will give the examples of urban and archaeological heritage which need to restore and use for the aims of "Cultural Tourism".

The New Territories of Tourism in Egypt: a Global Frontier

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In 2008, tourism is a key sector of Egypt's economy: with the number of tourists reaching nearly 10 millions in 2007, the industry accounts for more than 10% of the GDP and provides more than 15% of the formal employment. The boom that has characterized the sector during the last twenty years was triggered in the mid-1980s, when the government took the decision to reach for international tourism in increasing hotel capacity and opening new touristic destinations. Until then, indeed, tourism was mainly confined to the Ancient Egypt archaeological sites (Luxor, Aswan) and to Cairo.

Since the economic liberalisation of the 1990s, tourism has been one of the most successful sectors in attracting investment (17% of the total of investments in 2005), both national and international, a phenomenon that has to be related to two ranges of factors. On the one hand, domestic factors: the withdrawal of the State as the main actor of the industry, and the opening of new destinations for private and foreign investors to develop projects. On the other hand, at the global level, the development of the tourism industry (and its translation into international brands) boosted investment in the Middle East region.

As a result, in 2008, the newly-built seaside (on the Red Sea and, more recently, on the Mediterranean) attracts the large majority of tourist flows: this reflects the enormous change that Egypt's tourism geography has undergone in less than twenty years, experiencing a complete territorial 'inversion' of its territory. This paper will focus at analysing the nature of this territorial inversion, its impacts on the social and cultural fabric, and its relation to Egypt's own path into globalisation.

The Synergy of Museums & Tourism. Can Museums be an Efficient "Audience Development" Tool for Tourism and Vice Versa?

Christian Waltl
Bahrain National Monument, Austria

Museums are key players in developing tourism. In fact they are the essence for the tourism industry in helping to establish a strong brand and unique tourist destination. It is through museums and heritage sites that tourists are able to get to know a country in more depth and learn about local and regional culture and traditions and thus have an experience that adds value to their visit but also adds value to the local economy.

Museums have in general two categories of visitors – the local community and tourists whether they are from within a region or international tourists from further away. Both of these audience groups have different needs and it is very much a challenge for museums to meet those needs and yet be attractive and open to new developments. The growth of tourism has already contributed to some radical changes in the museums sector over the past few years. It seems essential that the relationship between museums and the tourism sector is a close one but the reality is that there is a gap between those two sectors that suggests that there seem to be many unknown issues and in fact enormous challenges to better understand the needs of each of the sectors.

The author works and lives in the Kingdom of Bahrain and is currently setting up an organization for a new national cultural institution. This paper will discuss the challenges and approaches to be taken to raise awareness in the tourism sector of the huge potential for closer collaboration. It will also highlight the specific needs of cultural heritage organizations and describe sensitive issues when dealing with a variety of different audience groups, including tourists.

West Meets East: Exploring Syria's Tourist Destination Image and Perceptual Gaps

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The topic of destination image has received much attention from tourism scholars and practitioners alike due to its critical impact on tourists' decision making and travel destination choice (e.g., Baloglu & Brinberg, 1997; Chen & Hsu, 2000; Fakeye & Crompton, 1991; Gartner, 1993). However, distorted images and their effect on a destination's ability to attract tourists have been explored to a lesser extent. Turkey was the focus of several studies in this context, assessing its image among tourists following

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the Gulf crisis in 1991 and US invasion of Iraq in 2002 (e.g., Baloglu & McCleary 1999; Sonmez & Sirakaya 2002; Tasci, Gartner & Cavusgil, 2007).

Syria has tremendous tourism potential given its ancient cultures, grand monuments, intriguing history, and impressive landscapes. In recent years significant investments in the tourism infrastructure have been realized (Syria Today, 2008), concurrent with greater efforts by the country's government to promote Syria to various markets (Syrian Ministry of Tourism, 2008). Yet, given its substantial tourism appeal, visitor numbers remain relatively low. Currently, the majority of visitors to Syria are drawn from neighboring Arab countries, followed by European markets. China has been identified as a potential future market, with Syria having obtained approved destination status in 2007.

This multi-stage study provides a comprehensive assessment of tourists' image of Syria. Focusing on German and Chinese source markets in particular, it offers insights into visitors' images of Syria. These study results are related to respondents' demographics, travel behavior, psychographics (e.g., social distance, perceived cultural distance), and religious orientation. Findings will be presented against the background of a content analysis of promotional material and interviews with industry professionals.

