

SUSTAINABILITY BETWEEN URBAN HERITAGE AND TOURISM DEVELOPMENT BY PARTICIPATION IN AL-QASR

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ABSTRACT

One of the most important problems that concern those interested in heritage is the deterioration of urban and architectural heritage in many Egyptian villages and cities. This problem is due to the rapid urbanization in Egypt which causes local and regional changes that have bad impact on the urban heritage. It is necessary to preserve the historical heritage because of its national wealth and its historical, cultural, economic and social values. Dealing with these heritage areas should achieve the balance between preserving the urban and architectural heritage and the developing sustainable tourism in these areas. One of the most important methods of sustainable development of these heritage areas is the community participation in the development projects. Therefore, the study aims to define urban and architectural heritage and conservation. It also aims to identify the role of the community participation in the different stages of conservation. It also aims to define the sustainable tourism development, its strategies and its relation with the heritage areas. The study analysis local and international examples of heritage areas to identify the most important problems and their solutions. The study ends up with conclusions and recommendations and a suggestion on sustainable tourism development of heritage areas.

KEYWORDS: Sustainability, Urban Heritage, Islamic Heritage, Community Participation.

1. INTRODUCTION

Tourism has become an important and effective element in the development of many ancient historical cities through the rehabilitation of these historic cities and effectively integrating them in their urban surrounding guarantees the continuity of the urban role of these cities and preserves their resource and helps overcoming some economic problems for them, but the situation in Egypt is different, Despite the diversity of the urban, architectural and cultural heritage in Egypt and especially in

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Alwadi Aljadeed oases, However, tourism is not employed in a sustainable manner for many areas containing architectural and urban heritage, and preserve this heritage from neglect besides being a national wealth is wasted.

The problem lies in the difficulty of achieving the balance between sustainable touristic development and urban heritage due to the lack of the role of civil society and popular participation in addition to the governmental framework in the plans and policies of urban heritage preservation in many areas.

The significance of the research lies in the attempt to shed light on the role of sustainable tourism development and community participation in plans and policies to preserve urban and architectural heritage. The research aims at identifying different styles of urban heritage conservation and development, and studying them under the local and national experiences in order to reach a methodology for dealing with historic heritage areas that activates the role of all the parties participating in the development process, governmental entities, private sector, civil society organizations and community participation in conserving the urban heritage to achieve sustainable touristic development in heritage areas.

2. HERITAGE DEFINITION

Urban heritage is one of the basic symbols of man's development throughout history and reflects the human ability to overcome the surrounding environment .Not only language, literature or thought, but also the material and emotional elements of society with thought, philosophy, religion, science, art and architecture in society. The tangible heritage includes buildings, historical places, monuments, antiques, etc., which are considered worthy of preserving the future.

Architectural and urban heritage is all constructed by man from cities, villages, neighbourhoods, buildings and gardens of archaeological, architectural, urban, economic, historical, scientific, cultural or functional value. Heritage is an experience experienced by human beings and generated from this experiment meanings, values and architectural and urban identity [1].

2.1 Architectural and Urban Heritage Conservation for Historic Cities

The importance of heritage lies in representing the civilization roots of the community, it expresses its identity and belonging and how much it contributed to the human civilization's improvement. The urban heritage represents the great witness on the communities' civilizations and the culture of people and is considered an indication to its improvement along the history. This is why the urban heritage conservation guarantees the continuity of the identity of people and societies [2].

2.2 Urban Heritage Conservation under the Role of Government, Organization and Community Participation

Urban heritage conservation is a crucial need to preserve communities' culture and national identity; in this context multiple Arab countries witnessed heritage revival. Heritage conservation centres and committees were formed in a lot of cities that are rich with important neglected historic locations with supports and financial funds from multiple international organizations such as UNESCO, AGHAKHAN and the World Bank. The entities that implement the rehabilitation projects in Arab countries are divided into governmental and non-governmental organizations [3].

3. SUSTAINABLE TOURISTIC DEVELOPMENT CONCEPT

Light of the unbalanced touristic development, the heritage tourism areas face more pressure on their natural and cultural environment which leads to negative impacts that harms the environment and destroy the basic potential of tourism. As a result of the sustainable development concept, sustainable development principles were suggested which are; the optimum use of touristic attractions where the tourists enter in balanced numbers to touristic attractions, having a previous awareness and knowledge about the importance of touristic areas and how to deal with them optimally in order not to cause any harm for both parties. Sustainable development fulfils the tourists' needs and conserves touristic areas and provides job opportunities for local communities [4].

3.1 Heritage Areas and Sustainable Development Aspects

Applying the sustainable development aspects on heritage areas is an important issue to maintain its livability. Figure 1 presents these aspects [4].

