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**Conservation, Management and Valorization of the Cultural  
Heritage Sites of Jericho**

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## **Abstract**

This thesis explores management, conservation and valorization issues and their impacts on the safeguarding and developing of the cultural heritage of Jericho with an aim of setting up proper management, conservation, and valorisation policies for better sustainable management and conservation of the cultural heritage sites of Jericho, based on modern scientific and international standards. It examines the main jurisdiction, management, valorisation and planning frameworks that have direct or indirect impacts on the conservation and safeguarding of the cultural heritage properties of Jericho, which have strongly suffered from poor conservation, management and valorisation interventions. Their state of conservation is still very vulnerable and deteriorated because of neglect, urban expansion, outdated legislations, insufficient urban planning frameworks, random tourism infra and super-structure, and negative agricultural practises.

Thence, this thesis investigates these issues trying to understand how the cultural heritage of Jericho have been conserved, managed and valorised by successive political and administrative regimes in charge of this heritage since 1920s, including the urban plans of the Jericho city and their impacts on preservation and safeguarding of cultural heritage sites, seeking to draw up a clear picture about past and present management, conservation and valorisation policies, and their influences on the local community, and related private enterprises.

This thesis, therefore, comprehensively examine the conflicted relationships between safeguarding Jericho's cultural heritage sites, and the economic developments. It attempts to come up with steadiness scientific proactive policies for appropriate management and conservation of its cultural heritage, attempting to avoid reaction and ad hoc conservation and valorisation decisions that can result in unanticipated and negative consequences in the short, mid and long-terms.

Based on the value-driven management approach, fieldworks, and data analysis and results, a set of policies are envisaged for better management, safeguarding and valorisation of the cultural heritage of Jericho, trying to find sustainable solutions for

various conflicted interests of concerned stakeholders, meanwhile conserving their cultural heritage values and physical attributes. Finally, these policies are designed to be one integrated entity based on conservation and valorisation principles.

## **Riassunto**

La presente tesi analizza gli aspetti di gestione, conservazione e valorizzazione e il loro relativo impatto sulla salvaguardia e sullo sviluppo del patrimonio culturale di Gerico, con l'obiettivo di impostarne una corretta e migliore politica di gestione, conservazione e valorizzazione basandosi su standard scientifici moderni e internazionali. Essa esamina i principali quadri di competenze, gestione, valorizzazione e pianificazione che hanno un impatto diretto o indiretto sulla conservazione e salvaguardia della proprietà del patrimonio culturale e che hanno fortemente sofferto di carenti interventi di conservazione, gestione e valorizzazione. Lo stato di conservazione di tale patrimonio è ancora oggi molto vulnerabile e danneggiato a causa della sregolata espansione della area urbana, di vecchie normative e direttive insufficienti, di pianificazione urbanistica, di turismo casuale, di infrastrutture e super-strutture e di errate pratiche di agricoltura.

ancora, la presente tesi, indaga questi aspetti cercando di capire come è stato conservato, gestito e valorizzato il patrimonio culturale di Gerico dai successivi regimi politici e amministrativi., inoltre, indaga l'impatto dell' area urbana di nuova costruzione in merito alla conservazione e salvaguardia dei suoi siti di patrimonio culturale, cercando di elaborare un quadro chiaro sulle passate e presenti politiche di gestione, conservazione e valorizzazione, e l'influenza che hanno avuto sulla comunità locale e sulle relative imprese private.

infine, la presente tesi, esamina in modo completo le relazioni conflittuali tra le varie componenti del ricco patrimonio di Gerico ed i differenti aspetti economici e sociali con l'obiettivo di creare politiche proattive di gestione scientifica che sia appropriata per la conservazione di questo patrimonio, evitando reazioni e decisioni istantanee che possono avere impreviste conseguenze negative nel breve e lungo termine. Esso si prefigge lo scopo di mostrare come le varie strategie di conservazione e valorizzazione possono causare danni irreversibili alle risorse del

patrimonio culturale, e successivamente, impostare politiche appropriate per rimediare ai loro difetti.

in conclusione, sulla base dell'approccio Value-driven management, sono stati raccolti i dati sul campo ed i risultati sono stati analizzati. sono state previste una serie di politiche per una migliore gestione, salvaguardia e valorizzazione del patrimonio culturale di Gerico. Si è cercato di trovare soluzioni sostenibili per i diversi interessi in conflitto dei soggetti interessati e allo stesso tempo conservare il valore e gli attributi fisici del loro patrimonio culturale. Infine sono state progettate politiche per essere un'unica entità integrata basata su principi di conservazione e valorizzazione.

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## List of abbreviations

<b>AD</b>	Anno Domini: used in the christian calender when refereing to a year after the Jesus Christ was born
<b>ASOR</b>	American Schools of Oriental Research
<b>BC</b>	Before Christ
<b>BP</b>	Befor Present
<b>CHM</b>	Cultural Heritage Management
<b>CISS</b>	Cooperazione Internazionale Sud Sud
<b>CPT</b>	Committee for the Promotion Tourism in the Governorate of Jericho
<b>CRM</b>	Cultural Resource Management
<b>DACH</b>	Department of Antiquities and Cultural Heritage
<b>DoA</b>	Department of Antiquities
<b>EB</b>	Early Bronze Age
<b>ENAME Charter</b>	The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites
<b>ICAHM</b>	International Charter for Archaeological Heritage Management International Centre for the Study of the Preservation and Restoration of Cultural Property
<b>ICCROM</b>	
<b>ICOMOS</b>	International Council on Monuments and Sites
<b>ICTC</b>	International Cultural Tourism Charter
<b>IUCN</b>	International Union for Conservation of Natural prosperities
<b>JCC</b>	Jericho Community Centre
<b>JHTC</b>	Jericho Heritage Tourism Committee
<b>JICA</b>	Japan International Cooperation Agency
<b>JTT</b>	Jericho Ten Thousand
<b>LAGC</b>	Local Action Groups committee
<b>MCJ</b>	Mosaic Centre-Jericho
<b>MD</b>	Middle Bronze Age
<b>MICE</b>	Meetings, Incentives, Conferences, and Exhibitions
<b>MoTA:</b>	Ministry of Tourism and Antiquities
<b>MTDP</b>	Medium Term Development Plan
<b>NGOs</b>	Non-Governmental Organizations
<b>NIS</b>	New Israeli Shekel
<b>OGs</b>	Operational Guidelines
<b>OPTs</b>	Occupied Palestinian Territories
<b>OUV</b>	Outstanding Universal Value
<b>PA</b>	Palestinian Authority
<b>PCBS</b>	Palestinian Central Bureau of Statistics
<b>PEB</b>	Palestinian Economic Bulletin
<b>PECDAR</b>	Palestinian Economic Council for Development and Reconstruction

<b>PEIM</b>	Preservation Economic Impact Model
<b>PNA</b>	Pottery Neolithic A
<b>PNB</b>	Pottery Neolithic B
<b>PNPA</b>	Palestinian National Policy Agenda
<b>PPNA</b>	Pre-Pottery Neolithic A
<b>PPNB</b>	Pre-Pottery Neolithic B
<b>PRDP</b>	Palestinian Reform and Development Plan
<b>PtS</b>	Palestinian Territories
<b>RIWAQ</b>	Centre for Architectural Conservation in Palestine
<b>SOA</b>	Israeli Staff Officer
<b>TSTC</b>	Telepherique and Sultan Tourist Centre
<b>TTC</b>	Temptation Tourist Centre
<b>UNESCO</b>	United Nations Educational, Scientific and Cultural Organization
<b>UNRWA</b>	United Nations Relief and Works Agency for Palestine Refugees in the Near East
<b>URP</b>	Urban Regulation Plan
<b>USA</b>	United States of America
<b>WB</b>	the West Bank
<b>WHC</b>	World Heritage Convention
<b>Whcom</b>	World Heritage Committee

## **Dedication**

I would like to dedicate this thesis to my beloved country “Palestine”, and to my beloved Family, especially to the soul of my father who instilled into me the importance of knowledge and education. Also, to my dearest mother and my beloved well-understanding wife who took care of our children.

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# **Chapter One: Introduction and methodology of the research**

## **1.1 Introduction**

Modern management and conservation of cultural heritage resources play a crucial role in the safeguarding and valorisation of cultural heritage properties worldwide. This approach has gained special importance since 1970s, particularly in United States of America (USA) and Europe, and subsequently distributed all over the world (Skeates 2000, 64; Jokilehto 2005, 7, 119). This new trend has emerged from the growing concern about the appropriate conservation of cultural heritage remains, rescue archaeological excavations, especially after the World War II, and the growth of the mass tourism as an important source of revenue, passive impact of short-term economic strategies on cultural heritage places, urban expansion, pollution, natural decay, infrastructure and superstructure projects, and involvement of local communities. These issues, among others, always complicate the conservation and management process of cultural heritage resources, and create inevitable conflicts among various interests and actions taken. As a result, cultural heritage management (CHM) has started to be understood as non-renewable cultural properties that should be managed, safeguarded and valorised, and consequently appreciating its material and immaterial qualities, emphasizing the identification and safeguarding of cultural heritage resources and their pivotal socio-economic role to local communities. It is broadly interested in better conservation, management, protection, valorisation and presentation of the cultural heritage remains of the past, of whatever period and in whichever region or country.

After William Lipe had published his seminal article, *a conservation model for American Archaeology* in 1974, the CHM started gaining cultural and professional attention. In his article, he draws up the intention of cultural heritage professionals and strategic planners to the vulnerability of the cultural heritage resources, and to

their non-renewable nature. Therefore, any use of these resources should be wisely managed and guided by the principle of conservation. This article, among other studies published in the USA and Europe in the 1970s laid the foundation of the new management and conservation approaches of the cultural heritage properties, and since ever, cultural heritage has seen as fragile and non-renewable resource. This approach has increasingly begun to emerge as a multidisciplinary science redirected towards holistically conserving the values of heritage places and its attributes within their cultural landscape for the favour of all present interested stakeholders and next generations.

The thoughtful concept of the CHM, as being a fragile, finite, and non-renewable resource that requires to be carefully looked after, has become the main stimulator leading the international community to organize efforts to protect cultural heritage properties taken the form of international conventions and Charters, such as Athens Charter (1931), Venice Charter (1964), the World Heritage Convention (1972), the ICOMOS Charter for the Protection and Management of the Archaeological Heritage (1990), etc.

Given these important development of CHM themes, many approaches and management models have been developed by CHM scholars and experts to ensure the long-term and the sustainability of management and conservation of the cultural heritage resources to serve both present and future generations.

The integrated management and conservation approach, known with value-driven planning approach, developed by the Australian ICOMOS in 1988, is based on a holistic and integrated analysis of cultural heritage property, which recently becomes an appealing solution for both safeguarding and valorization of cultural heritage resources used worldwide, especially in the international Charters and Recommendations formulated by UNESCO, ICOMOS, the World Bank, etc., as well as used by many countries and institutions successfully after being adapted to their local conditions.

This approach, therefore, and its principles are used throughout this research to figure out a better approach for the management and conservation of the cultural heritage of Jericho. It has proved efficient to explore the influence of management, conservation

and valorisation policies applied and/or planned for operating the cultural heritage of Jericho.

Based on the value-driven management approach, this thesis tries to examine the interwoven and conflicted relationships among various components of its rich heritage and different conservation, economic and social aspects with the aim of figuring out equilibrium scientific approach for appropriate managing and conserving of its cultural heritage.

Jericho was taken as a pilot project, focused on Tell es-Sultan and Hisham's Palace, to apply the above mentioned approach through an intensive fieldwork carried out in Jericho with an aim of gathering primary raw material on the conservation and management status of the cultural heritage of Jericho, taking into account that if the cultural heritage of Jericho is to be safeguarded and used by present and future generations, it first needs to be studied, conserved, managed, and then valorised. Thus, its protection is not the only target of this approach, but also to be safeguarded and used as vital cultural heritage properties and dynamic economic assets, generating knowledge and revenues for local communities.

As the CHM takes into due consideration the integrity and authenticity of these recourses, protecting them from potential natural and anthropic threats, this thesis also develops a set of policies based on the value-driven management approach for better management, safeguarding and valorisation of the cultural heritage of Jericho, attempting to solve various conflicted interests of concerned stakeholders, meanwhile conserving their cultural heritage values and physical attributes.

Consequently, the thesis comprises six chapters. *The first chapter* discusses the objectives of the research, its problem, methodology and definition of key terms used throughout the thesis. *The second chapter* briefly explores the most relevant literature resources written on the research's topic. It gives an overview of what has been said, who the key scholars are, and it explores the main international recommendations and charters related.

*The third chapter* highlights the historical and geographical background, providing a brief historic and geographic summary about the cultural heritage significances of the study area (Jericho).

*The fourth chapter* evaluates the cultural heritage sites of Jericho and how they have been conserved, managed and valorised by successive political and administrative regimes in Jericho since 19<sup>th</sup> century till now. It includes assessment of various diameters, such as assessment of interested groups in the cultural heritage of Jericho, those who have influenced or might be influenced by the management and valorisation of Jericho's cultural heritage, significance assessment of the cultural heritage values of Jericho, assessment of the overview of the physical condition and the management context that governs the management of cultural heritage of Jericho. The results of this chapter successfully utilized to understand the main key players of cultural heritage management and valorisation in Jericho in terms of their positive and/or negative impacts on the management and conservation issues by clarifying the cultural heritage values of cultural heritage properties of Jericho and their state of conservation and the management environment under which they are operated.

*The fifth chapter* examines the characteristics of the management and valorisation actions and approaches used in the cultural heritage sites of Jericho and their surrounding environs, particularly in Tell es-Sultan and Hisham's Palace. It also addresses the empirical data gained from the fieldwork conducted to collect related data capable to analyse the complex relationship between cultural heritage sites and tourism services in Jericho, which is mostly influenced by a broader political and socio-economic context. This chapter analyzes and describes qualitative and quantitative data with an aim of drawing up conclusions and policy strategies by building up an appropriate database that helps understand the *status quo* of these cultural heritage sites, and the tourism impact on the local communities of Jericho.

Finally, *the sixth chapter* uses all data gathered and analyzed throughout above chapters to introduce a set of policy strategies for management, conservation and valorisation of cultural heritage sites of Jericho. It also provides a blueprint and a common vision for their conservation and management process, stating clearly how these sites can be coherently conserved, managed and valorised in the short, mid and long-terms, which might be used as policy guidelines for management, safeguarding, and valorisation of the cultural heritage of Jericho.



In the light of above observations, this thesis would argue that integrated management, safeguarding and valorisation approach is the most convenient manner to sustainably conserve the cultural heritage of Jericho; based on related international conventions and professional ethics increasingly applied worldwide and consistent with the local Palestinian conditions.

## **1.2 Methodology and aims of the research**

### **1.2.1 Study area**

The research area for this study is Jericho city, focusing on Hisham's Palace and Tell es-Sultan (see figures 1.1, & 1.2). The latter is known as the oldest city in the world, dating back to more than ten thousand years ago. Jericho is located 10 kilometres northwest of the Dead Sea in the lower part of the Jordan Rift Valley at a level of 258 meters below sea level, making it the lowest city in the world (Kenyon 1981, 674; MoTA 2005, 12-13; Anfinset 2006, 63). Although, it is famous throughout the world with its rich cultural and natural heritage, and the most visited cultural heritage destination in Palestine, due to its varied year-round attractions, it is still a small city and its cultural heritage is fragile, and neither conserved nor valorised enough to be sustainably safeguarded. For this reason, Jericho was selected to be used as the pilot project for this study to explore various interrelated conflicted conservation, management and valorisation issues with an aim of accomplishing a set of objectives put forth to be achieved, and consequently propose a set of recommendation polices for management, safeguarding and valorisation of the cultural heritage of Jericho.

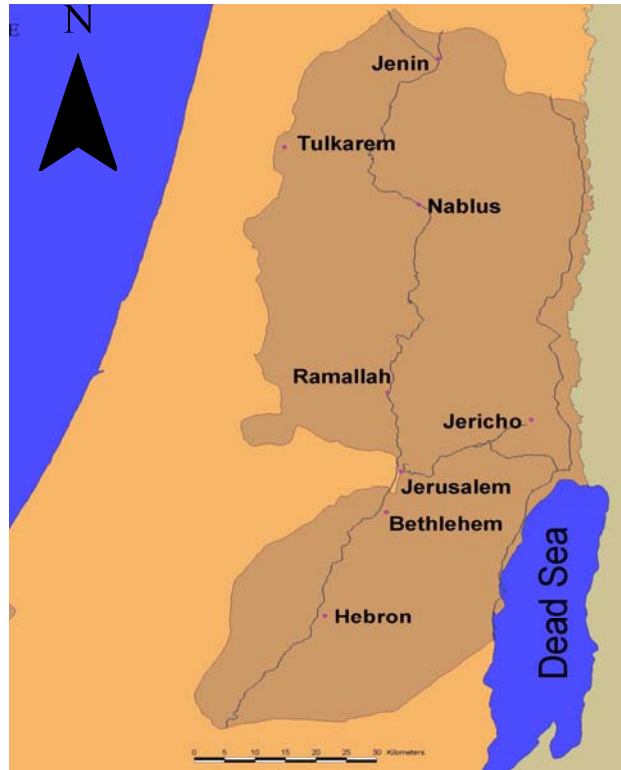


Figure 1.1: Geographic location of Jericho

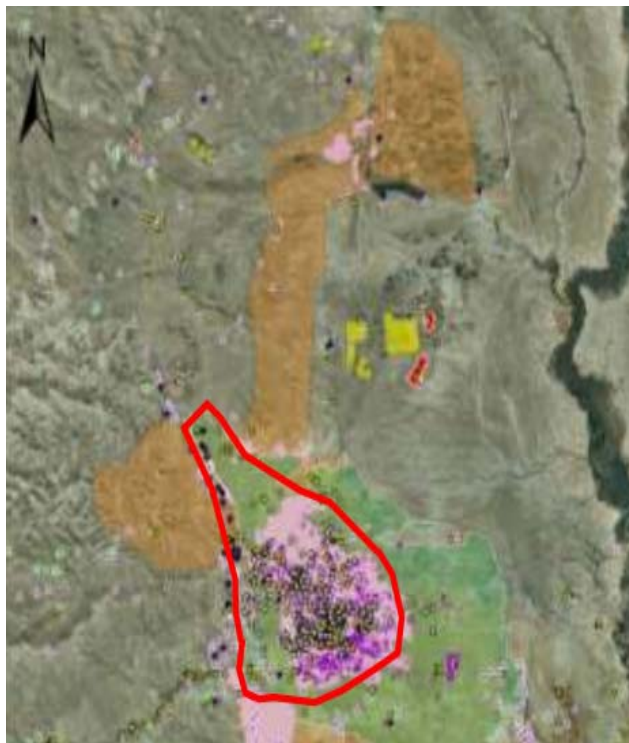


Figure 1.2: Location of the study area at the Jericho Oasis

### **1.2.2 The problem statement**

The main problem of this research is lacking of scientific and pragmatic approach to well manage, safeguard and valorise the cultural heritage properties of Jericho. Since prehistory, Jericho has functioned as an oasis place in the Jordan Rift Valley for people to move and rest, as well as a corridor network toward North-South and East-West, making the oasis an intermediate place for cultural and commercial activities, manifested in numerous cultural heritage attributions. In spite of this cultural and economic richness, the conservation, management and valorisation interventions applied are insufficient and lacking appropriate policies. It is still conventionally managed, conserved and developed, lacking of competent planning means and /or policy guidelines. The Majority of conservation and enhancement interventions undertaken have depended on fund-based projects rather than conservation-based policies (See appendix 4.2), which are incompatible with the intrinsic needs of safeguarding of the cultural heritage sites and /or the needs of local communities.

Although Jericho is the most visited cultural heritage site in Palestine, its local communities are excluded from tourism development projects, making them victims of these projects instead of being the primary beneficiaries. Its cultural heritage sites are seen as economic assets for a handful of private enterprises, not as cultural properties embodied cultural and socio-economic values for all members of the community. Thus, all previous and current conservation and tourist development projects in Jericho do not have stemmed from any concrete proactive national or local policy frameworks.

Such haphazard act will never wisely sustain the cultural heritage properties of Jericho. Doubtless these new enhancements can temporarily improve the economic status of local Jericho's communities, such as upgrading infrastructure, construction of roads, high ways, and communication, making the life healthier and more comfortable; however, they can cause an irreversible damage to its cultural heritage sites, intrusively changing their surrounding environs and cultural landscapes.

### **1.2.3 Objectives of the research**

The general aim of this research is to develop a sort of equilibrium conservation and valorisation policies for management of cultural heritage sites of Jericho, based on their technical and physical needs, meanwhile meeting the socio-economic requirements of local communities.

#### **Objectives of the research:**

- 1) To improve understanding the state of conservation and management of the cultural heritage sites of Jericho;
- 2) To integrate cultural heritage sites into the economic, social and urban policies for the Jericho city, ensuring the effective conservation and valorization of their integrity and authenticity.
- 3) To set out sustainable conservation, management and valorization policies for the cultural heritage sites of Jericho and their environs consistent with the international Charters and Conventions;
- 4) To enhance the public-private partnership to safeguard, manage and valorize the cultural heritage sites of Jericho;
- 5) To find out solutions for the chronicle conflict between conservation of heritage sites and the tourism development in Jericho, allowing for development, meanwhile ensuring retention of these sites.

### **1.2.4 Hypothesis of the research**

This study provides five main hypotheses and some sub-hypotheses in order to analyze and understand the relationship between deterioration of cultural heritage of the study area, on the one hand, and the conservation, valorisation and management policies on the other. On the basis of these hypothesisises, this research will attempt to understand the dynamic of deterioration process, and subsequently figure out new policies for the best practise of management, conservation and valorisation of the cultural heritage properties of Jericho, as the following:

- There is a direct relationship between poor management and conservation policies, and the degradation of cultural heritage properties.
  - Deterioration of cultural heritage of Jericho relates to lack of competent capacity building of related public and private institutions.
  - Degradation of cultural heritage properties of Jericho related to insufficient financial resources allocated.
  - Lack of short, mid, and long-terms conservation, management and valorisation policies have seriously affected the conservation status of Jericho's cultural heritage.
- Lack of appropriate integration policies of local communities in management and conservation of cultural heritage prosperities have greatly affected the socio-economic status of the local community of Jericho, and have resulted in accelerating the degradation of its cultural heritage properties.
- There is a relationship between the quality of conservation and both the visitors' number and their satisfaction.
  - The low number of tourists to cultural heritage sites relates to the poor marketing policies and strategies of both the public and private sector.
  - There is a relationship between the overall satisfaction of tourists visiting cultural heritage sites, and the tourist services offered inside and/or outside of open cultural heritage sites.
  - Insufficient tourist services relates to poor collaboration between the public sector that responsible for management and conservation policies, on the one hand, and the municipality of Jericho, the private and civil institutions, on the other.
- There is a relationship among the degradation of cultural heritage of Jericho, and education and out-reach policies, focusing on the public awareness regarding the importance of cultural heritage.
- There is a relationship between degradation of cultural heritage of Jericho and the insufficient protection, urban and economic planning and legislation frameworks.

### **1.2.5 Methodology of the research**

In order to clearly understand the planning and implementation process of the cultural heritage of Jericho, and its conservation and valorisation dynamics, the descriptive- analytic research approach has been applied to gather, and analyze qualitative and quantitative data on various related matters, including questionnaires and in-depth interviews techniques. Based on this approach, the thesis attempts to clarify the relationship among safeguarding and managing cultural heritage properties of Jericho, and their well conservation and valorisation policies.

To attain the above objectives, a holistic integrated process of sustainable conservation, management and valorisation of cultural heritage resources, based on value-driven approach (consistent with Palestinian local conditions) has been developed to be used as the main baseline for getting done the research's objectives, which is based on two axes: theoretical and practical (see fig.1.3).The theoretical axis focused on the literature review, exploring all related published and unpublished primary and secondary sources of this multi-disciplinary theme, such as management, conservation, development, archaeological excavations, and history of physical interventions and so on.

The practical axis based on a fieldwork conducted in Jericho with an aim of exploring the following components:

- Gathering relevant data on past-present status of management, valorisation and conservation policies applied on operating the Palestinian cultural heritage.
- Exploring the management, conservation and development needs of sites from the perspectives of various stakeholders (public, private, NGOs, etc.), such as examining the economic dynamics and its influence on the cultural heritage sites and local community as it is illustrated in the following figure (fig.1.3).

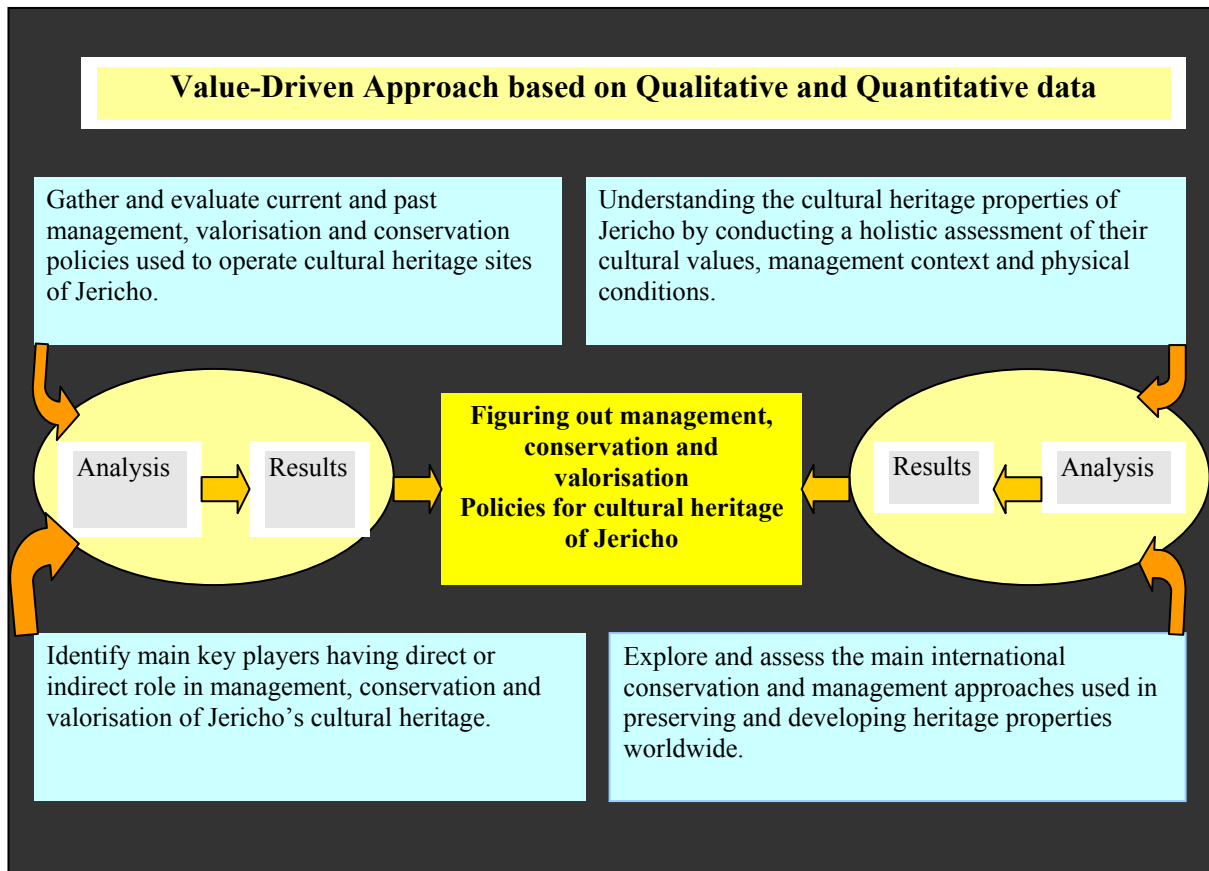


Figure 1.3: Value-driven approach based on qualitative and quantitative data

Given the broad scope and objective of this research, a fieldwork research was undertaken for seven months in Jericho (three months in 2009, and four months in 2010). The purpose of the fieldwork was to gather raw data on conservation, management and valorisation policies planned or implemented for the cultural heritage of Jericho and its influences on the local community. This data is accumulated to be analyzed, and subsequently utilized for figuring out appropriate policies.

In this context, the fieldwork employed three methods: participant observation, questionnaires, academic research, and in-person interviews with local authorities, stakeholders and tourists. Moreover, to secure the accuracy of collected data, the researcher joined various cultural heritage and tourism activities, such as workshops, meetings with decision-makers and professionals, guiding tourist groups in visited sites, and/or sometimes joining them.

Besides, the researcher used the local office of the Ministry of Tourism and Antiquities (MoTA) as a field office to establish the database gathered, which, in its

turn, enriched the research through giving the researcher a good opportunity to take part in several projects related to conservation and valorisation of cultural heritage. Because of the diversity of these sources, a mix of extensive and intensive research techniques was found necessary to be utilized in the fieldwork and data analysis as illustrated in the following figure (Fig1.4).



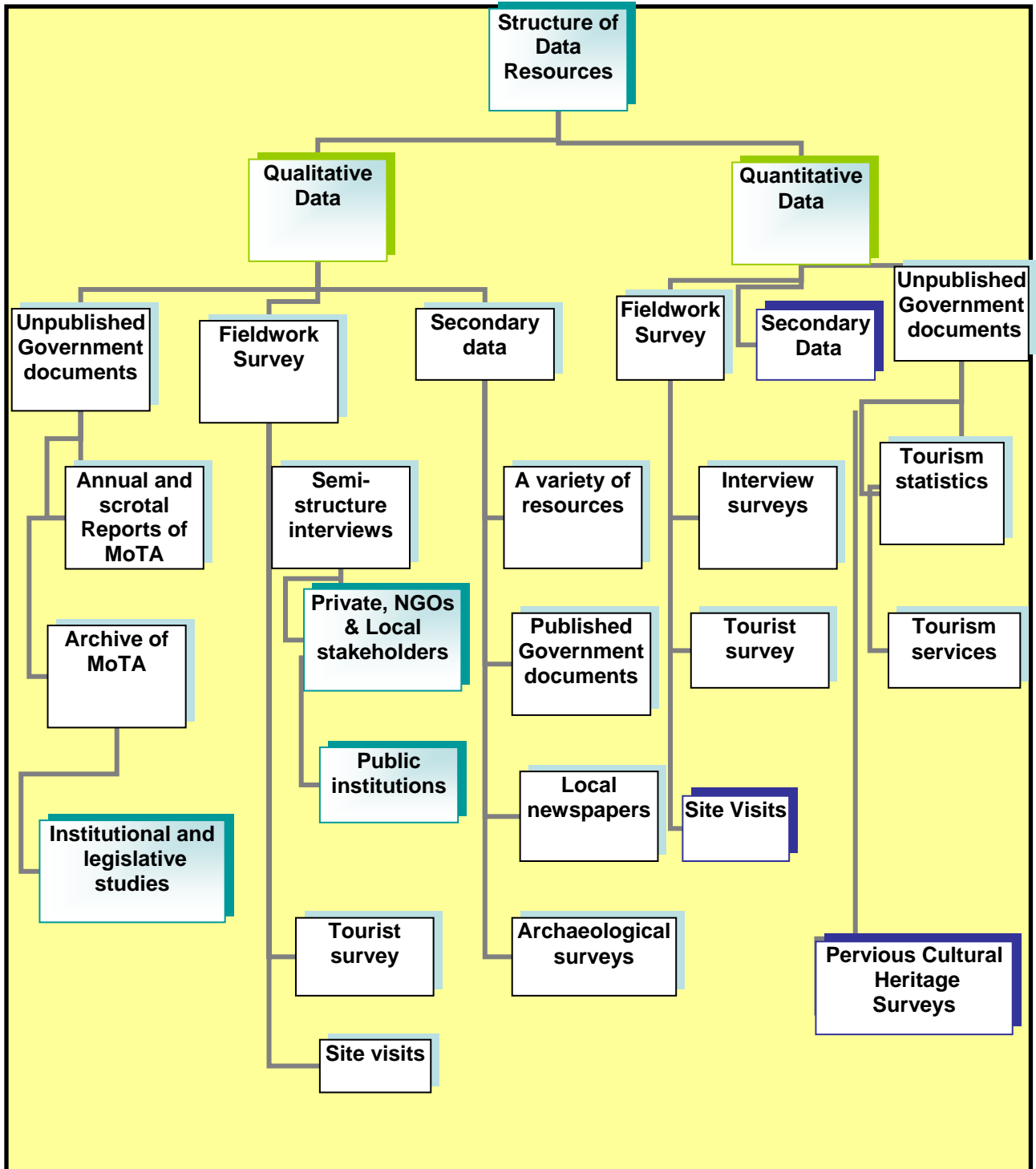


Figure 1.4: The structure of the study sources

### **1.2.6 Validity of fieldwork techniques**

Validity is defined as “*the extent to which a measure actually taps the underlying concept that it purports to measure*” (Ary et al. 2006, 652). As mentioned previously, there are three research techniques employed to generate raw material on the study subject: site visits, questionnaires as they appear in appendix 5.43, & 5.44, and the semi-structured in-person interviews as shown in appendix 5.45, & 5.46. The validity of the last two techniques -which were designed in English for foreign tourists and in Arabic for local tourists, local stakeholders, and conservation and management professionals- was determined through a jury of highly-qualified referees, consisting of five competent persons (see appendix 1.1): three of them were from the Ministry of Tourism and Antiquities and two were from the private sector, considered experienced in the study’s content and instrumentation.

These experts were asked individually to assess the content, format, wording, and overall appearance of the questionnaires. After the panel of experts had double-checked the above research techniques, they were tested on inbound and local random tourists samples and some local tourist enterprises to make sure that the majority of target study community would easily understand them. Following the comments of the referees, the researcher modified the questionnaire. The researcher thinks that the comments of the referees are adequate enough for the appropriateness of the instrument to be used as a scientific research instruments to collect raw data required on the management, conservation and valorisation of the cultural heritage of Jericho.

### **1.2.7 Data processing**

All data collected from the field was digitized and processed through Ms-Access, Excel, and Word softwares to facilitate creating a broad database on management, conservation and tourism services and marketing. (See appendix 5.3).

### **1.2.8 Contributions of the study**

The study is justified on the basis that figuring out a practical and dynamic approach

to help managing, conserving and valorising the cultural heritage resources of Jericho, solving, or at least mitigating the conflict among various interested groups in the cultural heritage properties and tourism assets. Currently, there is a lack of an appropriate approach to be used in processing the dynamics of safeguarding heritage places and developing the modern city of Jericho. For example, the private sector tries to rent and control the environs of Tell es-Sultan to invest in the tourist services and facilities, the Municipality of Jericho tries to gain some income through investing in the area of 'Ain es-Sultan and then the Ministry of Tourism and Antiquities is lost in-between, while trying to safeguard the oldest city in the world {ancient Jericho} by using outdated Jordanian legislations. This controversial among various stakeholders and decision-makers complicates the issue of safeguarding cultural heritage resources and jeopardizes their sustainability, making conservation process of urban archaeological heritage of Jericho difficult and ineffective.

Protection and management of cultural heritage in Palestine are still based on the 1966 Jordanian Antiquities law. It ineffectively protects part of the Palestinian archaeological heritage dated before 1700, leaving more than 300 years of cultural heritage properties out of juridical protection. The law mostly emphasizes the protection of archaeological objects and the immovable monuments, but it doesn't include any article regarding conservation and promoting of archaeological sites.

The Jordanian Antiquities Law, enforced in the Palestinian territories, is out-of-date and no longer convenient to the modern conservation and management requirements of cultural heritage properties, especially under the current high pressure of urban expansion and its irreversible destructive of different components of cultural heritage resources.

This study, therefore, intends to enrich the body of knowledge of conservation and valorisation of cultural heritage in Palestine, making cultural heritage places better conserved and managed by developing a new approach to safeguard and valorise cultural heritage properties of Jericho, based on sustainable management and conservation policies.

### **1.2.9 Definition of key terms used throughout the research**

There are no single consensus definitions on numerous terms that are used by scholars and practitioners in the cultural heritage management and conservation arena. This section, therefore, tries to define some key terms used throughout this thesis in order to avoid any confusion or misunderstanding, as the following.

**Archaeological feature:** Any physical evidence of past human activity. Archaeological features include buildings, works, relics, structures, foundations, deposits, cultural landscapes, etc. (Hall 2002, 2).

**Bequest value:** it is an economic concept that refers to the value that individuals gain from the preservation of the resource for use by their heirs (future generations), whom should have access to natural and cultural resources and opportunities (Harpman et al. 1994, 1-9; Pagiola 1996, 2-3; Weikard 2005, 6-8).

**Burra Charter:** *“Charter adopted by Australia ICOMOS which establishes the nationally accepted principles for the conservation of places of cultural significance”* (Hall 2002, 2).

**Compatible use:** it means that modern materials used in conservation interventions should be consistent with the original materials of the conserved cultural heritage property, as well as merge with them under expected environmental conditions. These materials should also be substantially minimal and reversible without being invasive or subtractive to the cultural significance of the cultural property (Skeates 2000, 63; Burra Charter 1999).

**Conservation:** it means all the processes of looking after a place so as to retain its cultural significance, keeping it in safety or preserving the existing state of a heritage resource from destruction or change. It includes maintenance, preservation, restoration, reconstruction and adaptation, etc., and will commonly be a combination of more than one of these interventions (Burra Charter 1999; Feilden & Jokilehto 1998, 61).

**Conservation, management and valorization policies:** a proposal or a recommendation to safeguard, manage and valorise a heritage place arising out of the opportunities and constraints presented by the statement of heritage significance and other considerations (Hall 2002, 3).

**Cultural heritage:** it refers to all of those man-made moveable and immovable material and any traces of mankind of past epochs on the land or underwater that people preserve, cultivate, study, and pass on to the next generation. They are significant from the point of view of history, art or science embodied in material or built forms-sites, buildings, land-use, archaeological sites, historic monuments and centres, art, and objects, etc.; or exemplified by non-material forms, like social practices, living traditions and languages. These aspects were valued in the past and are expected to be valued in the future, and considered as having aesthetic, historic, social significance, or any other special value for the present and future generations regardless of their size, number, material or method of creation (Carman 2002, 15; Feilden & Jokilehto 1998, 11-13; Skeates 2000, 9-11; Aplin 2002, 13-15; McManamon & Hatton 2000,3).

**Cultural Heritage Management (CHM)**, which is often equated with **Cultural Resource Management (CRM)**: it is a planning process broadly interested in better conservation, management, protection, valorisation and presentation of the cultural heritage remains of the past, of whatever period and in whichever region or country through the employment of human and material resources, to ensure the fruition of objects of cultural and environmental heritage, while at the same time guaranteeing their protection and valorisation (Natale & Lanzarone 2007, 3; Sullivan 1997,15; De la Torre & Lean 1997, 7-14; Mason & Avrami 2002, 13-16; Carman 2002,5).

**Cultural heritage site**: it refers to a place, locality, natural landscape, settlement area, architectural complex, archaeological site, or standing structure that is recognized and often legally protected as a place of historical and cultural significance (ENAME 2008, Definitions).

**Cultural heritage protection zoning plan**: *“A graphic plan of a place indicating the relative archaeological potential of areas or zones within this. An archaeological zoning plan is prepared by undertaking broad-scale, archaeological assessment over a large area. The plan may be incorporated into the provisions of an environmental planning instrument”* (Hall 2002, 2).

**Cultural industries**: they are defined as those industries that are very tightly linked to cultural local products traditions, history, heritage and identity of a territory; they tend to be locally clustered and can be in urban and rural areas, including: arts and antique markets, crafts and tourism, heritage, food/beverages and other economic

activities presented to the general public in their cultural framework, at the same time, enhancing the quality of life of local communities (Propris 2010, 2 ).

**Cultural landscapes:** *“Those areas of the landscape which have been significantly modified by human activity. They include rural lands such as farms, villages and mining sites, as well as country towns”* (Hall 2002, 3).

**Cultural significance:** it means the importance of a site as determined by the aggregate of values attributed to it, including aesthetic, historic, scientific, or social value for past, present or future generations (Burra Charter 1999, De La Torre 2002, 3)

**Environmental impact statement:** *“A report accompanying a major development proposal detailing how the development will impact on the environment, including items and areas of natural, cultural and aboriginal heritage significance”* (Hall 2002,4).

**Existence value:** it is an economic concept refers which to the benefit generated today by knowing that a resource exists even if no onsite use is anticipated independently of any value associated with its use (Harpman et al. 1994, 1-9; Pagiola 1996, 2-3; Weikard 2005, 6-8).

**Heritage assessment criteria:** *“ Principles by which values for heritage significance are described and tested”* (Hall 2002,4).

**Heritage conservation area:** *An area which has a distinctive character of heritage significance which it is desirable to conserve*” (Hall 2002, 4).

**Interpretation:** it refers to the full range of potential activities intended to heighten public awareness and enhance understanding of cultural heritage site, which might include print and electronic publications, public lectures, on-site and directly related off-site installations, educational programmes, community activities, and ongoing research, training, and evaluation of the interpretation process itself (ENAME 2008, Definitions).

**Management and Conservation Plan:** it is a strategic document framework and operational tool containing details about how to manage, safeguard and valorise cultural heritage properties according to a set of objectives and actions put forward to be achieved. Its goal is to protect, conserve and valorise the cultural significance of sites through appropriate management decisions. It explains the significance of a site, identifies how that significance is vulnerable and sets out policies for retaining that significance in any new use, management regime, alteration, repair or management, setting down away that can be shared with others to regulate, budget, manage, predict or do any of the other things that looking after heritage involves, based on away of thinking about heritage in a structured way (Clark, 2001, 62; Sullivan 1997,16).



**Management context assessment:** it refers to a number of factors that affect the capacity of people and organizations to decide, direct, and implement any management and conservation plan that is formulated, including financial, legal and regulatory frameworks, available personnel, and political factors (De La Torre 2002, 25, Sullivan 1997, 21).

**Non-use value:** it is an economic concept. It refers to the value that people derive from economic goods (including public goods, natural and/or cultural heritage resources) independent of any use, present or future that people might make of those goods. Non-use value includes both existence and bequest values and is greater whenever resources in question are unique and/or where adverse impacts are irreversible, whether they are locally, regionally, nationally, or internationally significant (Harpman et al. 1994, 1-9; Pagiola 1996, 2-3; Weikard 2005, 6-8).

**Physical condition assessment:** it refers to an assessment process of the physical state of a cultural heritage site, which assesses all of its elements, recording each defect, and describing what the issue is and how it affects and relates to other physical elements of the place. The results of this process can be used to recommend solutions or mitigation strategies for each defect, and prioritize these activities in order of urgency (Demas 2002, 39; Sullivan 1997, 21).

**Presentation:** it refers to the carefully planned communication of interpretive content through the arrangement of interpretive information, physical access, and

interpretive infrastructure at a cultural heritage site. It can be conveyed through a variety of technical means, including elements as informational panels, museum-type displays, formalized walking tours, lectures and guided tours, and multimedia applications and websites (ENAME 2008, Definitions).

**Representativeness:** *“Items having this value are significant because they are fine representative examples of an important class of significant items or environments”* (Hall 2002, 8)

**Safeguarding:** it is any activity designed to understand, conserve and protect cultural and environmental heritage properties (Natale & Lanzarone 2007, 3)

**Stakeholders:** they are those whom the site is of value, those whom have important information about it; those whom have a special interest or stake in how the cultural heritage site is used, developed, or conserved; those whom can influence its management (for better or worse); and those whom are themselves impacted by what happens at the site. As a result those are the people whom should be brought in or consulted as the management and conservation process unfolds (Sullivan 1997, 17; Demas 2002, 31).

**Statement of significance:** it refers to a scrutiny statement flows directly out of the value assessments of a cultural heritage site, reflecting all of its values, and synthesizing the reasons behind the entire actions one might propose for the site conservation, development, interpretation, etc. It is the crucial point and practical step in any planning process, providing clear positions that would form the basis of

later decisions and evaluation (De La Torre 2002, 24; Kerr 1996, 3; Demas 2003, 39).

**Significance assessment:** it serves to identify the multiplicity of values attributed to a cultural heritage site by varied perspectives and judgments of persons, professional groups, and communities, which, in turn, drives the decisions about why and how to preserve and protect the site (Demas 2002, 34).

**Use Value:** it is an economic concept refers to the direct use of the good's current, future or potential use (Harpman et al. 1994, 1-9; Pagiola 1996, 2-3; Weikard 2005, 6-8).

**Valorisation:** it has a complex meaning which refers to safeguarding and use of cultural heritage properties, and thus appreciating both its material and immaterial qualities. It is not just dealing with simple activities of safeguarding and conserving cultural heritage properties, but also available for all people with possibility of obtaining cultural and economic benefits for the territories in which they are located (Natale & Lanzarone 2007, 3; Bjker et al. 2009, 3).

It is also identified as any activity that improves the knowledge and conservation of cultural and environmental heritage by making it suitable or available for economic and/or social use through translating it into competitive products, services, or new commercial activities, which will increase the fruition of cultural properties and allow, enable or simplify the transmission of their values to general public (Ibid).

**Value-based (driven) management approach:** it is the coordinated and structured operation of a heritage site with the primary purpose of protecting its cultural significance as defined by government authorities or other owners, experts, citizens or groups with a legitimate interest in the place (De la Torre 2002, 27).

## **CHAPTER TWO: Literature review of the thesis theme**

### **2.1 A brief historical background of the development of cultural heritage management (CHM)**

This section introduces a historical background on the emergence of the modern cultural heritage management with an aim of underlining almost all of its important dates and development phases. Modern management and conservation principles of cultural heritage resources play a crucial role in the conservation and safeguarding of cultural heritage properties worldwide, including cultural heritage material represented by heritage places and artefacts (Smith 1994, 302). Although the CHM has gained special importance since 1970s, particularly in United States of America (USA) and Europe, it has undergone though a long preceding development. In the 19<sup>th</sup> century, conservation of cultural heritage became a decisive factor in fostering the national identity in European countries. It has resulted in protecting and restoring national monuments as a concrete evidence of a nation's history, linking its own identity with deep roots and glorious historical era. The ancient monuments have been chosen to be places for national memory or as memorial relics (Jokilehto 2005, 7, 119). Such monuments are constituted to remember chosen actions from the past, which subsequently have become places for public meetings, political discourses, or political demonstrations (Smith 1999, 15-17). In this context, David Lowenthal says that the past is important to national identity, and who lacks this link (with a place or heritage) must forge it. Awareness of the past promote communal and national identity, and identification with a national past often serves as an assurance of worth against subjugation or bolsters a new sovereignty (Lowenthal 1985, 42-44).

By the middle of 19<sup>th</sup> century, archaeology became a scientific discipline, and rapidly evolved in several directions rather than classical- archaeology (Renfrew & Bahn 2001, 24), as well as restoration theory and practice took on and carried out in a concerted and systematic fashion. Official bodies, capable of carrying out conservation works, were established, such as the National Trust, founded in England

at the end of 19<sup>th</sup> century, which inspired other similar institutions worldwide, especially in the United States and Australia (Jokilehto 1999, 17). These institutions have offered significant contribution to the management of cultural heritage resources. They started looking after cultural heritage properties and secured their conservation and management through appropriate traditional and compatible modern uses (Ibid).

In the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, the modern conservation movement appeared, headed by John Ruskin, William Morris, Camillo Boito, G. Giovannoni, and Alois Riegle whom adopted the '*stylistic restoration*' approach of historic buildings that aimed at reviving earlier styles, rather than respecting the age-value and patina that a building had accumulated through time (Stanley-Price 2009,32). In other words, '*stylistic restoration*' approach might mean a purification from historic additions, and construction of parts that never had existed (Jokilehto 2005, 8).

Development of the modern conservation and management process of cultural heritage has fundamentally passed through three main stations. The first station started with the physical-based restoration approach, dominated the first half of the 20<sup>th</sup> century, through the socio-economic-based approach, appeared in 1960s and 1970s, and ended up by the development of cultural heritage management and planning approach in 1990s (Skeates 2000,63-65; Jokilhto 1999, 26-27; Mason & Avrami 2002, 18-19; Stanley-Price 2009, 32-34). From the early 20<sup>th</sup> century onward, the modern conservation, so-called '*restauro critico*', replaced the '*stylistic restoration*'. It was developed by Giulio Carlo Argan, Roberto Pane and Cesare Brandi, representing the principles of the modern conservation and management approaches, which is based on a historic- critical assessment of cultural heritage material, considering all values and historic phases of concerned place.

This approach acquired international support by the first international meeting on architectural heritage held in Athens in 1931, and resulted in formulating the Athens Charter to launch one of the first attempts to internationalize conservation principles for cultural heritage sites. It sets some accurate technical conservation measures, such as documentation, protective backfilling, and international interdisciplinary collaboration (Jokilehto 2005, 8). These principles were extended by the Venice

Charter, codified by UNESCO in 1964, incepting the second station of conservation and management development, known with the socio-economic based- approach. It explicitly emphasizes on the social use function of cultural heritage, as well as the conservation principles, for example avoiding reconstruction of archaeological features, unless otherwise their original elements are available, the use of distinguishable modern techniques for conservation of historic monuments, reversibility of any physical intervention, and undertaking minimum intervention as much as it is possible (Venice Charter, 1964, art. 5; Skeates 2000, 63-64).

By the Venice Charter, archaeological monuments and artefacts has become no longer seen as objects of study, but as cultural heritage resources to be conserved, and sustainably used for the benefit of present and future generations (Willems 1999, 177). Furthermore, the modern conservation relies on the methods of the modern science, comprising of recording, documentation, analysis and diagnosis. All of these methods are based on the foundations of modern scientific knowledge, which becomes an indispensable tool for cultural heritage conservation (Jokilehto 1999, 21).

As discussed above, the cultural heritage management process has developed through long history. It hastily emerged from the rescue (salvage) archaeology undertaken in the United States of America (USA) and Europe after the World War II, especially after the economic boom took place in the late 1950s and 1960s, when the post war reconstruction began. Salvage archaeological projects were intensively carried out to rescue cultural heritage remains before they were destroyed, and therefore making rooms for new large public and private construction projects (Cleere 1989, 2; Jokilehto 1999, 26-27). Cleere (1989, 2-3) describes this period by saying that “*In the developed countries major highways spread in all directions, historic town centers became the prey of property developers and speculators (not infrequently the civic authorities themselves), mineral extraction tore gaping holes in the landscape, the new 'agribusiness' converted areas of traditional countryside or wilderness into cereal prairies, and new towns were built to house expanding populations. With the growth of affluence tourism became a major industry*”.

In the 1970s and 1980s, there was a great deal of debate about how to exploit and safeguard cultural heritage remains, especially in USA, bringing up the concepts of the cultural resource management (CRM), public archaeology, and conservation archaeology (Ibid, 4-5). In this sense, archaeologists have become aware that cultural heritage material is rapidly vanished and only a tiny fraction of cultural heritage remains data can be recorded. Cleere (1984, 127) argues that everything from the past cannot be preserved and therefore a choice should be made for what to preserve, which is made after the remains are assessed according to their archaeological values.

The conventional notion of historic preservation through protection of ancient monuments has gradually been replaced by cultural resource management in the framework of spatial planning system (Jokilehto 1999, 30; McManamon & Hatton 2000, 13-14). In Italy, for example, the concept of cultural heritage or "*beni culturali*" has been developed tremendously by cultural patrimony legislations (see appendix 2.1). While the law (no. 1089) of 1939 stipulates that "*protection of things of historic and artistic interest*", however, the 1999 law (no. 490) substitutes the terms of protection with safeguarding, and things with cultural heritage, stating that "*safeguard of national and artistic heritage*", giving cultural heritage material more meaningful definitions (as cited in Natale & Lanzarone 2007,3) .

Towards the end of the 1970s, cultural heritage has started to be understood as cultural properties that both should be managed, safeguarded and valorized, consequently appreciating its material and immaterial qualities, defining management as "*the activity which aims, through the employment of human and material resources, to ensure the fruition of objects of cultural and environmental heritage, while at the same time guaranteeing their protection and valorization*" (Ibid). Thus, from its outset, the CHM has been traditionally dominated by legal issues and practical conservation and valorization methods, emphasizing the identification and safeguarding of cultural heritage resources and their pivotal socio-economic role to local communities (Cleere 1989, 2-3).