A Sacred Site, Tourists and Cross Cultural Understanding: Stories from Emirati national Guides at Sheikh Zayed Bin Sultan Al Nahyan Mosque

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In the United Arab Emirates, economic diversification away from petrochemicals has positioned tourism at the forefront of strategic development policy. This focus coupled with financial prowess has resulted in phenomenal tourism development that is unique in ambition, scope and timescale. Dubai, for example is targeting 15 million visitors per year by 2015, and the UAE Capital, Abu Dhabi is targeting 3 million in the same period. However in similarity with other GCC countries, the ratio of local people to foreigners is startlingly low. In 2005 the total population of the UAE was over 4.1 million, just 20.1% of whom were nationals, and it is estimated that migrant workers make up 95% of the private sector workforce. As this demographic imbalance increases with the mounting influx of overseas workers to meet the development demands, combined with the burgeoning numbers of overseas visitors the implications for the erosion of national identity, culture and heritage are of grave concern, and have significant ramifications for tourism. Among the most valuable assets that the country has are its unique Arabian heritage and culture. However with the severe paucity of Emirati nationals working in the sector, particularly in positions which require direct interaction with visitors, there is very little opportunity for inter-cultural exchange, or communication of genuine indigenous

heritage and traditions. A notable exception is the landmark Sheikh Zayed Bin Sultan Al Nahyan Mosque in Abu Dhabi. In a move to encourage greater cross-cultural and religious understanding, the newly constructed mosque welcomes non Muslim visitors, and with visitor numbers estimated at over 500 on some days, the mosque is fast becoming the most significant cultural attraction in the Emirate. Abu Dhabi Tourism Authority have been training UAE nationals as tourist guides at the mosque for the past 18 months, and this paper is based on some of their stories. Through guided conversations men and women Emiratis tell of their experiences as guides at this religious site, revealing how cultural interaction has helped dispel anxieties and mis-conceptions, how they overcame personal and cultural inhibitions such as being photographed and taking foreigners into sacred places, and the ensuing reciprocal awareness and understanding.

Challenge for Vernacular Heritage: The Development of an Open/Eco-Museum Model in Rural Areas of Jordan

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The Nara Document of Authenticity claims that as the present world "is increasingly subject to the forces of globalization and homogenization", it becomes crucial to turn special attention to the diversity of cultures and heritage as an "irreplaceable source of spiritual and intellectual richness for all humankind". According to the document „all cultures are rooted in the particular forms and means of tangible and intangible expressions which constitute their heritage, and these should be respected" (...) in all its forms and historical periods. Heritage thus manifests itself not only in form of precious palaces, but also in a vernacular, common culture. In developing countries such as Jordan where modernisation is undertaken at any costs to catch up with the western world, especially vernacular rural heritage seems to be endangered. In the name of development traditional settlements are washed away from the country landscape, traditional ways of life, traditional crafts and knowledge vanish and lose their original forms. Frequently seen as a commodity, common culture is being packaged and offered to the tourism market as a "traditional" product. However, it is tailored not according to its traditional meaning and function but shaped by the marketing ideas of tourism companies. Such a commodified traditional product may lose its ties to the traditional living culture. In this paper the author suggests the creation of rural open/eco-museum centres as a new form of vernacular heritage development in Jordan. The envisaged open/eco-museum centres may constitute not only a new touristic destination but also allow for a better dissemination of knowledge about tangible and intangible vernacular heritage, especially among the local communities.

In addition this paper makes a critical review of instruments and methods applied in Jordan to

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regulate legal aspects of vernacular heritage protection, education and possible tourism development, discussing its strengths and weaknesses.

“If you build it, they will come”: Tourism Development on Saudi Arabia’s Red Sea Coast

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The coastline north of Jeddah has been earmarked by the Saudi authorities as a key location for future tourism development, as the Kingdom seeks to develop new economic sectors and associated employment opportunities. Strategic plans, masterplans and pilot project specifications have been prepared for the 600km stretch of coast between Yanbu and Duba, an area rich in natural and cultural heritage assets and relatively close to Jeddah and the holy city of Al Madinah. It is anticipated that once the basic infrastructure (physical and organisational) is in place, external investors will be encouraged to view the area as a long-term tourism investment prospect and the domestic (Saudi) and GCC markets will have a new destination to consider when planning their vacations.

A key element of the destination development process has been the preparation of masterplans for four historic town centres along the coast, each of which has largely been abandoned in recent years. However, each centre has the potential to be developed in a way that can appeal to a range of audiences through the celebration of local urban distinctiveness and the provision of the particular services, facilities and experiences required by the Saudi and GCC markets.

This paper will explore some of the key factors dictating the meso-level masterplanning process including cultural norms on the use of public and private space in Saudi Arabia, the condition of the historic structures, land ownership patterns and the potential for introducing commercial and other adaptive re-uses that can generate sufficient returns to justify expenditure on conservation. The fit between the final product and market demand will also be reviewed, to provide guidance on the potential these historic town regeneration projects may have on stimulating economic development along the coast. The paper will conclude by highlighting lessons for future historic town masterplanning projects.