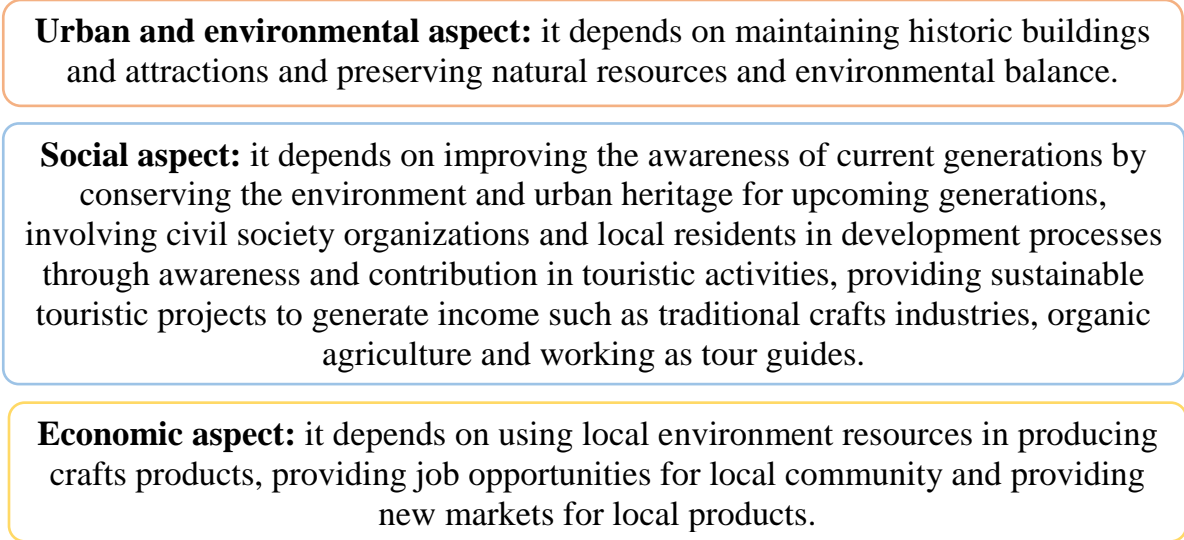


Fig. 1. Heritage areas and sustainable development aspects [4].

3.2 Historic and Ancient Cities Development Strategy

The strategy of improving ancient historic cities should depend on the idea of sustainable development as a method of conservation and rehabilitation to overcome some weakness points that face management and development authorities and maintenance of ancient cities [5]. Sustainable development strategy for old cities should include three major axes as shown in Fig. 2.

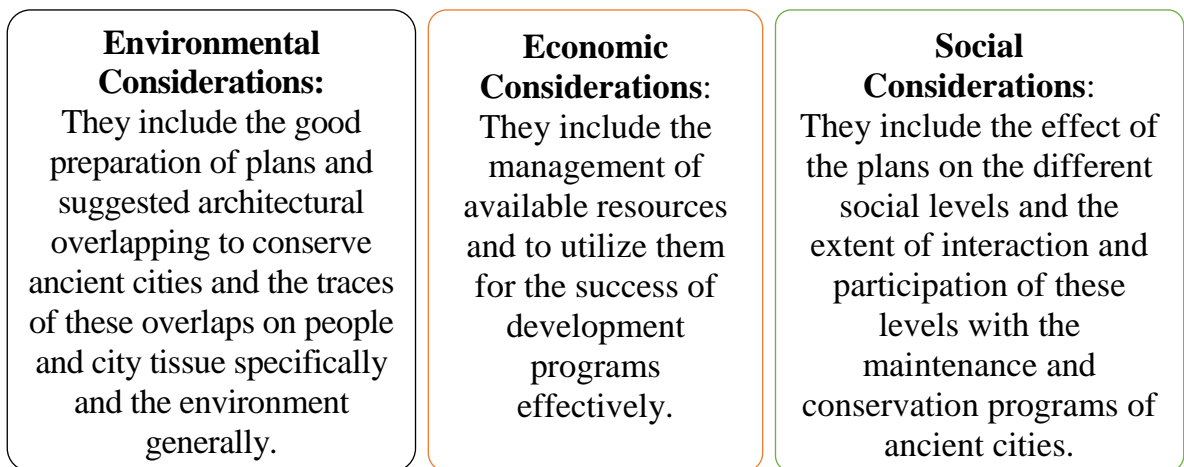


Fig. 2. Sustainable development strategy for old cities should include three major axes to ensure its success [6].

3.3 Effective Sectors on Using Touristic Urban Heritage and Achieving Sustainability

Three main sectors are affecting the use of touristic urban heritage and the sustainability achieving. Figure 3 presents these sectors [7].