In 1974, William Lipe, in his seminal article, a conservation model for American Archaeology, states that archaeological sites and artefacts are non-renewable



resources and as such the use of both should be guided by the principle of conservation. This article, among other series of important studies published in the USA in the 1970s, laid the foundation of the new management and conservation approaches of the cultural heritage sites; and since ever, cultural heritage has seen as fragile non- renewable resources.

This approach has rapidly spread across the world, getting into the consciousness of international institutions, which is known with various names, such as cultural resource management (CRM) in USA, archaeological resource management in UK, and cultural heritage management (CHM) in Australia (McManamon 2000, 41-43; Carman 2002,5). Regardless of the names and terminologies, which are used throughout this research interchangeably, this field broadly interest in better conservation, management, protection, valorisation and presentation of the cultural heritage remains of the past, of whatever period and in whichever region or country (Sullivan 1997,15; De la Torre & Lean 1997, 7-14; Mason & Avrami 2002, 13-16; Carman 2002,5).

The thoughtful concept of the CHM, as a fragile, finite, and non-renewable resource, has gradually distributed throughout the globe, and began to emerge as a multidisciplinary science redirected towards holistically conserving the values of heritage places and its attributes within their cultural landscape for the favor of all interested stakeholders and next generations (McManamon & Hatton, 2000, 2-3; Elia 1993, 430). This consciousness led to more organized efforts, resulting in international conventions and Charters, such as Athens Charter (1931), Venice Charter (1964), the World Heritage Convention (1972) and so on.

The last decade of 20<sup>th</sup> century witnessed the third development cycle of the conservation and management approach. In 1987, the ICOMOS International Charter for the conservation of Historic Towns and Urban (Washington Charter) was adopted in Washington. It integrates the conservation policies into planning principles, forming a significant breakthrough in conservation management and planning process. This new trend has been underpinned by adopting the Charter for the Protection and Management of the Archaeological Heritage (ICAHM) by the ICOMOS in 1990. It sets the main principles of the archaeological heritage properties

and emphasizes the maintenance of heritage resources, keeping it in its origin context. It stipulates that policies for the protection of the archeological heritage should constitute an integral component of policies relating to the land use, development and planning, as well as of cultural, environmental and education policies (ICAHM Charter 1990, article 2).

Basically, this new trend (the third station of conservation and management process) emerged from the widespread concern about the appropriate conservation of cultural heritage remains, the growth of mass tourism as an important source of revenue, passive impact of short-term economic strategies on cultural heritage places, urban expansion, pollution, population pressure, natural decay, infrastructure and superstructure projects, and involvement of local communities. These issues always complicate the conservation and management process of cultural heritage resources, and create inevitable conflicts among various interests and actions taken (Sullivan 1997, 18).

Reactive and short-term interventions are most often neither sufficient to secure appropriate protection and safeguarding of the cultural heritage resources, nor to ensure the long-term preservation of these resources. The latter always emerge from sustainable proactive long-term solutions designed to minimize the erosion of cultural heritage resources from natural and anthropic deterioration factors, taking into account that if threats cannot be eliminated, they can be managed (Palumbo 2002, 3). Given these important development of CHM themes, many approaches and management models have been developed by CHM scholars and experts to ensure the long-term and the sustainability of management and conservation of the cultural heritage resources to serve both present and future generations (Linde & Williams 2006, 111).

The integrated management and conservation approach, known with value-driven planning approach, is based on a holistic and integrated analysis of cultural heritage. It has recently become an appealing solution for both the conservation and sustainable use of the cultural heritage resources. This approach was increasingly developed by the Australian ICOMOS in 1988, and updated in 1999. It is known with the Burra Charter and used worldwide, especially in the international Charters and

Recommendations formulated by UNESCO, ICOMOS, the World Bank, etc. Besides, there are many countries and institutions have successfully adapted its principles to their local conditions due to its approach to the issue of local community involvement, and ethical and ideological concepts of valuing the heritage resources (Ibid; Sullivan 1997, 15-16).

Thus, this approach and its principles are used throughout this research so as to figure out a better approach for the management and conservation of the cultural heritage of Jericho.

## **2.2 Preceding researches on cultural heritage management and planning**

This section explores the development of the above discussed themes chronologically within the scholarly and international doctrine levels. It tracks the main key literature recourses that fundamentally contributed to develop the modern theory and approaches of the cultural heritage management process, which is divided into three broad categories: commentary, heritage management, and research. The former is mostly published in book forms, taking abroad and insightful approach to the concept of cultural heritage, treating it as a cultural and intellectual phenomenon, mainly focusing on the concept of heritage and its cultural, political and intellectual arena, such as cultural identity, nostalgia, authenticity, and so on, for example the book of David Lowenthal (1985), *The Past is a Foreign Country*, the publication of Peter Fowler (1992), *The Past in Contemporary Society: Then, Now*, the contribution of Edward Said (1978), *Orientalism*, etc. However, this sort of literature is little to tell practitioners of cultural heritage management how to do what they do, which is beyond of this research parameter. The second category is the cultural heritage management, conservation and valorisation. It concerns with the theory and practices of cultural heritage management, which is very important for heritage practitioners, comprising of laws, regulations, policies, international Charters and Conventions, procedures, and tools of practical heritage management. It is, so far, the typical cultural heritage literature that is widely read and seriously treated by practitioners worldwide. The third category is the research literature, which concentrates on how

cultural heritage management works in the real world. It is not a sort of guidelines explaining how to do cultural heritage, but it is about what happens when cultural heritage management is done, showing practitioners and others what the fruits of their work are, rather what they should be (Ibid). The last two categories are examined throughout this chapter chronologically trying to understand the development of the management, conservation and valorisation approaches of cultural heritage properties.

William Lipe (1974) is one of the first pioneer scholars to address the CHM issues. He proposes a comprehensive, ethics-based approach to preserving the archaeological artefacts, and records. In his article, *a conservation model for American archaeology*, Lipe argues that archaeological sites and artefacts represent non-renewable resources and, therefore, the use of both should be guided by conservation principles. He proposes a conservation model to displace conventional exploitative model of archaeology, emphasizing conservation rather than excavation of archaeological sites. Therefore, archaeologists should decrease the intrusive fieldwork and try to leave as much as possible for future researches.

Lipe's argument is centred on the desirability of saving archaeological places *in situ* whenever possible. His approach is mainly based on protection, preservation, integration of archaeology and planning, establishment of conservation areas, education, and management of cultural heritage resources for future generation benefits. He claims that archaeological sites might not be severely dug up leaving nothing for the future, when research techniques would have advanced. In fact, this approach contrasts with an earlier one emphasized salvage excavations and the immediate recovery of cultural material from threaten sites as the only way to mitigate impact on archaeological sites.

Until recently, the cultural heritage management literature and related academic discourses have been dominated by the concept of cultural heritage significance (values). Basically, it was the major characteristic of the early literature during the 1970s and early 1980s, and continues to have a significant effect upon the literature and theories of the CHM e.g. Moratto & Kelly 1976; Schiffer and Gumerman 1977; Raab and Klinger 1977; King 1978; King and Lyneis 1978; Dunnell 1984; Lipe 1984;

Cleere 1989; Cooper 1995; Feilden and Jokilehto 1993; Avrami, Mason, and Marta de la Torre 2000.

In their article on significance in archaeology, Michael Moratto and R. Kelly (1976) propose an interrelated set of criteria for the significance assessment of cultural heritage sites, including the following:

- historical significance: a cultural resource associated with specific individual event or historical aspect;
- scientific significance: the potential for using cultural resources to establish reliable generalizations concerning past societies and cultures by deriving explanations for the differences and similarities among them;
- public significance: those benefits that accrue to a society through the enlightened stewardship of its archaeological resources;
- ethnic significance: a cultural resource that holds religious, mythological, spiritual, or other symbolic importance for a discrete group of people;
- geographic significance: relates to sites that could be related to identifiable cultural patterns within a defined area (i.e., local, regional, or national significance);
- legal and managerial significance: aspects that associated with the regulatory statutes to which compliance is administratively required; and
- monetary significance: estimating the potential economic worth of archaeological resources.

The authors increasingly emphasize that archaeologists need to consider other scientific discipline when evaluating significance as it has a very diverse nature. They deeply explore the above criteria in another article published in 1978 entitled “Optimizing Strategies for Evaluating Archaeological Significance”. They insist on the importance and quality of the assessment of archaeological significance, which is both dynamic and relative. Since the decisions about what is saved or destroyed based on subjective perception of professionals, therefore, they call for the use of more explicit and multiple assessment criteria, undertaken by interdisciplinary research efforts, professional competence, and adequate on and off site information on the regional scale as well. Yet, they strongly stand against the ranking system,

which aims to set levels of significance for CRM purposes, because this concept does not take into account the diversity of cultural resources or the dynamic and relative meanings of significance (Moratto and Kelly 1978).

In the same vein, Michael Schiffer and George Gumerman (1977), in their article titled with “Assessing significance”, they discuss the concept of significance assessment of cultural heritage management from the American perspective. Their article is considered as one of the early literature resources explicitly dealing with CRM and identifying numerous types of significance as the following:

- scientific significance: a site is scientifically important if it has research potential to answer research questions;
- historical significance : a site or resource is historically important if it provides a typical or well-preserved example of historical culture or era;
- ethnic significance: a site or resource has ethnic significance if it has ritual and social values for a discrete population;
- public significance: a site or a resource has public values when it embodies historical knowledge used to educate the public about the past;
- legal significance: archaeological sites have legal significance when they are in compliance with jurisdiction frameworks;
- monetary significance: the economic value generated from the archaeological resource in general.

Nonetheless, Michael Glassow (1977) presents another new idea for significance assessment of the CHM based on wider regional understanding of cultural heritage values. In his article, “Issues in evaluating the significance of archaeological resources”, he considers the regional context of a cultural heritage site and its relation with other sites as an essential part of its cultural heritage values. As such, significance assessment of archaeological sites should be based on categories of significance, and should be evaluated in relation to other sites in a region, reflecting a quantitative analysis of site attributes based on the following:

- variety: the variation between discrete units of archaeological sites;

- quantity: the number of archaeological sites in the same region;
- clarity: the ability of the site to demonstrate itself from its environment context;
- integrity: the state of conservation of archaeological resources and their intactness;
- environmental context: the characteristics of surroundings environs of the archaeological resources.

The evaluation strategies and criteria of cultural heritage significance are also discussed by Mark Raab and Timothy Klinger (1977) in their publication, “A critical appraisal of significance in contract archaeology”, they critically evaluate the used strategies and methodologies for assessing significance of cultural heritage sites in USA, which are based on the monetary value, and some unique characteristics. They claim that these criteria are inadequate to well manage and conserve the cultural heritage resources due to the exclusion of a considerable number of archaeological sites. The significance assessment, which is based on monetary significance, is mistaken, as there should be no relation between the cost of data recovery and the value of the data to scientific and historic research. They insist that monetary values should not be used as the driving force for determining significance.

Likewise, they consider measuring significance criteria by using unique characteristics of archaeological sites inadequate, such as using terms like “*biggest*”, “*largest*”, “*earliest*” or “*best of its type*”. They also argue that these criteria tend to measure archaeological resources on a form of sliding scale without providing useful benefits to archaeological site management. Ultimately, the authors propose to supplant the method of significance assessment with the explicit problem-oriented research as relatively precise criteria for assessing the significance of archaeological resources.

On the other hand, Thomas King and Margaret Lyneis (1978) in their publication, “Preservation: a developing focus of American archaeology”, try to demonstrate the crucial role of the concept of significance to identify potential protected sites. They discuss the difference between historical preservation and salvage archaeology as two

opposite concepts. The historic preservation seeks to preserve cultural heritage resources which have been viewed as having significance in one form or another. However, salvage archaeology is based on that some cultural heritage resources must be destroyed in the name of the progress and that such resources must be excavated to preserve the information they have to offer. They emphasize on defending archaeological and conservation methodologies by using the concept of significance to decide which resources should be protected, and which could be not (King & Lyneis 1978).

In his attempt to defend the concept of significance assessment as a resonant approach for the well conservation and management of cultural heritage resources, rather than the oriented- research approach, Robert Dunnell states that "*No concept in cultural resource management has proved more vexing than that of the significance (in a legal and regulatory sense) of archaeological resources. In each instance of significance assessment, the archaeologist is caught in a moral dilemma. On the one hand, there is the certain knowledge that not all resources can be saved. On the other is the recognition that evaluations of significance could determine whether specific sites will be destroyed and, thereby, the nature of the archaeological record for future generation*" (Dunnell 1984, 62).

In other words, Dunnell claims that significance assessment is a moral and ethical matter because of the non-renewable nature of archaeological resources. He argues against using the problem-oriented research method as a basis of significance assessment, which restricts the value of the archaeological record to contemporary problems, countering the long-term goal of conservation. He equates archaeological research (mainly excavations) with site destruction by saying "*To a greater, or lesser extent, almost all Archaeological research consumes the archaeological record by virtue of the techniques of data acquisition*" (Ibid , 68).He urges for using non-destructive investigation methods to establish representative archaeological resource samples to ensure future research needs. Thus, Dunnell defines two frames for assessing significance:



- humanistic (the public concern): it revolves around the symbolic notions of heritage based on identifying and documenting interested constituencies, which are general and changeable throughout time; and
- scientific (the professional concern): its goal is to preserve a resource of information about past cultures. To do so, it should involve various scientific approaches to meet all present and future conservation and research needs, that can't be fulfilled by only using the problem- oriented research.

In 1984, Henry Cleere edited a book under the title of “Approaches to the archaeological heritage: a comparative study of world cultural resources”. It highlights various issues of cultural heritage management through presenting a comparative study of the history and development of legislative and administrative systems used for the protection of archaeological monuments in different countries. It is an influential publication that for the first time presents the archaeological heritage in a comparative international context through a set of articles on cultural resource management policies of twelve countries from Europe, America, Asia and Africa, including Italy, France, Nigeria Mexico, Peru, Japan, India, and the United States, Great Britain, etc., which have been taken as case studies to represent a diversity of political and ideological systems, and providing critical evaluations of objectives and shortcomings of these systems.

It also includes individual articles that discuss the dilemma of cultural heritage management, its principles, and assessment, such as the seminal article of William Lipe, “Value and meaning in cultural resources”, and Henry Cleere’s contribution, “World cultural resource management: problems and perspectives” (Cleere 1984). Throughout this article Cleere confirms the importance of selecting representative samples for the protection and conservation of cultural heritage resources. He emphasizes that “*It would be Utopian to consider that all cultural resources must be conserved in perpetuity-nor, indeed, would it be in the best interests of contemporary and future societies. Selection of the best and the representative is imperative, but this can be brought about only by adequate survey and inventoration*” (Cleere 1984, 127). He also consider documentation as a prerequisite for making decisions that might impact on heritage places, stating that “*The basis for any rational policy for*

*the selection of cultural resources for preservation and management must be identification of the extent and nature of those resources through survey and inventory. Only when this data base has been securely established does it become realistic to formulate strategies for the future” (Cleere 1984, 126).*

Actually, this concept was widely discussed in the cultural heritage literature of 1970s and 1980s. Although, there was a clear consensus that conservation can be achieved if a representative sample of cultural heritage resources can be preserved, there were wide discussions and divergent views of how representative samples ought to be defined and subsequently established.

The concept of cultural significance and/or values has become clearer with William Lipe’s article (1984) entitled “Value and Meaning in Cultural Resources”. He defines four types of values that may be assigned to cultural heritage resources, and subsequently used for selecting resources for preservation purposes, as the following:

- associative: the perceived relation that archaeological resource connect current population with a particular period in the past;
- informational: the potential knowledge and research issues embodied in the resource;
- aesthetic: when people see an archaeological resource as being important for its physical or mental presence; and
- economic: the monetary value that could be directly or indirectly derived from exploitation archaeological resources.

These values are deeply explored by Lipe as a means of understanding how cultural resources can be of use and benefit to society. Thereafter, his approach has been used worldwide, and has greatly influenced the management and conservation of cultural heritage.

Throughout 1990s, numerous handbooks and guidelines have been developed to guide the management and conservation of cultural heritage sites. The vast majority of them are based on the value-driven approaches. For example, in 1993, Bernard Feilden and Jukka Jokillehto published their book entitled “Management guidelines for world cultural heritage sites”. This publication is designed for all those interested in the inscribed world heritage sites or other sites preserved for their cultural values.

Its main principles are based on the concept of significance (values) of cultural heritage sites as they relate to social and economic contexts in relation to architectural framework as the fundamental foundation of the management and conservation principles of the world heritage sites. The guidelines consist of three main parts: a site description, evaluation and objectives, and prescription, together with a mandatory preface, summarizing the status and context of the site. They provide advices and suggestions for managing and integrating cultural heritage in the planning process, and the daily life of local communities, as well as implementing the World Heritage Convention with an aim of helping site managers to become alert and self-sufficient for better managing of the world heritage sites through treating various cultural heritage concepts and themes, for instance the criteria of inscribing heritage places in the World Heritage List, maintenance programs, documentation, assessment and identifying values, management planning, physical interventions, preserving the authenticity and integrity of resources, visitor management etc. (Feilden, B, & Jokilehto 1993).

In 1995, Michael Pearson and Sharon Sullivan published their principle book entitled “Looking after heritage places: The basics of heritage planning for managers, landowners and administrators”. They put forward a comprehensive heritage planning sourcebook for managers, landowners, volunteers, students and professionals. It consists of eight chapters providing a step-by-step guide to manage and conserve heritage places, including identifying a heritage place, assessing and documenting the site, planning for heritage place management, implementing conservation practices, international and Australian legislation, and visitor management. The authors mainly focus on the cultural values of heritage places addressed by the Australian Burra Charter, and recognized as the standard for Australian best practice in heritage management. They offer plenty of information on best conservation and management practice of the heritage places, classified as Aboriginal sites, historic buildings, or any other place of cultural heritage important to the community. The authors clearly defined the management process and suggested four fundamental steps for effective management of heritage places as the following:

1. Location, identification and documentation of the resource
2. Assessment of the value or significance of the place to the community or sections of the community;
3. Planning and decision making to produce a management policy that aims to conserve cultural significance. This involves weighing the values of the place against a range of other opportunities and constraints;
4. Implementation of decisions covering the future use and management of the place (Pearson & Sullivan 1995, 8-9).

In 1996, James Kerr published a handbook for preparing conservation plans, under the title of the conservation plan: “A Guide to the preparation of conservation plans for places of European cultural significance”. The purpose of this document is to set out some general guidelines to help preparing a conservation plans for historic places. It describes the process of preparing conservation and management plans for cultural heritage sites. He takes the Australian Burra Charter as the basis of assessing and understanding the importance of cultural heritage places chosen to be retained. It shows the main areas of information needed in assessing and formulating a conservation plan, including understanding the place, assessment of significance and development of policies and strategies. Although the Kerr’s guide written for built heritage, its principles can be applied on all types of cultural heritage properties.

In the same year, Ian Strange (1996) discusses, in his article entitled “Local politics, new agendas and strategies for change in English historic cities, some of the implications of the effects of the dual processes of economic and state restructuring on historic cities in England”. The author focuses on politics of the development of historic cities in response to structural changes in the local, regional and national economy, as well as the move to reconstitute English democratically elected local government into a more widely constituted system of local governance. The article begins to chart how economic and political restructuring in England impacts on historic cities, and focuses on how provincial English historic cities are responding to a range of competing and often contradictory economic and political pressures. The emergence of sustainable development policy frameworks which seek to reconcile the potentially incompatible requirements of growth, conservation and environmental

sustainability in historic cities are seen as key sites of political contestation (Strange 1996).

In 1997, Sharon Sullivan presents a planning model for management and conservation of archaeological sites based on the principles of the Burra Charter. Her article on “a planning model for the management of archaeological sites” is one of the clearest models explaining the holistic conservation and management of archaeological sites process based on the values-driven planning approach. It consists of a series of interrelated steps, undertaken in a logical order and resulting in a management plan for the site. It is a planning framework for approaching archaeological sites and for designing proper conserving solutions to conserve their cultural heritage significance through a series of steps as the following (Sullivan 1997, 17):

- identifying stakeholders and key interested groups,
- documenting the history of the site;
- assessing the significance and management frameworks of the site;
- developing conservation and management policies;
- establishing management and conservation strategies; and
- setting the implementation and monitoring strategies

The author claims that this linear planning process, if followed in its logical sequence, will have the advantage of well conserving the values of archaeological sites and mitigating the unforeseen risks of uninformed decision-making.

More recently, Erica Avrami, Randall Mason, and Marta de la Torre (2000) in their publication, “Values and heritage conservation”, explore the role of values in the conservation of cultural heritage and in societies, dividing them into specific categories. The first part of their report gives a summary of the ideas and overall themes emerged during the course of research, including meetings and discussion with multidisciplinary scholars and professionals from other disciplines. The second part comprises a group of papers on specific conservation and management themes written by scholars that participated in the research, highlighting core concepts related to cultural heritage, and providing multidisciplinary perspectives on the social

and economic dynamics of cultural heritage conservation (Avrami, Mason & de la Torre 2000).

Throughout their paper entitled “Heritage values and challenges of conservation planning”, Randall Mason and Erica Avrami present heritage values as a central pillar in the planning process for archaeological heritage sites. They essentially argue that values are the intrinsic stimulator behind conservation, because conservation planning is a social and political process. Therefore, they assert that the values-based approach is a proper model for sustainable conservation based on meaningful conservation policies supported by various stakeholders. Moreover, the authors divide cultural heritage values into two specific categories: historical and artistic values, and social or civic values, each of which has various types of heritage sub-values, e.g. historical, spiritual, symbolic, and research values used as a common reference point (Avrami and Mason 2000).

In 2001, Kate Clark published a handbook for built heritage under the title of “Informed conservation: understanding historic buildings and their landscapes for conservation”. She provides advice on research and analytic techniques for understanding historic buildings and their landscapes, and how to use that understanding to conservation projects, for instance alteration, repair, development or management. The overarching aim of her publication is to help owners of historic buildings or landscapes in England with needed guidelines and technical advice for understanding historic buildings and to clarify when and where information can be useful. It consists of seven sections, underlining, for example, the importance of understanding cultural heritage sites to any conservation endeavour, type of information needed for various cases, types of strategic conservation/ management plans, and so on (Clark 2001).

In 2002, a new publication on “Management planning of archaeological sites” appeared, edited by Marie Teutonico and Gaetano Palumbo. It includes several papers proceeded of an international workshop held in Corinth, Greece 2000, comprising of two parts: part one includes a number of background papers addressing the overall themes of the workshop, composing: the values-based

approach to management planning for archaeological sites, especially within the Mediterranean region, the threats to archaeological sites, and the role of values in planning. However, part two addresses international case studies where site management plans have been developed, including the Hadrian's Wall, England; Masada, Israel, Chan Chan, Peru; Petra, Jordan; and Corinth, Greece.

This publication also explores the current trend of cultural heritage management and conservation approaches, emphasizing the importance of the integration of conservation, management and valorization of cultural heritage places with the community involvement and societal values. In her article, "Planning for conservation and management of archaeological sites: a value-based approach", Martha Demas (2002) introduces the value-based approach as a planning model for conservation and management of archaeological sites. This approach is also reflected in various recommendations of many international organizations, such as UNESCO, ICOMOS, Getty Conservation Institute and the World Bank. The latter focuses on the notion of the holistic and integrated analysis of values and contextual consideration at the core of a participation planning process. Demas concentrates on holistic understanding of the cultural values of archaeological sites, their physical attributions, their state of conservation and stakeholders as the basis of holistic and integrated management and conservation policies.

The importance of socio-economic values of cultural heritage and their role in the planning conservation process for cultural heritage sites are also discussed into details in an edited publication by Marta de la Torre (2002) entitled "Assessing the values of cultural heritage". This research report addresses methodologies for assessment of cultural values focusing on methods for identifying, articulating and establishing cultural heritage significance. It includes five papers which explore various issues of cultural significance used to identify the importance of an archaeological heritage site as determined by the aggregate of values attributed to it (De La Torre 2002).

Capturing the economic values of cultural heritage and engaging local communities in the management planning process are discussed by Randall Mason (2005) in his paper entitled "Economic and historic preservation: a guide and review of the

literature”. He reviews the values of historic preservation, and the assessment methods used to identify those values. He comprehensively explores the economic values from various angles, including the following:

- Basic cost studies: these include financial calculations and cost-benefit analyses.
- Economic impact studies: gauge the effect, in monetary terms, of a particular historic preservation investment on a regional economy.
- Contingent valuation and choice modeling: these methods measure "*non-use*" values of public goods.
- Regression analysis: hedonic, travel-cost, and property value studies. This statistical technique examines the relation between multiple variables and the market price of historic preservation. Hedonic methods, for example, used to measure the effect of a popular historic site on land values at various distances from the site. Whereas, the travel-cost method assesses the various costs that people are willing to pay for visiting cultural heritage sites (Mason 2005).

In the same context, Michael Smith (2007) in his article, “Economic impacts of historic preservation in Nebraska”, explores the economic effects of historic preservation in Nebraska. It examines the total economic effects of historic preservation, encompassing both the direct and multiplier effects. The direct impact component consists of labour and material purchases made specifically for the preservation activity. The multiplier effects incorporate what are referred to as indirect and induced economic consequences. This study specifies the total economic effects of the major components of historical preservation in Nebraska through using an input-output model (I-O), termed Preservation Economic Impact Model (PEIM). The results of the PEIM model include many fields of data, such as: Jobs (full and part-time), income (earned or labour income, like wages, proprietors, income and so forth); wealth (value-added, sub national level of gross domestic product, GDP); output (the value of shipment or revenues) and Taxes revenues generated by the activity (Smith 2007).

In 2009, Richmond and Alison Bracker published a book on “Conservation: principles, dilemmas and uncomfortable truths”. It gathers a collection of articles arranged in twenty-one chapters exploring various cultural heritage themes, such as



management, conservation, values, social, intangibility and cultural dynamics of heritage. It successfully highlights the inter and cross-disciplinary character of conservation theory and practice, bringing together opinions and writings of different scholars from various background and cultures, including conservators, art historians, sociologists, archaeologists, etc., representing conservation specialists ranging from traditional to contemporary art, to archaeological objects, to human remains and to living cultures.

Chapters one to seven highlight challenges to existing notions and beliefs about conservation ethics at a more general level. Chapters eight to eleven discuss the evolution of conservation principles through the analysis of case studies from specific areas, such as examining the concept of authenticity, its various perceptions and interpretations through the history of wall paintings, the emergence and establishment of conservation ethics in 19<sup>th</sup> century in France and Italy, the values and meaning attributed to cultural heritage components. However, chapters twelve to seventeenth present papers that consider conservation as a cultural and social process, tracing the evolution of archaeological conservation from a scientific based practice to a social one, composing a wide range of stakeholders and a variety of cultural heritage values and significance ascribed to cultural heritage places and objects.

The last three chapters of the book highlight some new conservation challenges that might threaten the traditional conservation values and principles, such as the difficulties that contemporary art museums face when dealing with installation art, and the new responsibilities conservators take on. Lastly, this publication composes a diversity of voices, from a diversity of backgrounds, writing on a diversity of areas within conservation. They demonstrate similarity in concerns and convergence in approaches and conclusions.

As it is clearly shown throughout the above literature review, cultural heritage management is a complicated theme gradually developed throughout the last century. It also includes many arguments discussing various approaches of the CHM. Several of them explicitly deem the value-based approach as best practice for protecting and managing archaeological sites. As noted, amongst the above authors there is a general consensus on some essential concepts, such as the nature of cultural heritage

as being a fragile, finite and non-renewable resource, as well as the use of cultural heritage values to assess and identify significant cultural heritage sites, valorisation of cultural heritage, engaging local communities, and reconciling the conflict between conservation and development, etc.

However, some stones remain unturned and many dilemmas continue to be more easily raised than addressed. There is widespread consensus agreement, for example, that conservation and management approaches of cultural heritage is a dynamic subject changing through time and space. While this is clear to many cultural heritage professionals, there is a general reluctance to put these ideas into operational procedures that can be empirically applied in the field.

### **2.3 International Charters and Conventions**

Numerous attempts have been made by the international community to identify, codify, produce and ratify a set of universal principles, conventions, and charters to guide the conservation of cultural heritage in the war and peace time. These international efforts have started with the 1931 Athens Charter for the restoration of historic monuments, through the 1964 Venice Charter and continued to adopt new ones with the aim of enhancing the conservation and management of heritage resources for the benefit of both current and future generations. These doctrinal texts set out standards for the best conservation, management, protection and maintenance practices for cultural heritage resources all over the World. Specifically, after the two World Wars, a significant number of international charters, conventions, principles, and guidelines have been established to emphasize the fundamental role of conservation and management in preserving the heritage of humanity.

After launching the League of Nations in 1919, the International Museums Office was established in 1926, and based in Paris (Jokilehto 1999, 26). It succeeded to organize two significant international meetings for heritage conservation. The first was organized in Rome in 1930, and dedicated to looking for scientific preservation methods for art works. The second was held in Athens in 1931 to discuss

architectural conservation problems. It came up with several recommendations put forth as the 'Athens Charter' (Jokilehto 2004, 284). In 1954, the Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict was adopted. It helped smooth the way for other international Conventions and Charters, such as Venice Charter in 1964, the Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property adopted by UNESCO in 1970, the UNESCO World Heritage Convention in 1972, etc.

These international documents have political and moral weight, and have important implications for the actions of national governments (Pearson and Sullivan, 1995, 40). They are general frameworks designed to enhance the protection, conservation and management of cultural heritage for those countries recognize and ratify them according to their traditions and legislations, which (the latter) might be reviewed and updated if necessary to cope with the spirit of these internal documents and their own unique social, political, and economical situation, producing the best suited management for their particular environment (Feilden & Jokilehto 1998, 1-2).

It is worth to mention that these basic principles are used as a background for enhancing the management, conservation and valorisation policies for the cultural heritage of Jericho in this research.

## **Main related international charters and conventions**

### **2.3.1 Athens Charter for the restoration of Monuments (Carta del Restauro) 1931**

The Athens Charter was adopted at the first International Congress of Architects and Technicians of Historic Monuments, held in Athens in 1931. It is the first international document influenced the modern conservation practice significantly. The general tendency of the Charter is to abandon '*stylistic restoration*' in favour to the conservation and maintenance of monuments respecting the styles of all periods, emphasizing that "*When, as the result of decay or destruction, restoration appears to be indispensable, it recommends that the historic and artistic work of the past should*

*be respected, without excluding the style of any given period*” (Athens Charter 1931, Art. I).

The charter includes seven main topics: doctrines and general principles, administrative and legislative measures, aesthetic enhancements, restoration materials, deterioration, conservation techniques and international collaboration. It gives important role to local communities in safeguarding historic monuments, as well as it stresses on the necessity of keeping monuments in their original location and respecting their picturesque character. However, it approves the using of some modern material in restoration, such as concrete, stipulating that *”in the case of ruins, scrupulous conservation is necessary, and steps should be taken to reinstate any original fragments that may be recovered (anastylosis), whenever this is possible; the new materials used for this purpose should in all cases be recognisable. When the preservation of ruins brought to light in the course of excavations is found to be impossible, the Conference recommends that they be buried, accurate records being of course taken before filling-in operations are undertaken”* (Athens Charter 1931, Art. VI). Thus, Athens Charter is recognized as the beginning of international collaboration for establishing basic principles for an international code of practice for conservation based on seven main resolutions as the following:

- international organizations for restoration on operational and advisory levels are to be established;
- proposed restoration projects are to be subjected to knowledgeable criticism to prevent mistakes, which will cause loss of character and historical values to the structures,
- problems of preservation of historic sites are to be solved by legislation at national level for all countries;
- excavated sites which are not subject to immediate restoration should be reburied for protection;
- modern techniques and materials may be used in restoration work;
- historical sites are to be given strict custodial protection;
- attention should be given to the protection of areas surrounding historic sites (Athens Charter 1931).

### 2.3.2 1954 Hague Convention

The convention of the protection of cultural property in the event of armed conflict (hereinafter: the 1954 Hague Convention), was drafted as a response to damage, looting, and destruction of cultural property during the World War II. It forms part of the core body of international humanitarian law applied in armed conflict. The treaty deals specifically with the protection of cultural heritage in armed conflict and is based on the concept that conservation of cultural properties is a matter of concern for all states rather than an internal affair for a particular state. As such, it launched the concept of the universality of cultural property as being cultural heritage for all mankind, stating that “*Being convinced that damage to cultural property belonging to any people whatsoever means damage to the cultural heritage of all mankind, since each people makes its contribution to the culture of the world; considering that preservation of the cultural heritage is of great importance for all peoples of the world and that it is important that this heritage should receive international protection*” (Hague Convention 1954: Preamble).

The convention is based on two main concepts: safeguard and respect. States parties have firstly to take initiatives during peacetime to safeguard cultural property; and secondly to respect this property during an armed conflict or military occupation. It defines a single comprehensive definition of cultural property comprising of three different conceptual categories: (1) immovable and movable property of great importance to the heritage of every people, such as historic monuments, works of art or scientific collections; (2) buildings and premises used for the housing of movable cultural property, such as museums, libraries and archives; (3) ‘centres containing monuments’ such as important historic cities or archaeological zones.

Article 4 (3) of the convention also imposes a duty on parties to the convention to prohibit, prevent, and if necessary, put a stop to any type of theft, pillage, any acts of vandalism, or misappropriation of cultural property. Furthermore, it requires states parties to refrain from requisitioning movable cultural property located in the territories of another high contracting party.

Article 5 (1 & 2) of the 1954 Convention includes important obligations on occupation powers towards protection, and preservation of cultural properties. The

occupant is required to support as far as possible the competent established national authorities of cultural property protection in the occupied lands. If the competent national authorities are unable to take measures to preserve, the occupying power itself must take the most necessary measures of preservation in close co-operation with such national authorities. Therefore, it is clear that the spirit of the convention seems against giving occupants more power on conservation of cultural property in the occupied lands to avoid any misusing or undermining the national character of cultural property.

However, recent armed conflicts, in particular in the Middle East and former Yugoslavia, have clearly revealed numerous problems in the implementation of the convention because it lacks adequate execution measures.

### **2.3.3 Venice Charter for the Conservation and Restoration of Monuments and Sites (1964)**

The Venice Charter was established by UNESCO in 1964. It is one of the most influential international documents for the conservation and restoration of monuments and sites, adopted by various international organizations, national governments, and conservational institutions and professionals. It is also universally accepted as the philosophical basis for the architectural monuments and sites conservation, considering protection, and conservation of cultural heritage resources as a common responsibility for international community, stating that *”Imbued with a message from the past, the historic monuments of generations of people remain to the present day as living witnesses of their age-old traditions. People are becoming more and more conscious of the unity of human values and regard ancient monuments as a common heritage. The common responsibility to safeguard them for future generations is recognized. It is our duty to hand them on in the full richness of their authenticity”* (Venice Charter 1964, preamble).

The Venice Charter clearly sets out the modern concepts and principles of conservation and management, especially the concept of values, stipulating that *“the concept of an historic monument embraces not only the single architectural work but*

*also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or an historic event. This applies not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time”* (Venice Charter 1964, Art. 1).

Basically, this Charter uses three terms to identify cultural heritage: historic monuments, sites, and buildings. Obviously, historic monument concept is not only used to identify a single architectural, but also the urban or rural setting associated with historic events. It indicates that *“The concept of an historic monument embraces not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or an historic event. This applies not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time”* (Venice Charter 1964, art.1). These words explicitly point out to the concept of ‘cultural significance’ that ascribed to cultural heritage remains. In other words, within the Venice Charter the intangible values of heritage sites have appeared along side with the tangible remains, which subsequently become the basic doctrine and guidelines of conservation process.

This Charter mainly addresses several significant conservation and management concepts considered by many scholars as the bible of conservation theory and practice, such as any conservation intervention should respect all values of heritage, preserve the authenticity and integrity of heritage resources, be compatible with respect to the original material and authentic documents, and use maintenance, preservation and anastylosis interventions, rather than restoration or reconstruction, keeping cultural heritage material *in situ*, etc. It also emphasizes on conducting a comprehensive study and documentation for undertaking any type of physical interventions in the cultural heritage sites (Arts. 9, 16). Even though the Venice Charter accepts the use of modern techniques and materials, it requires being scientifically efficient and proved by experience.

The Venice Charter adds a socio-economic dimension to the basic principles of protection and conservation of heritage through urging to use cultural heritage for the benefits of society and to understand cultural heritage monuments within their

historic environment (Art. 10). Ultimately, it recommends establishing an organization to follow up and develop its principles. As a result, the International Council of Monuments and Sites (ICOMOS) was constituted in the following year, and subsequently adopted the convention as its principle doctrinal document.

Consequently, this Charter plays a pivotal role in the development of cultural heritage management and implementation. It strongly influenced two other significant Charters established to enhance the management and conservation of cultural heritage resources: the Burra Charter drafted by Australia ICOMOS in 1979, which is regarded as one of the most significant international charters after the Venice Charter, and the ICAHM Charter for archaeological heritage management drafted by ICOMOS in 1990.

#### **2.3.4 The World Heritage Convention (WHC)**

It is the international convention concerning the Protection of the World Cultural and Natural Heritage adopted by the UNESCO in 1972 with an aim of promoting cooperation among nations to protect the outstanding universal value of cultural and natural heritage overall the World. It came into force in 1975, when it was ratified by twenty nations. Subsequently, the World Heritage Centre was established to manage and follow up the issues of these sites inscribed on the World Heritage List (Ralph 1983, 138). This convention is one of the most powerful international tools for the conservation of cultural and natural heritage, seeking to encourage the identification, protection and preservation of cultural and natural heritage around the world considered to be of an outstanding universal value to Humanity.

The operational Guidelines of the World Heritage (2008, 14) deems the Outstanding Universal Value (OUV) as *“cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity. As such, the permanent protection of this heritage is of the highest importance to the international community as a whole”*. It comprehensively identifies cultural heritage as:



- Monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science ;
- Groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;
- Sites: works of man or the combined works of nature and of man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethno-logical or anthropological points of view (WHC 1972, art. 1)

According to the Article 5, each state party to the convention has to set effective conservation, protection and presentation measures for the cultural and natural heritage situated on its land, including the adoption of a general policy, integrating its protection into comprehensive planning programs and giving it a function in the life of the community. The convention also emphasizes the primary responsibility of state parties to identify, conserve, present and transmit of cultural and natural heritage to future generations. To do so, financial, technical, and/or legal aid should be provided by States Parties that signed the World Heritage Convention, to protect and conserve the outstanding universal values of the inscribed sites whenever necessary and wherever needed.

As mentioned previously, the World Heritage Committee (WHcom) administrates the convention. It consists of 21 states, elected by the general assembly of states every two years, as well as advised by three non-governmental international bodies: International Union for Conservation of Natural prosperities (IUCN) for natural sites, the International Council of Monuments and Sites, and the International centre for the study of the Preservation and Restoration of Cultural properties (ICCROM) for cultural heritage sites.

The signatories of the convention commit themselves to help in identification, protection, conservation and preservation of the world heritage properties. They

recognize that the identification and safeguarding of those parts of the heritage, which are located on their own territories is primarily their responsibility, and agree that they will do all they can, with their own resources and with what international assistance they can obtain, to ensure adequate protection of listed sites.

The Convention sets the broad baseline of site conservation and protection. Article 5, for example, urges state parts to adopt policies to integrate cultural and natural heritage into comprehensive planning and into the life of community. In this regard, the signatories agree, amongst other things, to:

- adopt a general policy oriented to give the cultural and natural heritage a function in the life of the community and to integrate the protection of that heritage into comprehensive planning programs;
- to set up within its territories, where such services do not exist, one or more services for the protection, conservation and presentation of the cultural and natural heritage with an appropriate staff and possessing the means to discharge their functions;
- to develop scientific and technical studies to help making the state capable of counteracting the dangers that threaten its cultural and/or natural heritage;
- to take the appropriate legal, scientific, technical, administrative and financial measures necessary for the identification, protection, conservation, presentation and rehabilitation of cultural and natural heritage; and
- to foster the establishment or development of national or regional centers for training in the protection, conservation and presentation of the cultural and natural heritage and to encourage scientific research in this field (WHC 1972, art. 5).

To guarantee conservation and management of the world heritage sites, the WHCom develops the Operational Guidelines (OGs) for the implementation of the WHC, including precise criteria for the inscription of sites on the World Heritage List and the provision of international assistance under the WHC. The OGs are revised annually by the WHCom in order to reflect new concepts, knowledge and/or experiences. It requires nominated properties to have management frameworks and

adequate legal protection to ensure that their OUV, integrity and authenticity are well conserved. The guidelines lay great emphasis on the importance of management plans and buffer zones to be in place as an indispensable effective means to ensure, with the passing of time, the conservation and valorization of the outstanding universal values characterizing a cultural site, territory or property inscribed in the World Heritage List (OGs 2008,26- 27).

### **2.3.5 Burra Charter**

It is the Australian ICOMOS Charter for the Conservation of Places of Cultural Significance, established in 1979, and revised in 1988 and 1999. This Charter develops the principles detailed in the Venice Charter to suit local Australian conditions. It composes a comprehensive list of definitions of items such as place, fabric, conservation, maintenance, preservation, restoration, reconstruction, adaptation and compatible use. It also introduces the concept of cultural significance, the aesthetic, historic, scientific or social value for past, present and future generations.

This Charter includes both the conservation and management of cultural heritage places. It emphasizes the importance of the maintenance interventions for conserving the significance of the heritage places. Its principles and processes are recognized as the standard for Australian best practice in heritage management, and are founded on international standards and practice (Sullivan 1997, 15). These principles are used, in Australia and many other countries, to work out planning frameworks for management and conservation of cultural heritage sites.

Essentially, the Burra Charter was the first to articulate the concepts of “*place*” and its “*values*” or “*significance*” as one entity associated with the cultural heritage places themselves. Thence, it is more focused on the values of a heritage place, rather than the physical conservation, which dominated all of the earlier international Charters. It identifies the place as “*Place means site, area, land, landscape, building or other work, group of buildings or other works, and may include components, contents, spaces and views*” (Burra Charter 1999, art. 1). It also identifies the concept

of significance as *“Cultural significance means aesthetic, historic, scientific, social or spiritual value for past, present or future generations. Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects”* (Burra Charter 1999, art.2).

In additionally, the Burra Charter highlights the importance of intangible value of cultural heritage places as” *Places of cultural significance enrich people’s lives, often providing a deep and inspirational sense of connection to community and landscape, to the past and to lived experiences. They are historical records that are important as tangible expressions of Australian identity and experience. Places of cultural significance reflect the diversity of our communities, telling us about who we are and the past that has formed us and the Australian landscape. They are irreplaceable and precious”* (Burra Charter 1999, Preamble).

Another important contribution of the Burra Charter is its emphasis on the fundamental role of sensitive and effective interpretation in heritage conservation and the important role of local communities in the planning and decision-making process, particularly those who have strong associations with heritage places. It states that *“Conservation, interpretation and management of a place should provide for the participation of people for whom the place has special associations and meanings, or who have social, spiritual or other cultural responsibilities for the place”* (Burra Charter 1999, art. 12).

In planning terms, the Burra Charter is considered as the main theoretical document used in the general planning process for preparing management plans for cultural heritage properties based on a sequence thematic planning steps (see appendix 2.2), including understanding the significance of the heritage, development policy and management. The management part ends with the monitoring and review part (Burra Charter 1999, art. 34).

### **2.3.6 The Washington Charter: Charter on the Conservation of Historic Towns and Urban Areas (1987)**

In 1987, ICOMOS adopted the Washington Charter for the Conservation of Historic Towns. It establishes the principles and guidelines for the protection and conservation of historic towns and districts that constitute the memory of mankind, seeking to complement the Venice Charter. It defines the principles, objectives, and methods necessary for the conservation of historic towns and urban areas, attempting to enhance their physical and social context, through the following (Washington Charter 1987):

- integration of preservation objectives into planning policies;
- preservation of the qualities of historic towns;
- participation of residents in the preservation process; and
- preservation of the social and economic dynamics of historic towns.

It increasingly integrates the conservation policies into the planning principles as a key point for conservation, taking into consideration broad principles for the planning and protection of historic urban areas. It recommends some necessary measures for the historic towns' development and harmonious adaptation to contemporary life, emphasizing the need to protect and conserve the built historic towns and their social composition in urban areas against different types of threat posed by neglect, deliberate demolition and incongruous new construction, including natural and man-made environment and the various functions that the towns have acquired over time, stating that "*all urban communities, whether they have developed gradually over time or have been created deliberately, are an expression of the diversity of societies throughout history*" (Washington Charter 1987, art.1).

### **2.3.7 International Charter for Archaeological Heritage Management (ICAHM Charter)**

It was prepared by the International Committee for the Management of Archaeological Heritage and approved by the 9th General Assembly of ICOMOS in 1990. The ICAHM is the first international Charter providing guidelines for archaeological site management, which is more focused on the planning process

associated with social, economic and legal process on archaeological sites and their post-excavation management. It argues that being a fragile and non-renewable cultural resource, archaeological investigations and protection techniques alone are not sufficient enough to protect archaeological heritage; nonetheless it needs a broader basis of professional and scientific knowledge and skills. It divides archaeological features into two types: physical remains, building and structures, and intangible living traditions of Indigenous people.

This charter highlights the importance of the protection and management policies for the archaeological heritage sites, for present and next generations, through effective collaboration of academic scholars, private and public institutions, and the general public. It pays a high attention to the policies for the protection of archaeological heritage, which should be integrated into planning policies and constitute an integral component of policies relating to land use, development, planning, and cultural and environmental policies.

It recommends that policies for the protection of the archaeological heritage should constitute an integral component of policies relating to land-use, development and planning. Article 6 of the charter states that *“The overall objective of archaeological heritage management should be the preservation of monuments and sites in situ, including proper long-term conservation and curation of all related records and collections etc. Any transfer of elements of the heritage to new locations represents a violation of the principle of preserving the heritage in its original context. This principle stresses the need for proper maintenance, conservation and management”*.

Moreover, it asserts the principle that the archaeological heritage should not be exposed by excavation or left exposed after excavation if provision for its proper maintenance and management after excavation cannot be guaranteed. It, Therefore, gives a due consideration to conservation and protection planning for archaeological sites, such as the need for adequate legislation, the relation of heritage management with economic development, stating that *“the gathering of information about the archaeological heritage should not destroy any more archaeological evidence than is necessary for the protectional or scientific objectives of the investigation. Non-destructive techniques, aerial and ground survey, and sampling should therefore be*

*encouraged wherever possible, in preference to total excavation... Excavation should be carried out on sites and monuments threatened by development, land-use change, looting, or natural deterioration. In exceptional cases, unthreatened sites may be excavated to elucidate research problems or to interpret them more effectively for the purpose of presenting them to the public. In such cases excavation must be preceded by thorough scientific evaluation of the significance of the site. Excavation should be partial, leaving a portion undisturbed for future research. A report conforming to an agreed standard should be made available to the scientific community and should be incorporated in the relevant inventory within a reasonable period after the conclusion of the excavation (ICAHM 1990, art. 5).*

The social integration is also one of the most significant dimensions rose up by the ICAHM Charter. It confirms that “*Active participation by the general public must form part of policies for the protection of the archaeological heritage. This is essential where the heritage of indigenous peoples is involved. Participation must be based upon access to the knowledge necessary for decision-making. The provision of information to the general public is therefore an important element in integrated protection*” (ICAHM Charter 1990, art. 2). Article 3, also stipulates that protection must be based on a systematic legislative regime, including the principle that funding for investigation of sites threatened by development projects be included in the costs of projects.

The significance of this Charter springs from being the first document to define the aims and the responsibilities of archaeological heritage management, determine the global management principles, integrate cultural heritage into the planning process, and to emphasize the maintenance and conservation of the cultural heritage within its original context.

### **2.3.8 The 1992 European Convention on the Protection of the Archaeological Heritage (the ‘Valletta Convention’)**

This Convention represents another important cycle of the development of management and conservation of cultural heritage resources, especially in the

planning policies and professional and regional collaboration dynamics. It revises and updates the 1969 convention, adopted by the Council of Europe. The aim of the Convention is to provide high protection to the archaeological heritage as a source of the European collective memory and as a principle tool for historical and scientific study (Art. 1.1). It identifies the archaeological heritage with “*structures, constructions, groups of buildings, developed sites, moveable objects, monuments of other kinds as well as their context, whether situated on land or under water*” (article 1.3).

The new revision of the convention integrates the conservation and enhancement of archaeological heritage to the urban and regional planning policies. It urges archaeologists, and town planners to cooperate among each other to ensure optimum, and well-balanced strategies for conservation and enhancement of archaeological heritage sites, stipulating that “*States are required to involve archaeologists in the entire planning process and to ensure that archaeologists and town and regional planners consult one another. Moreover, where environmental impact statements are required, these should specifically consider archaeological sites and their settings. In this way, known and suspected sites can be taken into account in developing plans for the project*” (Art. 5.1)

This convention also sets guidelines for the funding of excavations, research work and publications. It places on those responsible for the development of projects the burden of funding archaeological activities necessitated by these projects, stating that “*taking suitable measures to ensure that provision is made in major public or private development schemes for covering, from public sector or private sector resources, as appropriate, the total costs of any necessary related archaeological operations*” (Art. 6.2a). Besides, it deals with public awareness, public access to archaeological heritage sites, and fighting illicit circulation of elements of archaeological heritage.



### **2.3.9 International Cultural Tourism Charter (Managing Tourism at Places of Heritage Significance), (ICTC)**

It was approved by the ICOMOS General Assembly in 1999 with an aim of improving the relationship between conservation professionals and tourism industry. It tries to manage the relationships between both domestic and international tourism on the one hand, and well-managed and protected heritage sites on the other by setting new international principles and guidelines for conserving and managing archaeological sites, highlighting the importance of protection and management of cultural heritage sites for present and future generations through building up mutual cooperation among all concerned bodies, including government authorities, academic researchers, private and public enterprises, and the general public.

It gives due consideration to the protection of both tangible and intangible values of cultural heritage sites, declaring that “*Heritage is a broad concept and includes the natural as well as the cultural environment. It encompasses landscapes, historic places, sites and built environments, as well as biodiversity, collections, past and continuing cultural practices, knowledge and living experiences. It records and expresses the long processes of historic development, forming the essence of diverse national, regional, indigenous and local identities and is an integral part of modern life. It is a dynamic social reference point and positive instrument for growth and change. The particular heritage and collective memory of each locality or community is irreplaceable and an important foundation for development, both now and into the future*” (ICTC 1999, preamble).

In doing so, it promotes two major principles: (1) making heritage sites and their significance more accessible to visitors and local communities in a well-managed way; and (2) promoting a sort of fruitful cooperation among conservation and tourism communities to work cooperatively together to protect and present the World’s cultural and natural heritage, avoiding the traditional tensions while protecting those issues of concern.

It recommends using interpretation tools for enhancing the education value of a heritage resource and raise up the awareness of relevant stakeholders, including visitors on culture and history promoted as a means of integrating historic resources in present-day life, stipulating that “*Interpretation programs should present that*

*significance in a relevant and accessible manner to the host community and the visitor, with appropriate, stimulating and contemporary forms of education, media, technology and personal explanation of historical, environmental and cultural information” (ICTC 1999, art. 1.1).*

The Charter also addresses many other concepts connected with the primary relationship between the cultural identity and cultural heritage of the host community and the interests, behaviours and expectations of visitors. It calls for the engagement of local communities into planning and managing tourism industry, particularly at heritage sites, asserting that *“The rights and interests of the host community, at regional and local levels, property owners and relevant indigenous peoples who may exercise traditional rights or responsibilities over their own land and its significant sites, should be respected. They should be involved in establishing goals, strategies, policies and protocols for the identification, conservation, management, presentation and interpretation of their heritage resources, cultural practices and contemporary cultural expressions, in the tourism context” (ICTC 1999, art. 4.1)*

Moreover, it considers tourism as one of the foremost vehicle of cultural exchange and an important economic generator of economic development when managed successfully, affirming that *“Domestic and international tourism continues to be among the foremost vehicles for cultural exchange, providing a personal experience, not only of that which has survived from the past, but of the contemporary life and society of others. It is increasingly appreciated as a positive force for natural and cultural conservation. Tourism can capture the economic characteristics of the heritage and harness these for conservation by generating funding, educating the community and influencing policy. It is an essential part of many national and regional economies and can be an important factor in development, when managed successfully” (ICTC 1999, preamble).*

The importance of this charter increasingly comes from its ability to highlight how cultural tourism can be developed and how its economic and social values can be realized in more sustainable way through achieving a sustainable integrated and consistent approach to promoting cultural tourism that might be used by policy makers and practitioners.