From *Ziyara* to Religious Tourism: the Development of Tourism Industry and Transformation of Shi'ite Visit in Contemporary Syria

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In Islam, we can observe two types of pilgrimage, *Hajj* (pilgrimage to Mecca) and *Ziyara* (pilgrimage to other shrines). *Hajj* is duty for all Muslims who are physically and economically enough to go, and it is one of the core essences in their beliefs. On the other hand, *Ziyara* is other type of pilgrimage. It aims to get *Baraka* (God's blessing) or to supplicate God to realize their salvation and wishes through Islamic saints. *Ziyara* has widely spread in their life, and it has also been one of their beliefs. Especially, *Sufis* (Islamic mystics) traveled around shrines, and many Shi'ite people went for *Ziyara* to shrines of *Imams* (past religious leaders in Shi'ite Islam)

This type of *Ziyara*, for the sake of getting *Baraka* or supplicating God to realize their salvation and wishes, has continued up to today. However in Shi'ite Islam, another type of *Ziyara*, so to say religious tourism appeared in the end of 1980s from *Sayyida Zaynab* shrine in Syria. This new type of *Ziyara* did not simply hold in order to get *Baraka* or to supplicate for their wishes, rather held in order to know and experience about Shi'ite history and culture through their travel. Many Shi'ite people in Iran, Iraq, Lebanon, Gulf States, and South Asia began to hold this new type of *Ziyara*, and it has spread up to today.

In this paper, I will clarify how Shi'ite *Ziyara* has changed in the 1980s in the case of *Sayyida Zaynab* shrine in Syria, by focusing on the spreading of mass tourism in the Middle East and the transformation in Shi'ite social environment in the 1970s and the 1980s.

Commodification by Conservation: Tourism-led Transformation of Historical Heritage in Istanbul

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Within the last thirty years, the world cities have been going through major changes under the impacts of economic globalization, a process manifested in the increasing mobility of capital, investment, people, information and values. These circumstances have generated a severe competition among the world cities, which want to attract this highly mobile capital and investments to themselves. Within this competitive environment, cities themselves have become commodities and city marketing and image making have become leading concepts for providing a competitive position for the cities. During the last decades, a lot of major cities employed a series of

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urban regeneration programmes especially in historical areas to create a better image of the city for tourism attractions.

Many historical neighborhoods of Istanbul have also been going through a process of urban rehabilitation, restoration and transformation projects with regards to image making strategies and tourism led regeneration. It is possible to observe a strong relationship between socio-cultural and historical backgrounds of the neighborhoods and the projects' funds, types and forms of implementation.

A rehabilitation project which is being implemented by European Union, UNESCO and municipality collaboratively in a historical neighborhood which carries the potential of attracting western tourists due to its Christian and Jewish background; another rehabilitation project implemented by municipal funds in a historical neighborhood which can attract domestic visitors with its restored Turkish houses and religious monuments, and finally a slum-clearance project which is being implemented by funds from central government in an area where an ethnic minority group lives and which does not carry the potential of tourism attraction are cases which can illustrate the subject more clearly.

Consequently, this study intends to shed light on the process of commodification of culture and heritage in the city by looking at regeneration projects being implemented in neighborhoods which have different backgrounds. With above mentioned cases, it will demonstrate that the commodified culture and heritage is being transformed according to the demands of consumer mass and the more a specific type of culture and heritage has demand from tourism market, the more it gets protection and prevention from different organizations.

Futures for Palestinian Pilgrimage and Tourism

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The domination of the Israeli occupation on all aspects of the Palestinian life has tremendously affected the Palestinian tourism sector and has marginalized Palestinians' role as equal partners in the area. One means to combat this adversity is by diversifying the tourism offer and by setting the ground for regional development that could be achieved through real cooperation and equal partnerships between the different partners' institutions involved. Both Palestinian and Israeli tourism sectors need to identify means to share the resources/assets of the Holy Land, develop them and gain their benefits.

Tourism in Palestine has long evolved around the Holy Land offer and thus was for the larger part limited to pilgrimage, although other forms of alternative tourism have emerged recently, which have contributed to enriching the offer. This paper will present two case studies that discuss the potential for alternative tourism development lying in Palestinian

urban and rural areas. The first case study undertakes Beit Jala city as an urban space, while the second undertakes Battir village from the western rural area of the Bethlehem District. In both cases cooperation and partnerships between the different institutions related to organizing and promoting tourism within Palestine as well as within the region are key solutions. The development proposed in those two cases aims at presenting a diversified offer that attracts the alternative tourist –youth, women, solidarity groups, Diaspora, eco-tourists... as well as pilgrims- but definitely not mass tourism since Palestine does not have the infrastructure to support it and cannot bear the impacts of its activities. The paper will also identify elements of infrastructure needed to support the different forms of alternative tourism such as accommodation, food, promotion, access, assets/attractions...

How can Palestinians develop their tourism sector when they lack control over their tourism assets and access to them, and cannot even protect them as demonstrated by the Segregation Wall? What kind of a tourism offer is needed to attract tourists to this unsettled area? Who are the tourists that would be interested in this offer? How can the assets of Palestine be turned into real attractions? This paper will raise these questions and discuss them through the Beit Jala and Battir case studies.