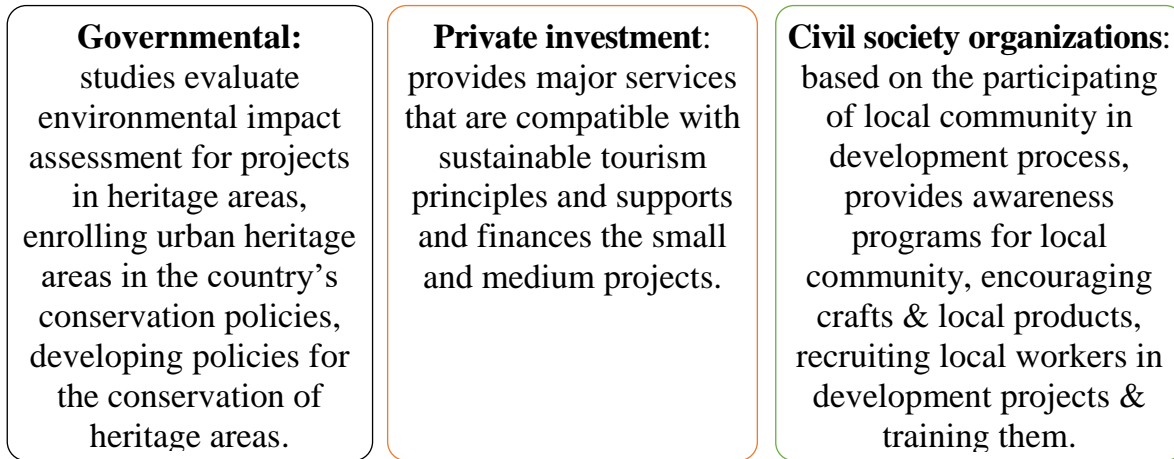


Fig. 3. Effective sectors on using touristic urban heritage and achieving sustainability [7].

4. INTERNATIONAL EXPERIENCES IN CONSERVING URBAN HERITAGE AND SUSTAINABLE TOURISTIC DEVELOPMENT

In this context, an international experience for a country with similar circumstances as Al-Qasr city in Adlakha oasis. A deduction of the most important considerations that should be considered in the conservation process so as to take advantage of it in putting a suggested methodology for urban heritage conservation and achieving sustainable touristic development as well as highlighting the role of civil society organizations and community participation in the conservation.

4.1 Aldaraeya City Improvement Project- Al Riyadh- Kingdom of Saudi Arabia

Aldaraeya is located in the middle of the Arabian island in the north western side 20 km from Alriyadh city, it rises 700 m above sea level [8].

4.1.1 Reasons for choosing Aldaraeya city improvement project

The selection of Aldaraeya city improvement project as a case study of conserving urban heritage and sustainable touristic development is based on the following reasons:

- Aldaraeya model is similar to Al-Qasr city model in Al-Dakhla as they are both models of communities that are located in desert oases.
- Altareef district in Aldaraeya historic city was registered among the international heritage list in UNESCO organization in 2010.

4.1.2 Urban heritage in Aldaraeya

The old Aldaraeya consists of a tissue of existing districts on the valley of hanifa, separates by natural formations, valleys and farms. Each district consists of a compact tissue of residential units interspersed by streets and alleys. The most prominent public facilities were prince palaces, plazas and squares.

The ancient Aldaraeya was built with local materials such as stones, mud and tree trunks. All the buildings have the same construction method. Stones were used in the foundation and columns while bricks were used in walls. Trees and palm trunks were used in roofs as shown in Fig. 4.

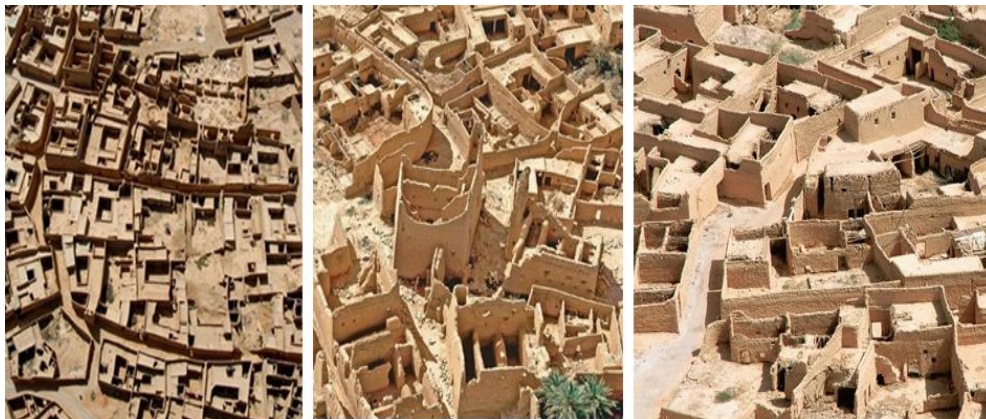


Fig. 4. Legacy Highlights in the Olympic Urban development history.

4.2 Aldaraeya Urban Heritage Conservation Project

The authority of improving AL Riyadh city developed the idea based on using the advantages of Aldaraeya city.

4.2.1 Improvement program aims

The program put by the authority of improving AL Riyadh city aims at improving Aldaraeya historic are by transferring it into a cultural and civilization

canter according to its historic, cultural, urban and environmental characteristics, as well as making it an attraction point for tourists to preserve its historic heritage.

4.2.2 The participants in the project

- Governmental agencies: The authority of improving AL Riyadh city takes over the planning, construction, operation and civil management works' as well as coordinating with other governmental agencies, individuals and private sector.
- Private sector: investment in the improvement programs according to the comprehensive scheme of improving Aldaraeya put by the authority.
- Civil society organizations: organizing the volunteer participation of individuals and organizations to raise the cultural and environmental awareness for the local people on the historic and urban heritage in Aldaraeya.
- Experts: consultant from outside the kingdom of Saudi Arabia participated, Heritage and Development Agency of Morocco, communities' design of Egypt.