### **2.3.10 Charter for the Interpretation and Presentation of Cultural Heritage Sites (ENAME)**

In 2008, the ENAME Charter was officially approved by the ICOMOS in Quebec-Canada. Its main aim is to define the basic principles of site presentation of cultural heritage sites in relation to authenticity, intellectual integrity, social responsibility, and respect for cultural significance and context. The Charter encourages conceiving cultural heritage sites as places and sources for learning about the past and significant recourses for sustainable development and intercultural and intergenerational dialogue. It highlights that the interpretation of cultural heritage sites can be contentious and should respect conflicting perspectives. It considers interpretation and presentation as an essential part of the overall management and conservation process of cultural heritage based on seven fundamental principles as the following (ENAME 2008):

- access and understanding: the interpretation and presentation programs should facilitate understanding and appreciation of cultural heritage sites and raise the public awareness for their conservation needs by communicating sites' values and significance to varied audience;
- information source: the interpretation and presentation should be based on information accumulated through accepted scientific methods as well as from living cultural traditions;
- context and setting: the interpretation and presentation of cultural heritage sites relate to their social, cultural, historical and natural contexts and settings;
- Authenticity: the interpretation and presentation of cultural heritage sites must respect their authenticity by communicating the significance of their historic fabric and cultural values and protecting them from the adverse impact of intrusive or irreversibly interpretive infrastructure;

- Sustainability: the interpretive programme for a cultural heritage site must be sensitive to its natural and cultural environment, with social, financial, and environmental sustainability among its central goals;
- inclusiveness: the interpretation and presentation of cultural heritage sites must be the result of meaningful collaboration among heritage professionals, associated communities, and other stakeholders; and
- research, evaluation and training: Continuing research, training, and evaluation are essential components of the interpretation of a cultural heritage site, which must be appropriate and suitable in their social context.

These principles are the first international document of its kind seeking to encourage a wide public appreciation of cultural heritage sites as places and sources of learning and reflection about the past, as well as valuable resources for sustainable community development and intercultural and intergenerational dialogue. It also recognizes that the interpretation of cultural heritage sites can be contentious and should acknowledge conflicting perspectives through wide collaboration of international communities and scholars, stating that "*the cross-cultural significance of heritage sites, as well as the range of perspectives about them based on scholarly research, ancient records, and living traditions, should be considered in the formulation of interpretive programmes*" (ENAME Charter 2008, art.3.6).

Additionally, it recognizes interpretation and presentation of cultural heritage sites as one entity, taking into consideration their surrounding landscape, natural environment, and geographical setting and cultural significance respecting the contributions of all periods, and clearly distinguish the successive phases and influences of its evolution

It is obvious from the above text that International Agreements and Charters have a cultural, political and moral impact on various states all over the World. They are important conservation, management and valorisation means of cultural and natural heritage that significantly contribute to promote cultural heritage management process worldwide. There are many conventions affecting management and

conservation of cultural heritage places, for example the Venice Charter (1964), the Convention of the Protection of the World Cultural and Natural Heritage (1972), the International Charter for Archaeological Heritage Management (1990), etc. These international doctrines require signatories to adopt general policies, establish appropriate organizations and services, and develop suitable legal, technical scientific and financial measures for the protection, conservation and presentation of the cultural and natural heritage.

In spite of their various compatibilities and differences, the common spirit of these documents highly emphasizes on the conserving of all values of cultural heritage properties, their fragility and irreplaceable nature. They strongly urge to upkeep the authenticity and integrity of cultural heritage resources within their historic and socio-economic environment. In addition, they call for wise management and valorisation of these resources in a sustainable way, and integrating them into the urban and development planning policies, based on four key conservation principles applied worldwide: minimal intervention, reversibility, compatibility, and documentation.

## **Chapter Three: Description and literature background of the case study**

### **3.1 Introduction**

Jericho (Ariha in Arabic) is one of the oldest inhabited towns in the world, dating back to more than 10,000 BP. It is located 10 kilometres northwest of the Dead Sea in the lower part of the Jordan Rift Valley at a level of 258 meters below sea level, making it the lowest city in the world (Kenyon 1981, 674; MoTA 2005, 12-13; Anfinset 2006, 63). Its diverse geological formation and unique tropical, sub-tropical climate zones, alluvial soil, and perennial springs, made it an attractive fertile oasis to hunter-gathers, whom had settled down to a sedentary way of life in the Epipaleolithic period, and subsequently their descendants, the Natufians, whom might start the domestication process during the tenth millennium BC (Kenyon 1993, 674-676). In the Neolithic periods, Jericho witnessed the development of the agriculture and complex thriving communities (Ibid).

Ancient Jericho is identified with Tell es-Sultan located on the west side of the Jordan Valley (Kenyon, 1981, 1). It is known by many names, such as the 'City of Palms', 'The Garden of God', and the current name 'Ariha'; commonly pronounced as 'Riha' (Wilson 1881, 170; Robinson & Smith 1841, 552). The latter is derived from Yarihu, the name of the Canaanite God of the moon (Shehadeh 1998, 16).

A bird's eye view on the Jordan rift valley shows Jericho as a unique green oasis in the Jordan Rift Valley dotted by numerous cultural and natural heritage places, including, archaeological sites, traditional mud-brick houses, palaces, irrigation installations, pools, hedges and monasteries (Finegan 1992, 145-155; Anfinset 2006, 63). All of these features are accumulated together to form the cultural and natural landscape of Jericho's oasis and its scenic view.

Geologically, the bed of the Jordan valley resulted from the movement of the earth's crust area, forming the rift valley in the late Pliocene to the early Pleistocene (Stein

2003, 4-6). Influences of the wet pluvial periods on the bed of the Jordan valley is seen on the formation of the “*Lake Lisan*”, which was constituted by washed mountains of both sides of the valley (Ibid 2-3). It stretches about 30 kilometres south of the present Dead Sea, including the Lakes of Tiberia and Hulla in the north (see figure 3.1, & 3.2). In the following dryer inter-pluvial period, the lake Lissan was reduced into smaller lakes: Tiberia and Hulla in the north, and the Dead Sea in the south at a level of 400 meters below sea level (Hazan et al. 2005, 61-67).

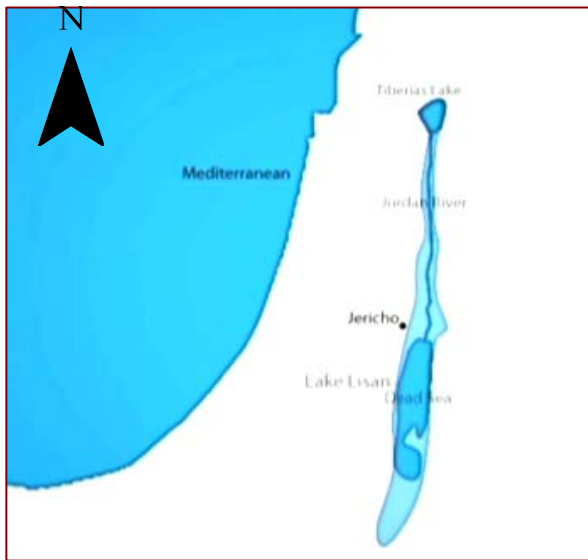


Figure 3.1: The Lisan Lake

(Source: DACH's archive)

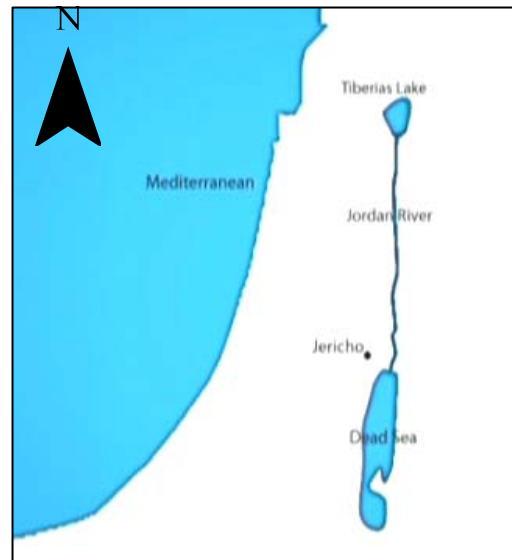


Figure 3.2: The formation of the Dead Sea

(Source: DACH's archive)

Archeologically, Jericho's oasis is one of the key places in the ancient map of the Near East, labelled as the cradle of civilization (Rast 1992, 55). Its rich cultural heritage remains last from prehistoric eras till today (see figure 3.3), embracing more than ten thousand years of accumulated cultural heritage, demonstrated in numerous archaeological sites and features that dott the oasis. Archaeological investigations brought to light dozens of sites relating back to various prehistoric and historic periods, comprising urban centres of the Neolithic and Bronze ages, as well as substantial occupation during Roman, Byzantine and Islamic periods (Ibid, 19-20). Tell es-Sultan, for example, is recognized as one of the lowest and oldest town on earth, dating back to the 8th Millennium BC. It represents the earliest fortified agriculture settlement in the mankind history. By the end of the 8th millennium, the

city was enclosed within a stone wall (Kenyon 1981, 6-7). During the Early Bronze Age, Tell es-Sultan was a fortified town and one of the most flourishing Canaanite City-States in Palestine. In the Hellenistic and Roman periods, Jericho was no longer on Tell es-Sultan, however it was relocated on the confines of the modern town, and on both sides of the Wadi-el-Qelt, circa two kilometres south of Tell es-Sultan, where the ancient road to Jerusalem passed (Netzer 2001, 13). In the Hellenistic time, two forts, called Threx and Taurus, were also built to guard this road, which were destroyed by the Roman army in 63 BC (Strabo, Geography XVI 2,40). Under Herod the Great (37 -4 BC), Jericho became his winter capital. He built many buildings, citadels, an amphitheater, hippodrome, royal palaces, and gardens (Netzer 2001, 40-50).

During Byzantine period, Jericho was a flourished place because of its associations with Jesus Christ, who visited and/or passed through Jericho in various occasions. For this reason, many churches and monasteries have been built. Their remains are scattered at different places in and around the city of Jericho, and some of them are depicted on the Madaba mosaic map (560 AD), which shows a church and a large city labelled Jericho set amidst palm trees (Finegan 1992, 152; Taha & Qleibo 2010, 19).

In the seventh century AD, Jericho became under the rule of Arabs. During this period, it was an important place, and the main urban centre in the Rift Valley (Ghor) inhabited by Arab folks (Shehadeh 1998, 36). In the eight century AD, Umayyad built a famous palace in Kherbit al Mafjar. During the medieval period (1099-1516), Jericho kept its importance as an agricultural area, especially for sugarcane cultivation and processing (Schick, 1998, 78-108, Taha & Qleibo 2010, 78). However, after that Jericho became only a small village. Most of the travellers of 18<sup>th</sup> and 19<sup>th</sup> AD refer to Jericho as a small poor village consisting of few huts (Robinson and Smith 1856, Wilson 1881). At the end of 19<sup>th</sup> century onward, Jericho flourished again and regained its position as an administrative and agricultural centre in the lower Jordan valley (Finegan, 1992, 152; Taha & Qleibo 2010, 20).



Period		Representative Sites	Date
			<b>BC</b>
Epipaleolithic/ Natufian	10500-8500 BC	Tell Es-Sultan	11000
Pre-pottery Neolithic A	8500-7500 BC	Tell Es-Sultan	
Pre-pottery Neolithic B	7500-6000 BC	Tell Es-Sultan	
Pottery Neolithic A	6000-5000 BC	Tell Es-Sultan	6000
Pottery Neolithic B	5000-4300 BC	Tell Es-Sultan	
Chalcolith (gap)	4300-3400 BC	Tell al-Mafjar, Jiser Abu Ghabush	4000
Early Bronze I	3400-2850 BC		
Early Bronze II	2850-2700 BC	Tell Es-Sultan	
Early Bronze III	2700-2300 BC	Tell Es-Sultan	
Early Bronze IV	2300-2000 BC		2000
Middle Bronze I	2000-1800 BC		
Middle Bronze II	1800-1550 BC	Tell Es-Sultan	
Late Bronze	1550-1200 BC		
Iron	1200-538 BC		1000
Persian	538-333 BC	Tell Es-Sultan, Jiser Abu Ghabush, Tell es-samarat	
Hellenistic	333-63	Tell Es-Sultan (Scattered remains) Tulul Abu el-‘Alayiq, Jebel Quruntul Tulul Abu el-‘Alayiq	
Roman	63 BC- 360 AD	Tell es-Samarat, Jebel Quruntul, Kh. Al- Natal, Tell abu Hindi, Na’aran	
Byzantine	360 -638	Synagogue, Tell Hasan, Tell Dier Abu Ghanam Kh. Al Mafjar	
Islamic	638-1516 AD	Tell el-Jurn Synagogue, Tell Hasan, Jebel Quruntul	500
Ottoman	1516-1917 AD	Old Town of Jericho	
		‘Am Es-Sultan	1917

Figure 3.3: Timeline Charter of Jericho.

(Nigro 2006, 4; Rast 1992, 45)

Today, Jericho city is famous for its citrus fruits, dates, bananas, flowers and winter vegetables. It is populated by circa 18.000 people living on a surface of about 45 square kilometres (PCBS 2010, 59; Jericho Municipality 2010). It is well known as a winter resort due to its mild temperature, which in average varies from 17 degrees to 31degrees, while its average annual rainfall is circa 150mm (PCBS 2010, 31). The main source of income in Jericho is based on agriculture. Dates, bananas, and citrus fruits are some of the main agricultural products (Ibid). Its irrigation system depends on the various springs and wells around the city, providing a steady output of water throughout the year. This together with its fine climate has made it an attraction for both local and international visitors (Taha & Qleibo 2010, 20).

### **3.2 History of Research and Surveys**

Jericho has been mentioned in several Roman, Byzantine, medieval, Arab, and Frankish sources. Early travellers to the Holy Land, especially Christian pilgrims, write numerous accounts with dense details about the holy places in Palestine, especially those connected with biblical events and/or associated with Jesus Christ, his Apostles and some renowned Saints. The Roman geographer Strabo (Geography XVI 2, 41) writes that the plain at Heiricus, as he calls Jericho, was planted with fruit trees, mostly palm trees watered by streams, and full of dwellings. He also mentions Herod's palace and balsam gardens. Flavius Josephus in his book War of the Jews (war IV) describes Jericho as a divine place full with fruits, palm trees, and balsam watered by Elisha's spring. He also points out to the mild climate of Jericho, saying that people of Jericho wear linen when snow covers the rest of country (Whiston, 1974, 973).

After the fourth century, Jericho became an important destination for the completion of Christian pilgrimage, and therefore it was mentioned by various travellers as a site contains many important Christian places. They frequently identify the River Jordan, the Dead Sea, the Temptation Mountain, and the spring of Elisha's Fountain. Ain es-Sultan, which was one of the special places they took care to visit. Pilgrim Bordeaux, who visited the Holy Land in 333 AD, was the earliest traveller to leave written account on his visit. He relates to various places and their distances from one another.

At the oasis of Jericho, he describes remains of a house on the mound of Tell es-Sultan, calls it Rahab's house, the spring of Elisha ('Ain es-Sultan) and the tree of Zacchaeus (as cited in Stewart 2003). Basically, his account has become a standard guide for all the later travellers and pilgrims.

In 700 AD, Bishop Arculf mentions many places at the Jericho' oasis, such as the walls of Rahab's house, the palm groves, the corn fields , vineyards, Galgalis Church (St. John the Baptist, also called Qasr al- Yahud ), and the baptism place in the River Jordan (as cited in Wright 2008, 7-8). Likewise, Willibald (722 AD) in his description of Jericho, he claims that he stayed one night at the monastery of St. John the Baptist with twenty monks. He also mentions the Fountain of the prophet Elisha ('Ain es-Sultan) and the baptism place in the River Jordan, where a wooden cross was standing in the middle of the river (Ibid, 17). Willibald is basically the only traveller, who mentions the monastery of St. John in use; whereas most of contemporary resources report only its ruins.

In 1102, during the Crusader era, Saewulf visited several sacred places in the Holy Land. He describes the well of the prophet Elisha ('Ain es-Sultan), the Temptation Mountain, palm and fruit groves of Jericho (Ibid, 45). In 1322, during the Mamluk period, Sir John Mandeville visited Palestine, describing Jericho as a little village with a lot of sacred biblical sites, including the ancient Jericho mound, the sycamore tree, temptation mountain, etc. (Ibid, 177-178). In the end of seventeenth century AD, Henry Maundrell (1697) states that in the Temptation Mountain, there are a small chapel at the top, and several caves and holes used by ancient hermits. Like other travellers, he describes the fountain of Elisha and his miracle of healing its water, irrigation canals, trees, climate of Jericho, the house of Zaccheus on the south side of Jericho, the ruins of St. John's convent, the River of Jordan, etc. He also describes Jericho as a poor nasty Arab Village (as cited in Wright 2008, 550-551).

Jericho is also mentioned by Medieval Arab geographers, such as al- Yaqubi, who describes Jericho in the ninth century AD as the capital of the Rift Valley, called Ghor in Arabic (Yaqubi 1890, 116-117; Strange 1890, 30). In the tenth century AD, Al-Maqdisi, and Ibn Hawaqal, account the plantation of palm grooves, bananas, indigo and medical plants in the Jordan valley watered from springs (al-Maqdisi

1909,175; Ibn Hawaqaal 1928, 184, 186; Istakhri n.d. 28). Yaqut al- Hamawi in the thirteenth century writes that Riha (Jericho) has many palm-trees, also sugarcanes in quantities, and bananas. The best of all the sugar of the Ghor land is made here (Yaqut 1906, 347). In the fourteenth century, Abu-l Fida writes that Jericho is a village of the Ghor, and it lies four miles west of the River Jordan. He also mentions its biblical stories and the cultivation of indigo and sugar-cane (Abu-l Fida 1995, 236)

### **3.2.1 Travellers to Jericho in the late Ottoman period**

During the second half of the nineteenth century, the Ottoman Empire adopted a series of reforms to modernize its state institutions by issuing new modern legislations (Al-Ju'beh 2008, 1). This period manifested the inauguration of European scholars, consular and religious missions to Jerusalem. Several archaeological institutions were established as well; among of these are the British school of archaeology, the Ecole Biblique, the American school of archaeology (Ibid). These institutions were created to explore the topography, archaeology, plants, people and customs of Palestine with an aim to understand the biblical events of the Old Testament, producing numerous detailed accounts and maps of the Holy Land (Cinthio 2004, 37-38).

Edward Robinson and Eli Smith, the former is an instrumental of the modern biblical research, explored Palestine in 1838. In their book, *Biblical researches in Palestine*, they recount numerous of biblical archaeological sites in Palestine, describing Jericho as a miserable and filthy village situated in the middle of vast plain. They record various issues at the Oasis, such as archaeological sites, climate, springs, fauna, flora and people. They also speak, for example, about 'Ain Hajla, the ruined convent of St. John the Baptist, the tower of Jericho (Turkish tower), remains of Roman road, the temptation mountain, 'Ain es-Sultan and the remains of old Jericho (Tell es-Sultan). Robinson and Smith document the soil, the wild trees cultivation, fields, and crops of wheat, maize, millet, and indigo. They also report a Turkish castle (Tower) of Jericho and its ruler (Aga) and his garrison. However, they claim that palm trees

were very few, and the wheat dominates almost all fields (Robinson & Smith 1841, 550-556).

In 1860s, Charles Wilson describes Jericho as a wretched village built from few huts around a crusader fort, originally erected for the protection of pilgrims. The tower, known by many travellers with the house of Zacchaeus, was occupied by a few Turkish soldiers. He also mentions the Mountain of Temptation, its chapels, worship cells and the ruined church on its topmost. Furthermore, he refers to Ain es-Sultan as the Prophet's Fountain which bursts from the foot of the ancient Jericho mound, shaded by a fig tree. Behind it there are Roman and Byzantine ruins (Wilson 1881,170-174). Basically, Wilson is the first traveller to mention Byzantine remnants adjacent to the Ain es-Sultan.

Claude Conder and Herbert Kitchener conducted the survey of Western Palestine from 1871 to 1878 on behalf of the Palestine Exploration Fund, which was published in 1883 in 12 volumes divided into twenty-six sheets (Taha & Qleibo 2010, 20). This survey is one of the earliest primary documentation of Palestine based on scientific principles, which has become a masterwork of historical geography, ethnography and archaeology of Palestine, providing details about hundreds of archaeological sites and geographical features throughout historic Palestine, from northern Negev to Banias. Each chapter includes detailed description of geography, natural features, demography, and traditional patterns of Palestinian villages, traditional life and a section on archaeology. At the Jericho's Oasis Conder and Kitchener list about 70 archaeological sites and features (Conder & Kitchner 1883, XVIII, 166-268).

As shown above, Travellers and Pilgrims have well recorded Jericho and its cultural heritage sites and people as they saw them. Their records are invaluable documentation and primary resource for cultural remains that are destroyed now by natural and anthropic factors. They obviously show that Jericho was flourished place during Roman, Byzantine and Early Islamic eras, whereas declined in the Ottoman period.

### 3.3 Tell es-Sultan as the main cultural heritage site in Jericho from the Neolithic to the classical period

The site of Tell es-Sultan (old Jericho) is a small hill about 10 acres in extent, famous as the first and lowest town in the world (Kenyon 1981, 1; D'Andrea & Sala 2011, 146). It is located 10 kilometres north of the Dead Sea at an altitude of 220 meters below sea level and rises twenty one meters



above the surrounding ground (Kenyon 1993, 675; Barkai & Liran 2008, 273). The earliest occupation of the site is dated to the final phase of the Upper Palaeolithic circa 10.000-9.000 BC (Kenyon 1981, 6-7). By the 8<sup>th</sup> millennium BC, Jericho became a big fortified town surrounded by a stone wall with a projecting rounded tower (Kenyon, 1993, 676; Bar-Yosef 1992, 15-16). Apparently, these Neolithic installations have been considered as a decisive testimony of the first fortification system in the world, as well as an evidence of, at least, a rudimentary level of social communal organization accompanied with political, religious, mythological, constructional and handicraftsmen development (Ibid, 30).

Tell es-Sultan has been the object of a long series of archaeological investigations (see figure 3.4). In 1873, Captain Charles Warren dug some shafts through it, looking for biblical events. Nonetheless, he concluded that the site included nothing of interest (Kenyon 1981, 1). In 1894, the site was described by Bliss as “*a mass of debris caused by the ruins of several mud-brick towns over the first Jericho, over 1,200 feet in length from north to south, about 50 feet high, with four superimposed mounds at the edges*” (Bliss 1894, 175-183). From 1907 to 1909, Ernst Sellin and

Carl Watzinger, both Germans, conducted large scale excavations at the Tell, uncovering its great potential. They revealed a large portion of the Middle Bronze II revetment glacis and portions of the Early Bronze walls on the north, west and east of the mound. While they were trying to correspond the biblical accounts of capturing Jericho by Israelites, they mistakenly dated the revetment glacis to the 9<sup>th</sup> century BC, as well as the Early Bronze city walls to the first half of the second millennium BC (Kenyon 1993, 674; Smith 1908, 227-228; Rjoob 2006, 145). From 1930 to 1936, John Garstang directed the Marston-Melchett excavations at the Tell es-Sultan. He attempted to analyze and date various occupation levels of the Tell. He revealed important Neolithic phases and Bronze Age levels at the site. Due to the poor excavation techniques, limited knowledge of the stratigraphic and pottery dating, he was confused in differentiating between various levels of the Neolithic stratigraphy, believing that the Neolithic culture was homogenous. He also mistakenly ascribed the double wall of Early Bronze to the Late Bronze Age (Kenyon 1993, 680; Bienkowski 1986, 24; Rjoob 2006, 145).

Because of these contradictions, conflict in excavation data and its interpretation among archaeologists, the British School of Archaeology in Jerusalem, the Palestine Exploration Fund, and the British Academy launched new excavations at Tell es-Sultan extended from 1952 to 1958, and directed by Kathleen Kenyon. The aims of this expedition were to re-excavate the site, reveal its mystery, and clarify the results of previous excavations by using new scientific investigation methods (Kenyon 1981, 3).

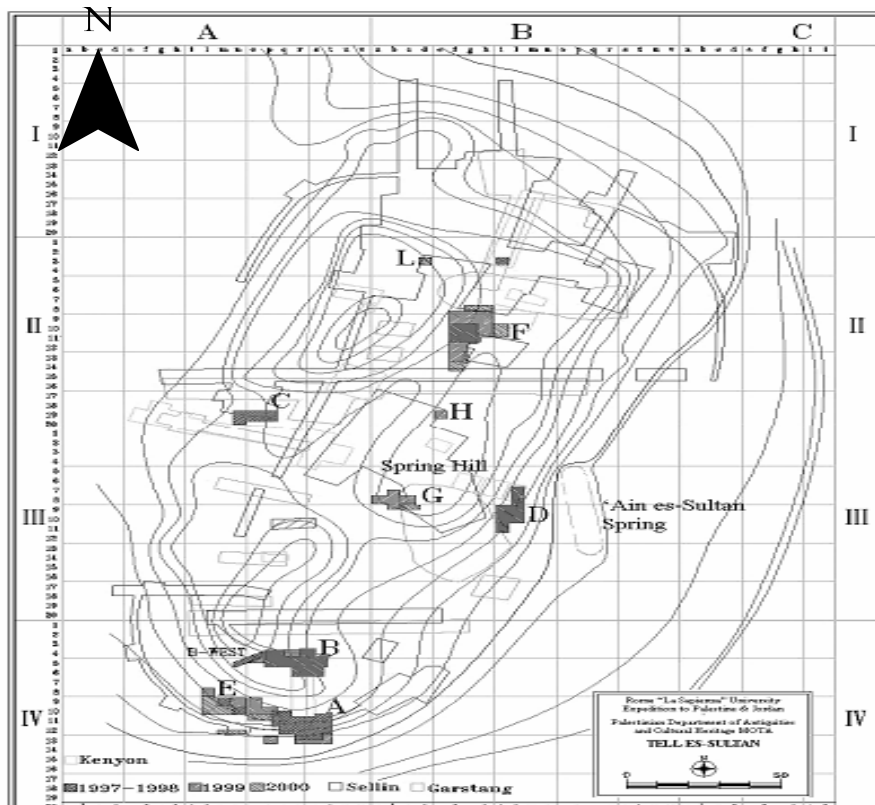


Figure 3.4: General plan of Tell es-Sultan with areas excavated by different expeditions. (Source: Nigro 2009)

In fact, Kenyon's excavations were significant not only because of its impressive results or the large scale of excavations conducted, but also because of the new excavation method she used, known as '*Wheeler-Kenyon method*', which is based on digging vertically till reaching the bed rock within a series of 5X5 meter squares set within a larger grid, and leaving a balk on each side of a unit (Ibid 4-5). By using this new technique, she succeeded to reach the bedrock and set a comprehensive overview of the various stratigraphy of Tell es-Sultan, which consists of 23 phases of occupation (Bouchain 1999, 111-112; Rjoob 2006, 145). She revealed that the site embraces layers of cities built on top of one another stretching from the Natufian until the Byzantine period (see figure 3.5). She also systematically explored features of the Neolithic settlement and the monumental Pre-Pottery Neolithic tower, the Bronze Ages fortification, the necropolis of the Early and Middle Bronze Ages out of the Tell (see figure 3.6), ranging in date from the EBI to the Roman Period (Kenyon 1954, 103).



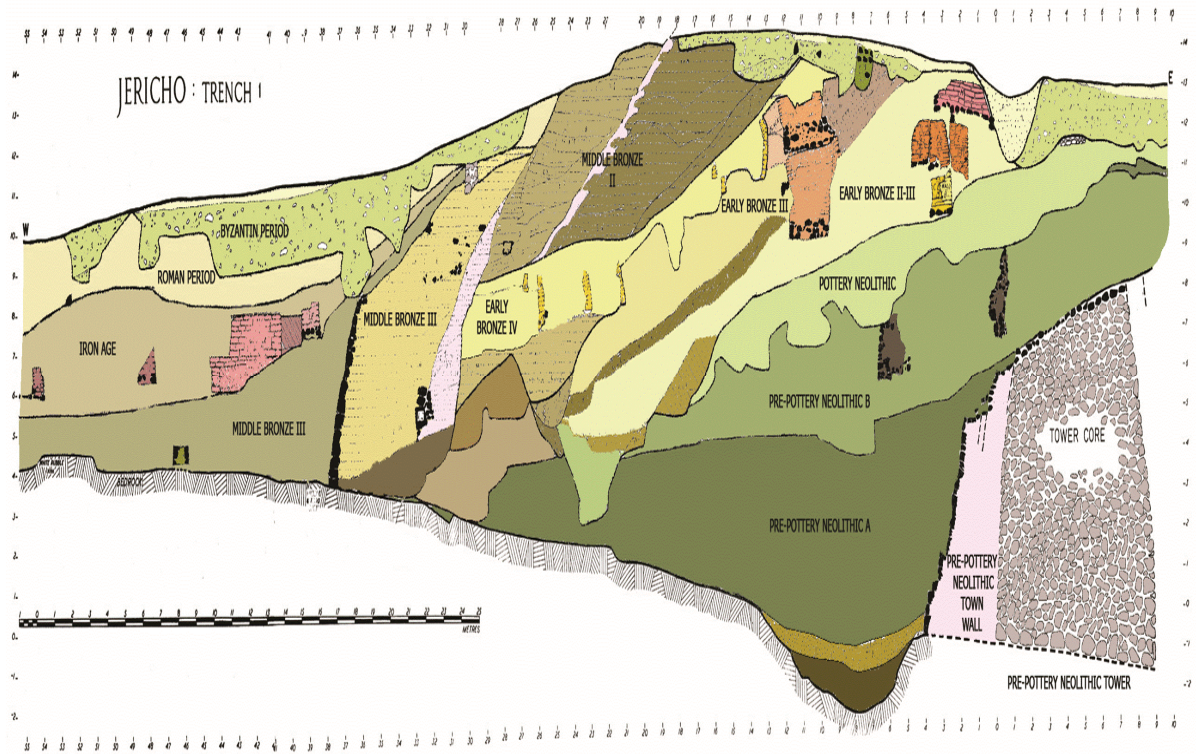


Figure 3.5 : Stratigraphy of Trench I in Tell es-Sultan

(Source: MoTA's Archive)

In 1997, a Palestinian-Italian Expedition launched a program of five-year excavations at the Tell es-Sultan, directed by Lorenzo Nigro, Nicolo Marchetti and Hamdan Taha. The excavations were focused on investigating the urban plan, stratigraphy and culture of the Bronze Age city, as well as re-assessing previous excavations results and data collection (Nigro 2006, 2). These excavations cleared out the impressive Middle Bronze city-walls, ramparts, domestic houses of the Early Bronze Age (see figure 3.6), material of pottery, flints and fauna remains (Ibid, 2-36).

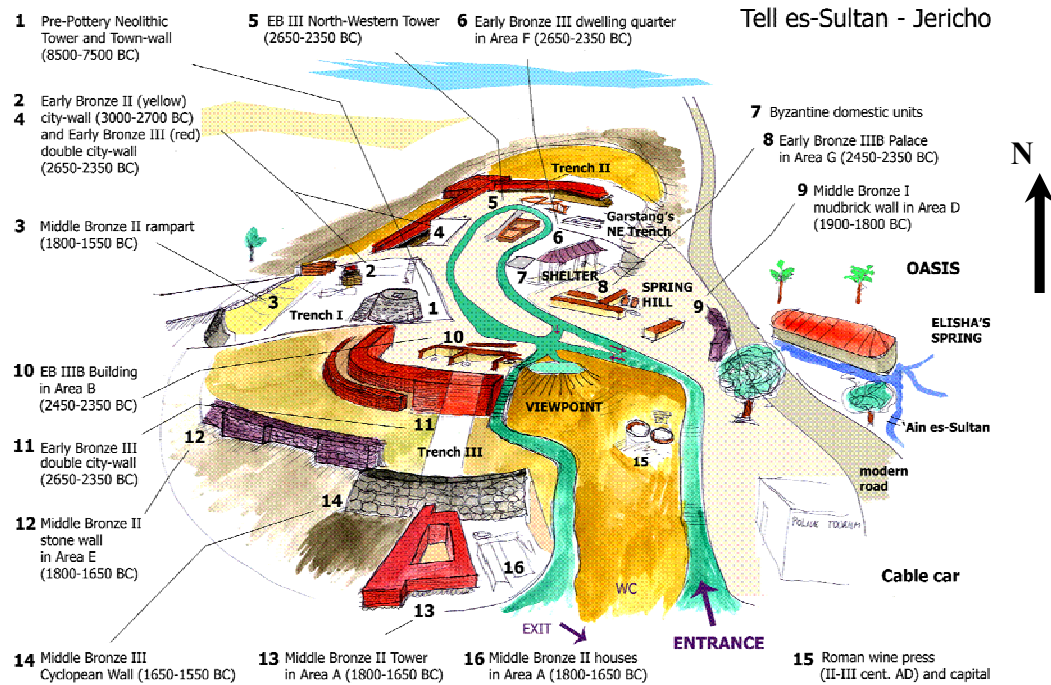


Figure 3.6: Main cultural heritage features of Tell es-Sultan.

Source : [http://www.lasapienzatojericho.it/Brochure\\_Jericho/Brochure.html](http://www.lasapienzatojericho.it/Brochure_Jericho/Brochure.html)

Today, more than 30% of the site is excavated with different deep dangerous trenches lacking of proper protection measures (Rjoob 2006, 151). More than 60% of the site is unknown lying under huge mounds of earth piled up from previous excavations, especially the British ones. Actually, conducting additional limited excavations might be important to gain new information on some matters that are still mystery; however, if it is the case, such excavations should be cautiously conducted using the new non-destructive methods.

### 3.3.1 Pre-historic period of the site of Tell es-Sultan (10,000- 3200 B.C)

It is generally agreed that Jericho is one of the earliest domestication and sedentary settlement in the Middle East. The Natufian remains are the earliest ruins found at the site, which made real efforts to cultivate a number of plants in the tenth millennium BC (Kenyon 1981, 1, 18; Nigro 2006, 2; Rast 1992, 54). Kenyon's excavations reveal the splendour of the Neolithic features of the ancient Jericho, when it became a fortified town surrounded by a stone wall with a rounded tower

during the eighth millennium BC. The tower is seven and a half meters high. It contains an interior stair-well of twenty-two steps leading to its top surface (Kenyon 1981, 6). Basically, these early Neolithic remains are an extraordinary features and unparalleled at any other contemporary site (Bar-Yosef 1992, 15-16; Rast 1992, 56). The Neolithic people of Jericho developed a sort of complex society, having a sort of primary communal social, economical and political traditions affecting their subsistence patterns (Kenyon 1993, 676). Their residential houses were circular in layout and built with dried mud bricks. Afterward, these houses became far more developed. The rooms were larger, rectangular in plan, and built around courtyards (Ibid, 677). Furthermore, the ritual and funeral practices are especially important in the Neolithic Jericho. The burials were found under house floors. The skulls had been removed and specially treated by plaster, paint, and shells placed into eye sockets (see figure 3.7). This practice might relate to an ancestral worship (Ibid; Rast 1992, 56).



Figure 3.7: Plaster moulded skulls in Tell es-Sultan  
(Source: MoTA's Archive)

The archaeologists divide the Neolithic period in Jericho into four phases, fixed in relation to the pottery production as the following (Kenyon 1993, 675-678; Nigro 2006, 4):

- Pre-Pottery Neolithic A (PPNA) dated from 8500-7500 BC;
- Pre-Pottery Neolithic B (PPNB) dated from 7500-6000 BC;
- Pottery Neolithic A (PNA), dated from 6000 to 5000 BC;

- and Pottery Neolithic B (PNB), dated from 5000- 4300 B.C

### **3.3.2 Chalcolithic period in Tell es-Sultan (4500-3300 BC)**

The permanent agricultural villages are the main evidence of this age reflecting new forms of complex communal social systems and innovation in modes of subsistence (Rast 1992, 60). Regular trade was inevitably set out to supply those villages with needed goods. Animal husbandry and seasonal movement were also important elements in the economy. Human skills and work craft, mainly weaving, were highly developed. Pottery was widely diffused, although it was less decorative than the Neolithic one (Ibid, 61).

Chalcolithic remains at Tell es-Sultan are rare and disputed. No clear evidence of chalcolithic habitation was found (Kenyon, 1954, 110; Anfinset 2006, 63). Kenyon refers to this period as Proto-Urban period. She says that *"between the Pottery Neolithic and the next stage at Jericho there is a gap, perhaps covering the period of the Ghassulian culture. The gap is indicated by a usual erosion stage and by a complete break in the artefacts, particularly the pottery"* (Kenyon 1993, 678).

It seems that Chalcolithic Jericho was shifted to the Tell el- Mafjar, less than two kilometres north-east of Tell es-Sultan. Between 2002-3 a joint Palestinian-Norwegian expedition excavated the site, discovering a chalcolithic agricultural village, dating back to the half of the fifth millennium BC (Anfinset 2006, 72-75) The unearthed remains indicate that the site was a major Chalcolithic site in the Jericho area, based on sedentary agro-pastoral economy and secondary products and regional contacts (Ibid). Chalcolithic remains were also found at Tulul Abu el-‘Alaiq (Netzer 1993, 683)

### **3.3.3 Urban Period in Tell es-Sultan (3300-1200 B.C)**

Kathleen Kenyon (1993, 674-678) divides this period into three sub-periods according to the material culture:

- Early Bronze Age, 3300-2200 BC;
- Middle Bronze Age, 2200-1550 BC;

- Late Bronze Age, 1550-1200 BC.

During the Early Bronze Age, Jericho was one of the strongest and prosperous Canaanite City-States surrounded by defensive walls, built from unbaked mud-bricks on stone foundations, which were fortified by towers (Kenyon 1981, 14-16; Nigro 2006, 7). These walls lasted for more than a thousand year before it was demolished by nomadic groups in the last centuries of the second millennium BC, and subsequently deserted for a certain while (Kenyon 1981, 15; Bouchian 1999, 112; Nigro 2006, 23). This dramatic event can be traced through thick layers of white and dark soil, mud-bricks, timbre and ashes outside the Early Bronze Age fortifications, as well as through burnt residential houses with their domestic stuff inside the walls (Nigro, 2006, 20-23).

Afterward, Jericho was rebuilt again at the beginning of the middle Bronze Age (MD) and surrounded by a mud-brick wall built on cyclopean stone wall and covered by sloping embankment, the latter was made of a superficial revetment of crushed limestone and lasted till 1550 BC (Nigro 2006, 34). At the end of this period, it was violently destroyed by fire causing abandonment of the site (Kenyon 1993, 680).

### **3.3.4 Late Bronze Age in Tell es-Sultan**

In the Late Bronze Age (1550-1200 BC) Tell es-Sultan was abandoned, and was no longer an urban centre, but continued to be occupied on a small scale. It was probably scanty re-occupied in the 14<sup>th</sup> century BC, but without defensive or fortified walls. Few remains related to this period were found by Kenyon in 1950s. She concludes that *“We have nowhere been able to prove the survival of the walls of the Late Bronze Age, that is to say, of the period of Joshua. This is at variance with Professor Garstang’s conclusions. He ascribed two of the lines of walls which encircle the summit to the Late Bronze Age. But everywhere that we examined them it was clear that they must belong to the Early Bronze and have been buried beneath a massive scarp belonging to the Middle Bronze Age”* (Kenyon 1957, 46). This indicates a sort of obvious contradiction between the biblical accounts and the archaeological record. Kenyon found no evidence of defensive structures that could

confirm biblical narratives or Garstang's previous claims that Jericho had been destroyed by the Israelites in the 15<sup>th</sup>-14<sup>th</sup> century BC. In fact, she also concludes that Jericho had laid in ruins for centuries before the Israelites even arrived. In short, when the Israelites crossed the River Jordan, there was nothing for Joshua to destroy in Jericho (Finkelstein and Silberman 2001, 80-81). Similar results came out from the Italian-Palestinian expedition (1997-2000), Lorenzo Nigro (2006, 35) reports that *“even though not a single pottery fragment from this period was found on the Tell by the Italian-Palestinian expedition”*

### **3.3.5 Tell es-Sultan in the Iron Age: 1200-586 B.C**

The decline of the Canaanite cities gradually took place after the Late Bronze Age. It appears that the Canaanite culture survived despite the decline of their city-states (Fritz 1987, 97). Archaeological excavations indicate that Tell es-Sultan was slightly re-settled again during Iron Age, especially in 8<sup>th</sup> and 7<sup>th</sup> century BC, and lasted until the Babylonian invasion in 586 BC (Kenyon 1993, 680). The remains of the Iron Age found in Tell es-Sultan are very diverse, including architectural remains, Iron knives and daggers, pottery with elaborately patterned decoration like motifs enclosing stylised birds that often show with turned head-back; friezes of spirals and interlocking semicircles were also becoming common in this period (Ibid, 680-681). At the end of Iron Age, the site was abandoned again. A few Byzantine archaeological remains were found on the summit of the Tell (Nigro 2006, 36).

## **3.4 Jericho in Classical Period (Hellenistic, Roman, and Byzantine periods)**

From the classic period onward, Jericho shifted from Tell es-Sultan to various other places at the oasis. Its houses spread throughout the entire valley of Jericho, in particular beneath the modern city, and in the Tulul Abu al ‘Alayiq, located two kilometres west-south of the modern Jericho along the north and south banks of the Wadi Qelt (Netzer 1993, 681-3). A number of other archaeological sites, churches,

monasteries and synagogues have been found, such as Tell Hassan, Khirbet en-Nitla, Dier Abu Ghanam, monastery of St. Andrews, etc.

In the Roman period, Jericho was economically and militarily important. When the Romans divided Palestine into five districts, they assigned the fourth to Jericho as its administrative headquarters (Ibid, 681). The strategic location in the Jordan Rift valley, makes Jericho an intermediate place and a crossroad among huge road networks, built toward north-south and east-west in the Jordan valley to connect various parts of Roman Palestine, and to serve military and economic purposes (Taha & Qleibo 2010,40). These roads cross the Jordan valley, coming from Amman and Hesban to Madaba, and then through 'Ain Feshka, on the west coast of the Dead Sea, to Jericho where two other roads passed: the first is to Bethlehem, Hebron and Beit Gibrine to Gaza; and the other stretches towards the northwest, connecting Jericho with Sabastya and Caesarea via Nablus (Rast 1992, 162).

During the classical periods, Jericho was a flourished green oasis, producing different kinds of fruits and high quality of dates and various medicinal plants and spices, especially dates and balsam, which were economically important as cash crops. Because of this wealthy, Mark Antony granted it to Cleopatra (Netzer 2001, 40). However, Jericho reached its peak prosperity under Herod the Great (37-4 BC), who left a massive influence on the architectural history of the Holy Land more than any other ruler in the history of Palestine (Ibid). He constructed an hippodrome and a theatre in Tell es-Samrat and new aqueducts to irrigate the area below the cliffs and to supply his winter palace that built at the site of Tulul al-Alaiq (Netzer 1993, 681). In spite of the fact that Tell es-Sultan was ruined by the time of Jesus, Jericho acquired a great importance in the time of Christ, as Jesus Christ himself visited the city (Finegan 1992, 150). A lot of associated ideological events took place in its cultural landscape, making it one of the most important places for Christian pilgrims, for example the spring of 'Ain es-Sultan, biblically called Elisha's spring, is one of these sites, which is associated to the prophet Elisha, who miraculously made its water healthy by throwing salt in it (Kings 2: 19-22). Moreover, as being located on the ancient road connecting the north of Palestine with Jerusalem, Gospel accounts state that Jesus passed and/or stayed in Jericho several times. He healed a blind man

and inspired Zacchaeus, the tax collector, to abandon his dishonest practices (Luke 18: 35-42; Finegan 1992, 151). The Bible of Luke says that "*Jesus entered Jericho and was passing through it. Now a man named Zacchaeus ... was trying to get a look at Jesus, but being a short man he could not see over the crowd. So he ran on ahead and climbed up into a sycamore tree to see him, because Jesus was going to pass that way*" (Luke 19:1-4).

It seems that Jericho during the Byzantine period was scattered at the oasis, especially around the modern city of Jericho (Netzur 1993, 681). After the fourth century numerous churches and monasteries were built in the Wilderness of Jerusalem and Jericho in memory of events associated with Jesus Christ, some Gospels, and saints, such as St. George Monastery in the valley of Wadi Quilt, Monastery of St.Garisimos (Dier Hajlah) and the Qruntul Monastery, where Jesus Christ is believed to have stayed for forty days fasting after his baptism (Taha & Qleibo 2010, 62-63; Finegan 1992, 147). However, most of these places were abandoned, especially after the Persian invasion in 614 AD (MoTA 2005, 24).

The Madaba mosaic map, discovered in 1896, shows Jericho as a city enclosed by a wall and surrounded by palm groves in the six century AD. However, those walls on the mosaic map have not been found yet. Most travellers and Christian pilgrims described Jericho and its environs without mentioning Jericho's walls in the Byzantine period (Finegan, 1992, 151; Taha & Qleibo 2010, 58).



### 3.4.1 Some main sites in Jericho during the classical period

#### 3.4.1.1 Tulul Abu al-‘Alayiq

The site is located two kilometres south-west of the modern Jericho, known as Herod’s winter palaces. It was built as royal gardens and winter resorts on both sides of the Wadi Qelt (Netzer 2001, 13-14; Finegan 1992, 149).



In 1868, Charles Warren conducted the first

excavation at the site. He dug some sounds on the top of the two main mounds, characterizing the site. From 1907 to 1909, Ernst Sellin and Charles Watzinger did additional minor excavations at the site. From 1950 to 1951, Kelso, Baramki and Prichard carried out large excavations in the Tulul Abu el-Alayiq. Yet, from 1973 to 1987, Euhd Netzer carried out the most extensive excavations, uncovering its great potential (Kelso 1950, 13; Netzer 2001, 13).

These excavations revealed that part of the Hellenistic-Roman Jericho was constructed on the mounds of the Tulul Abu al-Alayiq, when Tell es-Sultan was abandoned. The Hellenistic town and its palaces were mainly built on the north side of the Wadi al-Qelt in the late Hellenistic period by the Hasmoneans dynasty (134-40 BC), and expanded by Herod the Great in the early Roman period, who built his three royal fancy palaces in the site, renowned for their fountains, colonnaded courtyards, dinning rooms, bathes, swimming pools, audience chambers, terraced patios and gardens lain out along the river bank (Netzer 2001, 13-14). Nonetheless, the third palace was the largest and the most sophisticated. It was built in 15 BC on both sides of the Wadi Qelt and linked by a bridge. Roman builders and artisans took part in the building process. They used Roman cement and Roman building techniques in

building the *opus reticulatum* and *opus quadratum* stonework, which is rarely found outside Italian mainland (Ibid).

Herod built his palaces in close proximity to Jerusalem (20 kilometres), and got much benefit from the abundance of water, pastoral landscape and mild winter (Netzer 1993, 583). In architectural terms, these palaces represent one of the best examples of Roman architectural structures built in Palestine, reflecting the brilliant talent of Roman engineers, especially in the design and decoration of baths, mosaic floors, and purification and swimming pools. The third palace's garden was probably huge and one of the most luxurious parts (figure 3.8), watered from the surrounding springs of Ein Es-Sultan, Duyuk and Nueima, the Wadi Qilt, and Auja through channels and aqueducts (Netzer 2001,21; Taha & Qleibo 2010, 46).

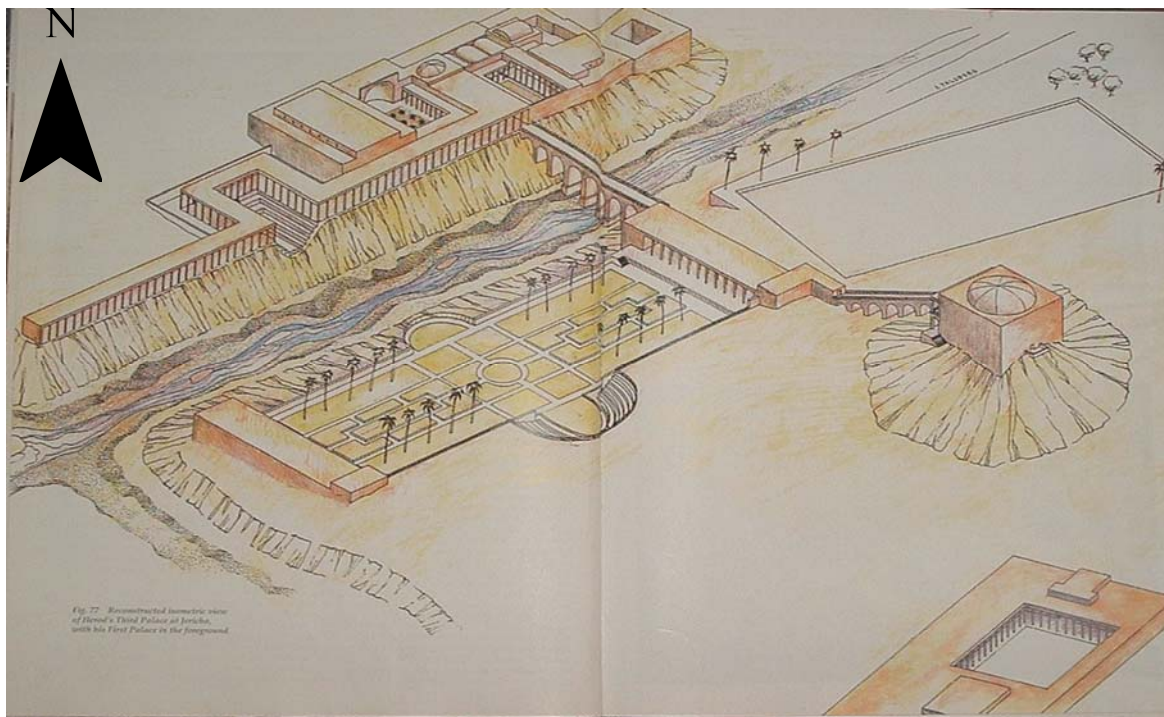


Figure 3.8: The Third Palace of Herod in Jericho

(Source: Netzer 2001)

Herod built other important public buildings in Tell es-Samrat, 500 meters south of Tell es-Sultan, including: a theatre, hippodrome and gymnastics. He also constructed fortress Cypros, named after his mother, on the summit of Tell al-‘Aqaba (Netzer Netzer 1993, 683-5; 125; Taha & Qleibo 2010,18).

### 3.4.1.2 Khirbet Na'aran ('Ain Duyuk)

Khirbet Na'aran is located four kilometres northwest of Jericho. It was accidentally exposed as a result of a Turkish shell exploded on the spot in 1918 during the First World I (Girard 1920, 94-95). In 1919, its mosaic floor was uncovered by Engelbach and Mackay from the British army with the help of Father Venice from the



Dominican School of Biblical Studies (Venice nt 1921, 442-3).