4.3 Aldaraeya Improvement Project Implementation Strategy

The strategy was planned on four phases. Phase one: Altareef district improvement and the museum work, through improving the district and rehabilitation of a group of historic buildings to house some museum, touristic and cultural activities that highlight the history of the kingdom of Saudi Arabia country. Moreover, building a cultural scientific centre in Albageery district. Phase two: making an entertainment centre in Albageery district around the main plaza including traditional crafts market, restaurants and retail shops and rehabilitation of mud buildings in Albageery district to reuse it in hotel services for tourists. Phase three: supporting the heritage, cultural, service and touristic improvement projects in Altareef and Albageery districts with an integrated system of connected roads, infrastructure, car parking and guiding signs. (Figs. 5, 6). Phase four: specialized in activities and seasonal events including historic and cultural shows related to the country's history, as well as traditional carnivals that

aim at activating the area in a compatible way with its cultural and urban environment as shown in Figs. 5, 6.



Fig. 5. Altareef district in Aldaraeya [9].

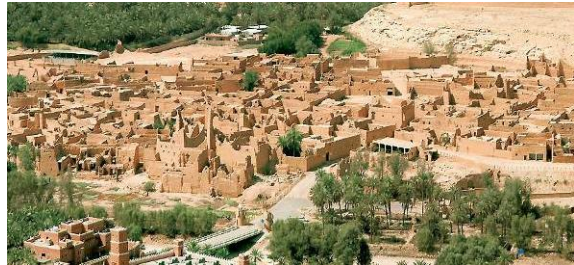


Fig. 6. Photo of Altareef district in Aldaraeya. [9]

4.4 The Program The success factors

The improvement program succeeded in achieving sustainable development through the following:

1. Putting a plan to upgrade the awareness level of the people, and encourage the participation of people in the improvement process.
2. Studying the existing state of Aldaraeya ancient city, this study includes a survey of the old and new Aldaraeya, collecting data about people, farms, urban and existing economy.
3. The attention to applying the conservation principles in the renovation, reusing and rehabilitation projects, and to be consistent with UNESCO guidelines of cultural heritage conservation
4. A separate administration was established to supervise Aldaraeya historic heritage and the improvement projects there, and preparing specialized studies and training courses for workers in heritage conservation field to ensure preserving Aldaraeya heritage, see Fig. 7.
5. Encouraging the participation of private sector in funding and implementing some investment projects that are specified by the authority to ensure preserving the natural and urban heritage of Aldaraeya historic area.
6. Civil society organizations role was not neglected in the improvement process, as well as the awareness and training for the people.
7. Urban heritage was used by rehabilitation and reusing in hotel and museum services.

8. Cultural heritage was used in putting a plan for displaying the local products of Al Daraeya people in the traditional markets and holding activities and carnivals.



Fig. 7. Training workshop of the urban heritage centre for 99 students of architecture, planning and tourism and antiquities colleges on renovating heritage buildings in Aldaraeya historic area in the improvement of Aldaraeya historic city.

5. CONCLUDED METHODOLOGY OF DEVELOPING HISTORICAL HERITAGE AREAS

From the experiences of Al Daraeya improvement project in Riyadh city, the following methodology of developing historical heritage areas is concluded.

1. Rehabilitation of historic buildings to house touristic and cultural activities.
2. Building a cultural scientific centre to highlight the history of historical heritage areas for tourists.
3. Making a social entertainment centre including traditional crafts market, restaurants and retail shops.
4. Development of roads leading to the heritage area, infrastructure, car parking and guiding signs (As the heritage buildings are affected by the infrastructure damage).
5. Organizing cultural programs including seasonal events, historic and cultural shows that aim at activating the area in a compatible way with its cultural and urban environment.
6. Interest in the participation of civil society institutions and popular participation in the development processes as well as the role of the Government in the process of developing historical and heritage areas.

6. APPLIED STUDY (AL-QASR ISLAMIC CITY IN ADLAKHA OASIS IN AL WADI AL JADEED GOVERNORATE)

After recognizing the importance of the role of community participation in conserving the urban heritage to achieve sustainable touristic development through the theoretical and analytical study of international experiences, the applied study will study how to achieve sustainable touristic development and urban and architecture heritage conservation in Al-Qasr city, one of the most important historic and heritage areas in Al wadi Al jadeed governorate through a methodology that activates the role of community participation in preserving it.

6.1 Location and Spatial Relationships of Al-Qasr City in Al-Dakhla Oasis in Alwadi Aljadid Governorate

Al wadi Al jadeed governorate has multiple touristic, cultural and economic potentials besides its great reserve of ground water that is promising for cultivating millions of acres in the future, as well as forming around 66% of the total area of Egypt. Although it includes multiple archaeological and touristic places, but Al-Qasr city that follows Al-Dakhla oasis is considered the most important archaeological site in the governorate due to its historic importance and the ancient traditions and customs that are still kept by the city's people [10].

Al-Qasr city was constructed as a residential city that dating back to the pre-Islamic conquest of Egypt that is confirmed by the remaining of a pharaonic temple walls where we can see some elevations of the heritage cluster of the city. It is also proven by a lot of stones that have hieroglyphic writings in the Islamic city buildings that was built by bricks, having these stones in the gates and buildings' columns proves they were found nearby and used to strengthen their buildings.

Al-Qasr city is located 35 km away of moot city the capital of Adlakha built on 10 acres. The construction of Al-Qasr city dates back to the tenth hijri century and the 16th century AD and it's called Al-Qasr Islamic city as it includes architectural heritage in Ayyubid, Mamluk and Ottoman periods. Al-Qasr city was the capital of the oases that are abound in AL wadi Al jadeed in the Ayyubid period that included the

governor’s palace that the city was named after -Al-Qasr means the palace- it was the first village that welcomed the Islamic tribes in the oases in year 50 hijri. The city has a special distinguished planning that is divided into allies, paths and districts, each alley closes by a big door. The village has ten gates closing on ten allies at night. The allies had adjoined houses where all the houses’ roofs were open to each other and only separate by dry leaf palms, see Fig.8 [11].

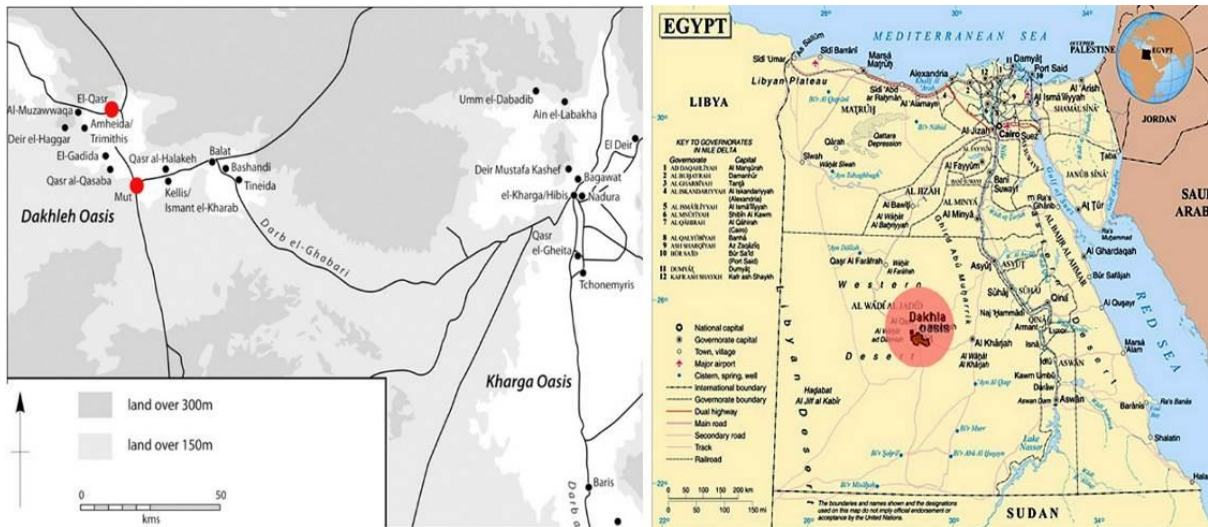


Fig. 8. The location of Al-Qasr city for the Al-Dakhla Oasis Center and the Al-Dakhla Oasis site for the map of Egypt.

All the houses had wooden sills above the doors with the house construction year and the owner’s name. due to the archaeological, artistic and architectural importance of this city, all the city’s streets, allies, paths and houses including all the monuments were registered as Islamic and Coptic monuments as Al-Qasr city is one of the most important Islamic monuments, representing the only remaining model of Islamic cities and civil architecture of the ottoman period. The city is characterized by having a great number of constructions texts and historic documents that form an important source of recognizing the history of this city, as shown in Fig. 9.



Fig. 9. The wooden sills above the doors with the house construction year [12].

In spite of the unique historic value of Al-Qasr Islamic city, it remained inhabited by people until very recent time that doesn't exceed 20 years, see Fig.10. And after the residents moved to Al-Qasr new city near the historic city, they used it as storage for their old belongings and crops until the ministry of antiquities took off its property from the people in order to preserve the historic city and its houses. Only some blacksmiths and pottery workers still live in their old district in the ends of the city. Al-Qasr new city project includes 200 residential units in Al-Dakhla city in Alwadi aljadeed with 45 million pounds cost.



Fig. 10. Al-Qasr new city in Al-Dakhla city in Alwadi aljadeed.

6.2 Al-Qasr Islamic city monuments in Al-Dakhla

The remaining of a mosque dating back to the first hijri century is one of the most important Islamic monuments in Al-Qasr city, it has a wooden minaret of three floors and 21 meters height, and wooden sills with Quran verses engraves. As well as a

school dating back to the first Islamic eras and sheikh nasreldin mosque that is considered one of the oldest remaining mosques in Egypt as shown in Fig.11 and 12.



Fig. 11. Nasr Eldin mosque minaret from the ottoman period.



Fig. 12. Nasr Eldin mosque in the urban context.