The site is identified as a synagogue, dating back to the fifth century AD. Its floor is paved with mosaics of a total area of 350 square meters (Levine 2005, 221). It represents some of ritual symbols, including: the biblical Daniel in the den of lions, the seven-branched candlestick, varied flora, fauna and geometric patterns. The mosaic works attest a development of new geometric figures, which comply with a variety of ornamental motifs, representing different subjects (Ibid). In the centre of the mosaic panel, there is a circle might represent the sign of zodiac with the sun placed on a white background tesserae (Venice nt, 1921, 442-43). Simple lines divide the various signs of the Zodiac, and the seasons appear in their true order. The circle is divided into twelve parts depicting zodiac signs: the virgin, the ram, the crab, the fish, the lion, animals and birds leaping in high grass, peasant, Jackal, and a medallion. The sun God Helios and his chariot are represented by a man holding a balance (Levine 2005, 221). See figure 3.9

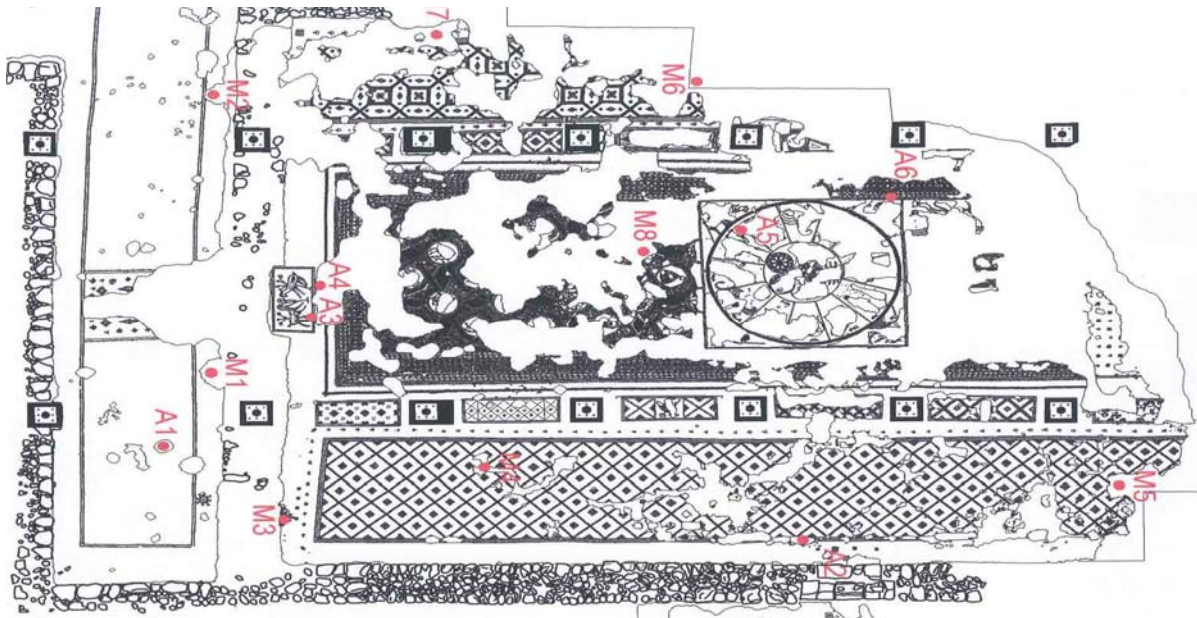


Figure 3.9: The Mosaic floor of the Na'aran synagogue in Jericho  
 (Source: MoTA's Archive)

Nevertheless, the mosaic floor uncovered was mutilated in the past. The actual reasons beyond such iconoclastic actions are not known. It might be occurred because of the animals and human beings figural representations. Some researchers think that iconoclastic phenomenon was perpetrated by Jews and reflected a major ideological shift in how figural depiction was conceived by rabbis and laypeople alike, or it might be linked to Christian or Muslims iconoclastic influences (Ibid, 366). Some archaeologists interpret the mosaic scenes as symbols of peace coexistence among some of the religious community of the Holy Land, embracing Jewish, Christian and pagan communities (May 1944, 20).

### 3.5 Jericho in the Islamic period (640- 1918)

In the seventh century AD, Jericho became under the rule of the Arab Moslems, and annexed to the Ramla district in Jund Filistin (Schick 1998, 79; al-Maqdisi 1909, 163). Under the Umayyad dynasty, Palestine was the core of the Caliphate and tremendously benefited from its holiness and proximity to Damascus, the capital.



The caliphs sponsored numerous building projects, such as the Dome of the Rock and the al-Aqsa Mosque in Jerusalem. Jericho flourished during the Umayyad period, especially in the time of Caliph Hisham bin Abed al-Malik (724-743). Many Caliphs and other members of the ruling Umayyad family frequently visited Palestine, and a number of palaces were built (Schick 1998, 76).

Islamic remains have been uncovered in different places within the boundaries of Jericho, such as Hisham's Palace, Tell Hasan, the synagogue of Tell el-Jurn, water channels and aqueducts, Maqam al-Imam Ali, Tawahin es-suker, and Khirbet en-Nitla. The later, was a monastery located three kilometres east of Jericho, in which several Early Islamic phases were revealed and dated up to the ninth century AD (Kelso 1951, 6-8; Finegan 1992, 151-52).

During the crusaders period, Jericho was part of the Holy Sepulchre property (Shehadeh 1998, 126). The crusaders rebuilt some monasteries and churches, such as St. George of Koziba, as well as they cultivated and processed sugarcane at the oasis, which continued under the Ayyubid and Mamluks dynasties (Taha and Qliebo 2010, 20,78). Thereafter, Jericho became a small village till the beginning of the last

century (Finegan 1992, 152). In 1838, Robeson and Smith (1956, 551-567) visited Jericho and wrote that the castle and the modern village lie upon the northern bank of the Qilt valley, inhabited by two hundred souls. It also had a Turkish ruler (Aga) and a garrison. In 1860s, Wilson describes Jericho, saying that *"The present Er Riha, or new Jericho, sprung up in the times of the Crusades, when a few huts were clustered round the fort built for the protection of pilgrims. A square tower is the only architectural feature of the wretched village, and is dignified by the name of the house of Zacchseus. It is occupied by a few Turkish soldiers. The huts round it are built of the remains of older buildings"* (Wilson 1881, 147).

After the First World War during the British Mandate, Jericho became an important land outlet for Palestine with Jordan through al Karama (Allenby) bridge built on the River Jordan. It functioned as an agricultural centre, and a winter resort for elite and wealthy Jerusalemite families (Qleibo, 2010, 14). After 1948, Jericho, as all over the West Bank (WB), was annexed to Jordan until 1967 when it was occupied by Israel. In 1994, Jericho was the first city in the WB handed over to the Palestinian Authority in accordance with the Oslo Accords (Taha 2002, 265).

According to RIWAQ's registry of historic building in Palestine, there are more than 400 traditional mud-brick houses, dating back to the Ottoman and British Mandate. 57% of them are still in use, and classified as important either for their aesthetic values or their cultural correlations (RIWAQ's registry of historic building in Palestine). At the beginning of the British Mandate period, Jericho's population was 1919, raised to 4586 in 1942 (al-Dabagh 1988, 554). However, in 2007, Jericho's population was 18,346 (PCBS, 2010, 59).

### 3.6.1 Some main cultural heritage sites in Jericho during the Islamic period

#### 3.6.1.1 Khirbet al –Mafjar (Qasr Hisham)

Khirbet al-Mafjar (Hisham's Palace) is one of the most significant early Islamic monuments in Palestine built in Umayyad period, the first Islamic dynasty, between 724 and 743 AD (Whitcomb 1988, 52). It is located approximately two kilometres north of Jericho city at Khirbet al-Mafjar (Hamilton 1993, 922).



Captain Warren was the first archaeologist, who excavated at the site, uncovering a chamber's apse pointing south, and remains of frescoes (Condor and Kitchener 1883, XVIII, 211). Condor and Kitchener (1883, 211) report that the site includes ruins of a small monastery, and remains of water aqueducts. They attributed the fresco works to the early Crusaders or late Byzantine. Bliss (1894, 175-183), states that the remnants of the site occupy a space of 450 paces long, from north to south, and about 200 paces wide. He describes the fragments of the tessellated pavement, walls, the marble fragments and the stones capitals scattered on the surface of the site and the fresco, which was mistakenly attributed to the Byzantine period.

The site was excavated between 1934 and 1948 under the direction of Dimitri Baramki and Robert Hamilton, exposing its luxury and lavishness (Whitcomb 1988, 51; Schick 1998, 81). In 1960s, the Jordanian Department of Antiquities excavated the Northern complex of the site, known with the serving zone or caravansary, under the direction of Awni Dajani, uncovering a sort of serving stores, platforms, cisterns

and other features from different periods. However, all records and materials from these excavations were lost and never published (Taha & Qleibo 2010, 70, Whitcomb 2011, 5). In 2006 and 2011, further excavations were carried out under auspices of Hamdan Taha and Donald Whitcomb, and succeeded to uncover the north gate of the palace complex (Whitcomb 2011, 5, Taha 2011, 292, 297).

Hisham's Palace is a large complex comprising four main architectural elements: the palace, the bath house, the mosque, and a caravansary (khan) or a residential area (see figure 3.10), showing a considerable development of architectural and artistic talent in the early Islamic era, and reflecting the Umayyad's luxurious standard of living and their political and tribal power (Grabar 1967, 196-197 ). In decorative terms, the palace gathered the most exquisite forms of architectural décor, from polychrome mosaic floors, frescos, and marble to stucco decorated walls and geometric and vegetal representation, reflecting a curious combination of Byzantine traditions with strong Sasanian influences (Hamilton 1993, 922-924; Whitcomb 2011, 6). Perhaps the most important of these are the six lobed (pointed) rosettes and octagons that appear in different features throughout the complex. Hisham's Palace also represents a unique example of the depiction of humans and animals in Umayyad decorative art (Schick 1998,99; Taragan, 2004, 93)

Archaeological investigations indicate that the grand bath was the only part among the site's features that had been completed and was in use, before a complete destruction of the site by a severe earthquake in 749 AD (Hamilton 1993, 922; Bouchain 1999, 117). A complicated water channels network and a series of aqueducts were constructed across the Wadi Nueima to supply the palace compound with water from 'Ain Nuiema and ed-Duyuk, located four kilometres to the west of the palace (Hamilton 1993, 922).



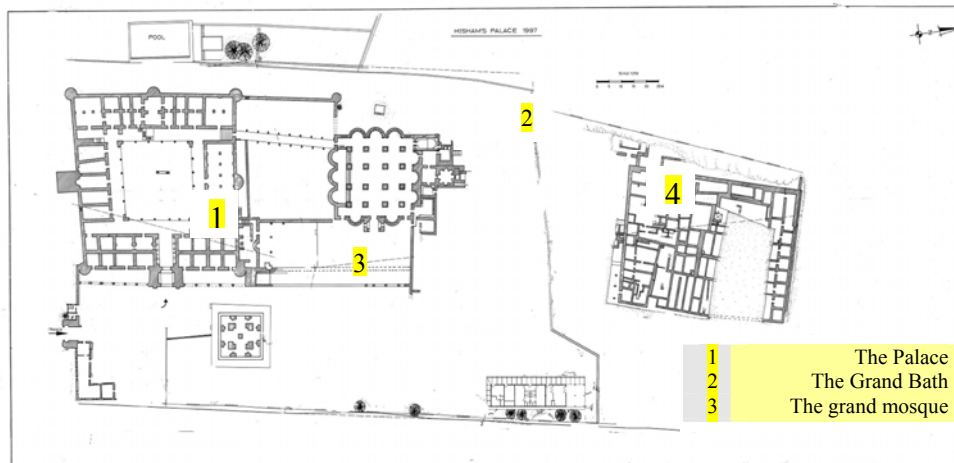


Figure 3.10: The plan of Hisham's Palace  
(Source: MoTA's Archive)

Although the site has been dated to the reign of Caliphate Hisham Ibn Abed- Almalik (724-743) on the basis of Arabic ostrakon found at the site, mentioning the name of Hisham, many scholars think that it was built by the Umayyad Caliph Al-Walid II (Ibid, 924). The new archaeological excavations indicate a continuing occupation of the palace complex into Abbasid period, the second Islamic dynasty, until the eleventh century AD. The site was also scantily reoccupied again during the Ayyubid period in the 12<sup>th</sup> century AD (Whitcomb 2011, 3).

**Main features of the site** (as seen in the figure 3.10 above):

**The palace:** The palace was a two-story square building built around an internal porticoes courtyard, and set within a boundary wall boasted with protruding round towers. Its entrance was in the west wall of the forecourt through a vaulted passage, which was decorated with finely sculpted niches. The palace included an audience hall, a small internal mosque, and an underground bath (Hamilton 1993, 922). Nowadays, there are three features stand out inside the place: a circular rose window, a private mosque, and the underground bath or the Sirdab.

**The bathhouse complex:** it consists of a domed porch, an audience hall or frigidarium, a small reception room (known as the Diwan), a series of bathing rooms, and a latrine. The bathhouse is one of the largest Islamic baths ever built. It is a square hall, with sixteen massive pillars originally supported the bath's domed roof. It houses one of the largest early Islamic mosaic floor in the world (about 900 square meter in extent), decorated with thirty eight different mosaic carpets. Its walls covered with stucco panels and human figures (see figure 3.11), making it the most attractive feature at the site (Bouchain 1999, 116-117; Hamilton 1959, 47). The Diwan, however, is the most lavishly decorated, not only at the bath, but also among all over the palace components: its walls were decorated with stucco and the floor was paved with a wonderful fine polychrome mosaic, known with the 'life tree', containing the scene of a lion pouncing upon unsuspecting two gazelles grazing under a tree (Ibid, 63-64, 336).



Figure 3.11: Human figures in Hisham's Palace  
(Source: MoTA's Archive)

**The mosque:** it is a rectangular building built as an open-air mosque close to the north side of the palace. Only the area immediately in front of the niche (mihrab) was covered by a portico (Hamilton 1993, 923).

**Caravansary (Khan):** the Khan or the residential area is located to the north of the palace complex. It composes a series of walls, rooms, platforms, cisterns, etc. It was intensively excavated in 1960s, however the results have been never published (Whitcomb 2011, 5).

### 3.6.1.2 The Synagogue of Tell el-Jurn

The synagogue of Tell el-Jurn is located between Tell es-sultan and Qasr Hisham. It was accidentally discovered when foundations were being laid for a private house (Baramki, 1938, 73-76). In 1936, Dimitri Baramki excavated the site on behalf of the Mandatory Department of Antiquities, discovering a rectangular



synagogue oriented southward in the direction of Jerusalem, and entered from a doorway in the northeast façade (May 1944, 10). The structure is divided into a central nave and two lateral aisles by two rows of square pillars. Its floor is paved with polychrome mosaics, and decorated with different geometric, floral patterns, Jewish rituals symbols, including a seven-branched candlestick (menorah), a ram's horn and a palm frond. It also entails an Aramaic inscription written in black tesserae, reads “ *peace unto Israel*” (Ibid). The synagogue was dated by Baramki to the eighth century AD on the strength of early Islamic coins found at the site (Baramki 1938, 73-76).

### 3.6.1.3 Tawahin es-Sukkar (Sugar mills)

The site of Tawaheen es-Sukkar is one among several sugar mills that were built during the early Islamic period in the Jordan Rift Valley, and continued to be in use during the Mamluk period and probably to a certain extent in the Ottoman period (Maghrabi 2005, 738). It is located in the lower foothills of the



Temptation Mountain, about one kilometer west of Tell es-Sultan (Taha, 2001, 68).

The sugar production and processing were practiced in the Jordan valley in the 7<sup>th</sup> and 8<sup>th</sup> centuries during the Umayyad period (Maghrabi 2005, 734). In the Crusader period sugarcane cultivation and sugar production were expanded on a large scale for export to Europe (Robenson and Smith 1856, 561).

Many contemporary sources mention the plantation and processing sugarcane in the Jericho oasis. In the Mamluk period, Arab geographer Yaqut al-Hamawi describes Jericho by saying that "*it has many palm trees, also sugarcane in quantities, and bananas. The best of all the sugar in the Ghor land is made here*" (Yaqut 1906, 165). Yet, when Robenson and Smith visited Jericho in 1838, the site was abandoned, they write "*the sugar mills, on the declivity of the low ridge which runs north from quarantana. They appear to have been once quite extensive and solidly built, though now long deserted. The race or aqueduct which brought the water to them from above still remains*" (Robenson and Smith 1856, 567).

Two excavation seasons in 2001 and 2002 were undertaken at the site by the Palestinian Department of Antiquities, under the direction of Hamdan Taha with the aim of exposing the stratigraphy of the site, understanding the operational sequence of sugarcane processing, and conserving and presenting the site to the public (Taha 2001, 69). The excavations successfully uncovered the sugar industry installations at

the site, including the remnants of the mill house, the sugarcane house, the hydraulic system, the presses, the refinery, the pottery factory, the kitchen and remains of water channels and an aqueduct. The sugar mill was powered by water flow, brought from the springs of 'Ain en-Nu'eima and 'ain Duyuk (Taha 2009, 182, Taha 2011, 300). On the basis of artefacts discovered, the site is dated to the Crusader, Ayyubid and Mamluk periods (Taha 2001, 70).

## **Chapter Four: Assessment of management and conservation of cultural heritage properties of Jericho**

### **4.1 Introduction**

Jericho is endowed with rich cultural heritage properties, witnessing the development of human civilization and the cultural identity of Palestinian people from the Palaeolithic till now. Besides being one of the oldest continuously inhabited cities in the world, its cultural heritage is very diverse, encompassing relics relevant to the three monotheistic religions, providing a unique extra-ordinary value to a large variety of scholars and visitors, making it an indispensable part of any tourism package to the Holy Land. However, these sites are mostly suffering from poor conservation, management and presentation.

Thence, this chapter attempts to explore these values, and how they have been conserved, managed and valorised by successive political and administrative regimes passed through Jericho since 19<sup>th</sup> century. Tell es-Sultan and Hisham's Palace are taken as case studies to develop this theme through several sections and subsections trying to draw up a clear picture about past and present management and conservation trends and their impact on cultural heritage properties, such as identifying stakeholders, assessment of cultural heritage values of Jericho, assessment of management context and legal frameworks, overview of the state of conservation of main cultural heritage sites of Jericho. Besides, it examines the urban plans of the Jericho city and their impact on preserving and safeguarding the cultural heritage sites. Basically, to understand the current status of these cultural heritage

properties, and subsequently propose practical conservation, and management policies, this chapter tries to answer the following questions:

- Who are the main stakeholders of the cultural heritage properties of Jericho, influencing their conservation and valorisation? And what are the values they perceive in these properties?
- What is the state of conservation of these properties?
- What are the legal and administrative frameworks under which these sites are managed and protected?
- How are cultural heritage properties integrated with the urban plan of Jericho?

To come out with effective conservation and management policies for the cultural heritage sites of Jericho, the above questions were thoroughly explored through published, unpublished resources, and fieldworks conducted in 2009, 2010 and 2011.

## **4.2 Engagement of stakeholders in the management and conservation of cultural heritage properties**

### **4.2.1 An overview background**

Involvement of stakeholders in conservation and management of cultural heritage have become of great significance in the field of cultural heritage management. Cultural heritage managers face difficult tasks of balancing diverse and often conflict interests of related stakeholders, while attempting to integrate such interests in cultural heritage planning through expanding their use of human dimensions research, and using numerous techniques to involve related stakeholders in this process.

Stakeholders are specified as those for whom cultural heritage place has value, those who have significant information about it and have direct or indirect interests in its management and conservation. They are diverse from place to place and from country to country depending on the nature and location of cultural heritage resources themselves. In general, they include professionals, academic specialists, on-site staff,

owners, decision-makers, government ministries, local community members or organization, etc. (Sullivan 1997, 18; Clare 2001,69).

The dilemma of conserving and managing cultural heritage sites is really complicated. Archaeologists always want to broaden their excavations regardless of the conservation aspects; conservators strive to protect the site and to conserve its fragile features and try to reduce archaeological excavations as far as they can; tourism operators expect to increase the number of visitors to the archaeological sites, without taking into account negative impacts of engaging large number of visitors on these sites; and hotels spring up around cultural heritage sites without taking into account the protection of the cultural landscape and skyline of these sites, etc.(Aplin 2002, 76; Sullivan 1997, 17-18).

In other words, when a cultural heritage site is used for tourist attraction purpose, the site becomes a tourist commodity, and therefore the tourist is a client, and archaeological investigations become a tool to ornament the site, making it more attractive; however, conservators consider archaeological properties as fragile and non-renewable resources and not as tools or means to achieve the purpose of economists or tourism businesses, conversely they are the purpose themselves. This means that the conservator has a patient and wants to cure him, while the economist has a commodity and wants to market it (Solar 1995, 16).

Within this dilemma and in most instances, cultural heritage places are managed and conserved worldwide. Thus, cultural heritage managers have become indispensable to narrow and bridge the gaps among various interests to figure out sustainable policies for conservation, management and development of cultural heritage sites without compromising their values. In this respect, the first task of sites' managers is to identify representatives of all stakeholders, bring them together, hear their concern and identify who are "*inside*" and "*outside*" the stakeholders dynamic (Masson 2002, 17). In most instances, stakeholders are numerous and, therefore, not practical to consult or engage all in the management and conservation process. Ideally, this task increasingly becomes not easy to be achieved without adopting an engagement strategy based on comprehensive analysis of the roles of each of them

and when he/she is to be involved or consulted during the planning and implementation processes (Sullivan 1997, 20, Clark, 2001, 69). As such, the quality of stakeholder involvement depends on the engagement strategies and devices, widely varying from less-meaningful participation in large public meetings to more meaningful participation in planning and steering committees, workshops, professional meetings, interviews, etc. (Mason & Avrami 2002, 22; Sullivan 1997, 18).

Active involvement of stakeholders in the conservation and valorisation process can bring them and their interests together, highlighting various aspects of significance, and obtaining a clear understanding of the management realities, which is a critical step of the planning process. The information thus obtained is essential sources of improving the effectiveness and efficiency of the management of cultural heritage policies and practices. Therefore, any management and conservation plan for the future of cultural heritage sites will not work properly unless all key-players are involved in the conceptualization of the plan and if they feel that they actively participate in the ownership of the proposed outcomes (Sullivan, 1997, 20; McManamon and Hatton, 2000, 5-6).

#### **4.2.2 Identifying stakeholders of cultural heritage resources of Jericho**

As shown throughout the previous chapters, Jericho has an outstanding cultural heritage values demonstrated by its rich cultural heritage properties, which has been narrating the story of human civilization since the Palaeolithic epoch. This section attempts to explore various stakeholders of the cultural heritage properties of Jericho, seeking their various points of view on values of cultural heritage of Jericho and other matters in relation to economic values, urban planning and tourism dynamic. This step is also crucial for conducting a comprehensive planning process geared to work out more dynamic management, conservation and valorisation policies based on holistic engagement of concerned stakeholders in various planning levels.



To collect more holistic data on the management of cultural heritage properties of Jericho, this research conducted a fieldwork to identify the main stakeholders of the cultural heritage through in-person interviews with an aim of allowing stakeholders to be involved in data collection, which enhance the credibility of data collected and help integrate local knowledge into this research.

The fieldwork increasingly indicates that Jericho's stakeholders are heterogeneous with diverse interests and values. However, their inputs have been evaluated as a crucial dimension in managing, safeguarding and valorising of the cultural heritage sites of Jericho. Also, their inputs were used for assessing the values of cultural heritage sites that various stakeholders are ascribed to or conceived of the cultural heritage properties of Jericho. To achieve the above overarching aim, the research used the following techniques to consult the main stakeholders as listed here, below:

- 1- Identification of stakeholders: main stakeholders were identified in cooperation with the MoTA's branch in Jericho through official records and personal and practical knowledge of its employees, gained from their direct contact with local community, cultural heritage and tourism related enterprises.
- 2- Individual meetings: numerous in person meetings were conducted with key stakeholders to get their inputs on several domains related to cultural heritage and tourism services and facilities.
- 3- Workshops: within the framework of the project of "*Sustainable Tourism Development in Jericho through Public-Private Partnership*", the researcher took part in several meetings held to discuss the issues of tourism and cultural heritage in Jericho, during which many partners were interviewed and their views explored.

#### **4.2.3 Who are involved?**

Martha Demas defined stakeholders as "*government agencies, archaeologists and researchers, groups with an affinity or ancestral relationship to a site, local community members, private tourist agencies and specialized tourists*" (Demas,

2000, 31). This definition leads to the classification of the levels of stakeholders of Jericho as the following:

- 1- Decision- makers: they are mostly from the public sector that are in charge of different domains related to cultural heritage sites and material, or might have direct impact on their management, e.g. MoTA, and the Municipality of Jericho.
- 2- Professionals: they mostly are from the public sector, NGOs, private sector, international institution.
- 3- Local community: this includes main civil institutions serving in Jericho that have never been consulted in managing their cultural heritage before, e.g. the committee of 'Ain es-Sultan refugee camp, and some street- cart vendors.

Moreover, the role of each stakeholder has been identified according to his interest, qualifications and responsibilities. It embraces two types of participation:

- 1- Active participation: that is when the stakeholder has a very important role in the project and his involvement forms a crucial influence on it, such as the municipality of Jericho, private sector, and the Ministry of Tourism and Antiquities.
- 2- Non-active participation: that is when the stakeholder has a less important role than the first group. For instance, the socio-economical sector has very active role in the first stage of the planning process, while in the following stages his role is indecisive according to the progress of the project, which might become very active in the implementation stage.

#### **4.2.4 Involvement of the stakeholders in management and conservation of cultural heritage sites of Jericho**

Cultural heritage of Jericho is managed centrally by DACH through its headquarter in Ramallah and its regional office in Jericho without inputs or consultations with local stakeholders. Recently, some incentives have been undertaken to engage different actors in the planning and development of cultural heritage resources,

pushed by some donors, especially JICA. The latter has conducted several project and programs targeted Jericho and the Rift Valley. However, Japanese efforts are a sort of a one-off incentive ends up with the completion of certain project, but failed to inspire DACH to adopt this participatory working methodology. Instead, DACH continues managing the cultural heritage affairs of Jericho mostly alone and superficially cooperate with other local actors (Rjoob 2006, 170).

#### **4.2.4.1 Conflict interests of the stakeholders of the cultural heritage sites of Jericho** (see appendices 5.47, & 5.48).

Cultural heritage sites of Jericho hold values for a variety of stakeholders, such as archaeologists, students, tourists, artists, tour operators, investors, national and local communities, and others. These groups value the cultural heritage of Jericho in different ways, which directly and indirectly affect the fate of these sites. They mostly compete with one another for a variety of interests and economic priorities in relation to conservation and exploitation of the cultural heritage resources of Jericho. DACH, the official manager of cultural heritage, argues that cultural heritage resources of Jericho are limited, fragile and threaten by various natural and human deterioration factors, especially urban expansion and tourism development projects. Therefore, these sites should be carefully conserved and managed in a sustainable way that preserve, and valorise them for present and future generations (Hamdan, I, pers. comm. 10/12/ 2010). However, tourism key players consider cultural heritage sites as assets embodied economic benefits that can be exploited through tourism activities to generate more economic revenues (Abu Raed, per. Comm. 05/10/ 2009). Thus, hotels and tourism centres have sprung up around Tell es-Sultan, without taking into account any conservation measures to protect its cultural landscape (Diab, M, pers. comm. 12/12/. 2010; Hamdan, I, pers. comm. 10/12/2010).

On the other hand, the municipality of Jericho has another ambiguous interest and view. While it is trying to develop Jericho as a tourism destination in the Holy Land, it has destroyed a lot of cultural heritage places, particularly the traditional mud-brick

buildings in the downtown of Jericho and the 'Ain es-Sultan area, resulting in irreversible damage for the cultural heritage properties of Jericho (Diab, 12/12/2010).

As noted throughout the fieldwork, every stakeholder has his own expectations, values and concepts about the issue of cultural heritage values of Jericho and the manners that should be followed to conserve and valorise them, which overlap in many cases. For example, archaeologists want to conduct more excavations in Tell es-Sultan and Hisham Palace in order to expose more features and more scientific knowledge; while a lot of conservators are against any further excavations in these two sites, considering that their priority is to conserve the already exposed archaeological remains, which suffer from an ongoing rapid deterioration, and in desperate need for urgent conservation interventions.

Under above conflict expectations and interests, cultural heritage places at the Jericho's oasis are managed. Consequently, the primary duty of this research is to narrow up those gaps among different stakeholders in order to conserve various values of the cultural heritage of Jericho.

### **4.3 Assessment of cultural heritage values of the study area**

The basic objective of this section is to establish a comprehensive assessment of the cultural heritage values of Jericho. It is based on the values-driven approach that has been adopted to undertake this research with an aim of figuring out appropriate management, conservation and valorisation policies for heritage places of Jericho. Given the uniqueness multiplicity values of the cultural heritage sites of Jericho, resulted from varied views and perspectives of individuals, professionals and communities, a comparative assessment of significance, mainly built on the inputs of various stakeholders, was conducted to identify the main cultural and economic values of the cultural heritage of Jericho, and subsequently their state of conservation.

### **4.3.1 Criteria of assessing the cultural heritage values of Jericho**

#### **4.3.1.1 Overview background**

Identification of cultural heritage values is difficult and a real challenge for scholars and professionals in the cultural heritage arena. The multiplicity of values attributed to archaeological sites stems from varied views and perspectives of individuals, professionals, and communities (Demas 2002, 34). The Burra Charter places cultural heritage values into five categories: aesthetic, historic, scientific, social and political (Australia ICOMS 2002). Randall Mason divides them into two: socio-cultural values and economic values (Mason 2002, 10). Nonetheless Anthony Firth classified values as archaeological value system (such as scientific, historic, and so on), and non-archaeological value system, which involves commercial systems, aesthetic values that are closely related to the visual qualities of material, values derived from faith, or connect with the nationality (Firth 1995, 56-57).

#### **4.3.1.2 Assessment of cultural significance of Jericho**

The main aim of this step is to figure out a workable approach used to assess the cultural values of the cultural heritage properties of Jericho, accepted by most of the stakeholders and compatible with the sites. To achieve this aim the issue of significance assessment has been examined through the “*value-based approach*” methodology in order to get benefits from similar international experiences, such as Burra Charter, and English heritage. These experiences are increasingly based on two basic criteria: (a) identification of tangible values; and (b) identification of intangible values. Basically, each of them is used to respond to three questions posed in forms of “*what, why and how*” (see table 1. 1, below). Such sort of questions not only serves as assessment criteria, but also as a mechanism to explain why a given value has been attributed to the site.

What values does this place have? (significance assessment criteria)	Why and how does this place have these values? (evidence of significance)
Respond: Tangible significance[ historic, scientific, and so on]; and intangible[ social and religious associations]	Respond: Because of its [age, rarity, research potential, intact, climactic, representative, intangibility, and so on].

Table 1.1: The assessment criteria, and mechanisms of identifying cultural heritage values

(a) **Identification of tangible values.** For the purpose of this research, cultural and economic significance of Jericho, especially Tell es-Sultan and Hisham’s Palace have been evaluated on the basis of the significance assessment criteria subdivided into historical, scientific, social, aesthetic and economic values as the following:

**Historical values**

Historical values are the core of everything considered as cultural heritage property, formed either from age of the material, from its connection with events or people, from its rarity, from its documentary potential, or its technological qualities. These values are also considered as the resource of past stories important to present inheritors of that history, as well as to the next generation (Reigle 1996, 70; Mason 2002, 11).

**Scientific values**

Cultural heritage remains are the raw resource of scientific material that generates knowledge about the past, either through archaeological investigation, conservation interventions, or historical evaluation. They are sub-divided into educational and academic values (Mason 2002, 11). This knowledge is very important at the national level to empower a sense of national identity in the people of various countries (Feilden & Jokilehto 1993, 19).

**Aesthetic value**

This value refers to the visual qualities of cultural heritage attributions, which might be translated as visibility. It focuses on the external appearance of the property, in a sense of its shape, condition, and its consistency with the surrounding environment, constituting eyewitnesses of the past (Williems 1999, 180; Deeben et al. 1999, 183). However, aesthetic value can be corrupted, for instance, when new buildings or new change in the land-use pattern take place within the environs of a monument, devaluing its horizontal scenery and its association with the landscape (De la Torre 1995, 8).

**Social values**

Social values are a resource of pride to the local people who inherit the cultural heritage property. They include various tangible and intangible values associated with cultural heritage sites, such as political, identity, nationality, memorial, religious and so forth (Mason 2001, 12). Besides, these values are educational tools for local communities to reinforce their cultural identities, established and empowered by the existence and interpretation of the past (Feilden & Jokilehto 1993, 21).

**Symbolic values**

These values are at the root of heritage properties and related to the emotional ties of society. They include political, identity, nationality, memorial, and ethnic values. These might be embodied in the cultural material or in intangible heritage. Cultural values so often offspring from the connection between civic/social life and the physical environment. They can be interpreted as a political tool used to enforce national identity or national culture (Mason 2002, 11). They may also be reflected in the oral literature of local community, or may be embodied in the meaning of simple physical material (Sullivan 1995, 19-20).

**Spiritual/religious values**

Ancient objects, sites and landscapes may be considered to be sacred by particular communities; such places hold spiritual meaning to a certain group and might be important to their religious and social life. Too often, such sites are a teaching

process to some local communities and important for their beliefs, spirituals, social solidarity, and individual identity (Skeates 2000, 77-79).

### **Economic values**

These values have been translated in terms of cultural tourism and mostly understood through tourism. Recently, cultural heritage has become the basic asset and main product of the tourism industry, used to attract tourists, and bring in foreign currency for hosted countries (De la Torre and Lean 1997, 10). They are subdivided into two categories:

- **Use value (market value)** – this refers to goods and services that derive from a site, which are tradable and priceable in existing markets, e.g. admission fees, cost of land (Mason 2002, 13).
- **Non-use value (non-market value)** - this value is described as the second face of socio-cultural values, classified as economic values, because individuals endeavour to spend money to protect them. Mason further subdivides it into: existence value, optional Values and bequest value. The existence value of heritage material is valued by individuals for its existence. Optional value refers to someone's wish to preserve the possibility that he or she might consume the heritage's services at some future time. And bequest value refers to conserving heritage items for future generations (Mason 2002, 13).

**B- Intangible values.** These values are associated with the cultural heritage sites by the community without surviving physical evidences (Kerr 1996, 14). Obviously, intangible values strongly exist in Jericho, functioning as a living memory of the past through traditional, social myths and religious doctrines associated with some tangible attributions. However, this sort of values has been classified throughout this research under the social and religious criteria.



## **4.3.2 Significance assessment of the cultural heritage sites of Jericho**

### **4.3.2.1 Cultural significance of Jericho**

On the basis of the above methodology and inputs of stakeholders, the following section attempts to synthesise a comprehensive assessment of the cultural heritage values of the main two open archaeological sites of Jericho: Tell es-Sultan and Hisham's Palace, attempting to associate these values, perceived by stakeholders, with their physical attributes. Thus, in this sense, significance assessment of cultural heritage sites of Jericho has been used as a scientific research tool to understand the cultural and economic significance of Jericho from its primary resources, including main key players of cultural heritage and local community, whom were consulted through a fieldwork carried out in 2009 and 2010. The inputs of these multidisciplinary groups have been processed and synthesized with an aim of coming out with a clear conservation and management policies that might be used as a reference for physical interventions into the cultural heritage sites, maximizing their conservation opportunities, and at the same time minimizing their deterioration.

#### **4.3.2.1.1 Significance assessment of Tell es-Sultan**

##### **Historical values**

- Tell es-Sultan is one of the oldest inhabited cities on earth, housing the earliest known fortification system, supported with unique pre-pottery Neolithic structures, a field stone wall and a moat, built in the 8<sup>th</sup> millennium BC. This significance makes it one of the main centres of the Neolithic revolution in human history.
- The Neolithic fortification system is one of the first public buildings of its kind had ever built, hinting to sophisticated social, economic and political

dynamics of the Neolithic people of Jericho, making it the cradle of the first communal and earliest political system on earth.

- Its cultural landscape consists of numerous heritage places, reflecting the development of land-use patterns throughout history, e.g. the Crusader sugar mills, and irrigation canals. The latter is one of the oldest irrigation systems in the world, which is, so far, still used and managed by unique local traditional water distribution rights.
- It was one of the largest and strongest Canaanite city-states during Bronze Ages, which was, according to biblical traditions; the first captured Canaanite city by the ancient Israelites after crossing the River Jordan in the 13<sup>th</sup> century BC.

### **Scientific values**

#### a) Research and archaeological values

- It is a key site for studying the Neolithic period in the Near East, containing a complete and uninterrupted chronology, which can provide a wide variety of scientific data on multidiscipline sciences, e.g. archaeological, historical,, anthropological, and mythology phenomena.
- The site provides evidences for the development of the fortification systems and domestic houses during Neolithic and Bronze periods. For example, it holds evidences of the development of house layouts from simple rounded shape in the Neolithic to complex rectangular form in later periods.
- The site is a good information resource for further investigations of the domestication process in terms of fauna and flora, especially during the Upper Paleolithic and Neolithic periods.
- The site consists of 23 layers of ancient civilizations accumulated one above another, shaping the current morphology of the site and documenting the emergence of the first settled society on earth, based on the domestication of plants and animals.
- The site provides valuable information on handicrafts, especially during the Neolithic and Bronze Ages, reflecting the development of various handicrafts,

in particularly pottery, basketry, and utilizing natural field stones and unbaked mud-bricks for construction works. The latter, has been kept in the traditional building techniques in Jericho.

- The site has a special importance in the history of archaeological research in Palestine since the first soundings conducted in 1868. Kenyon's excavations in 1950s, in particular, are considered as the first scientific excavations in the Near East, conducted on the basis of modern stratigraphic excavation principles, known as the '*Wheeler- Kenyon method*', which significantly influenced the development of the discipline of archaeology in the whole region.
- The site has a great potential to be used as an education and scientific resource for local and international students, which can be integrated with the national school curricula.

#### b) Geological and geographical values

- Tell es-Sultan is the lowest archaeological site on earth.
- It has an important geographical location as being close to Jerusalem, the Dead Sea, and Amman. This strategic location has made it as one of the most important cities in Palestine for trade and communication exchange since antiquities till now.

### **Social and religious values**

#### a) Social and symbolic values

- Tell es-Sultan is a source of national pride as being one of the oldest cities on earth.
- It is a source of pride for the people of Jericho as it has kept the old Canaanite name of their city for thousands of years 'Ariha'. This ancient appellation was recently discovered on a carved stone scarab from the second millennium BC, reflecting the continuity of culture and traditions of Jericho's people ever since.

- Its common public Neolithic structures, especially the fortification system, are an obvious evidence of being one of the earliest complex societies in the world.
- b) Religious values
  - Tell es-Sultan provides significant evidences of ideological and mythological development since the Neolithic period, which is clearly appeared in the using plastered skulls with inlaid shell eyes as a sort of ancestor worship.
  - The MB revetment wall is considered by Biblical archaeologists the same wall that was damaged by Joshua and the Israelites in the 13<sup>th</sup> century B.C.
  - The site is linked with the prophet Elisha who healed the infertility and brackish water of 'Ain es-Sultan, which afterward was named after him (Alisha Spring).
  - Tell es-Sultan has been associated with numerous New Testament events, took place in its surrounding landscape, e.g. the Temptation Mountain where Jesus Christ fasted and meditated for 40 days after he had been baptized by Saint John in the River Jordan, and the Sycamore Tree, known as Zacchaeus's tree.

### **Aesthetic values**

- The site consists of several monuments reflecting the taste and high quality of craftsmanship in architectural design, masonry and unbaked mud-brick techniques at that time.
- The site includes astonishing layout of the first tower built in the world with an internal staircase, making it a unique feature among the earliest architectural monuments in the world.
- Being 21 meters higher than its surrounding, Tell es-Sultan becomes an outstanding landmark in Jericho's plain, dominating the surrounding landscape.
- 'Ain es-Sultan is connected with a fascinating complex of ancient water irrigation networks, distributing water to various green fields, orange orchards, palm grooves, resulting in a beautiful landscape and scenery.

### **Economic values**

- Tell es-Sultan is the most visited archaeological site in Palestine, and, therefore, a key site for generating economic revenue for local community and tourism related enterprises.
- It is the most attractive cultural heritage site for the private- tourism ventures, which has been already invested around the site, such as the only cable car project in Palestine along with several hotels and souvenir shops.
- It has great economic opportunities as an optimal place for marketing the local agro-industrial products, and providing huge potential for direct and indirect job opportunities for the local community.

### **4.3.2.1.2 Assessment of cultural and economic values of Hisham's Palace**

#### **Historical values**

- Hisham's palace is one of the earliest secular Islamic architecture used sculptures of exquisite nude women and living animals opposing the Islamic traditions, reflecting the artistic talents of Umayyad era.
- The palace represents an elaborate use of a mixture of architectural décor, extending from mosaic floors to stucco decoration, with geometrical and vegetal representation, reflecting a distinctive feature of the early Islamic art.
- The palace shows considerable cultural influences of other cultures, mainly Sasanian and Byzantine that appear in the architectural style, stucco works, carved stone works, painting and mosaic works. It also represents the continuity of Byzantine and Sasanian artistic traditions during the early Islamic period, indicating that those artists who had worked under Byzantine or Sasanian patronage continued to work in their own indigenous styles but for Muslim patrons.
- The site, therefore, is amalgam of Greco-Roman, Byzantine, Sasanian and Islamic architectural and artistic elements, from which the early Islamic art

had been emerged and became distinctly Islamic in character shortly after the demise of the Umayyad dynasty.

- The palace complex reflects the luxurious standard of living of Umayyad Caliphates and their political and tribal power.

### **Scientific values**

- It is one of the most important scientific resources for studying the development of early Islamic architecture and arts.
- The site is a good place for generating more data on the lifestyle of Umayyad caliphs in the early Islamic period.
- The site embodies a good information resource for the development of water supply techniques from long distance areas.
- The site provides valuable information about craftsmen and artisan during Umayyad time, reflecting the development of various handicrafts, such as masonry, pottery, using natural field stones and mud-bricks in construction works.
- The cultural landscape of the site consists of various cultural heritage remains associated with the site, especially the water supply installations, e.g. water channels and aqueducts, which are kept within the traditional system of water distribution paradigm among farmers.
- The site shows an elaborate use of domes and barrel vaulting system.
- Having several monolithic columns decorated with crosses in relief, this indicates the secondary use and the coexistence among people.
- The site shows the ability of early Islamic art to synthesize native design elements with imported ones.
- The site has a high educational value, visited by thousands of school pupils every year.

### **Social and religious values:** Social, political, religious and symbolic values

- Hisham's Palace is a source of Palestinian national pride and cultural identity as being one of the earliest secular Islamic monuments in Palestine;

- Jericho Municipality has chosen the star window of Hisham's palace together with the ancient appellation of Jericho, (Ariha: city of the moon), to artistically design the symbol of the city, encapsulating Jericho's history from Canaanite and Umayyad periods to the modern time;
- Having a congregation mosque within the palace complex, gives Jericho an additional value as being a political and religious centre in the Umayyad period at least for the Rift Valley.
- The design and layout of the palace reflect the nature of the early Islamic regime that based on unity of religious and secular authority, concentrated in the hands of Caliphates.
- The site has an Outstanding Universal Value, included in the Palestinian Tentative List for the potential Outstanding Universal sites in Palestine, as being a masterwork for the early Islamic architecture and arts.
- The site is a unique example of using realistic representation of human beings and animals, which are eschewed in the Islamic art.
- Hisham's Palace is a physical attribution to a combination of the nomadic-urban lifestyle of the early Arab Caliphates.

### **Aesthetic and artistic values**

- Hisham's palace is a masterpiece of the early Islamic architecture and arts, appeared in the wealth of its carved and moulded stucco decoration, sculptured stone relief, exquisite mosaic works, finely caved water fountains and figural fresco paintings.
- It houses the largest and most luxurious early Islamic polychrome mosaic floor in the Middle-East, particularly the Diwan (guest room) which accommodates one of the most beautiful and elaborately decorated Islamic mosaic floor in the world, known as the ‘’ *Tree of Life*’’ or the “*Tree of human cruelty*”, providing a glimpse of the splendour of the palace and to the high artistic taste of its owner.
- The site consists of several monuments reflecting high quality of craftsmanship and artistic talent in design, layout, and decoration, such as the six lobed (pointed) rosettes, octagons, circular rose windows, water fountains and humans and animals figurines, which are distinctive features of the early Islamic art.

### **Economic values**

- Hisham's Palace is the second-most visited archaeological site in Palestine by foreigners and the first-most visited by domestic visitors. Thus, it has an important economic value to the local communities of Jericho, including tourist agencies, hotels, taxis, restaurants and store owners.
- Hisham's palace is one of the main sites included in the development strategy of Palestinian Authority designed to develop Jericho as a major tourist destination in Palestine.
- The caravanserai, in the north of the palace complex, glimpses of its ancient economic and social function.



#### 4.3.2.1.3 General Assessment of cultural heritage values of Jericho

Cultural heritage stakeholders of Jericho also identified several other values of Jericho, synthesized as the following:

- Jericho city includes approximately eighty archaeological places, representing different periods and cultures for more than ten thousand years.
- Cultural heritage of Jericho is an amalgam of various cultures and civilizations, which left their clear marks on its cultural landscape, embracing pagan, Jewish, Christian and Islamic remains.
- The synagogue of Na'ran well presents the tolerance and coexistence of local communities of Jericho living in peace and harmony during Byzantine and Islamic periods. Its mosaic floor includes various symbols of different religions of the Holy Land, such as the Jewish seven-branch candlestick, incense jar representing Christianity, and Zodiac of the pagan traditions and the symbol of the four seasons.
- Its geographic location has made Jericho a strategic cross point to Jordan and other countries, as well as a hub for other localities in the Jordan Rift Valley.
- Jericho was very important as an agro-economic resource during Roman time, especially for balsam and date production, made the Roman politician Mark Antony gifting it to his beloved Cleopatra.
- Herod's winter palace complex reflects the luxurious standard of living and political power of his regime during the Roman era. It was also one of the first sites in Palestine to use Roman cement and small stones in building, known as the *opus reticulatum* and *opus quadratum*, which are in a style rarely found outside Italian mainland.
- In architectural terms, Herod's palaces represent one of the best examples of Roman architectural built in Palestine, reflecting the brilliant talent of Roman engineers, especially in the design and decoration of baths, mosaic floors, and purification and swimming pools.

- Tell es-Samrat houses the main public edifices characterising Roman cities, including a theatre, hippodrome and gymnastics.
- Being visited by Jesus Christ, Jericho has become an important religious place for Christians all over the World. It entails many places intangibly and tangibly associated with Jesus Christ, such as Zacchaeus Tree, the Temptation Mountain and the River Jordan, where Jesus Christ was baptized. Moreover, it includes several Churches and monasteries associated either with Jesus Christ or his Gospels, such as St. George Monastery in the valley of Wadi Quilt, Qruntul Monastery, the Church of Saint Andrew and the Monastery of St. Garisimos (Dier Hajlah).
- Jericho is presented at the six century Madaba's mosaic map, indicating the importance of Christian Jericho in the Byzantine period, which had been visited by most travellers and pilgrims whom took visits to the Holy Land.
- Tawahin es-Sukkar, the Sugar Mills, represent a brilliant physical attribution of the sugar agricultural and economic prosperity during Islamic and Crusader periods, embodying a high potential for being educational and scientific tools, explaining the processing of sugarcane.
- Jericho's oasis is the biggest oasis in the Near East and the lowest on earth. It has a pleasant climate in colder months, which can attract more and more visitors over time. Likewise, it is an important area for agriculture, especially for cultivating citrus fruits, dates, bananas, flowers and winter vegetables.
- The Majority of Jericho's residents are proudly associated their origins to Canaanite, Umayyad, and ancient monastic communities.

#### **4.4 Management context assessment**

This section examines the management environment conditions, under which cultural heritage of Jericho is operated, including the legal and policy frameworks, management responsibilities, local land-use and the available human and financial

resources. Cultural heritage of Jericho, as the Palestinian cultural heritage in a large sense, is managed under a set of legislations that lack of coherence and are overlapped one another, resulting in poor conservation and safeguarding of the cultural heritage properties. This situation has become worse after 1994, when the PA was handed over its responsibilities in the OPTs on the basis of the Oslo accords, because of the dispersion of the Palestinian Territories into different mandatory zones.

#### **4.4.1 Brief history of the cultural heritage legislation in Palestine**

There is no unified juridical system in the Palestinian Territories. The current legal frameworks, that govern Palestine today, is a set of mixed Ottoman, British, Jordanian and Palestinian jurisdictions, as well as Israeli military orders. Some laws are repealed, which either applied only on the Gaza Strip or on the West Bank and/or sometimes on both, for example, The 1966 Jordanian Antiquities law is enforced in the West Bank, while the 1929 British antiquities law is enforced in the Gaza Strip.

In the middle of nineteenth century, the Ottomans took on a new reform policy, known as Ottoman Reforms, to modernize the empire's political, economical, cultural and legislative frameworks (Al-Ju'beh, 2008, 1). They tried to organize the archaeological investigation throughout the empire, in particularly after the increase of foreign interests in the area, and after the establishment of European consular and religious missions in Jerusalem.

In 1874, the Ottoman enacted the first Antiquities Law for the regulation of antiquities trade and trafficking. However, the 1884 Ottoman Antiquities Law established national patrimony (ownership) over all artefacts throughout the Ottoman Empire (Kersel, M 2008, 25). It sought to regulate scientific investigation of antiquities and sites through issuing special permits, known as the Firman (decree), from the Sultan in Istanbul (Cinthio 2004, 38).

After the First World War, the British mandate (1922-1948) was imposed on Palestine by the League of Nations. Protection of the cultural heritage was one of the

main duties of the Mandate authority. Enacting a law of antiquities, ensuring non-discrimination in excavations and archaeological research were main terms of the British Mandate for Palestine and Transjordan (Kersel 2008, 24). Article 21 of the mandate document states that *“The Mandatory shall secure the enactment within twelve months from this date, and shall ensure the execution of a Law of Antiquities based on the following rules. This law shall ensure equality of treatment in the matter of excavations and archaeological research to the nationals of all States Members of the League of Nations”* (The Palestine mandate 1922, article 22). It also defines Antiquities and some technical provisions, considering antiquity as any construction or any product of human activity earlier than the year 1700 AD. This sharp cut date has become the main pillar of archaeological jurisdiction since 1920s till now.

The British Mandate established the Department of Antiquities in 1920s with the objective of supervising archaeological remains all over Palestine. During the Mandatory Period, Palestine became one of the most active centres of archaeological research in the World (Al-Ju’beh 2008, 1-2). In 1929, The Mandate issued the law of Antiquities, known as the 1929 Ordinance on Antiquities (No. 51). It repealed the Ottoman law and became the basis of most antiquities legislations in Palestine (Kersel 2008, 25). In 1938, the British Mandate opened the Palestine Archaeological Museum in Jerusalem, known as the Rockefeller Museum. It was established to accommodate the administration of the Department of Antiquities, public galleries, archives, a library, and a repository of archaeological artefacts of the area (Rjoob, 2006, 146).

After the 1948 war and the establishment of the state of Israel, Mandatory Palestine was divided among Hashemite Kingdome of Jordan (in the West Bank and East Jerusalem), Egypt (in the Gaza Strip) and Israel (the rest of Mandatory Palestine). This event resulted in three legislative frameworks governing the protection of archaeological remains, although all based on the Antiquities Ordinance of 1929. Consequently, the Palestinian Department of Antiquities was annexed to the Jordanian Antiquities Department, which managed archaeological affairs and scientific investigations in the West bank. The 1929 law was implemented in the West Bank and the Gaza Strip until 1966, when the Jordanian Government had

repealed it, and replaced by the Ordinance with the Jordanian temporary Law on Antiquities (No. 51) in 1966 (Kersel 2008, 28). Nonetheless, the law of 1929 has remained in force in the Gaza Strip (Oyedrin 1997, 31-33).

Following the Israeli Occupation of the Palestinian Territories (PTs) in 1967, the responsibility for archaeology was transferred to two Israeli staff officers (SOA): one for the Gaza Strip and another for the West Bank (WB), excluding East Jerusalem, which was illegally annexed to Israel and its archaeological matters were operated by the Israel Antiquities Authority (Greenberg & Keinan 2007, 16; Oyediran 1997, 41).

The occupation has kept the Jordanian 1966 Antiquities Law enforced in the WB alongside a set of military orders, which illegally modified some provisions and stipulations of the 1966 Antiquities Law, especially the military order no. 119, issued after the Israel occupation of the West Bank, placing all of the mandates of the Department of Antiquities under the military governor and his appointees. In 1973 and 1986, the Israeli occupation authorities issued Military Orders (Nos. 462 and 1166) regarding antiquities of the Gaza Strip and the West Bank respectively, excluding East Jerusalem (Cinthio 2004, 47).