The oldest sill in Al-Qasr city dates back to 914 hijri year in the house of Mohamed khatb, the city's biggest house of judge Omar Inbalkas Sebaey, the ottoman oasis man of Al-Qasr city, consisting of four floors and was built in year 1113 hijri containing Fatimid architectural art, see Fig. 13.

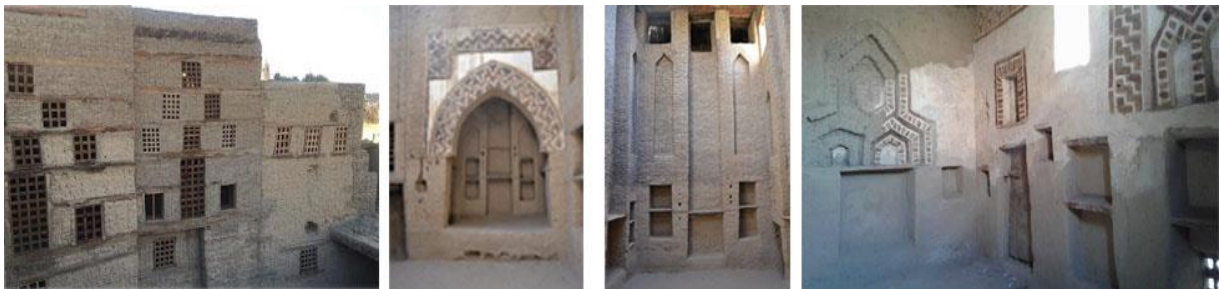


Fig. 13. The house of Mohamed Khatb back to 914 hijri.

The city includes a tomb called “almazoka” that is five kilometres away from Al-Qasr city and is one of the 600 roman archaeological tombs of roman governors that reached this area and dug their tombs in the mountain rocks; it was called “almazoka” for having very bright colours, see Fig. 14.



Fig. 14. Almazoka tomb in Al-Qasr city.

6.3 Architecture of Al-Qasr Islamic city

Al-Qasr Islamic city is like the Islamic capitals in Egypt as it was planned according to the families that settled in it; Alfostat city for example was planned to have an alley for Persians, an alley for Bani Yashkor, etc. Al-Qasr city was planned according to the families that settled in it; such as Aldinariah family, Alshihabia family, Alqorashia family.

Different architectural arts were embodied in the architecture of Al-Qasr Islamic city such as religious architecture in Nasr Eldin mosque minaret from the ottoman period as well as funerary architecture such as the grave of sheikh Emad Eldin, the remaining architecture is civil architecture such as houses. Most of these buildings are dated back to the Turkish ottoman period yet this city still has early Islamic monuments traces, there is qibla wall in the southern part of the city dating back to the first hijri century. The Dutch institute delegation found some monuments dating back to the Fatimid era as well as Mamluk period in Al-Qasr city, see Fig. 15.



Fig. 15. The urban tissue of historic Al-Qasr.

6.4 Factors affecting the formation of architecture and planning of Al-Qasr

The architecture and planning of Al-Qasr Islamic city considered religious, social and climatic aspects, the lighting and ventilation of houses are achieved through internal courts. Houses entrances not being opposite comes from customs that consider the privacy issues. The plazas in front of mosques are natural breather for city and places to hold meetings as a social tradition. Indirect entrances and gates of allies and the low heights of allies and street roofs is a defensive necessity. The climatic aspects represented in wind catchers and roofs that are a distinguished feature of Islamic cities

allies in the oases. The height of walls and the narrowness of streets play an important role in providing shade for the alley or street all day long. The city's streets are roofed by wood and palm stools, and street intersections have wind catchers.

The local building materials had a significant role in providing warmth in winter and mitigating the summer temperature through using bricks and wood and palm stools for making roofs and doors, as shown in Fig.16.



Fig. 16. The city's streets are roofed by wood and palm stools.

6.5 Touristic and recovery potentials in Al-Qasr Islamic city

Al-Qasr city is not only a historic city but also a recovery oasis to recover from rheumatoid and dermal diseases especially that it is famous for mineral and sulphurous ground water with unique chemical structure being one of the greatest mineral ground water eyes around the world with healing characteristics for multiple respiratory and digestive diseases, demral diseases and rheumatoid diseases. The most famous is algabal well that transformed into an international touristic attraction where the temperature there reached 45 degrees Celsius.

6.6 Al-Qasr Islamic City Problems

The people of Al-Qasr Islamic city in Al-Dakhla in Alwadi Aljadeed suffer from not being able to rebuilding their old cracked homes due to being included in the area of archaeological spaces which cannot be substituted of renovated, see Fig.17. A lot of people were displaced to other locations yet the others had to stay in their homes that are cracked and have a lot of problems that won't last for a long time, the roofs are deteriorated while the people still live inside.



Fig. 17. Homes that are cracked and have a lot of problems in Al-Qasr.

Al-Qasr city suffers from sewage problems affecting the safety of some historic buildings and weakens the foundation of it especially that a lot of these buildings require restoration and support and some other buildings suffer from cracking and partial collapse as shown in Fig. 18. The government will continue its sewage project for the city with a cost estimation of 20 million Egyptian pounds, the project will be opened in 2018 to solve the sewage problem completely.



Fig. 18. A part of the old city suffers from neglect, cracking and demolition.

Despite that Al-Qasr city is the only city on Islamic style that exists naturally, these historic buildings are closed and not accessible for visits which negatively affects these buildings and museums. Opening these buildings as tourist attractions is a good idea that worth studying and application. The tourist attractions of the city should be put in the international tourism map as well as these activities provide tourists with their needs and support touristic development.

There are multiple museums in the city such as doctor Alya Hassan museum that embodies the nature of the place, Om Ganna museum, Eman Salem museum, Om Noosa museum which will be admired by Arab and foreigner visitors [13].

6.7 Al-Qasr Islamic City Restoration and Development Projects

Al-Qasr city undergoes restoration stages implemented by civil community organization that follows the social fund, under the supervision of the Islamic antiquities sectors and the projects sector in the ministry of antiquities with support from Netherlands and the social fund for development UNDP, the development projects are:

6.7.1 The restoration works by the Dutch delegation in Al-Qasr city

The Dutch delegation found 560 houses in Al-Qasr city that their construction dated back to year 924 hijri year among their work in the area, the work in the delegation is implemented in three stages. First stage: started in 2002 till 2014. Second stage: started in 2014 and ended in the beginning of 2017. In the two stages, a great number of buildings were found from the ottoman era, the most important are Alqadi house, Alqorashy house, Al-Othman house and Al-Yahia house, in addition to Abo-nefry house and Farokhlauk Abou Alhaj Ahmad house that consists of four floors of adobe bricks.

Concerning the third stage, the acceptance of security authorities is still required to proceed. The project aims at opening more archaeological projects and improving the, to attract more tourists to different archeological sites in the governorate.

6.7.2 Improving Al-Qasr Islamic city project by community development association

The project started in 2/2015 with support from the community development fund, and a Japanese grant of two million seven hundred thousand Egyptian pounds, the restoration works continued with the increase of the fund to three million Egyptian pounds, the ministry of antiquities supervised the project of the city restoration that was implemented by the community development association in coordination with the social solidarity ministry. The project consists of two phases, the first phase of restoring the city in 7/2016. Some archaeological houses were restored, the restoration process included eight areas, (Abo-Ismaeil mill restoration, Abdelhafez and Abo-Kandil homes as shown in Fig.19) [13].



Fig. 19. Abo-Ismail mill restoration one of historic buildings in Al-Qasr.

The Japanese government provided support to restore Al-Qasr city provided that the restoration is made by the same materials that the city was built by, to preserve the architectural heritage as well as to maintain the satisfaction of the people living in the city by bringing the city back to its original style not to damage its archaeological shape. The start of the second last phase of the project is supposed to be in 2018.

6.7.2.1 Project Work Techniques

The first stage included the architectural restoration work, the damaged adobe bricks were gradually substituted and the cracks were treated, as well as reassembling the damaged walls and rebuilding them according to the old proportions and scales. The wooden doors and windows were maintained and the walls were covered by a layer of mud in the same old shape.

6.7.2.2 Project aim

- Preserving the historic style of Al-Qasr Islamic city, which is considered one of the integrated Islamic cities, the place was restored using the same building materials such as adobe bricks as shown in Fig.20.
- Providing job opportunities for the city's youth, 80 young men and girls we trained on fossil and monuments restoration process, 166 young men and girls from the city worked in this project which limited the unemployment in the city, see Fig.21.
- The awareness of antiquities was raised for the city's people.
- Tourism energizing though opening new archaeological sites in the city.



Fig. 20. Project of the restoration of the village using the same building materials and mud brick with popular participation.



Fig. 21. Graduated youth that participated in the restoration of Al-Qasr Islamic city [13].

6.7.2.3 Project results

The project achieved great results through:

- Preserving ancient inherited monuments of Al-Qasr city people.
- Providing job opportunities for youth.
- Teaching youth the construction by bricks.
- Finding written documents that will be the nucleus of establishing a museum that contains manuscripts that tell the history of the Islamic city.

6.7.2.4 Community participation in the restoration and improvement of Al-Qasr city

The ministry of antiquities trained the people on manufacturing bricks and participating in the restoration of houses and palaces in cooperation with some civil work and social organization of improvement to improve their attachment with surrounding monuments and contributes in preserving it.

7. METHODOLOGY OF CONSERVATION OF URBAN AND ARCHITACTURAL HERITAGE

Finally, a methodology of Urban and Architectural Heritage Conservation methodology is concluded. Figure 22 illustrates the concluded methodology.