These Military Orders strongly weakened the laws and facilitated the traffic of artefacts from the Occupied Palestinian Territories (OPTs) to the Israeli market. They also authorized the SOA to exercise most of the power in the 1966 Jordanian law, mainly targeting the issues of licensing, excavations and trade of antiquities. These modifications are explicitly violated the 4<sup>th</sup> Geneva Accords and the Hague Agreement, and gave the SOA a free hand to conduct excavations, confiscate land, transfer objects, etc. throughout the WB without oversight by anyone in the occupation authority (Oyediran 1997, 11-14; Greenberg & Keinan 2007, 17-18).

Following the Palestinian-Israeli agreements in 1993 and 1995, Palestinian Authority was established and given jurisdiction over areas of the West Bank and the Gaza Strip. Accordingly, the Palestinian Department of Antiquities, as part of the Ministry of Tourism and Antiquities, has taken over part of its responsibilities for antiquities in these areas. The Oslo Agreements divided the Palestinian territories into three temporary administrative divisions until a final status accord is established, as the following:

- Area ‘A’ – it is under the full control of the Palestinian Authority, including all Palestinian cities and surrounding areas with no Israeli civilian presence. It comprises ca. 2.7% of the land area;
- Area ‘B’ – civilian affairs are under the Palestinian authority, while security affairs under the Israeli control, including areas of Palestinian towns and villages and areas with no Israeli presence, constituting ca. 25.1% of the land area;
- Area ‘C’ – it is under full Israeli control. These areas include the Israeli settlements, land in the vicinity of these localities, most roadways that connect Israeli settlements, as well as strategic areas described as “*security zones*”, amounting to 72.2% of the land area (Oslo II Accord, 1995). Consequently, the PA controls more or less 30 percent of the entire West Bank in areas “A” and “B” while Israel retains wide powers in the management of antiquities in the OPTs in Area “C”.

In line with the Peace Accords described above, Palestinians are required to protect and safeguard archaeological sites, prevent damage, respect academic freedom and grant excavation licenses to archaeologists on a non-discriminatory basis. However no similar conditions were placed on the Israeli side (Oyediran, 1997, 38; Kersel 2008, 32). This division has fragmented the OPTs, and has been an obstacle towards protection and conservation of the Palestinian cultural heritage (JP 2008, 6). Furthermore, the archaeological sites that were handed over to the PA were generally in bad conservation conditions. Many of them have lost their archaeological features due to improper interventions, or the neglect of conservation measures to mitigate their deterioration (Taha 2002, 268)

#### **4.4.2 Current cultural heritage legislations**

After the establishment of the Palestinian Authority (PA) in 1994, a Presidential Decree was issued, reinstating all laws that existed prior to 4<sup>th</sup> June 1967, before Israel occupied the PTs (Mark 2005, 15). This means that the 1966 Jordanian

Antiquities law is reinstating in the West Bank; however, the 1929 British Mandate Antiquities Law in the Gaza Strip.

Basically, cultural heritage legislations in the PTs consist of a set of direct and indirect legislations, which are mostly out-of-date and contradict one another. For the purpose of this research, these laws together with a number of interviews with several key persons directly related to cultural heritage management, have been reviewed and analysed in details to explore conservation and protection of cultural heritage from a wider scope view, using firsthand experience of those who are associated with this issue, as the following:

#### **4.4.2.1 Direct Legislations**

They include all laws that contained direct provisions related to the management and safeguarding of the cultural heritage properties, including the 1929 British mandate law and the 1966 Jordanian antiquities law. The 1929 Ordinance on Antiquities (No.51) is the first clearly defined law, issued during the British Mandate and amended in 1934, 1937 and 1946. However, the 1966 Jordanian Antiquities Law (No. 51) repealed the 1929 Law, but it is still in force in the PTs, especially in area “A” and “B” of the West Bank that under the PA mandates. This law focuses on the protection of archaeological sites with little mention of other cultural heritage properties. It defines Antiquities as *“any movable or immovable remains or any part of it that was constructed, or formulated, or decorated, or inscribed or built in any form or any addition by a human being before 1700 AD. Antiquities also include human or animal remains prior to the year 600 AD. It also includes any structure*

*built after 1700 AD, which is declared by the Director of the Department of Antiquities to be ancient antiquities”* (1966 Law of Antiquities).

This narrow definition steps aside more than 300 years of Palestinian Cultural heritage and religious places, leaving them without the automatic legal protection. Consequently, most of the traditional mud-brick buildings at the old town of Jericho are out of protection in addition to several monasteries, churches and mosques. Although, the law gives the director of antiquities the power to announce the legal protection of any structure built after 1700 AD, unfortunately this provision has been never used by any authority that managed Palestinian cultural heritage since the British Mandate time (Hamdan, I. pers. Comm. 10/12/2010).

According to the law, the Department of Antiquities (DoA) has to publish in the official gazetteer a list of protected archaeological sites to let public and professionals alike know about them. Actually, the first list was published by the British Mandate in 1939, and subsequently updated in 1944. Since then, it has not been updated. According to this list, there are 73 archaeological sites inside the urban boundaries of Jericho city. However, the new archaeological investigations indicate that there are more than 85 archaeological sites inside the oasis itself (see appendix 4.3,& 6), and more than 400 traditional mud-brick houses built after 1700 AD (Hamdan, 2010, D’Andea, & Sala 2011, 95-99; Dach’s Database, Riwaq Historical Registry ), but most of these sites are still beyond of the legal protection (see appendix 4.4).

#### **4.4.2.2 New draft law for cultural heritage**

In 2003, a new law for cultural heritage protection and conservation, funded by the World Bank, was drafted with the aim of broaden the scope of safeguarding cultural heritage properties in the PTs (Amiry and Muhawi 2006, 25-26). It tries to transcend the shortcomings of previous laws by replacing the conventional terms of “*antiquities*” and “*historical buildings*”, used in the previous laws to describe ancient sites and artefacts, with a new more comprehensive scope identified with the term of “*cultural heritage*”. It refers to all categories of cultural heritage, including archaeological sites, artefacts, cultural landscape, etc., as well as it comprises legal



measures to conserve and safeguard other components of cultural heritage categories, seeking to define management roles and responsibilities of all stakeholders interlinked with the protection of cultural heritage properties. Unfortunately, this new draft law does not have gained the consensus of key stakeholders of the cultural heritage in Palestine, and subsequently has not ratified by the Palestinian legislative council.

#### **4.4.2.3 Indirect legislations**

There are some relevant articles in other laws related to the protection of cultural heritage, as the following:

- The environment Palestinian Law of 1999, article no. 5, considers preserving cultural heritage places as one of the basic aims of the environment Palestinian strategy. Article no. 44 of the same law bans any activity or behaviour might hurt cultural heritage sites or disturb the horizontal sensory of these sites (Palestinian Environment Law 1999).
- The 1966 Jordanian law, no 79, on building and zoning of towns, villages and buildings enforced in the WB, stresses on the preservation of significant archaeological and historical places which embracing: buildings, constructions, and caves (the 1966 law, articles no. 19). Although, in the same Article, it ridiculously gives the mandate to the local authority to uproot the old and overcrowded quarters.
- Article 4-5 of the 1966 Jordanian tourism law (no.45) deems protection, preserving and development of cultural heritage sites in cooperation with the Department of Antiquities as part of the tourism authority, as well as the director of the Department of Antiquities is a member of the council of tourism (1966 Tourism law, Art.4-5).
- Article (5) of the 1964 Jordanian Law of Education, no. 16, considers the dissemination of Arabic and Islamic heritage as one of the main tasks of the Ministry of Education.
- The 1938 Mandate Law of tax exemptions, no 18, exempts any site, considered as a holy shrine or a historical place by virtue of the Antiquities Law from the municipality property tax, public tax, town and village property taxes, education tax, with the condition of not using it for making profits (Law of Tax exemptions, no. 18, 1938).
- Law No. (1) of 1998, on the encouragement of investment in Palestine does not include any incentives to protect or enhance cultural heritage properties in the PTs. Article 35, encompasses some inadequate investment incentives to

the tourism sector. It exempts essential equipments and material from customs during construction of tourism related enterprises and their replacement every five years.

- The 2006 bylaw for the protection of historic areas and buildings, adopted by the High Planning Council in Palestine, is considered as part of urban planning bylaw and supposed to be applied to historic centres of Palestinian localities (Amiry and Muhawi 2006, 26).

Actually, successive administrations and authorities of the Palestinian cultural heritage have not only failed to safeguard or declare any protected object or place since 1944, but also failed to make use of other laws to protect cultural heritage places, in particularly the 1966 law on building and zoning of towns, villages and buildings, due to the shortage of competent human resources, funding and implementation mechanisms.

#### **4.4.2.4 Shortcomings of the 1966 Jordanian Antiquities Law**

- The law does not have the ability to protect a significant part of the cultural heritage sites of Jericho, because its protection domain is restricted only to archaeological sites and artefacts that predate 1700 AD. As a result, most historical heritage, ethnographic artefacts, and cultural landscape of the archaeological sites are not protected.
- Religious heritage is exempted from complying with the law, causing great damage and keeping it away from any professional supervision.
- The management structure for the protection of archaeological remains is loosed and centralized in the hands of the director of the Department of Antiquities, restricting the scope of management and valorisation of the cultural heritage sites.

### 4.4.3 Conservation and management policies

Besides outdated laws, the Palestinian cultural heritage lacks conservation and management policies steering the sector towards sustainable long-term preservation and safeguarding the fragile heritage, even though it is not a priority for the Palestinian political and planning institutions (Al-Ju'beh 2008, 3). All of the MoTA's and national policies produced since a decade have been concentrated on the tourism industry, considering the cultural heritage properties as assets for developing tourism related facilities, but not for their merit as none-renewable resources that should be sustainably conserved and valorised within the limits of their carrying capacities.

This tendency is obviously noted in all successive policies and strategies of the PA, including the medium term development plan (MTDP) for 2006-2008, the reform and development plan (PRDP) for 2008-2010, and the Palestinian National Policy Agenda (PNPA) for 2011-2013, including the sector strategy plan of MoTA. The latter has been set on the basis of the PRDP which encompasses the PA's development vision approved by the Palestinian Cabinet in 2007, relying on sector strategies for various subsectors, embracing, e.g. education, public finance, culture and tourism, correlated to four major common sectors: social, economy, infrastructure and governance. Accordingly, cultural heritage considered as part of tourism and subordinated by the economy sector (PNPA 2010; PRDP, 2007).

Consequently, conservation of Palestinian cultural heritage has not been taken as a priority within any development policy framework. The PNPA and the PRDP consider cultural heritage sites as tourism assets and economic product rather than cultural properties. In this respect, the PRDP states that *"We will give high priority to rehabilitating existing tourism assets, including restoration and preservation of archaeological sites, so the tourism sector can take full advantage of future improvements in the political and security environment"* (PRDP 2007).

Despite the efforts of the PA for planning and implementing policies and development programs at the national level, unfortunately most of these efforts have failed to be put into place due to unrest of political situation, shortage of competent human resources, and the dependency of Palestinian economy on international donor

funding, which is mostly linked with political agendas entrusted to the progress of the Peace Process between Palestinians and Israelis. In 2006, for example, a number of international donor activities were put on hold after the establishment of Hamas government, including the valorisation project of Hisham's Palace, which had been frozen for three years (Daud, I, pers. comm. 14/12/2010).

The above situation coupled with the lack of official management and conservation policies for the cultural heritage in the PTs, which DACH/DoA has not developed since its establishment in 1994, resulted in innumerable threats jeopardizing its future and sustainability. Therefore, as it will be elaborated later, DACH has to develop a policy framework to lead all conservation and valorisation interventions through a comprehensive collaboration with related stakeholder, including, e.g. local communities, private sector, and academic institutions.

#### **4.4.4 Ownership of cultural heritage sites in Jericho**

The ownership of cultural heritage sites of Jericho is complicated and adverse. Even though, most archaeological sites are owned by private individuals, the law considers all archaeological sites that exist before 1700 AD as state properties, embracing archaeological remains above and below the ground. In spite of the fact that most archaeological sites are private properties, the law does not give owners any jurisdiction over archaeological remains. Yet, the law gives religious institutions relatively more freedom, in comparison with private owners, to deal with their own historical sites and buildings without being under the supervision of the DACH/DoA.

In Jericho, there are many Islamic and Christian religious buildings, monuments and archaeological artefacts managed by their owned institutions. This situation in many cases has caused bad damage to these monuments, for example in 1935, the Coptic Orthodox Church bought the current place of the Byzantine saint Andrew's church in Jericho, believing that they had acquired the remains of the house of Zaccheus. In 1937 a new building was built over the archaeological remains of a Byzantine church, excavated by the Coptic monks without any supervision of the DoA, the competent institution. The monks uncovered, inside the new building, mosaic floors and a diverse of artefacts published by Father Augustinovic in 1951(Hamdan and

Benelli, 2008, 19). In 1980s, part of the building was converted into a church, causing irreversible damage to the mosaic floors (Ibid, 21).

This destruction actually took place under three consecutive political authorities: the British Mandate, Jordanian Rule, and Israeli occupation, neither of them interfered to stop the destruction and enforce the law restrictions. Basically, Art. 10 of the 1966 Antiquities Law does not give the DoA any mandate to restore or demolish totally or partially archaeological buildings used or owned by religious institutions or ecclesiastical bodies (1966 Antiquities Law, Art. 10). In 2005, for instance, the old mosque of Jericho (al-Jama' al-'Umari) was destroyed in order to build a new one on its place. Although, DACH voluntarily offered its services urging to restore the historical mosque, instead of the considerable destruction and construction a new one (Ibid).

In 2010, the Russian Orthodox sect built a huge building in the centre of Jericho, close to the Zachaous Tree, to house a museum and cultural centre. It was funded by the Russian Government as a contribution to Jericho 10.000 project. The scale and nature of this building is very odd and not in harmony with the cultural landscape of Jericho as one of the oldest occupied oases on earth. Regardless of all archaeological and aesthetical considerations, this museum was built on the remains of a Byzantine archaeological site, traditional mud-brick houses, citrus orchard and remains of traditional irrigation system (see figures 4.1 & 4.2). According to Mr. Iyad Hamdan, the manager of MoTA's office in Jericho, the role of DACH in this project was restricted on conducting some experimental archaeological soundings within the perimeter of the venue and its foundations by using bulldozers and local workmen. He added, *"We found some archaeological remains and polychrome mosaic floors, related to an ancient Byzantine church, or a monastery. These remains are kept in situ outside of the main building of the Russian Museum. However, if we found significant archaeological remains, we would not have the power to preserve or even influence the layout of this new structure. Actually, this project was completely planned and implemented by Russian architects and labours with participation of few local workmen"* (Hamdan, I 2010, pers. Comm. 10/12/2010).



Figure 4.1: Sycamore tree area before constructing the Russian Museum



Figure 4.2: Sycamore tree area after constructing the Russian Museum

#### **4.4.5 Local community engagement**

The current law disregards the public partnership as a target. It considers the protection of archaeological remains without any socio-economic or educational dimensions. By virtue of Art.3 of the law, raising public awareness over archaeology is considered as part of the mandates of the DACH/ DoA (1966 Antiquities Law, Art.3). Nonetheless, the local communities of Jericho are completely excluded from conservation and valorisation interventions. These interventions are mostly one-off or seasonal activities, providing few job opportunities. For example, the occasional archaeological excavations in Tell es-Sultan have been providing job opportunities for 15-20 local employees only, whenever undertaken.

Public engagement in conservation and valorisation programs of DACH/DoA is not oriented to involve local communities or raise their awareness over the cultural and economic values of these sites. Despite the new trend of MoTA, based on offering available permanent and temporary job opportunities to local communities, in many cases, contractors from outside of Jericho won the development and conservation tenders, and always bring their own workmen and technicians from outside Jericho. For example, most hand-workers and technicians of the promotion project of Hisham's Palace, undertaken in 2008, were from Ramallah and Nablus districts. The contractor justified by claiming that he did not find competent technicians in Jericho.

However, a lot of people in Jericho criticised that pretext, insisting on their rights to work in such projects (Daud, I, pers. Comm. 14/12/2010).

As a result, these projects do not have sensible impacts on the local economy of Jericho. Most professionals, conservation technicians and materials are brought from other Palestinian cities, or sometimes from Israel either because such material was not available in Jericho or because of the low quality of its manufacture specifications, particularly wood and ironworks (Katib, N, pers. Comm. 10/11/2010).

#### **4.4.6 Institutions involved in managing cultural heritage of Jericho**

In theory, there are many public and NGOs institutions involved in management and conservation of cultural heritage or, at least, have directly or indirectly mandates to the management of cultural heritage properties in Jericho, such as MoTA, the Municipality of Jericho, the ministry of local government, the authority environment quality, ministry of planning, ministry of culture, ministry of endowment, the Israeli Antiquities Staff Officer (SOA), NGOs and religious institutions. Looking after cultural heritage properties so often create institutional and political conflicts between MoTA, as the direct responsible body for management and conservation of cultural heritage, on the one hand, and other institutions associated with cultural heritage, especially the ministry of culture, the municipality of Jericho, and the SOA in area “C”, on the other hand. In addition to the chronicle conflict among MoTA, religious institutions, private sector and some NGOs. Each of these actors works alone, with little or no cooperation with the MoTA or among one another.

Although several local Palestinian NGOs have been involved in the conservation of cultural heritage in Palestine, their role in conservation of cultural heritage in Jericho has been very limited and not influential. It is mostly limited on cultural and outreach programs, or on documentation and rehabilitation of some historic mud-brick buildings, such as the efforts of RIWAQ in documenting the traditional mud-brick structures and the PTC in organizing and supporting cultural activities. Principally, conservation and management of archaeological heritage has been exclusively kept by DACH with one exceptional case, when the Mosaic Centre – Jericho, as a NGO



took part in the conservation interventions of the Tell el-Jurn's synagogue in 2008 (Khalil, R. pers. comm.28/10/2009).

#### **4.4.6.1 The institutional structure of the DoA/DACH**

As mentioned previously, the Department of Antiquities and Cultural Heritage (DACH), which is currently attached to the Ministry of Tourism and Antiquities, has managed part of the Palestinian cultural heritage in the Occupied Palestinian Territories (OPTs) since 1994, including Jericho, under the 1966 Jordanian laws issued pre-1967 (Rjoob 2006, 146-147). According to this law, DoA/DACH is responsible for antiquities management, conservation and protection policies, excavations, raising public awareness, establishing museums and cooperating with foreign archaeological institutions (1966 Antiquities Law, Art. 3). The law also gives the minister of MoTA and the director of the DoA a wide range of mandates, enabling them to interpret the law, to determine what archaeology is, to take the final decision over disputed matters, to declare lists of archaeological and historical sites and artefacts, and to delineate the borders of archaeological sites. However, DACH/DoA neither have used its all legal mandate to safeguard various categories of cultural heritage in Jericho, e.g. declaring some of historical mud-brick structures as protected heritage, nor cooperate with other key actors. This issue strongly affects the conservation and valorisation of cultural heritage properties in Jericho.

In 2002, the Directorate of cultural heritage in the Ministry of Culture was integrated into the Ministry of Tourism and Antiquities (Taha 2010, 19). Ever since, the DoA becomes known as the Department of Antiquities and Cultural Heritage. This new structure includes four main directorates headed by an assistant deputy minister (see appendix 4.1). In each Palestinian governorate, DACH has its regional office equipped with some employees who manage and protect the archaeological sites in those governorates. Yet, the Jericho's office includes archaeologists, conservation technicians, receptionists and guards for open cultural heritage sites. Nonetheless all archaeological excavations, valorisation and conservation activities are centrally

managed by DACH in Ramallah, and the Jericho's office mostly manages the day to day duties (Hamdan, I. pers. comm.10/12/2010).

#### **4.4.6.1.1 Human resources**

Cultural heritage sites of Jericho lack of qualified staff in all fields. Most of the current staff was assigned on political considerations rather than professional merit recruitments. As a result, DACH is overloaded with incompetent employees, lacking of basic qualifications, resulting in deterioration of the cultural heritage sites and closing down some of them, which were used to be open to public, e.g. the synagogue of Na'ran.

In 2006, MoTA adopted a new institutional structure, attempting to modernize its mandates according to the contemporary needs of Palestinian society. The new structure is very ambitious; however, it lacks proper implementation mechanisms and financial resources to put it into practice. The same incompetent staffs have been assigned to it, and are in charge of the new positions without employing qualified personnel from outside of DACH or training the available ones.

In general, the new structure of DACH includes four general departments (see appendix 4.1): department of protection and licensing, department of museums and restoration, department of national register and urban conservation, and department of site management and conservation. Unfortunately, the mandates of these departments are overlapped one another. For example, the conservation interventions are split into two types: management of conservation interventions operated under site management and conservation department, and intervention techniques operated under the department of museums and restoration. These ambiguous structures along with staff incompetency impede the well management and conservation of cultural heritage sites of Jericho.

On the other hand, because of budget crises in the PA, the DACH does not succeed to employ new qualified staff. In 2009, for instance, the Minister of MoTA succeeded to convince the Palestinian cabinet to employ five guards and receptionists in Jericho to replace those officials whom died or retired (Hamdan, I. pers. comm. 10/12/2010).

Nonetheless, the staffs of DACH in Jericho are still unqualified and under the essential needs.

There are no serious efforts undertaken yet to train local professionals or technicians to maintain the archaeological sites of Jericho. The only attempt took place in 2000, when the Italian government supported establishing the mosaic workshop in the Hisham's palace with an objective of training Palestinian professionals to conserve mosaic works, especially the mosaic of Hisham's Palace. A new building was built to accommodate the workshop and operated by an Italian NGO, known as Cooperazione Internazionale Sud Sud (CISS), in cooperation with the DACH. Seven students were trained and four of them are currently working in DACH. However, after finishing the first phase of the project, both sides, the DACH and CISS, claimed the right to have power and responsibility for the entire site. This dispute led to suspend the mosaic workshop in 2004. Subsequently, CISS shifted its second phase of this project to the al-Quds University (Diab, M, pers. comm. 12/12/2010).

On the other hand, MoTA has neither got benefits from the local unemployment programs, operated by the Labour Ministry in Jericho, nor used the available potentials of the private tourist facilities and services to improve the quality and quantity of its human resources, working in cultural heritage and tourism industry. The survey of these institutions, undertaken in 2009, shows that the private tourism enterprises are willing to cooperate in qualifying the human resources of Jericho. They proposed, for example, to give free venues to improve the capacity of tourism human resources.

#### **4.4.6.1.2 Management staff of MoTA in Jericho**

Currently, there are circa fourteenth employees working in managing and conserving the cultural heritage of Jericho as the following:

- six staffs work in the MoTA's office, including two administrators, an archaeologist, who is the manager of the office, one conservator, and two conservation technicians;
- five staffs work in Hisham's palace, entailing two receptionists, two guards, and one employee, who takes care with cleaning matters;
- and three staffs serve in Tell es-Sultan as receptionists (Hamdan, I. pers. comm. 10/12/2010).

Consequently, cultural heritage sites of Jericho are lack of the adequate staff in all levels, which severely affects the quality of conservation and management of its heritage. The available staff does not have the capacity to professionally undertake or monitor the ordinary or extraordinary interventions that are essential to secure decent preservation and valorisation of this significant heritage. Basically, most of these interventions have been entrusted to private contractors who have not adequate experience to deal with cultural heritage properties. This status has become worse when it is coupled with the absence of any national policy or guidelines controlling the quality of physical interventions for cultural heritage and the shallow experience of the official employees who are responsible for monitoring them.

#### **4.4.7 Budgeting and financial issues**

The Palestinian official financial and budget policies for cultural heritage are inefficient, causing irreversible disrepair of these sites. They are lack of the vision to encourage conservation and valorisation of these sites either through public funding, or through public-private partnership collaboration frameworks. Therefore, cultural heritage sites of Jericho suffer from an inadequate financial resources and appropriate annual budget allocated for safeguarding and maintaining them in a good conservation state.

Conservation and management of these sites depend on one-off projects funded by foreign donors. These sorts of projects are mostly designed for job creation programmes rather than safeguarding the cultural heritage properties. Actually, this kind of interventions does not serve long-term or strategic conservation and valorisation of cultural heritage of Jericho.

#### **4.4.7.1 Budget of DACH/DoA**

The annual budget of DACH is prepared by the General Department of Finance and Administration Affairs, and the Planning Unit of MoTA in cooperation with the cultural heritage sector. The annual budget of MoTA is always used for salaries and general overhead expenses, resulting in a neglect of the basic and ordinary conservation and valorisation needs of cultural heritage sites. For example, the budget of MoTA in 2007 was circa 20 million NIS (equal 4 million Euros), 16 millions spent on salaries and the rest on the running costs (MoTA's archive).

Recently, the Planning Unit of MoTA has been trying to develop more realistic annual budget in cooperation with various departments; however, it has not succeeded to build up a reasonable budget yet, covering the basic needs of archaeological sites in Jericho, due to the shortage of financial resources allocated, budget cuts, some internal obstacles and conflicts among various directorates, and disputes over priorities inside MoTA itself (Khatib, A, pers. comm.18/12/2010).

Thus, the annual budget of DACH has never reflected the minimum conservation and valorisation needs of the cultural heritage sites, which might be, for some extent, stems from the incompetent staff of DACH, who are unable to estimate the real conservation and valorisation needs of the cultural heritage sites, and consequently convincing the decision-makers with these needs, resulting in an inevitable and rapid deterioration of cultural heritage sites of Jericho and decline in tourist numbers.

On the other hand, the revenue of open archaeological sites in Jericho pours directly into the case of the Ministry of Finance. None of it comes back to preserve or valorise the sites themselves (Rjoob 2006, 148). This issue has created a sort of competition between the DACH and the municipality of Jericho, which does not get any revenue from these sites either. In 2008, for example, the municipality

manoeuvred into this issue to get some income from the cultural heritage sites within its urban mandates. It initiated a valorisation project for the area of ‘Ain es-Sultan with the aim of imposing admission fees on visiting the spring. DACH strongly rejected this attempt, considering the spring as a principle part of Tell es-Sultan, which is already charged. Yet, the municipality had partially bulldozed the site before they were forced to stop by DACH (see figure 4.3). The same scenario had been repeated by the municipality in 2010 and again was stopped (Hamdan, I, pers. comm.10/12/2010).



Figure 4.3: Bulldozing the spring of ‘Ain es-Sultan by the Municipality

## **4.5 Physical assessment of the cultural heritage sites of Jericho**

### **4.5.1 Scientific research and excavations**

Numerous archaeological surveys and excavations have been undertaken at the Jericho Oasis since more than a century under different political regimes. They have been started at the end of Ottoman period, British Mandate, Jordanian Rule, Israeli Occupation time, and ends up with the Palestinian Authority time. There are two types of archaeological excavations: scientific and salvage excavations. The former were conducted at main archaeological sites, such as Tell es-Sultan, Tulul Abu el-‘Alaiq, Hisham’s Palace, etc. The second has been conducted in several archaeological sites, including, for example: Tell el-Hasan, Tell el-Jurn, Khirbet en-Nitla, Center of Jericho city, Tell Abu Khurs, , Mughr el-Maqrabanna cemetery, numerous tombs, etc. (Kenyon, K 1993, 674-681, Netzer, E 2001; Nigro, L 2006, 1-40; Hachlili , R 1978; 45-56; Greenberg, R & Keinan, A 2009, 67-83, Taha 2010,60; Kelso 1950, 11-22).

After the Palestinian Authority was handed over the responsibilities over archaeology in Jericho city in 1994, the DACH/DoA has managed to undertake scientific excavations in three main archaeological sites: Tell es-Sultan, Tell al-Mafjar, and Khirbet al- Mafjar in cooperation with joint international expeditions, including Italian, Norwegian and American Universities. Moreover, the DACH/DoA carried out more than 50 salvage excavations in the Jericho Area, especially in the urban centre of the Jericho city, and in areas under high infra- and super-structure pressure, such as the Jiser Abu Ghabush, Tell el-Hasan, Tawaheen es-Sukkar, Sycamore Tree area, Tell Abu Hindi, and the centre of old town of Jericho, as well as number of tombs dated to different periods (D’Ando, & Sala 2011, 76-77; Taha, 2011, 269-300; Taha 2010, 46-60).

Cultural heritage sites of Jericho, especially Tell es-Sultan, have been the subject of explorations since the second half of the nineteenth century. In 1868, Sir Charles Warren sank experimental soundings in nine mounds in Jericho, followed by Germans (1907-09), British (1930s and 1950s), Jordanians expeditions (1948-1967),

Israeli (1967-1994) and Palestinian-Italian explorations (1997-2010). The latter, is a collaboration project between DACH and Rome “La Sapienza” University in Tell es-Sultan. It started in 1997 as a long-term project of archaeological excavations and valorisation of Tell es-Sultan (Taha, & Qleibo 2010, 13; Taha 2011, 270-271). Moreover, several main archaeological sites have been investigated in Jericho, e.g. Kh. Al-Mafjar (Hisham’s Palace) in 1930s, Tulu Abu Alyyaq (Herod’s Palace) in 1950s and 1970s, etc.

After the First World War, Palestine became under the British Mandate. As mentioned previously, in 1929, the British Mandate had issued the law of Antiquities, which was amended by Jordanians in 1966. Since then, it has served as the legal base for managing the cultural heritage in the OPTs. The law contains important measures related to investigation activities, although it has kept several components of cultural heritage outside the scope of protection. It demands a special license from the DoA/DACH for undertaking any kind of archaeological investigations. It also imposes several pre-requisites on competent researchers and institutions to be granted excavation permits, such as having the scientific competence and financial capability to cover the expenses of excavations (1966 Antiquities Law, art. 22).

In this sense, competent institutions and individuals can conduct archaeological excavations if they prove their scientific and practical capabilities after getting the consent of the Director of the Department of Antiquities and the Minister. Thus, unless otherwise permitted, any excavation activity is considered an illegal action and offended crime, subject to imprisonment punishment or penalty or both (1966 law, art. 19-25). However, as the law is out-of-date, the penalty becomes very low (20-200 Jordanian Dinars), which might be deemed an incentive rather than a punishment.

Because of the cultural and biblical significance of Jericho, its cultural heritage sites were heavily investigated without undertaking appropriate conservation interventions needed to well preserve discovered artefacts, or publishing their scientific results. These irresponsible acts inevitably caused irreversible damage to these sites, and severe dispersion of their artefacts among different institutions and researchers all over the world. This situation has exacerbated by the law, which includes legal



procedures (provisions) for sharing artefact between the DoA/DACH and the license holder. After finishing an excavation, both sides get equal shares (1966 Antiquities Law, art. 25). This system severely affected the movable heritage of Jericho for more than 70 years. Yet, these legal provisions were suspended by the MoTA in 1996, and replaced by a new postcolonial model of cooperation in archaeology based on mutual respect and interest (Taha, 2010, 20).

The publication of excavation results is organized by Art. 26 of the law, which stipulates that within a period of two years, after the completion of the excavation, the license holder shall provide the director of the DoA with two copies of an adequate scientific publication of the results of his excavations. Given the fact that these legislations are out-of-date coupled with the lack of competent human resources, the ability of DACH to control the quality of archaeological excavations has become weak.

#### **4.5.2 Safety of visitors inside open archaeological sites**

There is no policy or bylaw that regulates the safety measures or the infrastructure required for the open archaeological sites of Jericho. By due of the law, DACH is the only body which controls onsite interventions without identifying the minimum safety measures that should be available.

Some seasonal and annual onsite enhancements interventions have been undertaken mainly in Tell es-Sultan and Hisham's Palace. Basically, these efforts are superficial and can be classified as cleaning interventions more than treating the intrinsic problems of the safety measures at these sites. Tell es-Sultan (see figure 4.4), for example, has many deep excavated trenches left without appropriate protection measures, especially beneath the tourist pathway in the area of Trench I, which seriously threaten the safety of visitors (Diab, M, pers. comm. 12/12/2010). Nonetheless, visitor safety in Hisham's palace is better than Tell es-Sultan, but it is still below the standards required.



Figure 4.4: Unsafe deep trench in Tell es-Sultan

In general, these sites lack of basic safety devices, including first aid insulations, warning signs, protective rails, fences, ramparts, etc. Besides, there is shortage of information on the safety-wise matters that are given to visitors prior the visit, warning them of potential risks that they might face. In this respect, when school pupils visit Hisham's palace, they invade the site without any control either from their teachers or from the site's managers, threatening their safety and the safety of the site itself (Daud, I, pers. comm. 14/12/2010).



Figure 4.5: Unsafe deep trench in Tell es-Sultan

### **4.5.3 Public awareness programs**

The 1966 Antiquities Law (art. 3) makes raising public awareness as part of the duties of the DoA. However, there are no public awareness programs for schools or local population in Jericho over the importance of archaeological sites, targeting various categories of the local society, national researchers, and international scholars. The quality and quantity of current divulgation materials are not adequate enough to raise the local public awareness towards the cultural and economic significance of the cultural heritage sites and their role in underpinning the cultural identity of local communities. For example, it is hard to find Arabic leaflets targeting the local visitors, or educational or recreational programs for the schools encouraging them to visit or participate in maintaining these sites.

Likewise, DACH does not explain its onsite research and conservation activities to the local communities, making them aware of what is going on inside their cultural heritage sites. On the contrary, the local communities are mostly denied from this knowledge, especially the land-owners and farmers of agricultural lands surrounding these sites, who use different kinds of chemical pesticides and fertilisers harming archaeological remains.

To engage local communities within the participatory planning of conservation and valorisation of cultural heritage sites, it is crucial to develop an effective dialogue with local communities, who are unaware of the wide ranges of the cultural heritage values of Jericho, through producing more divulgation material in Arabic, and adopting clear community engagement programs, for example organizing workshops, lectures, exhibitions, open days, etc.

### **4.5.4 Interpretation and presentation**

#### **4.5.4.1 Overview background**

Cultural heritage studies have found that the nostalgia of the past is one of the prime motivations that make people sympathetically and unconsciously interested in the past (Lowenthal 1985; Hall and McArthur 1998; Skeates 2000; Carter 2001). David Lowenthal argues that the *“nostalgia is often for past thoughts rather than past things, ...people flock to historic sites to share recall of the familiar, communal*

*recollection enhancing personal reminiscence*” (Lowenthal 1985, 8). In other words, people visit heritage places because they want to experience human meanings and values, rather than mute physical remains. Thus, interpretation is a term increasingly used in the field of cultural heritage to describe a thematic and meaningful interpretation process. It uses a variety of approaches and techniques, planned and designed to reveal ‘meanings’ and ‘values’ of heritage places to the public (Pearson and Sullivan 1999, 288; Uzzell 1998, 235; Ham 1992, 4-5). Typically, any interpretation process consists of two ingredients: a programme and an activity. The programme establishes a set of objectives designed to build thematic communication with the visitors, while the activity is the techniques by which the programme is undertaken (Alderson and Low 1987, 3).

There is no single definition of interpretation accepted by all interpretation professionals. Freeman Tilden (who was the first scholar to comprehensively define interpretation formally in 1957), identifies interpretation as “*an educational activity which aims to reveal meanings and relationships through the use of original objects, by firsthand experience, and by illustrative media, rather than simply to communicate factual information*” (Tilden 1977, 8).

Many heritage scholars have tailored this definition to serve their own needs, resulting in similar definitions throughout the world. For example, Ham identifies it as “*interpretation involves translating the technical language of a natural science or related field into terms and ideas that people who aren’t scientists can readily understand. And it involves doing it in a way that’s entertaining and interesting to the people*” (Ham 1992, 3).

Interpretation is also an educational dynamic process used either to interpret a meaning and/or a cultural significance, making it more clear and accessible for visitors, or as a preventive conservation tool to protect some fragile assets. Uzzell says that “*through interpretation, understanding; through understanding, appreciation; through appreciation, protection*” (Uzzell 1989, 13). In these terms, onsite interpretation and presentation is an important educational, entertainment, conservation and management tools can actively contribute to enhance the firsthand experience of visitors, and their sense of place through the direct interaction with *in*

*situ* displayed remains. For example, the sense of scale and cultural texture of cultural heritage features can be more interpretive into the site than virtual interpretation, giving tourists a sort of authentic experience about explored features (Linde & Williams 2006, 135). For example, the size of ancient Jericho city, and/or the size of the Neolithic tower, is more visually impressive and intelligible on site than through printed materials. It provides visitors with an opportunity to experience these features within their setting and cultural landscape context, making their interpretive messages more meaningful.

In the same vein, sufficient meaningful interpretation can increase the awareness of visitors over the importance of conserving cultural heritage properties visited, leading to reduce the impact of negative behaviours of tourists, e.g. graffiti, looting, and rubbish dumping (Linde & Williams 2006, 118). Basically, interpretive and presentation dynamic of cultural heritage sites seeks to enhance visitor experiences without jeopardizing or detracting from their values, but rather articulates and makes them more thematic and meaningful (Alderson and Low 1987, 22-23; Taylor 2001, 3; Kerr 1996, 38).

Thus, interpretation should go beyond the tangibility of physical remains of cultural heritage sites to their intangibility, presenting their cultural values as productions of diverse human activities, which should be treated and interpreted as stories and records of human memory, giving visitors an opportunity to turn over the pages of these records through attractive and thematic interpretation, educating and keeping them away from fragile areas (Serrell 1994, 31; Moscardo 1999, 14). Meaningful interpretation and presentation are also important to attract the attention of decision-makers over the educational and cultural significance of cultural heritage properties and the risks threaten their sustainability (*ibid*).

#### **4.5.4.2 Interpretation and presentation of cultural heritage sites of Jericho**

Jericho includes a set of unique and important cultural heritage sites, well known worldwide, sufficient to attract international and local tourists; however, their interpretation and presentation are inefficient and not meaningful. Results of the tourist survey, interviews, and sites assessment indicate that the overall interpretation

and presentation of cultural heritage sites of Jericho (printed material, interpretation signs, and tourists guiding services, tourist pathways, etc.) are poor and lack of interpretive themes capable to get their messages across to visitors, satisfying them with their visit (Muslih, Kh, pers. comm. 08/12/2010; Salama, N, pers. comm. 09/12/2010).

However, the quality and quantity of interpretation and presentation of cultural heritage of Jericho are relatively different from one site to another. Some managed sites do not have any kind of presentation, such as the Na'aran's synagogue; others have better interpretation and presentation modes, such as Hisham's Palace, which was equipped with a new interpretation and presentation modes in 2008 and 2010, including interpretation signage, tourist routes, view-points, audio-visual hall and a site museum. Other sites, such as Tell es-Sultan, which attracts thousands of tourists, has not been developed yet to meet the expectations of its visitors, even though an audio-visual presentation hall was installed in 2011. Results of the tourists' survey-2010, elaborated in the following chapter, shows that more than half of the tourists of Tell es-Sultan (58%) were not satisfied with its presentation and interpretation.

The above shortcomings might be resulted from the incompetency of human and financial resources allocated, and the exclusion of the main stakeholders from being part of interpretation and presentation process. DACH/DoA, the responsible authority for onsite presentation and interpretation, does not allow other key actors from academic, private or societal institutions to take part in this process. Consequently, the onsite interpretation reflects only the view point of the DACH/DoA itself, which mostly prepared by its incompetent staff without following any comprehensive scientific interpretation approach, communicating the cultural values of these sites (ibid).

On the other hand, the available onsite presentation devices are not compatible with various categories of visitors, for example, the *in situ* interpretation and presentation of Tell es-Sultan, especially the stratigraphic sections, are completely insufficient and unintelligible, as well as its interpretation signs are mainly poor and lack of shading shelters, which are important to mitigate the hot climate of Jericho. Given the fact that Tell es-Sultan has 23 archaeological layers with adobe earthen architecture

exposed at deep excavation trenches, the interpretation and presentation are not easy to be legible and meaningful for non-specialists, even for archaeologists!

Furthermore, its current interpretation signs, mounted by Palestinian-Italian expedition in 1997 and 2010, are inadequate to communicate with non-specialists due to the low quality and quantity of written texts and the design of the signs themselves (see figure 4.6).



Figure 4.6: Design of Interpretation signs in Tell es-Sultan

As seen in the above photos, these signs are upstanding signs, blocking the visualization of the interpreted subjects, written in archaeological technical language difficult to be conceived by visitors. For example most of the interpretative signs include a lot of archaeological terms; some of them are new even for archaeologists, e.g. PPNA, PPNB are generally used as abbreviations of the pre-Neolithic A and B, but in Tell es-Sultan new terminologies have been used “*Sultan IB & Sultan I C*” to refer to PPNA and PPNB (see Table 4.1). Therefore, such sort of signs is not meaningful communicative tools for non-specialist visitors, who do not know the meaning or the scientific background about those abbreviations.

Kenyon's periodization	Italian-Palestinian periodization	Archaeological periodization	Chronology
Epipaleolithic/Natufian	Sultan Ia	Epipaleolithic/Natufian	10500-8500
Pre-Pottery Neolithic A	Sultan Ib	PPNA	8500/8300-7500
Pre-Pottery Neolithic B	Sultan Ic	PPNB	7500-6000
Pottery Neolithic A	Sultan IIa	PNA	6000-5000
Pottery Neolithic B	Sultan IIb	PNB	5000-4300
Gap?	(Sultan IIc)	Chalcolithic	4300-3400
PU	Sultan IIIa1	EB IA	3300-3200
PU	Sultan IIIa2	EB IB	3200-3000
EB I	Sultan IIIb1	EB IIA	3000-2850
EB II	Sultan IIIb2	EB IIB	2850-2700/2650
EB III	Sultan IIIc1	EB IIIA	2700/2650-2450
EB III	Sultan IIIc2	EB IIIB	2450-2300
EB-MB	Sultan IIId1	EB IVA	2300-2200
EB-MB	Sultan IIId2	EB IVB	2200-2000
MB I	Sultan IVa	MB I (IIA)	2000-1800
MB II	Sultan IVb	MB II (IIB)	1800-1650
MB II	Sultan IVc	MB III (IIC)	1650-1550
LB	Sultan V	LB	1550-1200
Iron	Sultan VI	Iron	1200-535
	(Sultan VIIa)	Persian	535-333
	Sultan VIIb	Hellenistic	333-30
	Sultan VIII	Roman	I-III AD
	Sultan IX	Byzantine	IV-VII AD
	Sultan X	Islamic	VII-XVI AD
	(Sultan XI)	Ottoman	XVI-XIX AD

Table 4.1: The stratigraphic phases of the Italian-Palestinian Expedition

(Source: Nigro 2006, 4)

Moreover, the shelter at the summit of Tell es-Sultan was designed to accommodate one bus. If more than one group of visitors arrive at the same time, it becomes insufficient. As noticed during the tourists' survey-2010, it is difficult for most visitors to understand the current archaeological stratigraphy of Tell es-Sultan; however we also noticed that tourists encountered at the site were interested to hear some explanation of the stratigraphy of the site and its components, especially the remains of mud-brick walls and ramparts of the Bronze Age periods. This deduction might indicate that if *in situ* interpretation and presentation of Tell es-Sultan are meaningful, its visitors will be more attracted to conceive the complexity of its archaeological stratigraphy.

Consequently, onsite interpretation and presentation dynamics in Jericho are inefficient and not meaningful. They are neither able to enhance the visitor experience, nor communicate its values to visitors. To improve this issue, interpretation and presentation process should be enhanced as part of a comprehensive conservation plan, not as an end-in-itself, but based on a holistic understanding of the visitor profiles, expectations and needs undertaken by a multidisciplinary team, including archaeologists, architects, geologists, artists, anthropologists, botanists, historians, international consultants, etc. To this end, the



interpretation and presentation process of cultural heritage properties of Jericho should be thematic and meaningful, narrating its cultural heritage stories. Furthermore, it should be carefully integrated into the sites' management plans, making sure that all presentation techniques used are reversible and not jeopardizing the preservation of its cultural heritage values. In doing so, an interpretation centre is pivotal to be established to elaborate the communication of the total cultural heritage stories of Jericho through audio-visual, 3D presentation, artefact exhibitions, ancient and traditional display of crafts, domestic life and others.

#### **4.5.5 Boundaries of archaeological sites**

The boundaries of cultural heritage sites of Jericho are not well established yet. They still lack a clear methodology and or/criterion that might better serve this purpose, such as documentation, geo-prospection, aerial surveys, multidisciplinary scientific approach, etc.

Article no. 9 of the Antiquities law considers delineating the boundaries of archaeological sites as the responsibility of the director of the DOA/DACH after the consent of the Minister (1966 Antiquities Law). However, the law contains no clear methodology or criterion for demarking the sites' boundaries. The present physical boundaries of managed archaeological sites of Jericho are identified by fence perimeters surrounding part of their remains. Inside the fences, the Antiquities Law is applied, albeit, leaving essential components of them without any proper legislative protection, including their cemeteries, water resources, aqueducts, cultivation fields and hedges.

In this context, the full geographical and cultural landscape extent of Tell es-Sultan is unknown yet. Part of its cultural heritage components were partially surveyed, and excavated, especially in 1930s and 1950s, others are still neither discovered, nor registered. Its current physical boundaries were delineated around the mound of the Tell itself, isolating the site from its main cultural and natural landscape resources in the immediate vicinity. From the eastward, the water resource and part of the Natufian camp was cut off from the site by an asphalt road built during the Jordanian time; from the north and westward the cemeteries of the sites, underneath the refugee

camp, were also cut off from Tell es-Sultan; and from the southward, part of the lower Middle Bronze Age city was cut off by the new park lot and the Korontol tourist centre (Hamdn, I, pers. comm. 10/12/2010).

Principally, the cultural heritage of Jericho comprised multiple interconnected cultural and natural elements that together create the cultural heritage complexity of the Jericho's oasis, transcending the boundaries of individual sites. This interwoven complexity makes it difficult to delineate artificial physical boundaries of individual sites, containing all related cultural elements. On the other hand, the absence of legal and policy framework for delineating both geographic and cultural landscape of various cultural heritage sites of Jericho has also made it difficult to safeguard tens of archaeological sites that shape the oasis of Jericho.

From a legal perspective, archaeological sites should have physical boundaries to be protected and managed; however, this research would argue that physical boundaries of the cultural heritage sites of Jericho should be based on a multidisciplinary scientific research to embrace most of the potential cultural heritage components associated to a certain cultural heritage site, which might compose complex cultural and natural elements related to various spheres of interests and management frames.

#### 4.5.6 Movable artefacts

In 1938, the Palestine Museum of Archaeology (PMoA) was established in East Jerusalem to house all valuable artefacts discovered during excavations. As the law allows sharing discovered artefacts between the licensed excavator and the DoA, most of the Palestinian share, from Jericho sites, was displayed or stored in the PMoA or in the Castel Museum in Amman (Rjoob 2006, 146). After the Israeli Occupation of the Palestinian Territories in 1967, Israel illegally imposed its authority on the PMoA, confiscating all of its collection.

The other share (the excavator share) is distributed mostly all over the world, as well as much of the primary sources on previous works, entailing notebooks, photographs, artefacts, drawings, etc. (Rjoob 2006, 146; Linde & Williams 2006, 124). A great deal of the artefacts discovered during the British excavations, in particular the Kenyon's ones, are exhibited in the British Museum and in the University College London (ibid); (See figure 4.7).



Figure 4.7: Jericho's tomb at the British Museum

In 2005, a bone collection, originally from the Tell es-Sultan cemeteries, appeared in the University's Nicholson Museum, Sydney. This collection had been excavated by Kenyon in 1950s, and brought to Australia by an anthropologist who worked with her. Part of Jericho-Sydney bones are now in Israel along with other bone collection brought from the Duckworth Collection of Cambridge University, taken from Qumran (Neiman, R 2008).

Thus, most movable cultural heritage of Jericho is still dispersed inside and outside Palestine without having efficient information about the quantity and /or the destiny of this invaluable heritage. As mentioned previously, a cultural heritage documentary centre is a vital need to be established in Jericho in order to gather and document all of artefacts dispersed across the world. This data should be integrated and digitalised in cooperation with local and international relevant institutions to underpin the interpretation, conservation and valorisation planning of the cultural heritage sites of Jericho.

#### **4.5.7 State of conservation of the cultural heritage sites of Jericho**

The 1966 Antiquities Law is the legal basis of all physical interventions inside archaeological sites in the OPTs dating before 1700 AD, though the law does not explicitly oblige the excavator to upkeep or rehabilitate the uncovered archaeological remains during or after the excavations (1966 Antiquities Law, art. 26). As a result, these legal provisions are technically insufficient to conserve or maintain cultural heritage sites of Jericho, which are lacking the appropriate conservation technical standards required to safeguard and manage cultural heritage properties. In this context, the conservation and valorisation interventions, especially in Tell es-Sultan and Hisham's Palace, were carried out under different conservation methodologies based on funding availability (see appendix 4.2), rather than the conservation needs of cultural heritage sites (Diab, M, pers.comm., 12/12/2010).

In most cases, the role of DACH has been very inconsequential due to lacking of financial and competent human resources. Thence, the donors have imposed their

conservation methods, and priorities marginalizing the role of DACH. This issue can be clearly noticed in Tell es-Sultan (figure 4.8, & 4.9). Most conservation interventions of the Italian-Palestinian expedition (1997-2000) focused on the Bronze Age ruins, leaving the Neolithic remains without serious conservation interventions (ibid).



Figure 4.8: Exclusion of the Neolithic tower of Jericho from restoration interventions of the Italian-Palestinian Expedition



Figure 4.9: Restoration interventions of the Italian-Palestinian Expedition for Bronze Age remains in Tell es-Sultan

Likewise, the state of conservation of cultural heritage remains in the environs of Tell es-Sultan is very fragile, disputed, and lack appropriate legal protection. Although there is a set of conservation projects undertaken and/or ongoing, they were and are one-off projects limited to some urgent restoration interventions without being part of a more holistic vision or plan, taking into consideration development and valorisation dimensions. This situation creates a sort of mandate dispute between DACH and other stakeholders over conservation and valorisation issues, especially the tourism private enterprises (Darwish 2008, 4).

In the end of 1990s, DACH refused to license the Sultan Tourist Centre project, which includes: a hotel, souvenir shops, restaurants and a cable car passing through the skyline of Tell es-Sultan. However, the project was supported by the political level and implemented even without the consent of the DACH (see figures 4.10, & 11). Likewise, the Temptation Tourist Centre (TTC), south of Tell es-Sultan, was

executed without the consent of DACH and/or the Municipality of Jericho, tremendously affecting the south horizontal view of Tell es-Sultan (Rjoob, 2006, 147). Recently, the owner of the TTC tried to extend his project towards the western part of Tell es-Sultan so that he can control all over the tourist services and facilities surrounding the site. Nonetheless, the role of the DACH is very weak in such matters. Neither the out-of-date laws, nor the political will of the PA help protect the cultural heritage sites of Jericho.



Figure 4.10: The unlicensed cable car in the sky of Tell es-Sultan



Figure 4.11: The unlicensed Temptation Tourist Centre built south of Tell es-Sultan

#### **4.5.7.1 State of conservation of the cultural heritage sites of Jericho**

The state of conservation of cultural heritage sites of Jericho has been explored throughout this research, focusing on Tell es-Sultan and Hisham's Palace, with an aim of figuring out appropriate conservation policies for these two sites, taking into consideration the strong contrast between them, in terms of the age, nature and deterioration agents, affecting each of them.

In general, the cultural heritage sites of Jericho are deteriorating due to numerous anthropic and atmospheric threats. The former includes excavation activities, visitor routes, and land-use patterns of direct surroundings, urban expansion, inadequate infrastructure, and ineffective legislative, shortage of qualified human resources, lack of meaningful interpretation, and lack of sufficient documentation. While, the natural

threat includes the effects of rainfall, vegetation, wind, fluctuation in temperature, incompatibility of restoration materials and wildlife activities, especially birds which built their nests inside the mud-brick walls of the Tell es-Sultan (Diab 2006, 228).

Given the fact that the majority of cultural heritage remains of Tell es-Sultan were built from fragile mud-bricks that had been excavated, and then presented to public without appropriate conservation and management measures, these remains have been undergoing severe deterioration. Some of excavated trenches have been doubled in width, resulting in irreversible loss of the stratigraphy of the site, posing real conservation challenges (See figures 4.12, 4.13). Similarly, the sandstone of Hisham's Palace have severely suffered from fast deterioration due to natural agents (See figure 4.17), especially the wind (Diab, M, pers. comm. 12/12/2010).