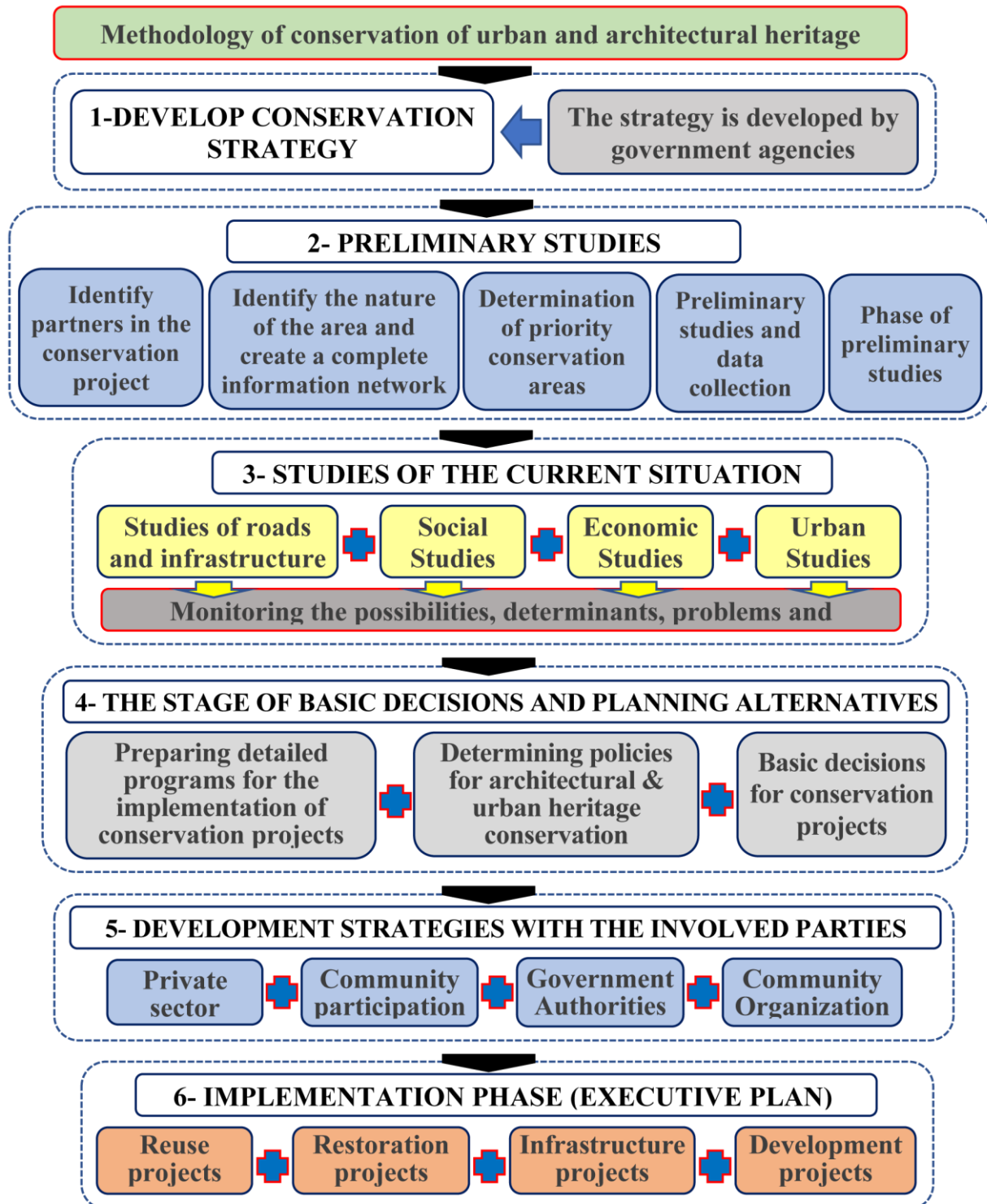


Fig. 22. Methodology of conservation of urban and architectural heritage. Source: By author.

8. CONCLUSION

- Improving urban heritage areas achieves sustainable touristic development.
- Activating the role of civil society and community participation in conserving the urban heritage achieves the sustainable touristic development and increases the opportunities of economic development, and improves the quality of life generally.
- Achieving sustainable touristic development in heritage areas happens through the activation of the role of civil society and the community participation in conserving heritage areas and improving them in preparation, planning or project implementation phases.
- The absence of the community awareness was one of the reasons behind the deterioration of urban heritage in a lot of historic and heritage areas.

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الاستدامة بين التراث المعماري والعمراني والتنمية السياحية بالمشاركة بمدينة القصر

تهتم البحث بالتعرف على مفهوم كلا من التراث والحفاظ وخاصة المتعلق بالتراث المعماري والعمراني ودور المشاركة المجتمعية في عملياته المختلفة، بالإضافة إلى التعرض إلى مفهوم التنمية السياحية المستدامة وعلاقتها بالمناطق التراثية واستراتيجيات تنميتها، مع التأكيد على تكامل دور المجتمع المدني والقطاع الحكومي كأساس لتحقيق التنمية السياحية المستدامة في إطار الحفاظ على التراث العمراني والمعماري، حيث تم إلقاء الضوء على تجارب عالمية ومحلية في مجال التنمية السياحية المستدامة للمناطق التراثية وتناولها بالتحليل والرصد لأهم المشكلات التي يعاني منها التراث المعماري والعمراني بتلك التجارب وكيفية إيجاد حلول لها، واستخلاص النتائج والتوصيات منها، مع اقتراح استراتيجية عامة لتنمية السياحة المستدامة بالمناطق التي تحتوي تراثا إسلاميا معماريا أو عمرانيا.