Figure 4.12: Deterioration of the stratigraphy of Tell Es-Sultan



Figure 4.13: Eroded excavated trenches of Tell es-Sultan that are doubled in width.

(Source: Diab 2006, 229)

On the other hand, the majority of archaeological sites in Jericho are used for cultivation activities or found among arable plots. According to archaeological surveys, there are more than 85 archaeological sites in Jericho city (see appendix 4.3, & 6) and more than 105 sites and features in all over the oasis itself (D'Andrea & Sala 2011, 95-99; DACH's Archive). The 2010 assessment survey of some of these sites,

carried out by the researcher, showed that the state of conservation of these sites is very vulnerable and deteriorated because of neglect, urban expansion, out-of- date laws, insufficient urban planning frameworks, and negative agricultural practises.

#### **4.5.7.2 State of conversation of Tell es-Sultan and Hisham's Palace**

The overall state of conservation of Tell es-Sultan was assessed and documented through a number of visits and interviews with professionals directly involved in the field, or team members who are themselves experts on cultural heritage conservation issues, such as the Eng. Mohammad Diab, the head of non-organic restoration department in DACH; and Mr. Iyad Hamdan, the head of DACH's office in Jericho. The overarch aim of this step is to gather information about the state of conservation and the needs of these sites to be better conserved from a wider scope perspective, using firsthand experiences in the field.

As mentioned previously, the current enforced law only protects the archaeological remains inside the physical fences, leaving essential parts of them out of legal protection. Article no. 3 of the Antiquities Law deems maintenance of archaeological sites, organizing their surroundings and raising up the public awareness as intrinsic duties of the Department of Antiquities. However, the law does not oblige the excavator to upkeep or rehabilitate the site during or after excavations. Article 26, says that the license holder shall take all reasonable measures for the preservation of the antiquities discovered by him, as well as Art.25 states that the holder of the license shall deposit with the director of the DoA photographs, casts, squeezes or other reproductions, of objects falling to his share in such division, which the director might require. Moreover, the license holder shall provide the director of the DoA with plans of his excavations and lists of all the antiquities discovered therein and any additional information relating thereto. Furthermore, article no. 10, prohibits any action of the following without the permission of the Minister:

- demolish any archaeological monument or remove any part thereof;
- excavate, build, plant trees, quarry, irrigate, burn lime or do similar work or deposit earth or refuse, on or in the immediate neighbourhood of an archaeological monument or site;



- make alterations, additions or repairs to any historical monument;
- erect buildings or walls abutting upon an historical monument (1966 Antiquities Law, art.10).

These provisions are obviously a legal reference to all types of conservation interventions and land-use on and off archaeological sites, dating before 1700 AD, although they are not technically sufficient to conserve or mitigate the deterioration of archaeological sites of Jericho. They do not include any quality standards or documentation provisions during or after excavations.

Basically, conservation interventions in the historic heritage, dating after 1700 AD is rather worse. By due of the law, the DoA/DACH does not have any power on this heritage. Some private enterprises and NGOs are involved in conservation activities for the historical heritage, such as RIWAQ and the Mosaic Centre-Jericho have their own standards and methods of conservation. The DACH does not have any influential rule to control or to set a national policy or professional ethics to control or monitor these activities (Daud, I, 14/12/2010).

The state of conservation of the Hisham's palace and its environs are rather better than Tell es-Sultan. Until recently, the Municipality of Jericho refuses any kind of change in the land-use surrounding the Hisham's palace until having a master conservation plan for the city (Hijazi, B, 22/10/2009). Actually, this decision protects Hisham's palace from urban expansion. However, if the municipality paves the road north-east of Hisham's Palace, it will aggravate the deterioration of its sandstones which are very sensitive to cars' steam pollution and vibration.

#### **4.5.7 .2.1 Maintenance and restoration programs**

Archaeological heritage sites of Jericho, especially Tell es-Sultan, have been the object of excavations since more than a century; however these sites were mostly excavated and left exposed without conservation interventions. Currently, there is no proactive preventive conservation approach, ordinary or extraordinary maintenance programs for the archaeological sites of Jericho. Most maintenance work is based on reactions to impulsive deterioration of some significant archaeological features. Since there are no budgets allocated for maintenance, DACH has to negotiate with the

Directorate of Financial and Administration Affairs at the MoTA to secure the needed financial resources. If it does not succeed, normally it refuges to some foreign NGO's or UNESCO. For example, in 2008 the western wall of the Tell el-Jurn's synagogue collapsed due to shortage of appropriate maintenance of the sewage system. The DACH, then, conducted some essential maintenance works for the site in cooperation with the Mosaic Centre-Jericho. Fortunately, at that time, the centre had some Italian fund to conserve the mosaic floor of the synagogue, which coincided with the wall's collapse (Khalil, R. pers. comm.28/10/2009). Afterward, the sewage system was restored through some fundraising offered by the Palestinian cabinet (Hamdan, I, pers. comm., 10/12/2010; Diab, M, pers. comm.12/12/2010). This obviously hints that proactive preventive and maintenance strategies armed with competent team do not exist in Jericho.

#### **4.5.7.2.2 Conservation interventions in Tell es-Sultan**

Tell es-Sultan has been subject to a series of interventions (excavations, restoration, and valorisation) since the end of 19<sup>th</sup> century. In 1984, the Israeli Occupation opened it as an archaeological park. A set of conservation and valorisation activities were undertaken to enable visitor safely visiting the site, including fencing deep excavation trenches, tourist pathways, interpretive signage, etc.(Rjoob 2006, 146-47). However, since 1997, Tell es-sultan has been the object of several conservation and maintenance interventions conducted through the Palestinian-Italian joint project. These interventions were based on two restoration methods of the ancient mud-bricks: using traditional material and techniques, and chemical materials. The first method was used to build caps of new traditional mud-bricks on the top courses of the ancient bricks, and/or plastering the faces of the ancient mud-brick walls with a special traditional mortar (see figure 4.14, & 4.15 ).



Figure 4.14: Building caps of new traditional mud-bricks on the ancient bricks in Tell es-Sultan



Figure 4.15: Plastering faces ancient mud-brick walls with traditional mortar in Tell es-Sultan

While the second technique used ethyl-silicates and Primal to consolidate some ancient mud-brick walls (figures 4.16). The results were not decent, although they seemed promising and effective at the beginning (Diab 2006, 230; Nigro 2006, 36). Besides, other preventive conservation methods were used as well, e.g. constructing drainage channels surrounding the excavated trenches (see figure 4.17) and partially backfilling some trenches (ibid).



Figure 4.16: Using ethyl-silicates and Primal techniques to consolidate ancient mud-brick walls in Tell es-Sultan. (Source: MoTA Archive)



Figure 4.17: Preventing conservation in Tell es-Sultan

In 1999, traditional mud-bricks, similar to ancient ones in material, but different in shape (to be recognized from the old ones), were used both to consolidate and stabilise parts of collapsed ancient walls, or to plaster some segments of ancient mud-brick walls with a mixture of traditional mortar and hydraulic lime. This method proved its efficiency in slowing down the deterioration better than using chemical materials, although it covered the authentic walls by new mud-bricks hiding their original facades and decorative features (Diab, M, pers. comm., 14/12/2010).

In 2009 and 2010, other maintenance interventions for the mud-brick walls were carried out by using the traditional materials, in addition to cleaning the old trenches, delineating tourist paths and enhancing the available interpretation signs (Nigro and Taha 2010).

#### **4.5.7.2.2 Conservation interventions of Hisham's Palace**

Hisham's Palace has been the object of many conservation and reconstruction interventions since its discovery in 1930s. In the Jordanian time (especially 1950s), most of its main features were reconstructed with the same building materials found during excavations or with similar material to the original ones, making it difficult to be recognized from authentic *in situ* structures. Besides, some monuments were reconstructed from new modern materials (cement), such as the pillars of the great bath (Sabelli 2006, 238).

Since the site was built from sandstone walls and its floors paved with mosaic works and flagstones, these monuments are mostly fragile and vulnerable to both anthropic and atmospheric deterioration agents, such as wind, high temperature, and negative tourist attitudes, especially school students (Diab, M, pers. comm., and 14/12/2010).

After 1994, the DoA/DACH has conducted a set of conservation and valorisation projects at the Hisham's Palace in cooperation with the Franciscan School in Jerusalem, the Italian Cooperation, UNESCO, and USAID, with an aim of preserving and valorising the site to be an archaeological park (Taha 2011, 269). These activities include, among others, the following:

- rehabilitation of the site and establishment of the mosaic workshop, funded by the Italian government (1999);

- restoration of the mosaic floor of the small bath of the Palace, known as the Sirdab (see figure 4.18), and conducting a geophysical survey, chemical and physical analysis of excavated materials. This project was funded by the Italian government through UNESCO (1998-2000);

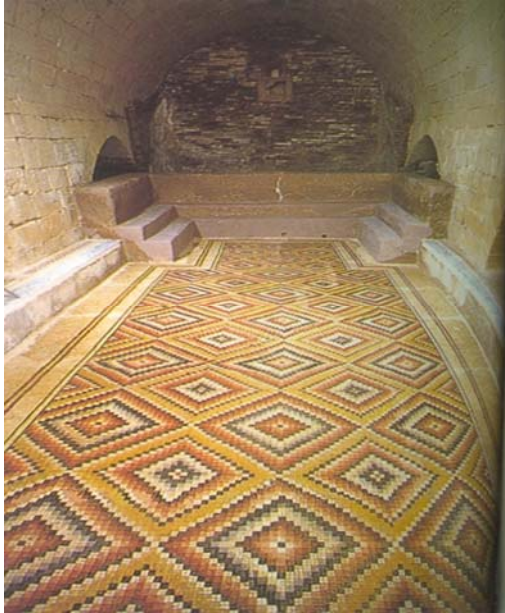


Figure 4.18: The restored Sirdab's mosaic floor in the Hisham's Palace



Figure 4.19: Deterioration of the sandstone of the Hisham's Palace

- rehabilitation and documentation of sandstone walls (see figures 4.20 & 4.21), funded by the Italian government through UNESCO (1998-2005);



Figure 4.20: Restoration projector of the sandstone of Hisham's Palace

(Source: MoTA's Archive)



Figure 4.21: Restoration projector of the sandstone of Hisham's Palace

(Source: MoTA's Archive)

- rehabilitation and valorisation of Hisham's Palace project, funded by USAID and implemented in 2008 through ANERA (see figure 4.22, 4.23). this project focused on rehabilitation of tourist infrastructure of the site and its accessibility, including: interpretation signage, pathways, canopies, interpretation centre, improving handicaps and tourist related services, parking lots and some landscaping interventions (Taha 2011, 290);



Figure 4.22: Rehabilitation and valorisation of Hisham's Palace 2008



Figure 4.23: Rehabilitation and valorisation of Hisham's Palace 2008

- lighting of Hisham's Palace project (2010-2011), funded by the City of Lyon-France;
- several proposals has been made since 2000 for covering projects of the palace gate, the stairwell of the Sirdab, and the Large Bathroom and the Diwan (Taha, H, pers. comm. 19/12/2010).

However, all above mentioned activities are mostly one-off projects. They do not help to conserve or mitigate the deterioration of the Hisham's Palace, especially its sandstone walls, which are still directly exposed to the sunlight, and winds. To alleviate their erosion, therefore, they should be shaded and/or lifted from the ground (Diab, M., pers. comm. 14/12/2010).

To elaborate the assessment of the state of conservation of Tell es-Sultan and Hisham's Palace, the following Table (no.4.2) summarizes the results of the fieldwork, conducted in December 2010, and based on consultation with the DACH staffs who are responsible for management and conservation of these two sites.

Factors of Risk	Tell es-Sultan			Hisham's Palace		
	Degree of Danger			Degree of Danger		
	H	M	L	H	M	L
Mud-brick deterioration	X					X
Stone deterioration		X		X		
Impact of archaeological excavations	X				X	
Safety of visitors	X					X
Inefficient Presentation & interpretation modes	X				X	
Deterioration of mosaic works			X	X		
Shortage of qualified staff	X			X		
Shortage of allocated financial resources	X			X		
Low cooperation with other stakeholders	X			X		
Failed conservation interventions	X			X		
Failed maintenance interventions	X			X		
Mistaken conservation interventions		X				X
Mistaken restoration interventions		X				X
Tourist and cultural uses	X				X	
Climatic factors	X			X		
Seismic factors	X			X		
Pollution factors			X			X
Urban and local decay	X					X
Demographic dynamics			X			X
Lack of management and organizational capacity	X			X		

Table 4.2: The assessment of the state of conservation of Tell es-Sultan and Hisham's Palace

The above table assesses the two sites through adversity of conservation dimensions, showing that the two sites are highly affected by complex varieties of anthropic and atmospheric deterioration agents, including degradation caused by rainfall, drainage problems, vegetation, use of incompatible restoration material, wind, temperature



variations, wildlife animal and birds activities, negative visitor attitudes, etc. These agents severely affect the mud-brick works and stratigraphic sections in Tell es-Sultan, and the sandstone and mosaic works in Hisham's palace.

To well understand the mechanism and speed of the deterioration process, it is important to gather archival data before and after conservation and excavation interventions for comparison purposes. Such documentary archival evidences are vital to assess the state of conservation of various cultural heritage properties of Jericho, which can help to disclose the current state of conservation of the property and how it has changed since excavation, providing valuable information over the speed of deterioration and their legibility now and in the past. Such information is also important to prioritise conservation decisions and areas of immediate need of preventive conservation interventions. According to Eng. M. Diab, the deterioration rate of the Kenyon's Trench I is ten centimetres annually (see figure 4.13). As a result, its width has duplicated since 1950s. Instead of being five meters wide during the excavations, it is now between 10 to 11 meters (Diab 2006, 229). This fundamental observation is a serious alarming of the critical state of conservation of Tell es-Sultan and its vulnerability means that the site and its features are subject of quick deterioration and loss. Unless a holistic conservation and management plan is put in place, based on a multidisciplinary approach, not on individual unilateral solutions, the site will lose most of its cultural heritage significance.

#### **4.5.8 Industrial activities**

A lot of random industrial activities have taken place in Jericho city without complying with the minimum international and environmental protection standards. Unplanned industry severely impacts both natural and cultural heritage sites, especially the underground water, which is the main propulsion of the existence of the Jericho's oasis itself (Hamdan, I, pers. comm. 10/12/2010). The concrete factory, for example, built between Tell es-Sultan and Hisham's Palace, is a new intrusive land-mark devaluing the cultural landscape of this area without taking into consideration the vulnerability of these sites and their environs (figure 4.24). If

Jericho is going to be developed as an attractive cultural heritage and touristic destination, industrial activities should be relocated to industrial zones allocated for this purposes by the municipality.



Figure 4.24: A concrete factory built in the cultural landscape of Tell es-Sultan and Hisham's Palace

#### **4.5.9 Public properties in Jericho**

The Jericho district includes the vast majority (93%) of the public and endowment properties in the Palestinian Territories (Madi, M., pers. comm. 15/10/2009). After 1994, the PA institutions, in many instances, built their venues on public properties at the heart of the Jericho city, consuming most of them, and subsequently devastating some of the cultural heritage sites. For example, the Academy of Military Science was built on the remains of an archaeological site close to a Byzantine convent, called Dair Abu-Ghanam. It was excavated by DACH at the end of 1990s, unveiling remains of a splendid convent with mosaic floors. However, the site later on was taken inside the perimeter of the Academy of Military Science (figure 4.25), making its accessibility difficult for local community and visitors alike (Hamdan. I, pers. comm. 10/12/2010). Another traumatic example is the parking lot of Tell es-Sultan,

rented to the Temptation Tourist Centre in 1998, depriving the site from the space needed for developing its tourist services and interpretation facilities (ibid).

Actually, lack of strategic plan for the use of public properties, not only deprives the local community of Jericho from utilizing these properties for their own social and cultural needs, but also reduces potential opportunities to protect cultural heritage sites through land exchange principle. Given that most cultural heritage sites of Jericho belong to private owners, the public properties might serve as an alternative solution for land expropriation, based on exchanging private plots that have significant archaeological remains with other public ones that have not, and subsequently reducing the loss of those who might be deprived of their properties (Madi, M, pers. comm. 15/10/2009).



Figure 4.25: Ruins of the Abu Ghanam monastery  
(Source: MoTA's Archive)



Figure 4.26: Ruins of Abu Ghanam convent inside the perimeter of the Academy of Military Science

## **4.6 Economic pillars of Jericho**

The economy of Jericho basically depends on two main pillars: agriculture and tourism.

### **4.6.1 The agricultural pillar**

It was and is still one of the main motivations of residing at the Jericho' oasis. The tropical environment and fertile soil allow producing fresh fruits and vegetables in winter. Nowadays, the major crops are tomato, cucumbers, water melons, citrus, banana, palm and orange, irrigated by several springs and underground wells distributed through complicated ancient network channels and aqueducts, managed

and distributed by traditional water right (Basharat, O, pers. comm. 20/10/2009 ). However, in 1990s, the Municipality of Jericho rehabilitated the water system of the 'Ain es-Sultan spring, which was used to feed the agricultural fields and orchard, resulting in abandoning most the ancient channels in favour of water pipes, causing serious structural damage of the traditional irrigation system of the 'Ain es-Sultan (Hamdan, I., pers. comm. 10/12/2010).

Jericho is one of the most important tourist and agricultural cities in Palestine. However, most of its food productions enterprises do not contain proper agro-industries activities, such as processing and packaging, except the date industry and few small food production enterprises. If the agricultural crops of Jericho be marketed as agro-tourism production, it might strongly enhance the socio-economic life of the local communities, and increase their revenues (Ariqat, M., pers. comm. 21/10/2009).

#### **4.6.2 The tourism pillar**

As it is highlighted clearly in the next chapter, tourism is the second economic pillar of Jericho. It is mostly based on religious and cultural heritage sites, e.g. Tell es-Sultan, the oldest city in the World; Tulu Abu al-Alayyaq (Herod's winter palace) Hisham's Palace, several monasteries, churches, synagogues, and mosques, reflecting the diversity of the cultural heritage values of Jericho throughout history. Those coupled with the pleasant weather in winter, the beautiful cultural and natural landscape, especially the marvellous panoramic view of the oasis, the River Jordan and the Dead Sea, altogether make Jericho an ideal tourism destination to domestic and international tourists alike.

In spite of these potentials, its tourist assets are not sustainably exploited. The main tourism key players, especially the Municipality of Jericho, private sector and the MoTA, do not cooperate effectively to reap these advantages (Nimer, S., pers. comm., 05/10/2010). The private sector, for example, has randomly exploited the cultural heritage properties as economic generating resources without taking into consideration their conservation needs and socio-cultural context. This discrepancy is exacerbated by the lack of proper public awareness of the importance of preserving

the cultural heritage resources of Jericho within their cultural landscape context. On the contrary, new intrusive white stone and concrete buildings have been being infiltrated throughout the landscape of these sites, partially distorting their scenic view that has been shaped since 10,000 years ago (Hamdan, I, pers. comm. 10/12/2010).

This distortion can be obviously seen in the environs of Tell es-Sultan, where the cable car, the al-Sultan Tourist Centre, the Temptation Tourist Centre were constructed without the consent of the competent institutions.

#### **4.7 Cultural heritage sites and the urban regulation plan of Jericho city (URP)**

Given the political and demographic changes in Palestine during the last century, Jericho has become an important urban centre, especially after the British Mandate time and the establishment of the state of Israel. Its location in proximity to the River Jordan makes it an important cross point between Palestinian Territories, Jordan, and other countries. The Allenby Bridge, also known as the King Hussein Bridge, built by British mandate in 1918 over remnants of an Ottoman bridge, crosses the River Jordan connecting Jericho with Jordan. It is the only crossing point for Palestinians of the West Bank to other international destinations (Alnojoom 2006,33-34; Taha & Qleibo, 2010, 100).

Today, Jericho city is one of the main Palestinian urban centres, inhabited by more than 18,000 people, most of which living in the city of Jericho (ibid). This number temporarily increases in winter, as it is still a preferable winter resort for many Palestinian families from Jerusalem, Nablus, and Hebron, whom built fancy stone villas in the midst of green orchards and gardens (Hijazi, B, pers. Comm. 22/10/2009).

#### **4.7.1 Overview background of the urban spatial planning in the OPTs**

There are no clear legislation frameworks that regulate the land-use and conservation of cultural heritage of Jericho. The available laws are out-of-date and overlap one another (Al-Ju'beh, 2008, 4). After 1994, the Palestinian Authority inherited a fragile, complicated and outdated legislations, exacerbated by the dispersion of the OPTs into Area "A", "B" and "C" with specific mandate limitations over each area (ibid).

The 1966 Jordanian law, no 79, on building and zoning of towns, villages and buildings, and the bylaw no. 30 of 1996, enforced in the WB, regulate the urban planning issues in the Palestinian Territories. Article no. 15 of the spatial planning law considers preserving sites, buildings, caves and significant archaeological and historical places as essential part of preparing urban plans (The 1966 law, no.79, art. 19).

As per 1996 bylaw, the Ministry of Local Government is mandated with the authority to prepare urban master plans for Palestinian localities. It includes three legal and approval structure authorities: the Higher Planning Council, the Central Committee for Planning and Building, and the Local Committee for Planning and Building (in municipalities, and in villages). The main duties of these three structures are to regulate the urban planning on national, district and local levels, embracing announcement of urban regulated zones, expansion, approving, modifying or cancelling any licenses and looking at any opposition and appeal related to urban planning matters. Moreover, these structures are responsible for licensing large national projects, such as large metal, cement and iron industry, tourist villages, luxurious hotels, entertainment parks, zoos, large tourism projects, universities, etc. (1996 bylaw, no. 30, art. 4, 1966 law, no 79, art. 6).

In that context, the higher planning council is the highest urban planning authority. Its decision is absolute and cannot be questioned. The Minister of Local Government chairs the council, which composes representatives from several concerned institutions, such as the Ministry of Tourism and Antiquities, Ministry of Health, ministry of Interior Affairs, Ministry of Planning, Ministry of Agriculture, the Environment Quality Authority, etc.

Therefore, the urban planning regime in the PA consists of three levels: regional plans, town regulation plans, villages' regulation plans and detailed planning schemes. The law, so far, details the technical procedures that should be taken before preparing any of these plans, such as conducting detailed physical and social surveys, historical, geological and geographical studies, demographic analysis, public and cultural services, architectonic evolution, infrastructure, traffic, land-use and properties, etc. After the approval of the higher planning council these plans and regulations should be published in the official Gazetteer and in two other local newspapers and placed in the provincial planning commission and local offices of concerned localities. Accordingly, any concerned individual or institution has the right to oppose the plan within two months. Then, any opposition is evaluated by the higher planning council, whose ultimate decision is definite (The 1966 law, no. 79, Art. 14-27). Upon the approval of a general town planning schemes, detailed plans should be prepared, whenever considered necessary, for any piece of land.

The law also includes executive rules for the approved and enforced urban plans, such as management and control procedures, classification of land-use, roads, building heights, building areas, building density, etc., as well as it regulates the division and registration of land parcels inside the approved urban plan. By due of the law, any project or construction on any piece of land cannot start without a license for building. This applies not only on new buildings, but also on any change, modification, enlarging, demolition and use of existing buildings and land plots (The 1966 law, no 79. Art. 34).

#### **4.7.2 Urban spatial planning of the Jericho city**

The first urban spatial plan of Jericho was issued by the British Mandate in 1945 within an area of one square kilometre, which has become the main base of all successive urban plans of Jericho. In the 1957, a new URP was drafted with an area of ca. 4.9 square kilometres, and modified in 1967 to be 19.6 square kilometres (see figure 4.27). Nonetheless, the latter was not officially approved because of the Israeli occupation of the PTs in the same year, though the municipality of Jericho used it to guide its urban expansion throughout the occupation period (Alnojoom 2006, 62-75).



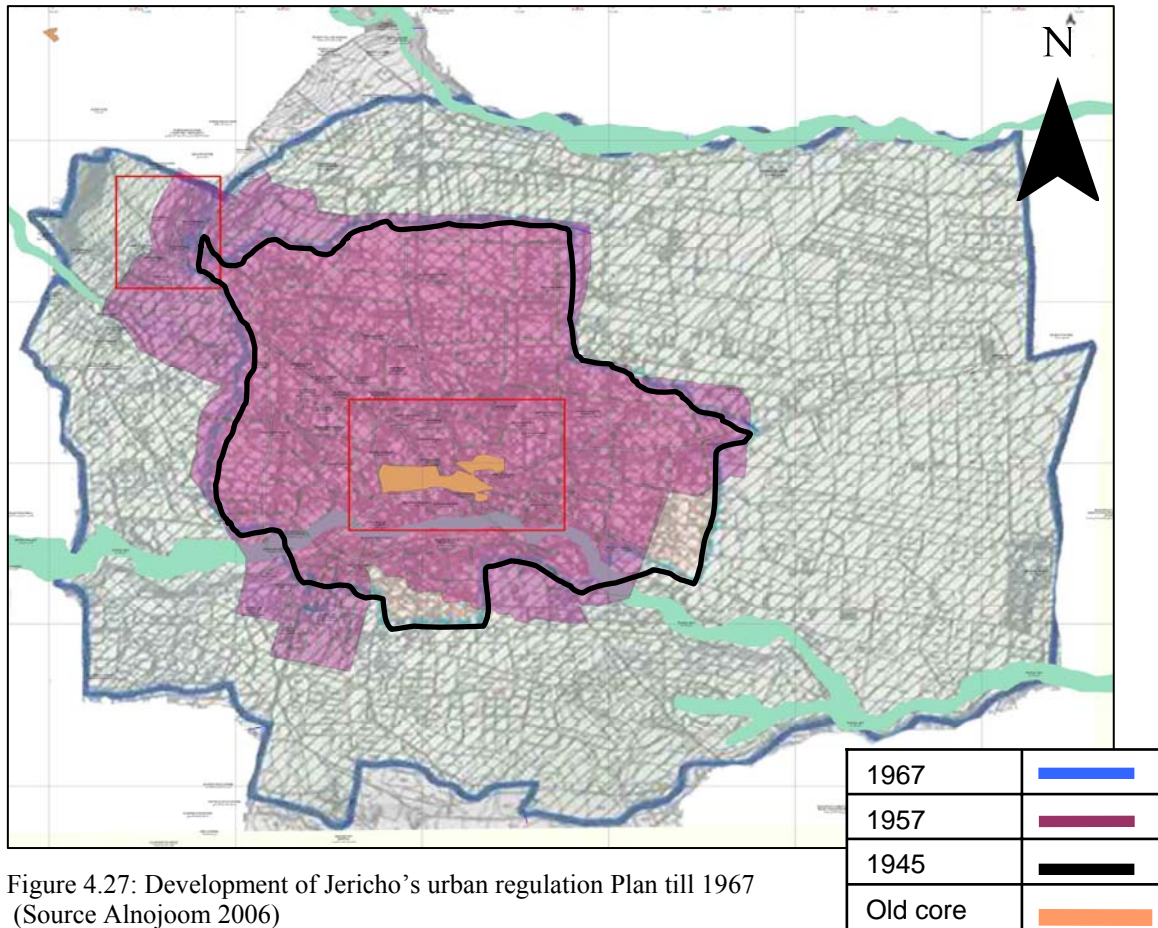
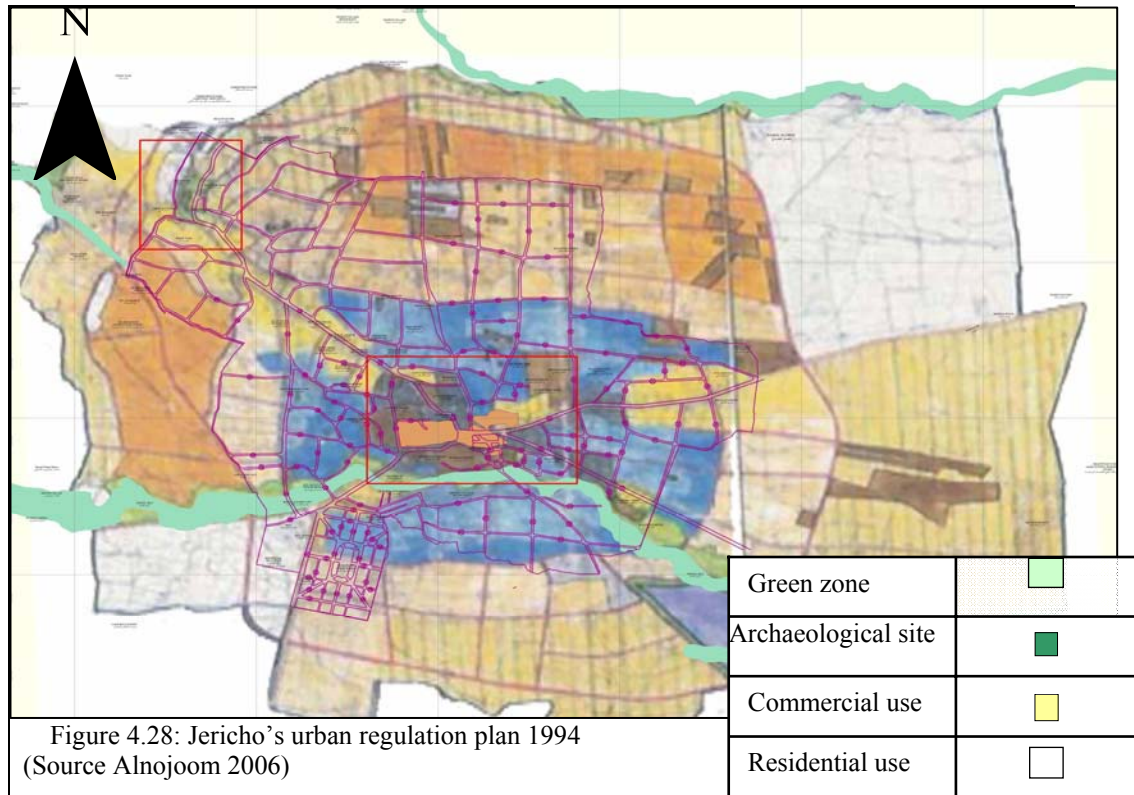


Figure 4.27: Development of Jericho's urban regulation Plan till 1967 (Source Alnojoom 2006)

After the establishment of the Palestinian authority in 1994, the 1967 plan was used with some modifications to manage the construction bloom accompanying the arrival of the PA. In 1994 and then in 1997 (see figure 4.28, & 4.29), the municipality expanded its urban area by 40 square kilometres to include all of the area 'A' that is under the full mandate of the PA (ibid). Though, in 2010 a new modified version of the 1994 URP was officially announced for opposition to be later on approved (Al-ayyam newspaper 2010, 11).



The current Urban Regulation Plan of Jericho is obsolete, rudimentary and limited to basic zoning plans, road networks, and building codes (see figure 4.29). It is not more than a map of network streets among which pieces of lands are classified by the municipalities as residential and agricultural zones. These road networks pass through the landscape of Jericho, traditional agricultural fields and archaeological sites cutting them off from their cultural landscape and historic contexts. This URP does not even consider archaeological sites as part of the plan itself. Yet, the area of archaeological zones is less than 1% of the total area of the URP (19.6 Km<sup>2</sup>), identified with green spots to be mostly excluded from any urban development programs (Alnojoom 2006, 74). As a result, the URP of Jericho neither has positive impacts on the preserving cultural heritage sites, nor has safeguarded or integrated them within the urban or development plans of the city.

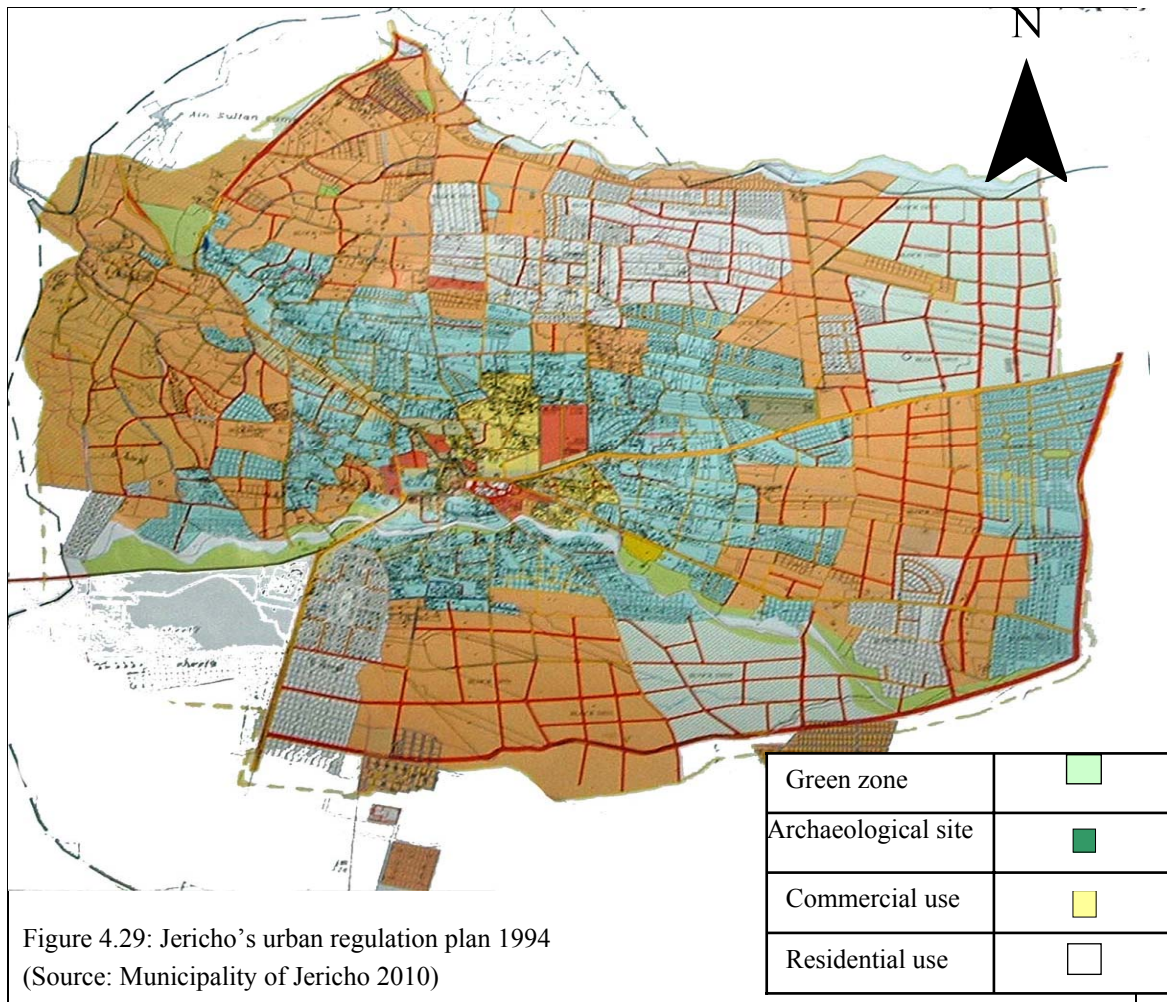


Figure 4.29: Jericho's urban regulation plan 1994  
 (Source: Municipality of Jericho 2010)

The diversity of cultural and natural heritage of Jericho has strongly contributed to shape its current cultural landscape and skyline scenery dominated by palm, citrus orchards, and more than eighty cultural heritage places and features, including churches, monasteries, synagogues, mosques, industrial places, ancient buildings, ancient and new roads, palaces, agricultural fields, hedges, water channels networks, etc. (MoTA archive, Hamdan, I, pers.comm. 10/12/2010). Some of these sites are important on the international level, such as Tell es-Sultan, Hisham's palace, and Tulul Abu al-Allyaq (Herod's winter palace), Temptation Mountain; others are important on the national and local levels, e.g. Tawahin es-Sukkar, (Sugar Mills), Tell al-Mafjar, Jewish synagogues, remains of irrigation channels and aqueducts.

On the other hand, the Palestinian Tentative List for the potential world heritage sites comprises six sites and themes at the Jericho's oasis (MotA 2005). Although, such inclusion gives an added exceptional value to the cultural heritage of Jericho, it might impose additional conservation and protection burden on the urban planning of the city to be complying with the nomination and inscription criteria of the World Heritage Committee.

#### **4.7.3 Impact of the urban regulation plan of Jericho on the protection of cultural heritage sites**

The URP of Jericho shows that more than 50% of land-use is allocated for agriculture use, the other half is divided among domestic houses, commercial, public and industrial uses, indicating that it does not take into consideration the real needs of the city and its natural growth (Alnojoom 2006, 74-115). As a result, it has been frequently broken by the residents and investors alike, especially after the PA took over its responsibilities for Jericho, bringing with it new development of infrastructure for tourism, residential houses, new road networks, etc.,. This took place on the expenses of the cultural heritage sites and agricultural land (Hijazi, B, pers. comm. 22/10/2009; Alnojoom 2006, 54, 115).

Unfortunately, the traditional mud-brick houses of Jericho, mostly concentrated downtown, have faced alarming deterioration, destruction, and abandoned since 1967, and exacerbated after the arrival of the PA in 1994, resulting in an unprecedented damage of the traditional mud-brick architecture of Jericho. This category of heritage is neither protected by the Antiquities Law, nor by the successive urban regulation plans of Jericho (Hamdan, I., pers. comm. 10/12/2010). As it is shown in following table 4.3, the protection status of historic mud-brick architecture and archaeological places have been neglected in various URPs of Jericho since 1945.

Year	1945	1957	1967	1994
Area of URP (Km <sup>2</sup> )	1	4,9	19,66	19,6
Area of the protected old town (km <sup>2</sup> )	0,02 (17,3 D) 2, 2%	0.02 (17.3 D ) (0,35%)	0,09 (17,3 D) (0,09%)	0 0 (0%)
Area of green zones	0,15 (149 D) 17,8%	0,15 (149 D) (3%)		1,07 (1067 D) (5.44%)
Area of archaeological protected zones	0	0	0	0,13 (126 D) (0.61%)
Areas allocated for tourism use	0	0	0	0,97 (970 D) (4.95%)

Table 4.3: the protection status of cultural heritage sites in URPs of Jericho.

Source : (Alnojoom 2006, 73-74);

(D: Dunm = 1000m<sup>2</sup>)

The above table indicates that the area of old town Jericho has shrunk dramatically since 1945. It had been kept with the same area (17.3 D) till 1994, when it had completely disappeared from the new proposal of URP. However, from 1994 onward, new land-use zones have appeared on the URP draft, including tourist and archaeological sites, showing a turning point in the urban planning of Jericho and hinting to the high value of tourist function of Jericho.

Nonetheless, dropping the protection of the historical core of Jericho from the URP, will result in severe demolishing of more than 400 traditional mud-brick buildings registered by RIWAQ and DACH at the end of the last century (RIWAQ's registry of historic building in Palestine; DACH's Archive). Given the uniqueness of these building, in terms of style and function, the municipality of Jericho, in cooperation with MoTA, local communities and relevant stakeholders, have to immediately adopt

a conservation plan, protecting and rehabilitating these buildings to be essential part of cultural heritage context of Jericho.

A master plan of Jericho is being prepared since 2010 by the Municipality of Jericho and the Ministry of Local Government, funded by the Italian government. It is designed to regulate the land-use of Jericho with line of conservation and valorisation of its cultural and natural heritage properties. This plan has to identify protection zones, tourist development zones, regulation of the accessibility of the city and its heritage resources, etc.

Preparation of a holistic conservation plan for Jericho is not an easy task. Both the political and land-use *status quo* strongly impose themselves on any plan. The political division of Palestinian land into zones, “A”, “B”, “C”, refugee camps, spontaneous tourism infrastructure and urban expansions, are also real challenges and physical impediments towards any urban planning framework. For example there are two refugee camps in Jericho, managed by the United Nations (UNRWA). The Municipality and the PA institutions do not have any legal mandates on them. This indicates that they might be excluded from the master conservation plan of Jericho, even though some of them were already built on archaeological remains, such as the refugee camp of ‘Ain es-Sultan, built in 1948 on the cemetery of Tell es-Sultan.

The two main roads west-south and east of Tell es-Sultan were constructed within the site dimension without taking into consideration its physical and cultural integrity, causing physical separation between the site and its cultural environs, especially its water resource and cemeteries (see figure 4.30) Actually, modification of the road networks surrounding Tell es-Sultan has become more complicated since the signature of the Oslo Accords between the Palestinians and Israelis in 1993. Accordingly, these roads can be used by the Israelis and any change on them should be done after bi-consent between the two sides (Hamdan, I., pers. comm. 10/12/2009; Hijazi, B., pers. comm. 22/10/2009).



Figure 4.30: Environs of Tell es-Sultan

Likewise, the Jericho Ten Thousand project (JTT) might have its unwelcome side effects on the cultural heritage sites of Jericho if it is not undertaken in cooperation with competent institutions. Indeed, this project has a lot of ambitious development programs, including constructing an airport, free trade zone, shopping centres, traditional mud-brick village, parking lots, paving new roads, cultural activities, leisure and tourism development projects, etc. These projects will enhance the tourism industry and the local socio-economic situation of Jericho; however, related authorities, especially the municipality and MoTA, should adopt a holistic sustainable vision on developing Jericho to be consistent with the ongoing master conservation plan, avoiding any unnecessary damage of the already fragile cultural and natural heritage properties. To do so, the municipality should guarantee the

participation of all concerned stakeholders, especially the local community and private sector in order to come out with practical binding regulations, safeguarding and valorising cultural heritage resources of Jericho, including limitation on land-use, types and sizes of development projects, heights and types of buildings, etc.

#### **4.8 Impediments and challenges of the protection of Cultural heritage of Jericho**

In general, cultural heritage, like other dimensions of life, is a dynamic phenomenon which faces tremendous social, political and economic threats. According to various views of the key stakeholders of Jericho interviewed in 2009 and 2010 over the management and conservation issues of the cultural heritage sites of Jericho, these sites are threaten by the following:

- unplanned and random urban expansion which does not respect the significance and the skyline of cultural heritage sites, resulting in bad damage to the traditional mud-brick buildings of the Jericho city ;
- imbalanced tourism services development, especially in the environs of Tell es-Sultan;
- lack of official sustainable development policy to control tourism investments surrounding the cultural heritage properties;
- lack of a national policy for conservation and management of cultural heritage properties;
- lack of cooperation and coordination mechanisms among various institutions involved in management and valorisation of the cultural heritage, especially MoTA, the municipality of Jericho and religious institutions;
- lack of public awareness and outreach programs over the significance of cultural heritage of Jericho;
- lack of competent human resources for protection, conservation and valorisation of the cultural heritage properties of Jericho;
- out-of-date legislative frameworks;



- lack of the capacity building of MoTA and other institutions involved the management of cultural heritage in Jericho;
- complex ownership rights related to cultural heritage sites, especially the dispersal ownership of the traditional heritage buildings;
- lack of the sovereignty over all types of the Palestinian heritage in Jericho, resulted from the Israeli occupation measures, which impede Palestinian efforts to conserve and valorise some cultural heritage resources in area “C”, such as the Herod’s winter palace;
- failing to declare further protected lists of archaeological and historical sites after the British Mandate time;

#### **4.9 Conclusion**

In spite of the long history of archaeological investigations and conservation interventions in the cultural heritage sites of Jericho, there is no a single conservation plan or a holistic assessment study undertaken to enhance the mismanagement and conservation of these sites. Even the urban planning frameworks and the statutory regimes in force are old and not enough to provide a proper protection and conservation for its cultural heritage sites. The 1966 Antiquities Law neither protects the cultural heritage properties dated after 1700 AD, nor does the current urban regulation plan of Jericho, on which some cultural heritage sites are appeared as negative green spots to be excluded from any development programs, keeping them away from being integrated within any urban or development plan for the city. These shortcomings stem from the shortage of qualified human and financial resources of MoTA, which have affected its ability to influence the urban planning patterns of Jericho. Since its establishment in 1994, DoA/DACH has failed to update the antiquities law, and to declare any protected historical building or artefact dated post 1700 AD in Jericho.

Thus, cooperation among all related stakeholders of the cultural heritage of Jericho, including MoTA, Jericho's Municipality, local communities, etc., is the only way to achieve better management, conservation and valorisation for its cultural heritage properties, regardless of their type or age. In doing so, MoTA should upgrade its capacity building to sustainably manage and conserve the cultural heritage of Jericho in cooperation with all related key stakeholders. It should also effectively participate in preparing and /or modifying the master urban plan of Jericho, and subsequently integrate all of cultural heritage properties of Jericho into its cultural and socio-economic context, instead of being isolated as green or black spots.

## **Chapter Five: Valorisation and Tourism dynamics of the cultural heritage sites of Jericho**

### **5.1 Introduction**

Valorisation of the cultural heritage is a complex process that generally refers to the conservation and development of non-renewable heritage resources. It is a multidisciplinary process based on understanding, preserving and developing these resources which are mostly fragile and in bad need of conservation, but, at the same time, they are a source of economic development for the local communities, embodying multiple cultural, social and economic values. Valorisation is defined as “*any activity that aims to improve the knowledge and conservation of cultural and environmental heritage and which will increase its fruition*” (Di Natale & Lanzarone 2007,3). In this sense, valorisation process is fruition whenever it is comprehensively integrated within the context of economic and social development, allowing and enabling the transmission of the values of cultural heritage properties to the public through sustainable dynamics (ibid).

In Jericho, cultural heritage tourism, as part of the broader category of ‘cultural Tourism’, is one of the economic pillars of local economy as it is in the Palestinian territories at the larger sense. This pillar is based on the intrinsic added value of its cultural heritage prosperities and the multiply valorisation opportunities through economic and high tourism potentials it embodied. However, tourism in its nature is very sensitive to political instability matters. Indeed, tourism industry has suffered too much from the uncertainty and unrest political and economic situation since the Israeli Occupation in 1967.

Jericho witnessed an extraordinary growth after establishment of the PA in 1994, whereas, it has faced great instability challenges since 2000 when the Aqsa Uprising was sparked. As a consequence, tourism industry severely declined in tourist numbers, constructing new tourism facilities, closing number of tourism enterprises, and dismissing hundreds of employees, which caused bad deterioration to tourism industry and the local economy. After 2006, tourism to Jericho has gradually

recovered, but number of visitors to cultural heritage sites is still below the rates of the pre al-Aqsa Uprising.

To well manage the tourism growth in Jericho and conserve its cultural heritage properties, empirical researches are needed to be undertaken to provide cultural heritage and tourism planners and decision-makers with essential data on tourism assets in Jericho and their requirements. Although, several studies have been done on tourism aspects in Jericho, none of them goes into the details required to examine the correlation between tourism and cultural heritage sites on various domains, including, the state of cultural heritage, tourist facilities, current tourists profile, etc., which are pivotal to set proactive conservation and valorisation policies for the cultural heritage sites in Jericho.

To acquire more accurate information on valorisation and tourism activities relevant to the cultural heritage of Jericho, an on-site tourists' survey was conducted, in October 2010, by the researcher for one month, geared to explore several diameters and variables, severely affecting the cultural heritage sites and tourism assets. It tries to answer numerous questions on various dimensions, such as the profile of tourists, where did they come from, what tourism product attract them to visit Jericho, what travel modes they used, whether or not the interpretation of cultural heritage sites got across to them, how much money they spent in Jericho during their visit, etc.

The data gathered shapes a fundamental picture of tourism in the cultural heritage sites of Jericho, by which proactive conservation and valorisation policies for the cultural heritage properties can be drawn up, leading to enhance the fragile economic status of the local community.

The data derived from this survey and other previous tourism studies together form a solid base to better manage, valorise and market Jericho as a cultural heritage destination. They will foster the marketing strategies of Jericho making it able to pursue the regional and international tourism market, and secure funding for valorising cultural heritage sites and tourism promotion, inducing tourists to lengthen their overall stay, and subsequently increase the economic impact of tourism throughout the area.

Therefore, this chapter examines the characteristics of the management and valorisation actions and approaches used in the cultural heritage sites of Jericho and their surrounding environs, particularly in Tell es-Sultan and Hisham's Palace. It also addresses the empirical data gained from the field work conducted to collect related data capable to analyse the complex relationship between cultural heritage sites and tourism services in Jericho, which is mostly influenced by a broader political and socio-economic context.

This chapter also analyzes and describes qualitative and quantitative data with an aim of drawing up conclusions and policy strategies through building up appropriate database that helps understanding the *status quo* of these sites, and the tourism impact on the local community of Jericho. The quantitative data was gathered through a visitors' survey conducted in Jericho; however, the qualitative data was collected through the tourists' survey, interviews with some local tourism private-sector enterprises dominating this industry. Finally, this chapter discusses the perspectives of the tourists and tourism stakeholders and suggests some policies to overcome the shortcomings of valorising cultural heritage sites of Jericho.

## **5.2 Background review**

Tourism industry, especially cultural heritage tourism, has become significantly important worldwide since the last decades (Herbert 1995, 6). People, in particular those from rich nations, have become more able to afford travelling much further than previously, as well as they have also more leisure time, longer retirement periods, great advanced transportation modes, and better media and communication techniques (Aplin 2002, 59, Herbert 1995, 6-7). As a result, cultural heritage sites attract large numbers of tourists who often contribute to the economic development by generating income and local employment, and by encouraging private, public and international investment and partnerships. On the one hand, many cultural heritage sites that open to the public, suffer too much from overcrowding, vandalism, and plundering, resulting in environment degradation and subsequently stimulating efforts to protect and preserve them from modern development (Skeats 2000, 72). On the other hand, tourism is commonly cited as playing an important role in the social,

cultural and economic fabric of the community (Mckercher et al. 2004, 541, McManamon, F, and Hatton, A 2000,8-9)

Basically, there is a severe debate among scholars over the relationship between cultural heritage sites and tourism. Many scholars consider the relationship between both dynamics as inevitably difficult and that compromises are not easy to reach (Mason 2002, 8-13). For example, some archaeologists claim that tourism related services lead to devaluation of cultural heritage properties and scientific archaeological research (Aplin 2002, 16-18; Skeats 2000, 72, Nasser, N 2003, 467-68). Moreover, cultural heritage scholars consider cultural heritage properties as vulnerable and irreplaceable cultural resource, representing a cultural property with intrinsic values related to cultural identity and community values. Thus, these resources can not be compromised for commercial gain. While tourism stakeholders consider the same properties as raw materials that can be commoditized into a tourism product and used to generate more financial revenues (Avrami et al. 2000; de la Torre 2002; Mckercher et al. 2004, 539-40).

However, with all these variations and opposition approaches, both sides need cultural heritage resources to attain their goals. Researches show that heritage sites need tourism to a certain extent for conservation, and at the same time tourism needs cultural heritage to attract more tourists. Cultural heritage sites that are not open to the public might suffer more from natural deterioration than those open ones (McManus 2003, 91-93). Indeed, most of this debate between the both trends focuses on the nature of heritage and tourism related services, but little efforts discuss the role of both sides in conserving and valorising the heritage sites themselves.

Recent trends show that both dynamics can complement each other, and can work together through a holistic management, conservation and valorisation approach of cultural heritage properties, mitigating the negative impacts of tourism on cultural heritage resources, and at the same time, maximising its economic impact on local communities (Mckercher et al. 2004, 540; Stevens 1995, 194-95).

### **5.3 Current situation of tourism in Jericho: constraints and limitations**

Jericho is one of the most important pilgrimage tourism destinations in the Holy Land. Its significant cultural, religious and natural heritage makes it an indispensable destination of inbound and domestic tourists to the Holy Land. It embraces a lot of cultural heritage sites and recreational facilities catering for them, e.g. Tell es-Sultan, Hisham's Palace, garden parks, swimming pools and cycling (Abdel Haq, J 2009, 48-52).

Given the great importance of the cultural heritage of Jericho, as the core of the valorisation and tourism development process, its cultural heritage properties can be well preserved and sustainably valorized as tourism assets only if they are holistically managed, and subsequently extended to improving the local economy and enhancing the quality of life for local residents.

### **5.4 Tourism legislations**

Tourism sector is run by an outdated Jordanian temporary law number 45, issued in 1965 and its by-laws and regulations, issued in 1966. These laws are incapable to manage or develop the minimum requirements of the tourism industry in Jericho. Thence, the MoTA's tourism officials depend on their own experiences in managing this sector without using any unified formal standards for inspecting, licensing and grading hotels and/or tourist restaurants, lacking of transparence and inefficient implementation mechanisms (Nimer, S, pers. comm. 05/10/2010). As a result, if tourism is to be developed and managed properly, MoTA has to update the tourism legislations, clearly identifying the role, power and responsibilities of MoTA and its relationships with other public, private and civil institutions.

On the other hand, the law (no.1) of 1998 on the encouragement of investment in Palestine, gives only some customs exemptions on the importation of essential equipment and materials during construction of tourism related enterprises and on their replacement every five years without any other special incentives to tourism investment. Indeed, this law does not attract investors to invest in tourism industry in the PTs and it is not competitive either regionally or internationally. Again, if this sector is to be developed, new economic incentives will be offered to those willing to

invest in tourism related facilities (Encouragement of investment law, 1998, Article 35).

### **5.5 Budgets and financial resources**

There is an insufficient budget allocated to the MoTA which has been used for salaries and overhead expenses. However, developing budgets are neither legible to enhance cultural heritage sites and their tourist related facilities, nor adequate to supply needed equipment, printed divulgation materials, marketing and /or outreach programs. The development budgets allocated for cultural heritage sites in Jericho is mostly depending on international donors, in particular USA, Italy and Japan. However, this sort of development is contemporary and a one-off in its nature, which is insufficient to develop and sustain the cultural heritage sites and their tourist related facilities (Hamdan, I, pers. comm. 10/12/2010).

### **5.6 Tourism development trends in Jericho**

Jericho is an open cultural heritage museum, narrating the stories of civilizations and people since thousands of years. Although, its cultural heritage sites are the most visited sites in the PTs, there are several constrains towards valorising these sites and their tourism related services. After the Israeli occupation in 1967, Israel has claimed the responsibility for tourism through 15 military orders and regulations (Khateeb, 2009, 12). Ever since, the Israeli occupation has mostly dominated tourism industry in the OPTs, through imposing numerous restrictions and procedures on Palestinian tourism related facilities and institutions with a clear aim to halt development of the Palestinian tourism infrastructure. These restrictions include imposing excessive taxes on the related institutions and inflicting restrictions on mobility, travel, licensing of tourism institutions and tour guides, etc., all of which have resulted in a sharp regression to the Palestinian tourism industry in the OPTs, which has become fully depended on the Israeli tourism industry and policies (ibid, 9-10). For example, Israel did not license Palestinian tour guides during the occupation time from 1967 - 1994 (Kendell, 2006, 8; Hamdan, I, pers. comm., 10/12, 2010).



In this context, Israel has heavily exploited the Palestinian cultural heritage and religious sites, especially in Jerusalem, Bethlehem and Jericho to market its tourism package (the Holy Land package). Consequently, Palestinian tourism industry finds itself under very critical conditions overwhelming with challenges and disequilibrium competition with the high quality of Israeli tourism firms protected and supported by Israeli policies through uncountable concessions and exemptions (Khateeb, A pers. comm. 18 /12/ 2010).

Since 1967, the Israeli Occupation controlled Palestinian borders, ports and cross-points from and to other neighbour countries. As a matter of fact, nowadays, Palestinians neither have airports and/or harbours at which international tourists can arrive and depart directly, nor their political mandates allow them to receive any inbound tourist unless he/she has got an Israeli visa and sometimes a special permit to enter the OPTs (Kendell, 2006, 17). Therefore, Palestinian tour operators complain of Israeli visa and entrance procedures that might oblige potential customers to buy services from Israeli operators (Untapped potential, 2006, 68).

### **5.7 Cultural heritage tourism under the Palestinian Authority**

After the Palestinian Authority (PA) partially had took over its responsibilities for the OPTs in 1994, the Palestinian Territories witnessed strong development in tourism industry. The total number of hotel rooms grew by 75%, licensed tour guides with 80% and the revenue of tourism in 2000 was estimated with USD 225 millions (Untapped potential, 2006, 68). In 2000, the Palestinian average income per tourist was about US\$ 200, which forms only 15% of the Israeli income per tourist (ibid). Afterward, it testified a sharp retreat because of the al-Aqsa Intifada (uprising) in September 2000. The tourist numbers dropped down to 81% in 2001, and levels of utilisation of tourism facilities declined in sales of souvenirs, handicrafts and ancillary tourist services (ibid). However a slight improvement was noted after 2004, when domestic tourists recovered to the level of 1999, before the Second Intifada level, and the international tourist numbers have increased gradually ever since. In 2010, tourist numbers to Jericho actually exceeded the pre-Intifada level with ca. 160% (MoTA's Archive).

### **5.8 Tourism development strategies**

The major objective of the Palestinian tourism sector is to play a major role in economic development, particularly in assisting poverty alleviation through employment generation. Tourism is one of the main productive sectors in Palestine, which contributed with 12% of the Palestinian GDP in 2007 (Cohen 2010, 8). Since the establishment of the PA in 1994, MoTA has set to itself several development and reform strategies, as well as the PA has set several triple strategies since 2005 to develop and reform Palestinian economy and institutions, among which to protect and enhance cultural heritage and tourism in the PTs. In principle, most of these strategies focus on four areas: upgrading institutional capacities, infrastructure of the industry, marketing, policy management and enhancing human resources. However, MoTA has failed to implement almost the majority of previous strategies and recommendations made by international consultants and funded by international donors and/or the PA itself, either because of shortage of financial resources and/or uncertainty of political situation in the PTs (Daher, 2006, 5).

Recently, the PA has created a new strategy, called sector strategies, which sets out the national goals, priorities and activities of the PA institutions for the next two years (2011-13). In the respect of tourism and cultural heritage, the following objectives and targets were set to develop tourism industry and protect cultural heritage sites in the PTs (MoTA's Archive: the Sector strategy of the ministry of Tourism and Antiquities, 2010):

1) To promote Palestinian tourism products through:

- diversifying tourist products and promoting tourism services;
- developing and enhancing cultural heritage resources;
- enriching tourists' cultural experience;
- creating and enabling investment environment for the tourism sector;
- and implementing model projects in selected areas, including the Jericho 10,000 project; development of sustainable tourism in Jericho, etc.

2) To promote and market Palestine as a distinctive tourist destination through:

- developing a promotion strategy that markets Palestine as a unique tourist destination;
- using the media, ICT, and tourist exhibitions to promote Palestinian tourism;
- promoting the culture of tourism in the society – guiding citizens to engage positively with tourists and to protect cultural heritage sites;
- and promoting internal tourism;

3) To enhance MoTA's performance through:

- developing MoTA's organizational structure, working methods and working relationships with relevant local and international organizations;
- and developing capacities of the MoTA's staff.

### **5.9 Tourism key players in Jericho**

Tourism stakeholders are various, heterogeneous and related to multi-sectoral institutions including: a governmental channel, from the line of public sector, represented by the Ministry of Tourism & Antiquities; a non-governmental channel, from the local and national NGOs; and a private sector, from the line of tourism-enterprise channels. However, Jericho related institutions lack practical participatory strategies and mechanisms to regulate and put all efforts together to better valorise and preserve cultural heritage tourism sites and related tourist facilities. .

### **5.10 Assessment of tourism related services in Jericho**

This section examines the characteristics of the management and valorisation actions and approaches used in the cultural heritage sites of Jericho and their surrounding environs, particularly in Tell es-Sultan and Hisham's Palace. It also addresses the empirical data gained from field works conducted in 2009 and 2010 through site and visitor surveys, and in person interviews with relevant tourism stakeholders in Jericho as the following:

### **5.10.1 Jericho 10,000 project**

The Jericho 10,000 project was launched on 10<sup>th</sup> of October 2010, formed by a cabinet decree in 2009. It is run by a steering committee from several ministries and institutions, headed by the Minister of Tourism and Antiquities. The project is a multi-sector development and investment nature, introduced in order to strengthen the historical, natural, and cultural ties between Jericho and the Jordan Valley. It has been geared to attract more local, regional and international tourists, as well as encourage private-public sector partnership in various domains, involving key socioeconomic sectors with a strong focus on tourism, agriculture, infrastructure, and community development (Daibes, K 2010, 3, Toubassi, M 2010, 20-22).

The steering committee of the project has put forth development plans and programs for Jericho and the Jordan Valley Area to be implemented jointly with the private sector, donors and local authorities in the area, looking forwards to developing the necessary tourism infrastructure, restoring and rehabilitating cultural heritage sites, developing new tourism products that add spiritual, cultural, dynamics to the overall visitor experience (ibid ).

Since its inauguration, some cultural and tourist activities have been implemented, such as releasing some publications and cultural activities, however, most of these activities have not sensible impacts on the conservation and enhancement of the cultural heritage and tourism services in Jericho. Indeed, during an interview with Mr. Iyad Hamdan, the head of MoTA's office of Jericho, he said that *“this project does not have a clear official strategy or plan. The current plan is a sort of one-off programmes set by the steering committee to celebrate with the birthday of Jericho in and 10<sup>th</sup> of October 2010 “* (Hamdan, I, pers. Comm. 10/12/ 2010).

### **5.10.2 Infrastructure, facilities and services**

Although Jericho is rich in its tourist and cultural heritage resources, it lacks appropriate tourism infrastructure services required to receive tourists and/or to meet their visit expectations, such as well preserved and clearly presented cultural heritage sites, accommodation at reasonable prices, local memorial souvenirs to take home, etc. These tourist facilities and services are spontaneously developed and distributed overall the Jericho city without any systemic plan, taking into account the availability

of the space and place of various cultural heritage properties (Abdel Haq, 2009, 73-74). However, the irregular spatial distribution of tourism services discourages tourists to make Jericho as their destination and enjoy visiting, walking, shopping and dining. Therefore, most tourists to Jericho are day trippers, visiting it for short time. They drop from tourism buses for one to two hours, and then return back to Jerusalem, where available better services, better environmental and street maintenance, night markets, and so forth (Nimer, S, pers. comm. 5/10/2010).

Hence, Jericho city is losing business and employment opportunities that would generate tourism revenue. To overcome this situation, tourism infrastructure should be improved and well planned to make Jericho an enjoyable place for tourists through beautification of the town, development of streets with appropriate walkways, constructing museums, open fruit and vegetable markets, parking areas for visitors and promotion of entertainment will be essential tasks to make Jericho city a delightful tourism experience and generate more economic revenues to local communities.

Currently, the MoTA and the Municipality of Jericho working together within the Jericho Ten thousand project to enhance the tourist facilities and services through undertaking several cultural activities and handicrafts exhibitions. However, these activities do not have succeeded yet to attract a considerable number of overnight foreign tourists as they are bound with Israeli packages and their visits to Jericho is only for few hours (Hamdan, I, pers. comm. 10/12/2010).

Thus, as shown above, in spite of its high cultural and tourism potentials, the quality and quantity of tourism infrastructure related services is not sufficient enough to attract night trippers to Jericho and or compete with other well equipped destinations in the Holy Land, particularly Jerusalem which is well equipped with tourism facilities, including safe pedestrians, night markets, night clubs and so on. Consequently, most tourists visiting Jericho are mostly day trippers for few hours come to visit some religious and cultural heritage sites, and then carry on their trip in other destinations. If tourism is to be enhanced in Jericho, huge efforts should be oriented to build a durable tourism infrastructure cater for various tourist categories.

### **5.10.3 Parking facilities:**

Jericho city lacks appropriate parking area for tourists. There are few parking lots available for tourists in Hisham's palace and Tell es-Sultan. The latter, is a private lot used by all users of the Temptation Tourist Centre (TTC) and the visitors of the site as well. It was designed to accommodate the centre's clients and to control the accessibility of Tell es-Sultan, making tourists use the TTC's facilities and services before visiting the cultural heritage site itself.

The passenger transport for both intercity and inner city services is insufficient. Since there is no reliable passenger transport service except for taxis, the mobility and accessibility of the people are limited.

### **5.10.4 Accessibility**

The accessibility to Jericho city, in general, is easy and well organized. Nevertheless, the intercity and inner city public transportation services are insufficient and problematic, making the mobility and accessibility of people and tourists alike difficult towards various cultural heritage sites. Except Tell es-Sultan, all other cultural heritage sites lack internal public transportation, depriving many visitors from visiting these sites, especially those who haven't their own cars.

Recently, Jericho Municipality in cooperation with MoTA and JICA reproduced a new tourism map for the city and posted numerous traffic and road signage leading to various cultural heritage sites. However, Jericho city is still lack of a proper tourism information centre to guide and provide tourists with this map or other informative materials (Nimer, S, per. 05/10/2010; Hamdan, I, pers. comm. 10/12/2010).

### **5.10.5 Handicraft sector**

As indicated in the results of tourists' survey, there is a high demand to buy Jericho's branded souvenirs, and local handicrafts; however, this sector is weaker than meeting the demand of tourists. The available handicrafts are mostly limited in embroidery, pottery, basketry and some food production, which do not reflect a special cultural significance of the local identity of Jericho. This stuff, actually, can be found in other Palestinian cities with best quality and cheaper prizes. Most tourist souvenirs and gifts are either imported from outside the PA or brought from Hebron and Bethlehem

cities, including local ceramic, glass works, shell and olive woodworks (Judeh, J, pers. comm. 09/11/2010).

Since 2009, MoTA in cooperation with JICA has ambitious project for three years to develop this sector making it one of sustainable monetary resources for the local communities of Jericho. In 2010, a Bazaar Fair was organized in cooperation with the Municipality of Jericho to display and sell local products during the weekends. However, it failed to achieve its aims because of the mismanagement and promotion (Hamdan, I, pers. comm. 10/ 12, 2010, Nimer, S, per. comm., 05/12/2010).

#### **5.10.6 Management and human resources issues**

The Human resources available in Jericho for managing cultural heritage sites and tourism affairs are not sufficient either in quantitative or qualitative terms. In particular, MoTA's branch in Jericho suffers from severe shortage of competent human resources in relation to tourism and management of cultural heritage. Most MoTA's administration duties are being done centrally by its two headquarters in Ramallah and Bethlehem. Actually the MoTA's branch in Jericho mostly does not have staff in charge of tourism affairs, but most of them are archaeologists. Besides, one or two officials regularly come from the MoTA's headquarter of Bethlehem to follow up tourism facilities in Jericho (Hamdan, I, pers. Comm., 10<sup>th</sup> December, 2010).

Given that the current staff capacity of MoTA is extremely limited, it is not realistic expecting them to deliver a wide range of services. In order to activate the Jericho branch, it is essential to increase its staff members and upgrade their professional capacity.

On the other hand, there is also a shortage of skilled local employees to meet the needs of various cultural and tourism related facilities and ancillaries. The current tourist enterprises always prefer to bring qualified staff from outside of Jericho to overcome these shortcomings. Some interviewees from tourism firms in Jericho indicated that they preferred to hire local employees if they are qualified enough to serve their guests (Abu Raed, pers. comm., 06/10/2009).

Actually, this situation has come out from the lack of national policy for upgrading the personal capacity of human resources needed for managing and enhancing cultural heritage properties and tourism assets in Jericho as well as on the national level.

#### **5.10.7 Tourism Promotion of cultural heritage sites of Jericho**

The available promotional materials in Jericho are poor and neither sufficient to promote its cultural heritage sites internationally, nor locally due to lack of experience and financial resources. These materials are heterogeneous in their nature based on theological and political insights, dominated by Israeli tourism enterprises and religious establishments, reflecting the Israeli interest and priorities. However, the quality of local materials is often uncompetitive with that of Israeli ones. Some vendor interviewees in Jericho indicated that they are obliged to deal with Israeli promotion printed materials because of the low quality of local ones, and due to the fact that most of foreign tourists prefer to buy high quality printed materials, albeit their prices are higher (Salama, Sh. pers. comm., 05/12/2010).

Indeed, quite few national efforts have been done to underpin tourism promotion materials over the cultural heritage of Jericho. Although, some Palestinian NGOs and MoTA produced some promotion and educational materials, funded by the international donors, and the UNESCO, such as brochures for Hisham's Palace, Tawahin es-Sukkar, Tell es-Sultan, and a book on Jericho cultural heritage, most of these materials are, in general, poor quality and still not influential. Even though, they, for some extent, try to avoid politicizing and mythologizing the cultural heritage in Palestine by adopting the universality approach of interpreting the cultural heritage values (Sauders 2009, 40).

On the other hand, the local private tourist enterprises have a big responsibility for enhancing the divulgation materials of Jericho so as to market their services along with cultural heritage sites. Yet, these materials are still below the required level. They spontaneously use some archaeological data to market their facilities and products without following any scientific criterion or coordination with the MoTA to



enhance their quality. Therefore, the promotion and marketing efforts of private sector in Jericho is totally autonomous. It does not reach the required level to attract visitors or create their own tourist packages, encouraging their guests to visit cultural heritage sites in Jericho. This obstacle is due to the lack of national tourism policy and poor coordination and collaboration between tourist private sector and MoTA on the national level.

Some interviewees from the tourism related services implied that, they are willing to cooperate in producing and delivering different kinds of divulgation materials about the cultural heritage of Jericho if MoTA cooperates with them (Abu Raid, pers. comm., 06/10/2009). However, it seems that MoTA itself does not exploit this potential properly.

Likewise, the e- promotional digital materials is also totally inadequate and poor. Except some humble websites released by Jericho Municipality and the MoTA, which include promotion material on the cultural heritage sites and tourism attractions in Jericho, there are no Webpages dedicated to promoting Jericho as a cultural heritage tourism destination. Basically, the quality of available e-information on Jericho is static, poor, superficial and uninformative; making it is difficult for tourists and tour operators to acquire concrete tourism information about these resources.

To overcome this shortage, all concerned stakeholders, especially MoTA, the Municipality of Jericho and private local enterprises, should cooperate together to produce new appropriate divulgation materials (books, articles, tourist brochures and maps) based on the cultural heritage value of Jericho. This step is extremely important to market Jericho and raise up the public awareness of foreign tour operators and visitors over its cultural heritage.

Ministry of Tourism and Antiquities, as the official mandated authority over cultural heritage sites, should adopt a dynamic promotion policy based on public-private partnership, and economic incentives to encourage investing in this sector.

#### **5.10.8 Marketing policies**

There are no clear official tourism marketing policies for the cultural heritage sites and tourism related facilities in Jericho, identifying the potential target markets, or the high potential sites to be developed. Current political situation neither helps the PA to build up a solid tourism industry in the Palestinian Territories, nor in Jericho. In spite of the efforts of MoTA to participate in various regional and international tourism fairs and exhibitions, the outcome of these activities is still insensible in terms of increasing tourist numbers (Nimer, S, pers. comm., 5/10/ 2010). Actually, MoTA is assiduous in taking part on these fairs together with the tourism private sector; however, there is no follow up efforts done to measure the outcomes of these activities.

The marketing role of local private tourist enterprises was and is not exist in Jericho. Some individual not influential initiatives have been developed, such as the tourism package of the TTC, which is selling its tourist services together with taking a visit to Tell es-Sultan (Abu Raed, pers. comm. 06/10/2009). There are also few travel agencies in Jericho act as ticketing or travel agencies earning their revenues from ticket sales commissions.

Indeed, most of influential tour operators are based in Jerusalem and few in Bethlehem, where the tourism industry are more powerful. However, they operate under Israeli laws and policies, making the vast majority of the tourism revenue within the Israeli hands who mostly use the biblical cultural heritage values of Jericho, in particular Tell es-Sultan, to market its tourist packages worldwide (Daher 2006, 5, Isaac 2010, 18-19).

As has been shown throughout this research, tourism products in Jericho are limited to pilgrim and cultural heritage tourism. In order to strategically market cultural heritage tourism product in Jericho, new sorts of tourism products and activities must be established, such as resort and shopping tourism, sport festivals, MICE tourism, mosaic making, handicrafts, traditional music and dancing, etc.

#### **5.10.9 Admission policy and entrance fees**

By due of the Antiquities law, art. 48, the Palestinian cabinet has the mandate to issue executive bylaws for regulating and identifying the value of entrance fees of open

cultural heritage properties in the PTs. Nevertheless, there is no official admission policy adopted to regulate the entrance fees of open archaeological sites at the Jericho's oasis. At present, admission policy is operated by the Department of Site Management, a new department that was created by the new structure of MoTA in 2006.

Before the Palestinian Authority, open cultural heritage sites of Jericho were part of the Israeli tourism package. Some of them, especially Tell es-Sultan, were included within a block ticket, known with the green ticket. After the al-Aqsa Intifada (Uprising) in 2000, these sites gradually removed out of that ticket. However, because of the outstanding significance of Tell es-Sultan, some Israeli tourist operators are still using promissory notes (receipts), which are reimbursed to the PA case (Hamdan, I, 10/12/2010).

The entrance fees pour directly into the case of the Ministry of Finance, though, none of them is spent on conservation and valorisation of these sites. These fees have kept almost the same value since the Israeli occupation time before 1995. In 1998, the entrance fees modified up a little bit to be ten NIS, equal to ca. two Euros, instead of eight NIS during the Israeli Occupation time. This price is applied on all open sites in Jericho without taking into account values, sizes, and the services offered at these sites. Furthermore, this system does not have appropriate variety of admission rates consistent with various visitor categories. Although it provides some special discounts for tourist groups over 40 persons, students, and children, it does not include discounts or special incentives for elders, handicaps, researchers, local community and so on.

In the same context, it is very obvious that neither the applied admission fees are convenient with current situation of Jericho, nor the opening hours, especially for the local community. This system is applied on all days equally without taking into account the weekends, feasts and/or national days. Yet, there is no comprehensive assessment has been conducted to assess the advantages and disadvantages of current admission policy, providing thoughtful information about the issue of admission policies in Jericho.

The admission of cultural heritage sites of Jericho is completely managed by the MoTA, the public sector, without any partnership with other sectors, especially the municipality of Jericho, and the local community. Actually, cultural heritage sites of Jericho can be conserved and valorised better if the MoTA adopts a new policy based on a practical partnership with the private sector, and economic incentives, especially during the low seasons and night time.

Therefore, any new admission policy should take into consideration different rates of entrance fees consistent with various visitor categories and the interpretation and presentation services offered. Moreover, extending the opening hours in summer till the night time, which may help increase visitor numbers, bring additional income to these sites, and create more new job opportunities for the local community.

#### **5.10.10 Private -sector enterprises**

After the PA took over its responsibilities at the Jericho's oasis in 1994, the quantity and quality of the hospitality services have been improved (Alnojoom, 2006, 47-48). The leisure and recreational infrastructure have been upgraded through public sector, NGOs and the private sector, resulted in establishing the Spanish Garden, football playground, Independence Park, etc. On the other hand, the role of private sector in tourism industry was and is quite influential in Jericho, especially before 2000 when Jericho was rapidly developed as a key Palestinian tourism destination (PECDAR, 2001, 32). Most current tourism facilities and services in Jericho were built by the private sector before 2000, including e.g. the al-Sultan Tourism Centre, the cable car, Jericho resort village, the Oasis Casino, the Intercontinental Hotel, Spanish Garden, and Papaya Park (Hamdan, I, pers. comm. 10/12/2010). The PA, in general, encourages this sector to invest in tourism, offering its numerous incentives and tax exemptions. In particular, the PA offered many incentives to the tourism private-sector enterprises in Jericho so as to help them survive during the al- Aqsa Intifada (Nimer, S, pers. comm.5/10/2010).

The private sector has heavily contributed to upgrade the hospitality and recreational infrastructure, although it suffered too much because of the uncertainty of the political situation in the OPTs. According to the tourist activities survey in Jericho, conducted by MoTA and JICA in 2009, there were 15 tourist restaurants providing

39 types of local food, served by 36 employees; 7 hotels with 329 rooms, served by 229 employees; 2 travel agencies and 10 souvenir shops, of which 55.6% of them trade in local product, such as wood handcraft, pottery, blowing glass, traditional embroidery, etc. (JICA, tourism activity survey – Jericho 2009, 4-7).

The quality of tourist services offered, especially restaurants, hotels and parks, are controlled by the MoTA, the Ministry of Health and the Municipality of Jericho. However, because of the out-of-date tourism jurisdictions the quality and safety measures of these services are low and below the international standards used worldwide (Nimer, S, pers. Comm. 05/10/ 2010). Besides, the tourism law in force does not include provisions to regulate some types of tourist facilities. For example, all recreational parks in Jericho are not licensed, because such category does not exist in the Law of Tourism, subsequently any control over the service and safety qualities is missing (Ibid).

#### **5.11 Interviews with local institutions**

There are numerous public, private and non-profit organizations that operate in Jericho as shown in appendix 5.47. However, for the purpose of this research some main related institutions and persons will be explored in some details, especially those who have direct impact on tourism and cultural heritage sites, operating in the area of Tell es-Sultan.

Basically, during October 2009 and concurrently with the survey of tourists in 2010, the researcher conducted in person several interviews with various tourism and cultural heritage stakeholders, including tour guides, and oriental handicrafts vendors. The aim was to collect more accurate data on the dynamics of tourism in Jericho and to examine its direct economic impact on the local community and enterprises. The data gathered contribute to accumulate interesting thoughtful perspectives for this study. In this regard, two key tourism private enterprises were studied and their directors were interviewed: the Temptation Tourist Centre, and the Telepherique and Sultan Tourist Centre (TSTC).

### 5.11.1 The Temptation Tourist Centre (TTC)

It is a private tourism enterprise established in 1979 as a small café called the Mountain of Temptation Restaurant, situated at the southern main gateway of the Tell es-Sultan. Since the early 1990s, especially after the Palestinian Authority took over its responsibilities for Jericho, the café has grown up rapidly to become one of the biggest tourism centers in Jericho, known with the Temptation Tourist Centre (TTC), including a restaurant, gift shops, bookshop, Dead Sea products and a hotel. Instead of serving 50 guests in 1979, the restaurant now can accommodate more than 1,500 tourists everyday, as well as its parking lot can accommodate up to 50 tour buses. In the peak of tourism seasons, it receives more than 3,000 guests per day (TTC, 2011). Besides, the TTC has three types of tourism packages as the following:

- **package 1:** self-service lunch, entrance to the Dead Sea beach, Qumran Site and Tell Jericho;
- **package 2:** self-service lunch, entrance to the Dead Sea beach and Qumran or Tell Jericho;
- **package 3:** Special Rates for taking trips to the Dead Sea beach, Tell Jericho, and Qumran (ibid)

Indeed, an in person interview was conducted with Abu Raed on 6<sup>th</sup> of October 2009, the owner of the Temptation Tourist Centre, on four main semi- structured subjects as the following:

- 1) The role of the enterprise in developing the tourism and its economic impact on the local economy.

In this respect, Abu Raed said that “*tourism has brought a great deal of profits to the cultural heritage sites and local communities of Jericho alike. My enterprise employs circa 60 employees 10-15% are from Jericho itself. Actually, this low percentage of local employees due to the lack of qualified local human resources in Jericho, which cannot offer high standard tourism services to my clients. In general, whenever, I find a local qualified labours, without any doubt, I will employe them*”.

## 2) Role of the institution in developing cultural heritage sites in Jericho

Abu Raed said that unfortunately, neither public nor private sector take serious efforts to develop these sites or their tourism related facilities. He went on saying that *“my enterprise has its own tourism package which principally includes Tell es-Sultan within a block ticket. However, the MoTA does not cooperate with me to get benefit from it. At the tourism peak season of Jericho( from October to May), I often receive between 2000-3500 tourists everyday, if the Ministry give me some concessions or entrance discounts, I will make most of my tourist groups visiting Tell es-Sultan and might be other sites. I have the willing to cooperate with the Ministry of Tourism, but the ministry itself is not qualified enough to sit on the table and discuss all suspended issues. Actually, my company can only contribute to maintain and promote Tell es-Sultan, including, for example, basic maintenances and printing out some leaflets about the site”*.

## 2) 3) Main obstacles impede the development of cultural heritage tourism in Jericho

Abu Raed said that there are many obstacles in this domain, including the following:

- there is no structured cooperation between the MoTA and the private sector;
- MoTA’s branch in Jericho mostly lacks of qualified staff, having the experience required to manage or develop cultural heritage sites and their tourism related services;
- MoTA is exhausted and lacks the necessary legislation frameworks to supervise this industry. As a consequence, there is an obvious ambiguity in applying its regulations and policies.
- Jericho still suffers from severe shortage of tourism related services infrastructure, especially transportation and high quality of local tourism gifts and souvenirs.

4) Recommendations to conserve and develop cultural heritage sites of Jericho:

- facilitating and supporting the work of the tourism private sector in Jericho through upgrading tourism regulations, policies and infrastructure;
- developing the site of Tell es-Sultan to fit the expectations of tourists,
- developing a sort of block tickets, putting together some archaeological sites and using some tourism facilities into one ticket;
- demonstrating cultural heritage sites in Jericho city through informative signs, leaflets and enhance the way-finding signage system that can direct visitors to key tourist sites;
- beautification of Jericho down town to be more attractive to tourists by improving its general scenery and keeping it clean.

#### **5.11.2 Telepherique and Sultan Tourist Centre (TSTC)**

It is a private tourism enterprise established in 1999, at the Eastern gate of Tell es-Sultan with an aim of providing high quality services to tourists, and making the Telepherique and Sultan Tourist Centre a must see destination for tourists to Jericho. It includes a Cable Car, restaurants, gift shops, coffee shops and a hotel under construction. The Cable Car project connects the Old Jericho (Tell es-Sultan) with the top of the Temptation Mountain, extending to 1330 meters in the air. It has 12 cabins, which can transport 650 passengers per hour, travelling over Tell es-Sultan and Jericho oasis to provide tourist with an overview of the ancient Jericho. In the middle of the journey to the Mount of Temptation there is a brief stop over to allow tourists to take pictures and enjoy the panoramic view of Jericho (Telepherique 2011).

To better understand the role of this enterprise, an in person interview was conducted with its director Mr. Kamel Sinokrot on 8<sup>th</sup> of October 2009. It included four semi- structured question themes as the following:

- 1) The role of the enterprise in developing the tourism and its economic impact on the local economy.



Mr. Kamel Sinokrot, the executive manager of the TSTC considers his enterprise as one of the most important economic pillar of Jericho for developing tourism related services and for enhancing the economic situation of the local community. He said that *“the TSTC invested more than 12 million USD to establish and run this big project. The Cable Car had been launched in 1999; however, it was heavily affected by the Palestinian Uprising in September 2000, when tourism industry was mostly vanished in Jericho. Afterward, the Cable Car has resumed its function gradually when the political situation was improved after 2004. In 2010, the Cable Car received circa 800, 000 tourists”*.

Regarding the role of this company in enhancing the local economy of Jericho, he continued saying that *“the employment policy of the TSTC is to hire local human resources as much as it is possible. Approximately, 70% of our employees are from Jericho, in spite of the fact that Jericho suffers from shortage of qualified tourism professionals. For example, there is no single local tour guide to be employed in this company”*.

Regarding the role of TSTC in prompting the cultural heritage of Jericho, Mr. Sinokrot hinted that *“On the international level, the Telepherique and Sultan Tourist Centre always eager to participate in various international tourism fairs so as to market our business along with cultural heritage sites of Jericho”*.

## 2) Role of the institution in developing the cultural heritage sites in Jericho

Mr. Sinokrot indicated that the TSTC can contribute to the maintenance, beatification and lighting some cultural heritage sites directly linked to its interests, such as Tell es-Sultan and Tawahin es-Sukkar, which are located underbeneath the Cable Car. Moreover, he added, *“the company can cooperate with the Ministry of Tourism and Antiquities to produce some tourist promotion materials and training local human resources in tourism related services. Particularly, for this purpose, we are ready to provide the Ministry of Tourism with all logistics needed”*.

### 3) Main obstacles that impede the development of cultural heritage tourism in Jericho

According to Mr. Sinokrot the following obstacles are fiercely hampering the development of the tourism industry in Jericho:

- the Israeli Occupation and its procedures are the main obstacles of developing strong tourism industry in Jericho, making the overall political situation uncertain and unsecured for any further investment in tourism business,
- weakness of internal cooperation among local tourism stakeholders, especially between public and private sector;
- lack of appropriate tourism infrastructure, especially the inter-city transportations, and the low capacity of Jericho city and its cultural amenities to host various cultural activities;
- Insufficient tourism legal system which is biased and not transparent enough to manage or develop this sector. It mostly based on the interpretation of the MoTA's officials;
- weakness of the MoTA's role in all tourism related affairs;
- and shortage of qualified tourism human resources in the public and the private sector alike.

### 4) Recommendations to conserve and develop cultural heritage sites of Jericho:

- rehabilitate tourism related infrastructure to an acceptable level, meeting the expectation of tourists, and encouraging them to stay longer in Jericho;
- promote international and regional marketing strategies;
- introduce more practical economic investment policies to encourage more tourism investment in Jericho;
- emphasize the uniqueness of cultural and natural tourism resources of Jericho;
- qualify local human resources and subsequently create more job opportunities;

- create a tourism local board for Jericho, gathering all related enterprises and encouraging the intra-cooperation among one another;
- institutionalize the duties of the Ministry of Tourism and Antiquities through updating related legislations.

### **5.12 Discussion**

In addition to the above interviews, several other stakeholders working in various tourism and cultural heritage affairs were consulted and cited throughout this research. Numerous observations and notes were collected. Some of them are very important to be highlighted in this research; others are beyond its scope. For example, it was noted that the main key players of tourism in Jericho do not seem competent or serious in handling cultural heritage conservation, management and valorisation matters. Although they implied that they might take part in maintaining and developing some cultural heritage sites, which are considered as major assets for their enterprises, they do not have committed to any serious efforts to valorise or improve their state of conservation. Instead, they blame MoTA on these shortcomings resulted from its incompetency.

Basically, the conflict between the two sectors might relate to the incompetency of both sides and sometimes to the overlapped interests. For instance, the TTC intends to expand its business in other zones surrounding Tell es-Sultan. However, the MoTA strives to upkeep this area as a protection buffer zone, which provides an additional layer of protection to the site by restricting its land-use patterns. Nonetheless, Abu Raed, the owner of the TTC, considers these protection procedures as a sort of interference in his own rights to invest and enlarge his business, which negatively affects the development of tourism industry in Jericho.

It is also noted that most interviewees believed that enhancing tourism related services will inevitably bring many economic impacts to the local community. It can develop local infrastructure of Jericho and create more job opportunities for them. On the contrary, the interviewees rarely mentioned the potential negative impacts of tourism activities on the cultural heritage sites of Jericho.

Another important issue that was loudly raised up by local cart-street vendors is that the TSTC and TTC are monopolizing the tourism industry in Jericho. The vast

majority of Tourism revenue in Jericho goes to these two companies, depriving the local communities of Jericho, who are living inside it, from any kind of economic benefits.

### **5.13 None-profit organizations (NGOs)**

There are few local and national NGOs related to the conservation and enhancement of cultural heritage in Jericho. This research explores the CTP as one of the main NGOs that has direct relationship with the tourism development in Jericho, as well as it sheds some lights on the JICA's sustainable tourism project in Jericho as the following:

#### **5.13.1 The Committee for the Promotion of Tourism in the Governorate of Jericho (CPT)**

The CPT was established in 1996 in Jericho as a none-governmental organization with an aim of pressuring and lobbying to influence public and private sectors to promote tourism in Jericho Governorate. It attempts to bridge any potential conflict between the two sectors on tourism development. It also encourages private sector to invest in tourism related services, facilitating its investment procedures, and finding out appropriate solutions to potential problems might be faced (Fityani, M, pers. comm. 29/10/2009).

During an in person interview with the vice director of the CPT, Mr. Majed Fityani said that *"to achieve the aims and objectives of the CPT, many cultural activities and workshops were conducted and geared to demonstrate the potentials of Jericho's tourism resources and the investment opportunities that are embodied in them. Besides, the CPT established some sub-institutions to realize its targets, such as the Jericho Community Centre (JCC) and the Mosaic Centre-Jericho (MCJ). The former includes, among others, a horse-back riding club, offices, a cafeteria, a social centre, and the latter is working to conserve old mosaic floors and produce new mosaic works"* (Fityani, M, pers. comm. 29/10/2009).

Basically, the Mosaic Centre-Jericho (MCJ), established in 2000 as a sub-institution of the CPT with an aim of protecting and promoting the Palestinian cultural heritage in the Palestinian Territories, as well as training specialists in mosaic work production, conservation of ancient mosaics, and raising the public awareness of local communities towards the importance of cultural heritage (Mosaic Centre-Jericho, 2011). The MCJ produces and sells a variety of copied ancient and modern mosaic works, as well as it took part in many mosaic conservation projects in Jericho, especially at Hisham's Palace, Na'aran's synagogue and Tell el-Jrun's synagogue, as well as it organized several cultural heritage workshops, lectures, exhibitions and site visits for the local communities and schools of Jericho (Khalil, R, pers. comm. 28/10/2009).

#### **5.13.2 The project of the “*Sustainable Tourism Development in Jericho through Public-Private Partnership*”**

The Sustainable Tourism project in Jericho commenced in March 2009, and is scheduled to finish by February 2012. It is a sort of Japanese technical support to the Palestinian Authority, implemented through the Japan International Cooperation Agency (JICA). The vision of the project is based on creating a sort of partnership cooperation among public, private tourism enterprises and the local residents of Jericho with a clear aim of mitigating poverty and bringing more economic benefits to local communities of Jericho. In doing so, the project has created two committees: the Jericho Heritage Tourism Committee (JHTC), and Local Action Groups Committee (LAGs). The JHTC consists of the Municipality of Jericho and representatives of local tourism private sector, headed by the MoTA, whereas, the LAGs represents various local social and economic mini-size enterprises of Jericho (Ogata, pers. comm. 15/10/2009).

The JHTC set for itself four main pillars to realize its aims as the following:

- i. Developing a new tourist attraction to diversify the activities of tourists in Jericho.

- ii. Developing new local souvenir products made from local material by local people to bring more economic benefits to the community of Jericho.
- iii. Improving the hospitality services to satisfy the tourists and strengthen the capacity building of residents through training local staffs in tourism-related industry.
- iv. Strengthening the marketing activities to let more people know what Jericho has and get interested in visiting Jericho (MoTA's archive 2010).

On the basis of these four pillars, the JHTC has carried out several activities to realize its aims, such as organizing traditional Jericho festival, conducting baseline visitors' survey, developing local handicrafts, printing the Tourist Map of Jericho, organizing a regular weekly bazaar for local products as new market, and boosting local folklore and cultural identity through conducting a set of activities, including traditional wedding parts, Bedouin tent parts, and, etc. (JICA 2011, 117-118).

#### **5.14 Assessment of tourist facilities of Tell es-Sultan**

Tourist facilities of Tell es-Sultan are completely insufficient to accommodate tourists comfortably. Parking areas, restaurants, cafés and souvenir shops have been spontaneously developed by private investors without following any conservation or valorisation plan for the site, resulting in alarming deterioration of the site and its cultural landscape (Hamdan, I, pers. comm., 10/12/2010).

The Tourist safety, services and facilities inside the site are poor and insufficient to serve or secure the visitors safety during the visit. Even though, its accessibility and attractiveness were recognized as good by tourists and tour guides, its on-site interpretation and presentation were recognized as poor.

## **5.15 Tourists survey in the cultural heritage sites of Jericho 2010**

### **5.15.1 Methodology of the survey**

The survey of tourists in the cultural heritage sites of Jericho was undertaken in an effort to gather more detailed and reliable data on tourists and cultural heritage sites visited. It utilized on-site survey questionnaires to collect data from Jericho's visitors about the main cultural heritage sites, namely Tell es-Sultan and Hisham's Palace. The data was collected through structured questionnaires distributed to visitors. The questionnaire was designed to be self-administered, representing all tourists of cultural heritage sites in Jericho. The random selection criterion was used to ensure that the sample is proportionally representative of all categories of visitors. A pre-test was also undertaken to examine the effectiveness, clearness and scrutiny of the questionnaire and the length of time required to be completed. According to these notes, and inputs of respondents, the questionnaire was subsequently modified.

The researcher with the kind help of reception staff at the archaeological sites of Jericho had handed the survey to visitors, who completed and returned it back to the reception. Basically, all types of tourists were asked to fill questionnaires. Whenever tour groups were encountered, one to three of them were randomly asked to fill the questionnaires. When some visitors refused to take part in the survey, others were asked to take part instead.

The survey was undertaken specifically in October 2010, because this month marks the peak of the Autumn tourism season of Jericho. A total of 325 questionnaires were randomly distributed to inbound and domestic tourists that visited Jericho at the time of the survey. Yet, 276 (85%) questionnaires were filled and handed back. Five questionnaires were dropped during the data entry either because of the repetition of same data or submitted back empty. Thus, 271 (83% of the total) were considered valid and righteous questionnaires used for the data analysis. Given the number of tourists to the cultural heritage sites, the time limits and the length of questionnaire itself, the number of questionnaires completed is considered satisfactory.

#### **5.15.1.1 The questionnaire**

On-site structured questionnaire was designed to solicit information on tourism activities, tourist profiles, tourist views on conservation and interpretation dynamics, etc. It was also geared to collect specific data in order to help understand the *status quo* of tourism and management of the open archaeological sites of Jericho, as seen in the appendices 5.43, & 5.44. Basically, the questionnaire was prepared for both local and international tourists in Arabic and English languages and coded with a reference serial number.

#### **5.15.2 Aims and objectives of the survey**

The main aim of Jericho tourists's survey at cultural heritage sites was to examine and gather data on the impact of tourist activities on the main cultural heritage sites in Jericho, mainly focusing on Tell es-Sultan, Hishams' Palace.

#### **Objectives:**

- 1) To understand the tourist profile and expenditure patterns of tourists;
- 2) to measure and analyse the impact of tourists on local economy and the state of conservation of visited archaeological sites;
- 3) to review the tourism activities through conducting tourists survey at the main cultural heritage sites in Jericho;
- 4) to pile required data for better understanding the needs and desire of tourists inside visited cultural heritage sites;
- 5) to get data on the conservation and presentation requirements of the sites ;
- 6) to figure out policy guidelines for improving the economic benefits of the local community from tourism assets in Jericho;
- 7) to gather and analyze primary data for clarifying the concept and strategies of management, conservation and valorisation of cultural heritage sites in Jericho;



### **5.15.3 Sample description**

The sample of the survey refers to the whole group under study as specified by the research objectives, and to which survey results apply. This sample has two categories of tourists: inbound (foreign) and domestic (local) tourists. It covers six key areas under concern as the following:

- 1- Tourist profile (demography of tourists): it is an important part of any tourism survey, as it describes tourist age, gender, nationality, country of residence, occupation, etc.
- 2- Trip information: its aim is to solicit, among other things, travel patterns, purposes of trip, length, activity participation and places visited.
- 3- Visitor expenditures: it targets expenditures of tourists on goods and services over the expenditure period, namely from the time of arrival to the time of filling the questionnaire.
- 4- Information on tourism packages: it attempts to capture information on nationalities of tour operators and their origin countries so as to understand the dynamic of tourist packages to Jericho.
- 5- State of conservation and presentation of open sites: the aim of this dimension is to explore the opinions of visitors over the conservation, maintenance and presentation of sites.
- 6- Tourist expectations: it seeks the general perspective of tourists in several diameters in respect to cultural heritage sites in Jericho, such as their satisfaction with services offered, friendliness of local people, etc.

### **5.15.4 Data entry and processing**

All of the data collected was reviewed for completeness and then entered into a special Access software program designed in English similar to the questionnaire as long as the potential of the program allows. Then, all collected data was digitised, interred manually in the software, and screened for possible entry errors. The software supports applying a lot of data correlations and intersection through reports, queries, data filtering and exporting data to other formats including Excel, Word and

GIS formats. The Access software options, especially the cross table query wizard, were intensively used to correlate specific intersection data based on variables processed. Subsequently, the query was exported to Excel and Word software for more analysis.

#### **5.15.5 Limitations of the survey**

The tourists' survey at the cultural heritage sites was the first detailed survey conducted inside cultural heritage sites of Jericho, which attempted to measure cultural heritage aspects from the perspective of inbound and domestic tourists. However, the survey was confronted with the following limitations.

- The questionnaire was prepared in English and Arabic for all inbound and domestic tourists (see appendix 5.43, & 5.44). Sometimes, it was difficult to be understood by those who did not know one of these two languages.
- As most tourists took trips to Jericho within tourist groups, they have provided answers in a very similar way to some variables, thus making the distinction among various variables less possible.
- The time limitation of tour trips to Jericho's cultural heritage sites might have biased the quality of data collected. Basically, a visit within less than one hour to these sites, did not give respondents enough time to appropriately fill the questionnaires.
- The tour guides who accompanied tourist groups were mostly not cooperative and very negative. They were in a hurry and left Jericho to other destinations according to their tour package. As such, they did not encourage tourists to deal with this survey, whilst most tourists were pleased to fill questionnaires whenever asked.
- Israeli tourists and guides usually did not interact with Palestine people whenever they took visits to some cultural heritage sites in Jericho, making it difficult to get basic information from them.

Thus, it is hoped that such limitations could be mitigated in future studies allowing to gather more precise empirical data on other tourism and cultural heritage aspects.

#### **5.15.6 Interviews**

Concurrently with the tourists' survey, the researcher conducted several in person interviews with various cultural heritage and tourism stakeholders, including tour guides, oriental handicrafts vendors, etc. The aim was to collect more accurate qualitative data on the dynamic of tourism in Jericho and its direct economic impact on the local community and enterprises. To secure the quality of data, a semi-structured questionnaire had been designed and sent to the potential interviewees in order not to put them under pressure during the interviews. Explicit and direct questions were formulated to avoid bias answers or steering them to specific answer. By this way, the interviewees received the main questions before the interview itself, giving them proper time to think, as well as psychologically make them more self-confidence, giving more insightful understanding of this research

### **5.15.7 Results and discussion of the tourists survey in the cultural heritage sites of Jericho**

#### **5.15.7.1 Overview**

The sample size of the survey is 271 tourist respondents, of which 167 (62%) were encountered in Tell es-Sultan, 85 (31%) in Hisham's Palace and the remainder respondents were 19 (7%) encountered in the area of Tell es-Sultan. However, the percentage of inbound tourists was proportionately higher than domestic ones. The results of the survey show that a total of 83% of respondents were inbound tourists and 17% were domestic tourists (see appendix 5.1).

These results are relatively consistent with the statistical data of the year 2010, taken from the Palestinian Ministry of Tourism and Antiquities (MoTA) with slight differences. It shows that in 2010, there were 2,298,556 inbound tourists flocked to Palestinian Territories (PTs), 25% of them visited Jericho, while 2,664,908 domestic tourists flocked to various Palestinian cities, 13% of which flocked to Jericho.

#### **5.15.7.2 Tourists in Tell es-Sultan and Hisham's Palace**

In October 2010, the time of conducting this survey, 169,972 inbound tourists visited Jericho with a substantial increase of (244%) over previous year. However, only 11786 tourists (6%) made trips to Tell es-Sultan and Hisham's Palace, the two most visited cultural heritage sites in Jericho (MoTA's archive). The results also indicate that the vast majority of the Tell es-Sultan's visitors were inbound tourists (96%) compared to 4% domestics, while in Hisham's Palace, 58% of respondents were inbound tourists compared with 42% domestics, which means the domestic tourists in Hisham's Palace are ten times more than Tell es-Sultan. (See appendix 5.2).

#### **5.15.7.3 Frequency of visiting cultural heritage sites of Jericho**

Results of the survey indicate that the majority of respondents (77%) were first-time visitors to the cultural heritage sites of Jericho, while 20% indicated that they visited Jericho once previously. Indeed, the feedback of tourists on this aspect is extremely important to improve more meaningful and attractive cultural and tourist attributes,

enhancing tourists experience and encouraging them to repeat their visit to Jericho. (See appendix 5.3).

Frequency of visit is, however, different between inbound and domestic tourists, as shown in appendix 5.4, over half of domestic tourists (51%) indicated that they visited Jericho’s cultural heritage sites at least once before. Whilst the vast majority of inbound visitors (86%) indicated that it was their first- time visiting Jericho.

**5.15.7.4 Nationalities of tourists (country of origin)**

The results of the survey demonstrate that 34 foreign nationalities visited the cultural heritage sites of Jericho during the time of survey. As shown in figure 5.1 below, 64% of inbound tourists came from six countries, namely: United States of America, Germany, France, Italy, United Kingdom and Canada. Circa one-third of respondents (27%) were Americans, the highest percentage of any country, followed by Germans (15%), French (6%), Italians (6%), British and Canadians (5%) per each, while the remainder (36%) represented 28<sup>th</sup> nationalities.

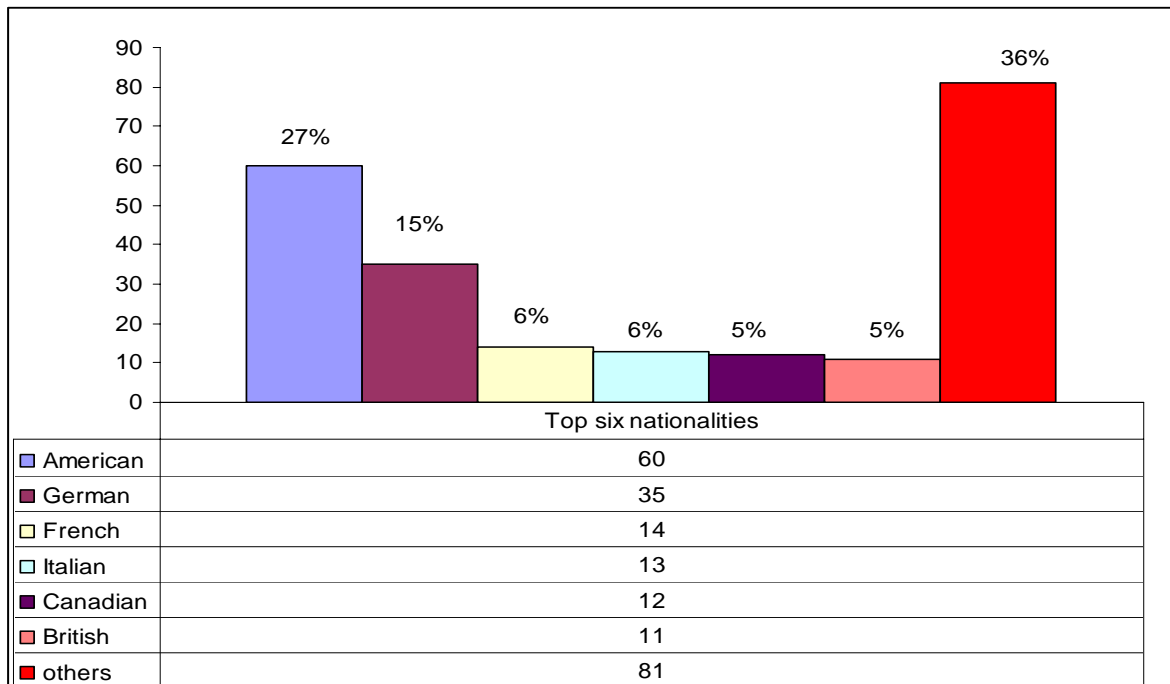


Figure 5.1: Top six nationalities visited Jericho’s cultural heritage sites

#### **5.15.7.5 Category of visitors in the open cultural heritage sites of Jericho**

Results of the survey indicate that there are at least six categories of tourists visiting Jericho. The great majority of which were those who travelled in organized tour groups (44%), while a further 17% travelled in groups of friends, 13% travelled alone; 10% travelled as couple family groups, 9% travelled in family groups, and a further 3% travelled in student groups, which was the lowest percentage of any category (see appendix 5.5).

To clarify this important factor, it is important to examine these variables in correlation with inbound and domestic tourists as the following:

##### **1- Inbound tourists**

The results indicate that the majority of foreign tourists (49 %) travelled in organized tour groups, followed by those travelling in friend groups with 17%, those travelling alone tourists with 15%, couple family groups (12%) and family groups (7%). However, school student trips were 0% in the time of the survey. (See appendix 5.6)

##### **2- Domestic tourists**

The majority of domestic tourists (27%) travelled in organized tour groups, which is similar to the inbound tourists, followed by school groups (26%), family groups (22%), friend groups (16%). By contrast, the last two groups were found very low among the inbound tourist groups. The group of 'travelling alone tourists' who most likely travelled independently, accounted with only 7%, and those who travelled as couple family groups accounted for a further 2%. (See appendix 5.7).

### 5.15.7.6 Visit organization

Over half of tourist respondents (51%) booked their trips through travel agencies or tour operators, while 42% indicated that they independently organized and reserved their trips, followed by groups of schools and universities with only 5%. (See appendix 5.8).

#### 1) Inbound tourists

It is very obvious that trip organization variables are completely divergent between inbound and domestic visitors. As shown in the figure 5.2 below, over half of inbound respondents (58%) arranged their trips through travel agencies or tour operators (presumable in most instances from their countries of residence), while 39% who reported their trips were independently arranged by themselves, and a further 3% arranged their trips to Jericho through other criteria.

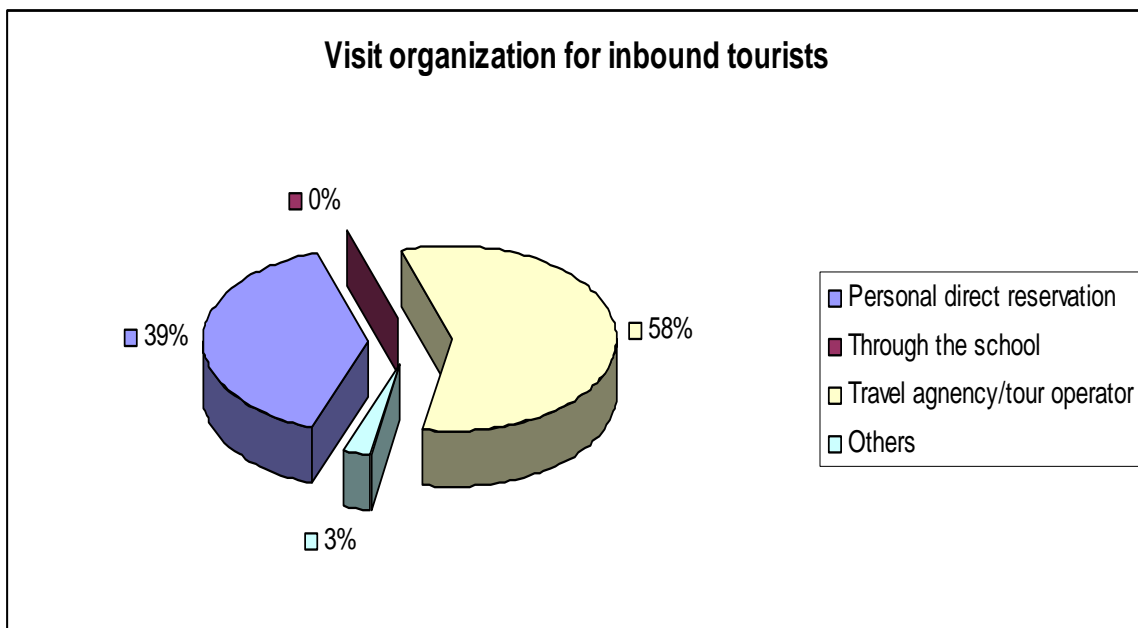


Figure 5.2: Organization of inbound tourist trip

Even though the majority of inbound tourists to Jericho are Americans who take trips to Jericho in organized tour groups, it is noted that there were no American organized tours to Hisham's Palace during the time of the survey. Furthermore, results of the

tourist respondents indicate that there were only three countries organizing tourist groups to Hisham’s palace, namely Germany, Italy and Israel.

In this respect, the results of inbound respondents in Tell es-sultan imply that 35% of those made their trips through organized tour groups compared with only 8% in Hisham’s palace. Consequently, this fact might explain the low percentage of inbound tourists to Hisham’s palace. (See appendix 5. 9).

**2- Domestic tourists**

The majority of domestic tourists (55%) arranged their visit by themselves which is the opposite of inbound tourists who organised their trips through tour operators, followed by those groups of school trips (27%); a further (16%) organized their trips through tour operators, and (2%) of respondents organized their trips through other means. (See appendix 5.10).

**5.15.7.7 Nationality of travel agencies and tour operators**

**1) Inbound tourists**

Over half of the inbound tourists (56%) bought their tourist packages from travel agencies and tour operators in their countries, 16% from Israeli tour operators, and 6% from Palestinian tour operators. (See figure 5.3).

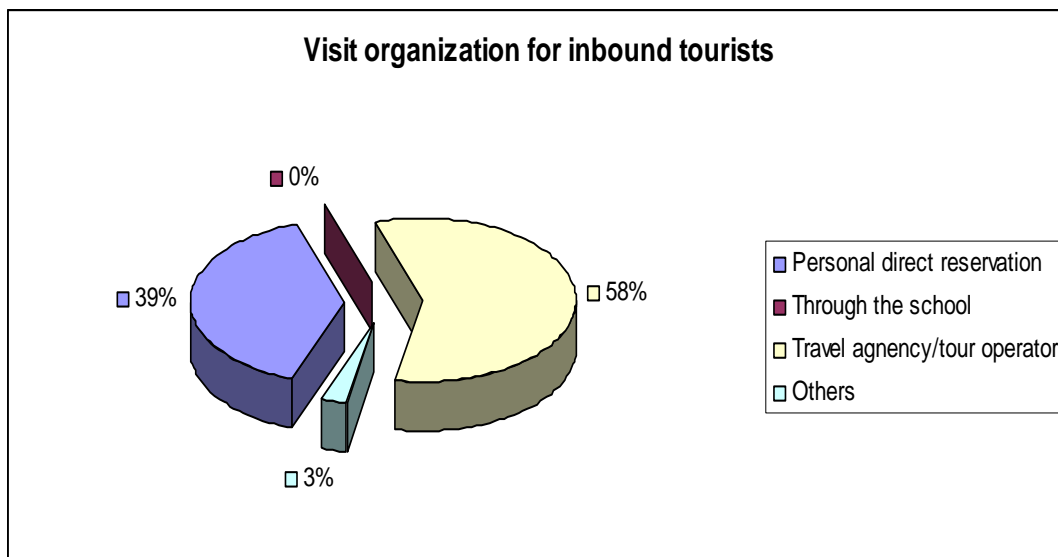


Figure 5.3: Inbound travel groups



## **2) Domestic tourists**

As previously shown in figure 5. 3, only 16% of domestic tourists arranged their trips to Jericho through tour operators or travel agencies. Over half of those (55%) arranged their visit by themselves. This indicates again that organized domestic tour packages are not ripe yet in the PTs.

### **5.15.7.8 Transportation modes to the cultural heritage sites of Jericho**

Results of the survey show that the most frequently used mode of transportation was tour buses with a percentage of 55%, a further 19% of tourists travelled in rented or private cars, which were used as transportation modes for groups of friends and families, and 17% travelled in taxies, while 6% travelled in public transportation services accounted for the smaller percentages among other modes. Indeed, these results might reflect the fact that no public transportation means serve these sites. (See appendix 5.11).

### **5.15.7.9 Modes of transportation to Hisham's Palace and Tell es-Sultan**

The transportation modes used to arrive both sites, to some extent, are similar in the percentage rates, whereas different in the volume. Less than 1% of tourists used public transportation service to arrive the Hisham's Palace, compared with 8% used the same service to arrive Tell es-Sultan. This variation between the two sites, resulted from the fact that Tell es-Sultan is close to the refugee camp of 'Ain es-Sultan and gets benefit from its public transportation services. (See appendix 5.12).

#### 5.15.7.10 Motive and purpose of visit cultural heritage sites of Jericho

This section of the survey explored tourists' motives for taking trips to cultural heritage sites of Jericho, which were indicated by respondents through a pre-prepared list of options. To reduce the number of motives and purposes of visit, the responses were tabulated and shortened into four categories: Academic and professional interest, Cultural and religious interest, recreational trip, and others. Accordingly, the vast majority of respondents (92%) indicated a high desire to visit cultural heritage and religious sites of Jericho. However, the remainder (8%) indicated other motivations, such as academic and professional interests (3%), recreational interests (3%) and other reasons (2%). See figure 5. 4.

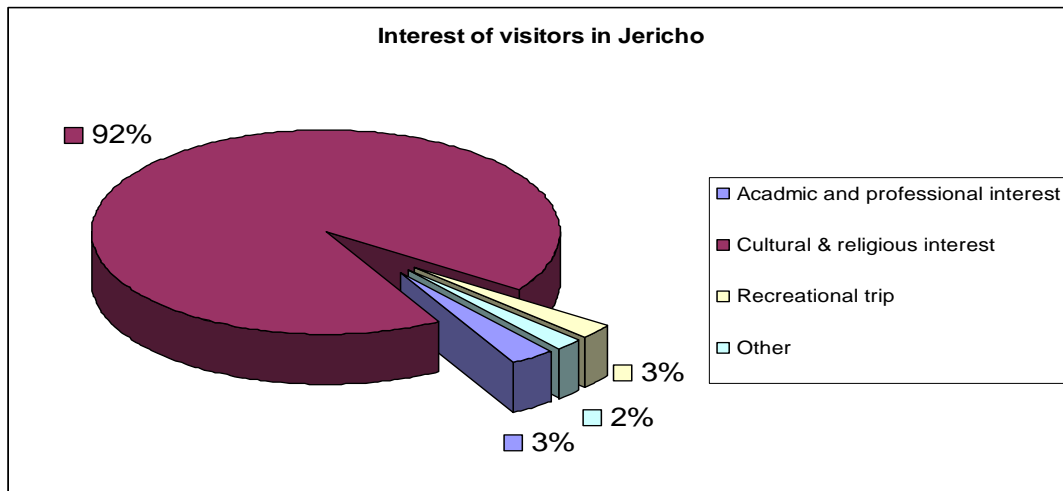


Figure 5.4: Visit purpose to Jericho

#### 5.15.7.11 Length of stay in Jericho

Length of stay is always a significant factor in any tourism study, providing significant information to the planners and decision-makers of cultural heritage and tourism assets. In this respect, two-third of respondents (61%) stated that they took day trips to Jericho between 1-3 hours, followed by those who spent between 4-6 hours (20%), 13% of those stayed for one day without having over-nights in Jericho, while only 5% stayed for more than one day. In other words, the vast majority of tourists (94%) spent just few hours in Jericho. See figure 5.5.

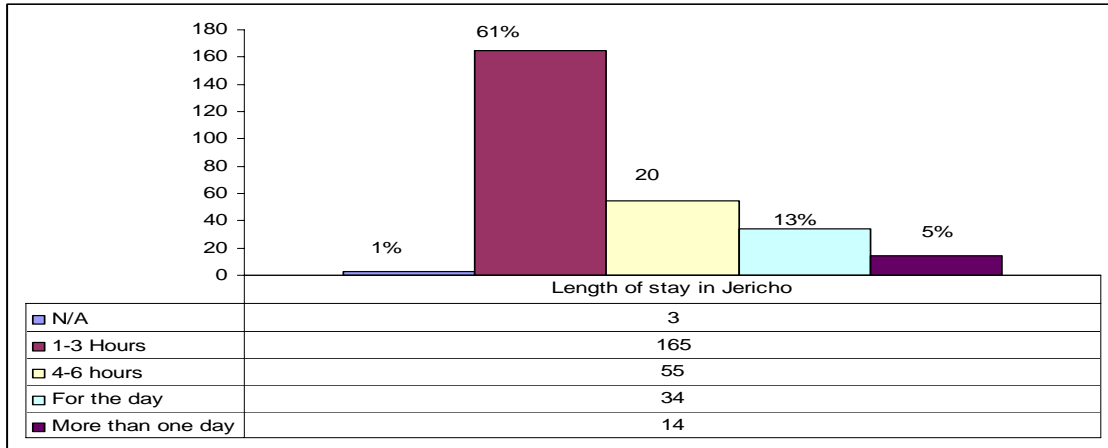


Figure 5.5: Length of stay in Jericho

### 5.15.7.12 Overnights spent in Jericho

As noted previously, the vast majority of respondents (94%) took day trips to Jericho, whereas, as shown in figure 5.6, overnight trips were taken by few tourists. Only 20% of respondents stayed for at least one overnight in Jericho compared to (77% ) who did not.

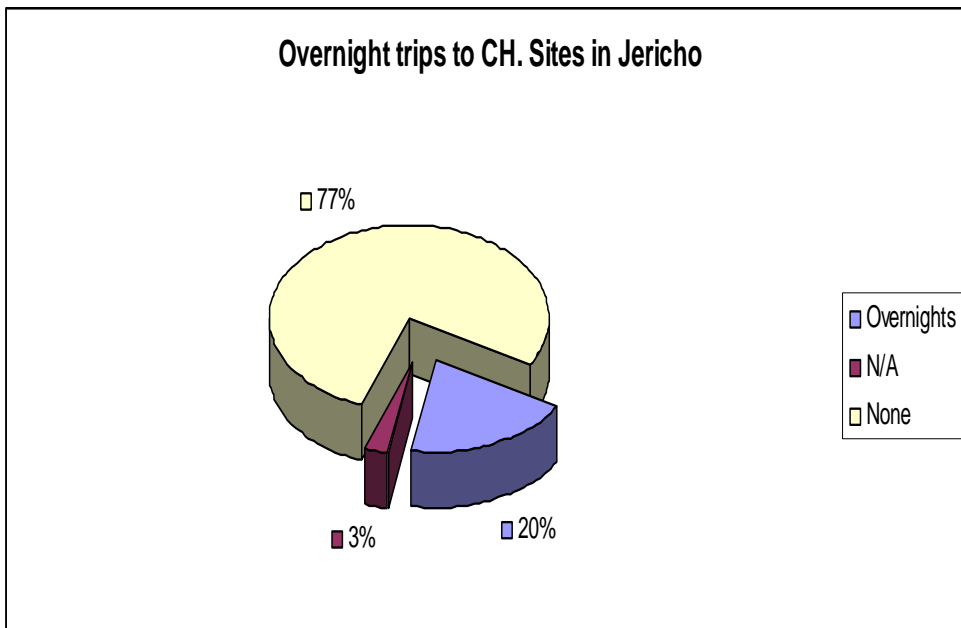


Figure 5.6: Overnight trips to cultural heritage sites in Jericho

According to the MoTA’s archival data, few inbound (5%) and domestic tourists (3%) spent overnights in Jericho during October 2010. This emphasizes that the percentage of overnight trips of those who visited cultural heritage sites, is higher than those who did not with 20%. (See figures 5.6 and 5.7).

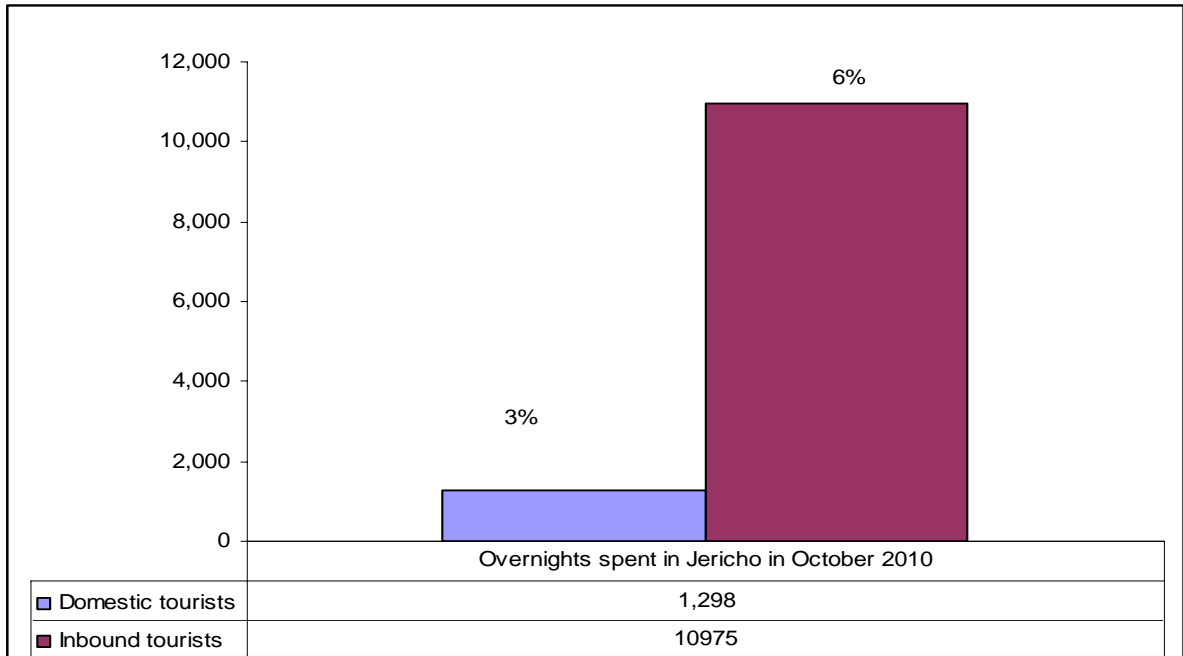


Figure 5.7: Tourist overnights in Jericho in October 2010. (Source: MoTA’s Archive)

### 5.15.7. 13 Cultural heritage sites visited

Results of this survey confirm that Tell es-Sultan is the most visited archaeological site in Jericho, which is consistent with results of previous tourism studies. More than two-thirds (65%) of all tourist respondents indicated that Tell es-Sultan was the primary destination of their trip, followed by Hisham’s palace (11%) , and the Temptation Mountain (8% ). (See appendix 5.13).

#### 1) Top most visited cultural heritage sites by inbound tourists

Results of the survey also show that the majority of inbound tourists (73%) took trips to the old Jericho, followed by the Temptation Mountain (9%), and Hisham’s Palace (3%). The remainder (15%) took trips to other cultural heritage sites in Jericho. (See appendix 5.14).

## **2) Top most visited cultural heritage sites by domestic tourists**

As shown in appendix 5.15, the majority of domestic tourists (43%) took trips to Hisham's Palace, followed by old Jericho with 27% and the Temptation Mountain with 6%. These results contrasted with the results of inbound tourists, shown in appendix 5.14, whom their primary site was the Old Jericho.

### **5.15.7.14 Pre-information and knowledge about cultural heritage sites of Jericho**

Results of the survey show that visitors of Jericho got to know about its cultural heritage through various means, including tourism flyers, newspapers, books, travel brochures, tour operators' advices, school, media, etc. One-fifth of respondents (19%) indicated that they got to know about Jericho through Bible and books, while 17% through tour operators, 14 % through travel brochures, and 9% through books. (See appendix 5.16).

### **5.15.7.15 Preferred cultural and tourist activities in Jericho**

Tourist respondents participated in several cultural and recreational activities in Jericho, including cultural, religious, entertainment, academic or a combination of one another. Although significant differences between inbound and domestic tourists were found, the majority of tourist had a clear cultural heritage focus, as the following:

#### **1) Inbound tourists**

The most common activities undertaken by inbound tourists were visiting cultural heritage and religious sites (52%), while more than one-third (35%) indicated that their trips were made to visit cultural heritage sites and take part in some recreational activities (includes, e.g. pleasure shopping and eating). The remainder accounted for smaller percentages (13%) indicated that they made their trips to be engaged in other activities, including shopping, entertainment activities, wildlife watching, sightseeing, visiting local communities and other activities, while 1% of respondents

stated that their visit was made only to enjoy recreational facilities in Jericho. (See appendix 5.17).

Indeed, taken together the results of the two first groups, lead to a total sum of (87 %), which means that the vast majority of inbound tourists made their trips to visit Jericho's religious and cultural heritage sites, while few of them likely to visit local communities and refugee camps.

These results increasingly confirm the consequences of many previous studies and reports on that the majority of inbound tourists to Palestine are pilgrims who mainly take trips to visit religious places and some cultural heritage sites that have associations with biblical narratives (Daibes 2010, 2-6).

### **1) Domestic tourists**

Two-thirds of the domestic tourist respondents (65%) indicated that the most common activities sought were visiting cultural heritage sites and using certain entertainment facilities, namely visiting Hisham's Palace and enjoying entertainment activities, especially swimming and eating in various recreational parks in Jericho. However, one-fourth (24%) stated that they made their trips to visit cultural heritage and religious sites, compared with 2% who made their trips only to enjoy the recreational facilities of Jericho. (See appendix 5.18).

Actually, most domestic tourists take day-trips to Jericho because of its recreational facilities. They consider visiting some cultural heritage sites, in particularly the Hisham's Palace and the Temptation Mountain, as part of their entertainment trips.

#### **5.15.7.16 Age ranges of tourists**

Tourist respondents tended not to reply questions related, especially to their age and expenditures, although age is a central determinant criterion of well management of cultural heritage significance, and tourism product offerings. For example older visitors are generally less likely to attend rock concerts or climbing rock like younger visitors. Whereas, older visitors might like to go shopping, visiting cultural heritage and religious sites, etc., this is the case of Jericho. Therefore, results of the survey find out a significant difference in the variable between inbound and domestic tourists as the following:

### 1) Inbound tourists

As shown in figure 5.8 below, a quarter of respondents (24%) aged between 41 to 50 years old, while one-fifth (21%) aged over 60 years. 24% aged between 41-50, followed by those aged between 30-40, 16% of inbound tourist aged between 19-29, and 1% aged less than 18<sup>th</sup> years old. Putting together the values of the two most aged groups, a percentage of 38% can emerge, implying that a significant number of Jericho's inbound tourists are retired or close to the retirement age. In this case, cultural heritage sites and tourism facilities in Jericho should be well equipped to consistently serve this audience.

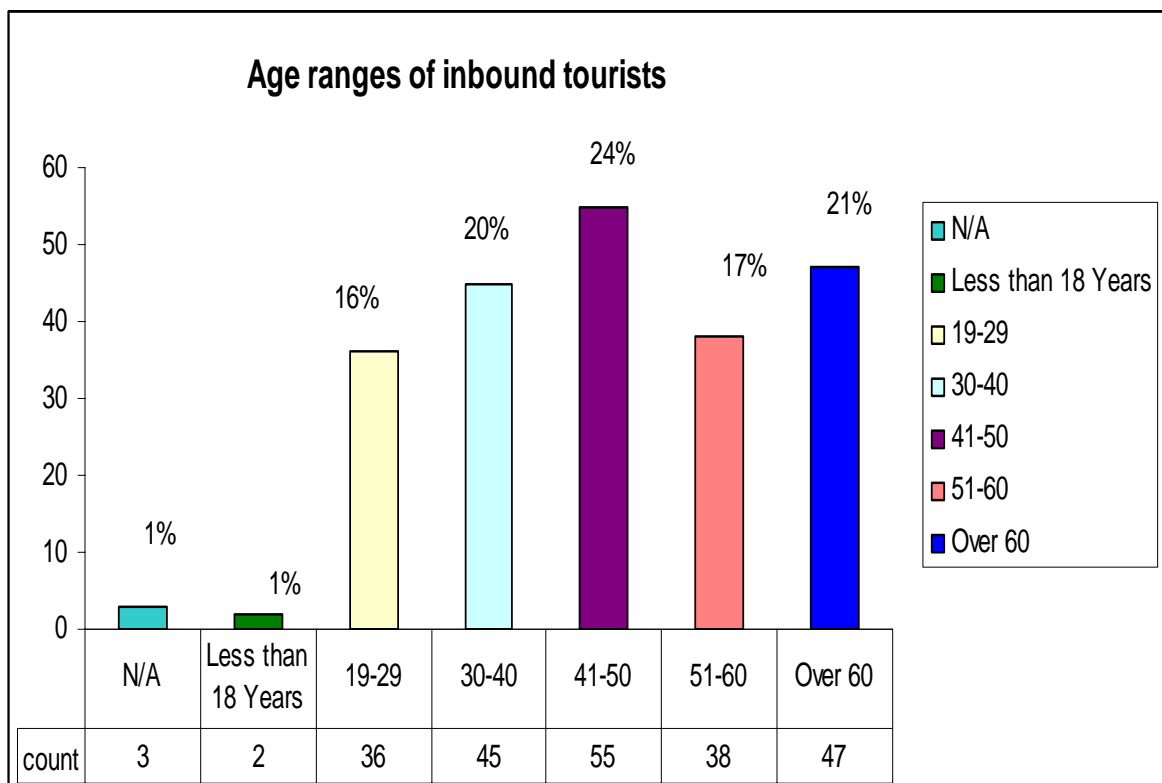


Figure 5.8: Age range of inbound tourist groups

## 2) Domestic Tourists

In contrast to inbound tourists, over half of respondents (57%) were youths aged between (19-29), followed by those aged between (30-40) with (13%), those aged less than 18 years old also with 13%, while those aged between (40-50) were 11%, and those aged over 51 years old were the lowest percentage (6%) among all groups. Taking together the values of the first highest two groups, a percentage of 70% is derived, implying that the majority of local tourists were from youth aged between 19-40 years old. See figure 5.9.

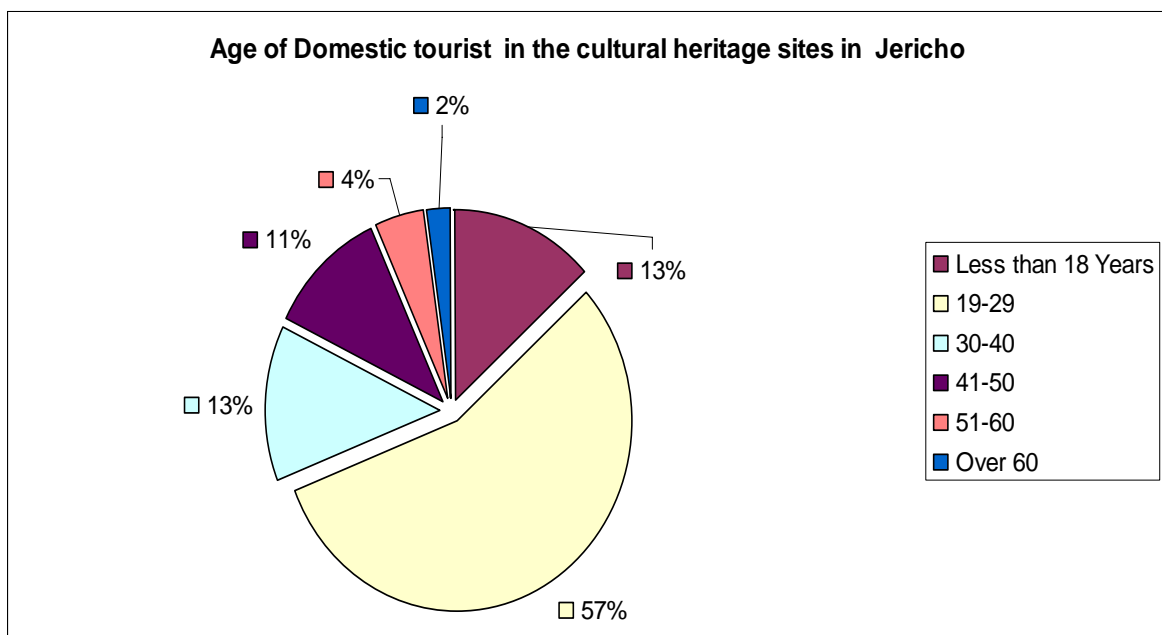


Figure 5.9: Age range of domestic tourist groups

### 5.15.7.17 Gender of tourists

Results of the survey show that more males (53%) than females (44%) visited the cultural heritage sites of Jericho. However, this ratio varies between inbound and domestic tourist respondents. While gender ratio of inbound tourists was similar to up previous values, the majority of domestic tourist respondents (67%) were males and 31% were females. It explicitly implies that more than two-thirds of local tourists are males. (See appendices 19-20).



#### **5.15.7.18 Professions of tourists**

At the time of the survey, the professions of tourist respondents to Jericho included, e.g. students, nurses, lawyers, engineers, managers, etc. The top highest five professionals were students (11%), retired respondents (10%), teachers (7%) businessmen (6%), pastors and physicians (5%) per each. (See appendix 5.21).

#### **5.15.7.19 Level of education**

It looks like that tourists of Jericho are well educated. Over two-thirds of respondents (64%) held a university degree: a bachelor or more advanced degree. However, results of the survey indicate that the level of education was different between inbound and domestic tourists as the following:

##### **1) Inbound tourists**

The vast majority of inbound tourists held academic degrees: 39% held postgraduate degrees, 24% held Bachelor degrees, and 15% held college diplomas. The rest mostly finished either high or vocational schools. (See appendix 5.22).

##### **2) Domestic tourists**

The education level of domestic tourists is lower than the inbound tourists. Only 11% of domestic tourists held postgraduate degrees compared with 39% for inbound tourists, 52% of domestic respondents held Bachelor degrees, 13% held college diplomas, while the rest either finished their high or grade schools. (See appendix 5.23).

#### **5.15.7.20 Evaluate of cultural heritage sites and tourism services in Jericho**

To measure the cognitive and view points of tourists towards visited cultural heritage sites in Jericho, several questions were asked to tourists. Four criteria were set as well to measure responses of tourists, which are “*Good*”, “*excellent*” “*Bad*”, and “*very bad*”. However, during the data processing the criterion “*very bad*” was cancelled and integrated within bad one as a quite few tourists indicated it.

### 5.15.7.20.1 Accessibility to cultural heritage sites

Results of the survey show that over half of tourists (53%) deemed the accessibility of the cultural heritage sites in Jericho good, 16% considered it as excellent, while 22% deemed it bad. See figure 5.10.

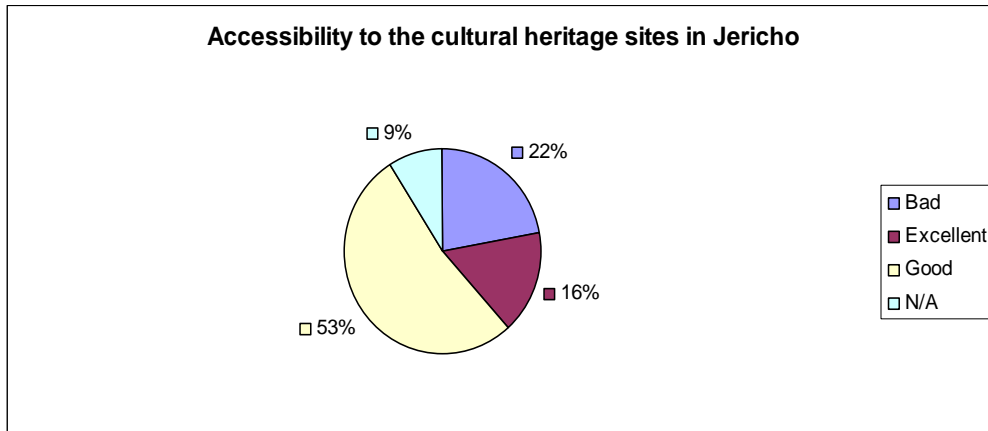


Figure 5.10: The accessibility to the cultural heritage sites in Jericho

### Tell es-Sultan and Hisham's Palace

Results of the Evaluation of the accessibility of these two sites sound different. Basically, over half of the tourist respondents of Tell es-Sultan deemed the accessibility to the site good, while the majority of the tourist respondents of Hisham's palace (42%) indicated that the accessibility to Hisham's Palace was bad, while 36% stated that it was good, and 15% said it was excellent. See figure 5.11.

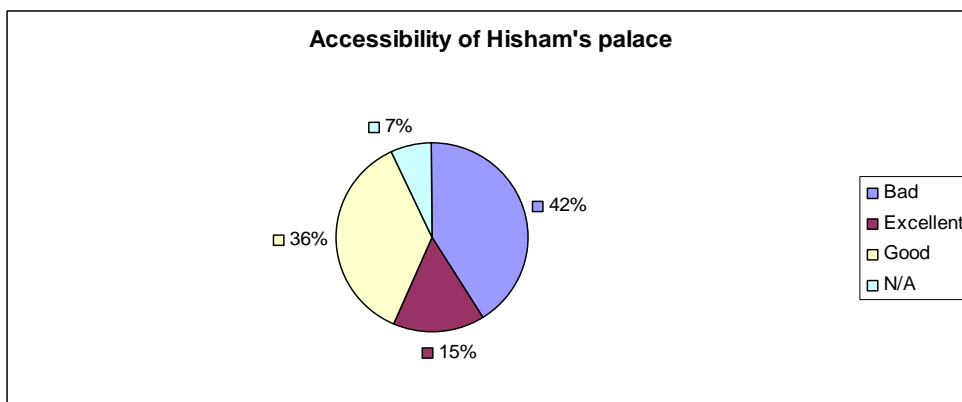


Figure 5.11. The accessibility to Hisham's Palace

### 5.15.7.20.2 Interpretation of cultural heritage features

Figure 5.12 below, shows that more than half tourists (51%) deemed the presentation and interpretation of the cultural heritage sites in Jericho as bad, while 38% said good and 6% excellent.

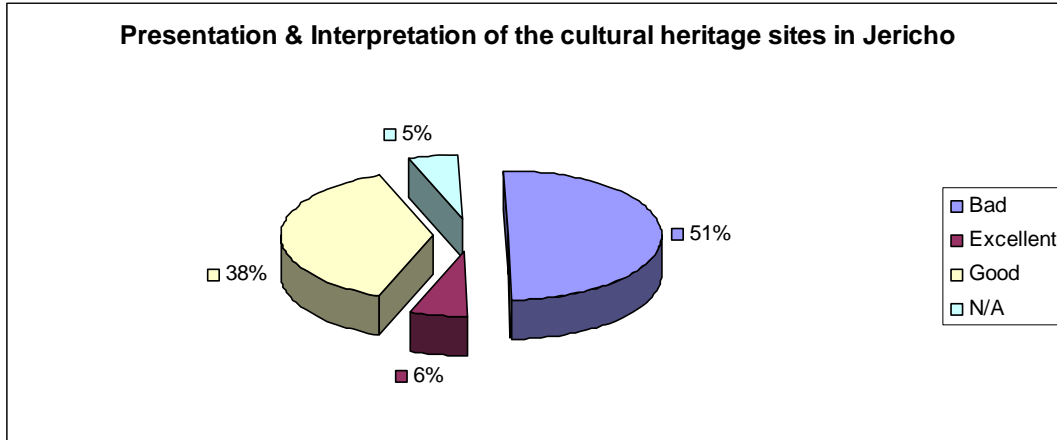


Figure 5.12. Presentation and interpretation of cultural heritage sites in Jericho

To clarify this issue, the presentation and interpretation of evaluation results will be analyzed in some details in Tell es-Sultan and Hisham’s Palace, as the following:

#### 1) Interpretation and presentation of Tell es-Sultan

A majority of respondents (58%) deemed the presentation and interpretation means in Tell es-Sultan bad, one- third (33%) said they were good, and 3% deemed them excellent. In fact those who positively evaluated the presentation and interpretation of Tell es-Sultan perhaps were within tour groups, having their tour guides narrating the story of the site. See figure 5.13.

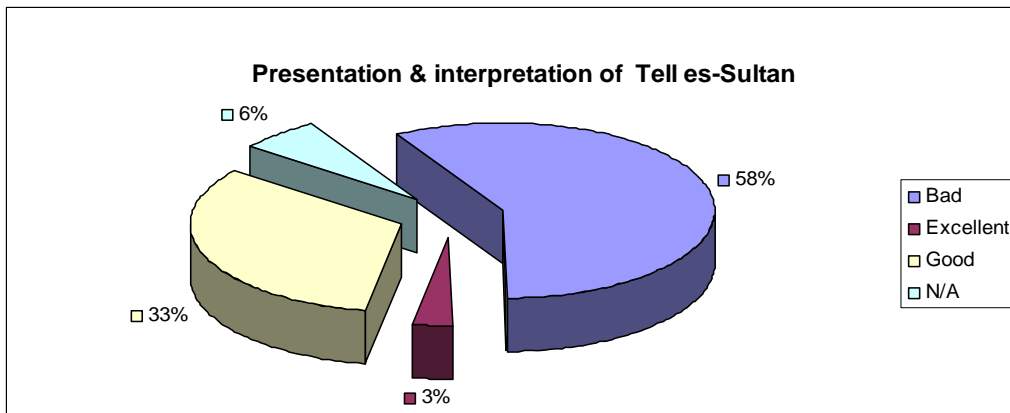


Figure 5.13. Evaluation of the presentation and interpretation of Tell es-Sultan

## 2) Hisham's Palace

Tourist respondents evaluated the presentation and interpretation dimension of Hisham's Palace better than Tell es-Sultan. 53% and a further 13% indicated it was good and excellent respectively. Nevertheless, 29% deemed it bad. This high percentage of positivity perhaps due to the better quality of presentation and interpretation tools used in Hisham's Palace, which includes better interpretation signage and audio-visual presentation, explaining the story of the site. Nonetheless, these presentation means were missing in the Tell es-Sultan in the time of this survey. See figure 5.14.

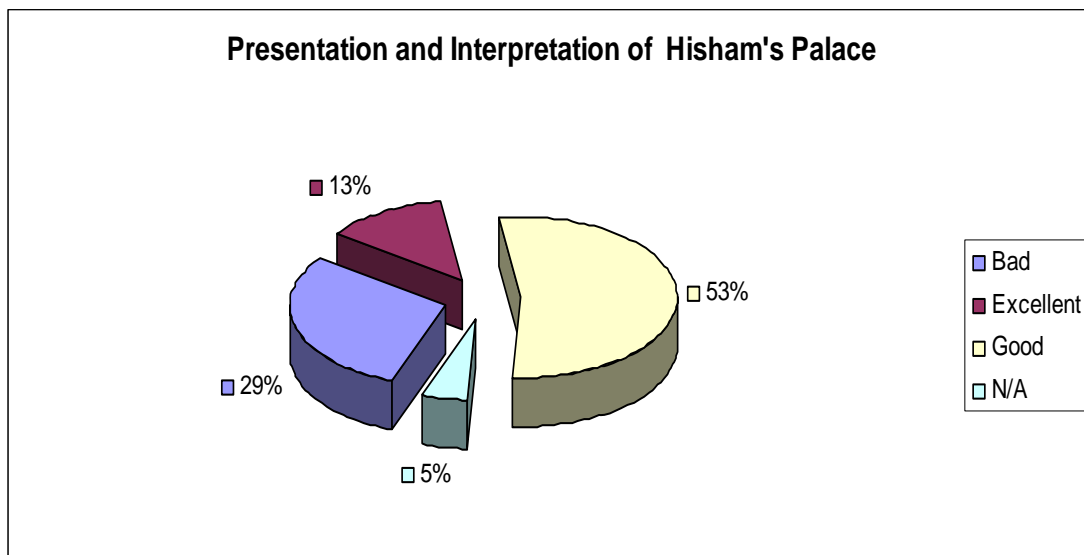


Figure 5.14: Presentation and interpretation of Hisham's Palace

### 5.15.7.20.3 Maintenance of cultural heritage features

This question aimed at exploring the perspectives of tourist respondents on the state of conservation of open cultural heritage sites in Jericho. In spite of the fact that these perspectives expressed subjective opinions of various tourist respondents, not professional ones, they reflect the quality of experience that tourists got from sites visited, giving some important clues to cultural heritage and tourism managers and planners on the state of these sites and what ought to be done to make the visit more attractive and meaningful for tourists.

Results of the survey show that 46% of tourist respondents evaluated the state of conservation as bad compared to 38% and 7% deemed it good and excellent respectively. (See appendix 5.24).

Basically, over half of tourist respondents of Tell es-Sultan (52%) reported that the state of conservation of Tell es-Sultan was bad compared to 35% of the Hisham's Palace respondents. (See appendices 25 &26).

Technically speaking, these views are very superficial which do not reflect what is really going on the ground. Basically, Hisham's Palace is in bad need of conservation interventions due to the fast deterioration of its sand-stone structures. Yet, in general, visitors acknowledge monumental built heritage more than any kind of cultural heritage properties, which is available in Hishm's Palace, but missed in Tell es-Sultan.

#### **5.15.7.20.4 Personal safety**

The vast majority of tourists positively evaluated the personal safety in Jericho with 54% good and 36% excellent; while only 4% stated that it was bad. This means that most tourist respondents considered Jericho as a safe and stable place to visit and might stay for a while. This result is important for tourism planners and decision makers to develop Jericho into an attractive tourist destination, where tourists can take day and overnight trips. (See appendix 5.27).

#### **5.15.7.20. 5 Friendliness of the people**

The vast majority of tourist respondents (90%) positively evaluated the friendliness of local people (45% good and 45% excellent), while 3% deemed it bad. These consequences give another advantage to Jericho as being a good, safety and friendly destination for both inbound and local tourists. (See appendix 5.28).

#### **5.15.7.20.6 Local cuisine/drinks**

A significant majority of respondents (66%: 49% good and 17% excellent) liked the local cuisine of Jericho, but 11% said it was bad, and 23% chose not to reply this question, which perhaps due to the fact that 94% of them took day trips to Jericho for few hours, thus either they ate out of Jericho or brought some fast meals with them. (See appendix 5.29).

### 5.15.7.20.7 Tourist information services

Results of the survey expose that 61% of tourists deemed tourist information services inside the cultural heritage sites of Jericho bad, whereas 25% said good, and 4% said excellent. These consequences might imply that most of tourists likely felt unsatisfied with their visit due to severe shortage of information service offered to them, including brochures, leaflets, site plans, etc. During the time of conducting this survey, the researcher heard a lot of tourists complaining from lack of information services. (See appendix 5.30).

### 5.15.7.20.8 Maintenance and convenience of tourist facilities

#### 1) Tell es-Sultan

Over half of tourist respondents (59%) deemed the convenience of tourist facilities in Tell es-Sultan bad, while 23% deemed them good, 3% excellent, and 15% preferred not to reply this question. These results might point out to the poor conditions of tourist facilities inside Tell es-Sultan. In fact, in the time of the survey, many visitors were heard complaining about the poor conditions of toilets and drinking water. (See figure 5.15).

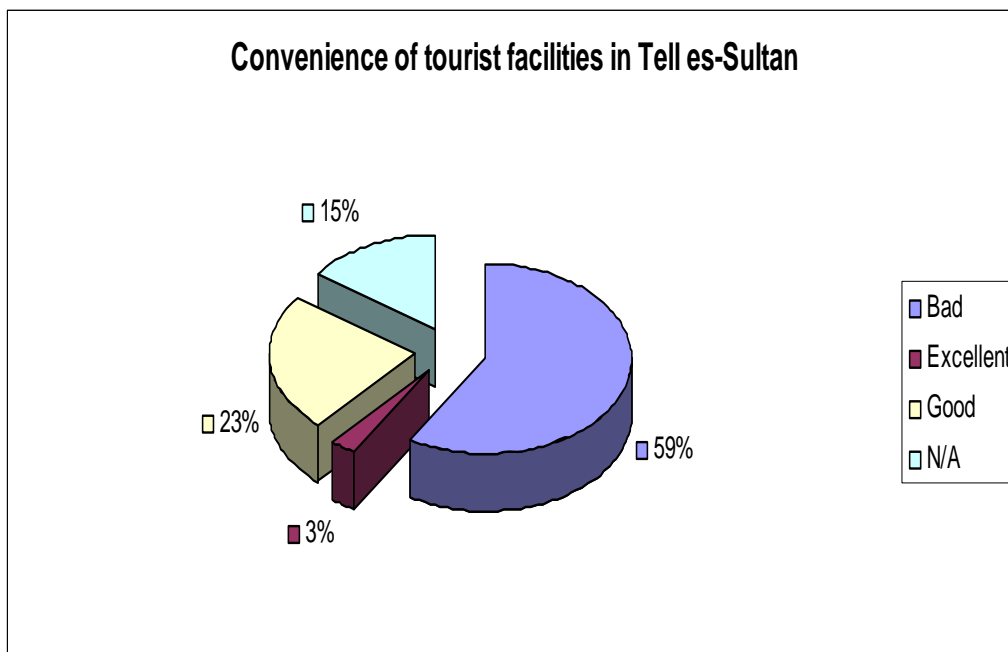


Figure 5.15: Convenience of tourist facilities in Tell es-Sultan

## 2) Hisham's Palace

Tourist respondents in the Hisham's Palace evaluated its tourist facilities and convenience better than those in Tell es-Sultan. 46% of respondents indicated that the maintenance and convenience of tourist facilities in Hisham's Palace were good, 6% said excellent, however 41% said that the facilities were bad and not convenience. During the survey, many visitors were heard complaining about the poor conditions of toilets, lack of shops, restaurants and a café shop. (See figure 5.16).

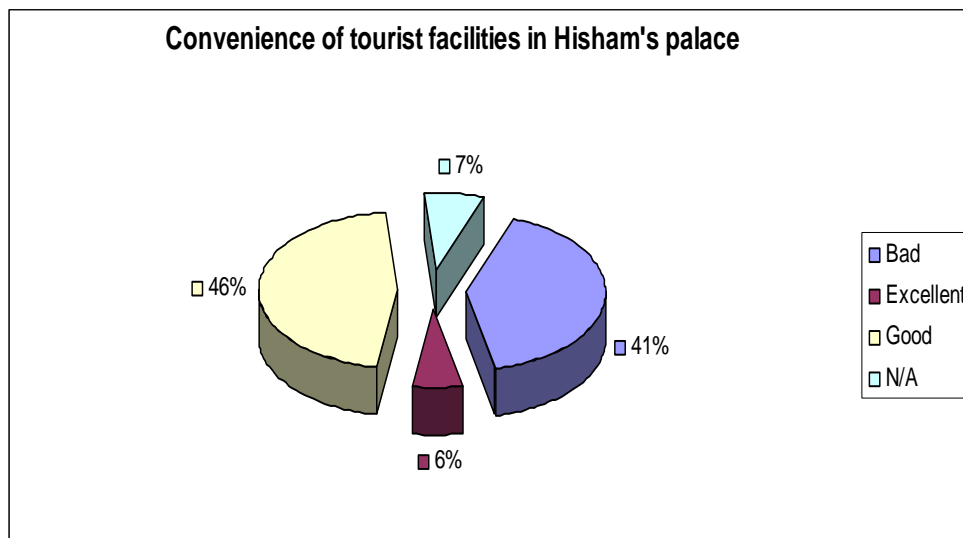


Figure 5.16: Convenience of tourist facilities in Hisham's Palace

### 5.15.7.20.9 Knowledge of foreign languages of the local service personnel

The vast majority of tourist respondents (83%: 56% good and 27% excellent) positively evaluated the knowledge of foreign languages of local service personnel inside the cultural heritage sites of Jericho, especially the receptionists with whom they mostly deal, while quite a few respondents (6%) gave negative evaluation and 11% did not answer this question. (See appendix 5.31).

### 5.15.7.20.10 Helpful police services

Over half of respondents (55%) positively evaluated police services inside the cultural heritage sites, whereas 5% said the police service was bad, and 40% of

tourists chose not to reply this question, perhaps because the majority of tourists did not directly deal with the tourist policemen. (See appendix 5.32).

#### **5.15.7.20.11 Facilities for children**

Although some tourist respondents evaluated the facilities for children inside cultural heritage sites of Jericho with good (11%) or bad (23%), the vast majority (65%) chose not to answer this question, as this service does not exist in the cultural heritage sites of Jericho. This question, in fact, was designed to figure out opinions of family tourist groups over such facilities. (See appendix 5.33).

#### **5.15.7.20.12 Shopping opportunities**

Shopping opportunities are different between Tell es-Sultan and Hisham's Palace, as the following:

##### **1) Tell es-Sultan**

There are a lot of shopping facilities in the area of Tell es-Sultan; however, results of the survey show that 39 % of tourist respondents deemed shopping opportunities in Tell es-Sultan bad, while 32% and 6% of respondents stated that they were good and excellent respectively.

These results might indicate that the quality and quantity of these shopping centres in the area of Tell es-Sultan are not developed enough to satisfy the shopping desire of tourists. In this context, during the time of undertaking this survey, many tourists in Tell es-Sultan complained about prizes and food quality, describing tourism in Jericho as a sort of negative business. (See appendix 5.34).

##### **2) Hisham's Palace**

The majority of respondents (66%) indicated that the shopping opportunities in Hisham's Palace were bad, while 14% and 2% assessed them as good and excellent respectively. Actually, Hisham's Palace completely lacks any sort of shopping opportunities and subsequently these results are very reasonable and expected before. (See appendix 5.35).

#### **5.15.7.20.13 Convenience and accessibility to local transportation**

Quality and quantity of transportation services are different between Tell es-Sultan and Hisham's Palace, as the following:



### **1) Tell es-Sultan**

It might be not easy to judge the quality and quantity of the transportation to Tell es-Sultan, as most of tourists take their trips through organized tour buses. Thus, half of tourist respondents (50%) did not reply this question, 29% of them indicated that the transportation modes were bad, while one-fifth (21%) gave positive responds (18% and 3% good and excellent respectively). (See appendix 5.36).

### **2) Hisham's Palace**

Results of the survey shows that the vast majority of tourists in Hisham's Palace were not satisfied with transportation modes to the site. 61% of tourist respondents indicated that the transportation to the site was bad, while less than one-fifth (16%) said it was good, (4%) deemed it excellent, and the rest (19%) chose not to reply this question. The high percentage of negative responds might refer to the fact that there was no public transportation service to the Hisham's Palace in the time of survey. (See appendix 5.37).

#### **5.15.7.21 Expenditures of tourists in Jericho**

A majority of tourist respondents (56%) did not reply this question as people, in general, probably do not like to report their expenses. Thus, the data collected reflects only the expenditures of 44% of respondents in the time of the survey. In this sense, the results of the survey show that both inbound and domestic tourists had spent humble expenditures in Jericho with an overall average of 81.78 US\$ per-person/per visit. Meanwhile the average of inbound tourist expenditures was 81.12 US\$ compared with 85 US\$ for local tourists. (See appendix 5.38).

As mentioned above, the average of expenditures of inbound tourists is slightly lower than the domestic tourists. This variation might result from that the vast majority of inbound tourists (96%) made day trips to certain famous cultural heritage sites in Jericho for few hours, but domestic tourists made day trips to Jericho's cultural heritage sites, especially to Hisham's Palace, and to other recreational facilities for all the day. As a result, the length of stay is longer than the inbound tourists, and subsequently their expenditures were slightly more.

### 5.15.7.22 Entrance fees of the cultural heritage sites of Jericho

The vast majority of tourist respondents (65%) indicated that the 3 US\$ entrance fees per person/per site were reasonable, while the rest (35%) contrasted in their opinions: 4% reported that the entrance fees should be increased, 9% deemed it cheap compared to 6% deemed it too expensive, and 16% did not reply this question. (See figure 5.17).

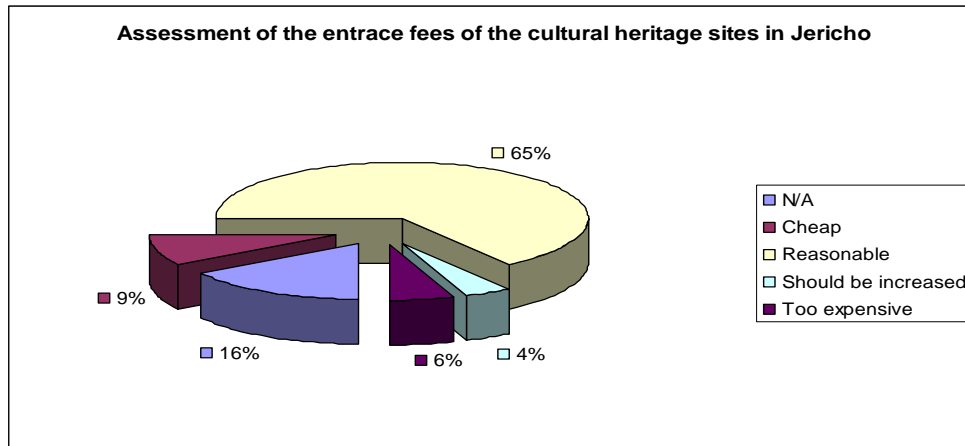


Figure 5.17: Entrance fees of the cultural heritage sites of Jericho

The above aforementioned results are more or less similar to these of the inbound tourists. However, domestic tourists were a little bit diverse. Figure 5.18 below shows that 71% of domestic tourist respondents deemed the current entrance fees reasonable, 7% said cheap, while 2% stated that they should be increased, and 20% chose not to reply this question. These results might hint that entrance fees of the cultural heritage sites in Jericho should not be increased for the time being.

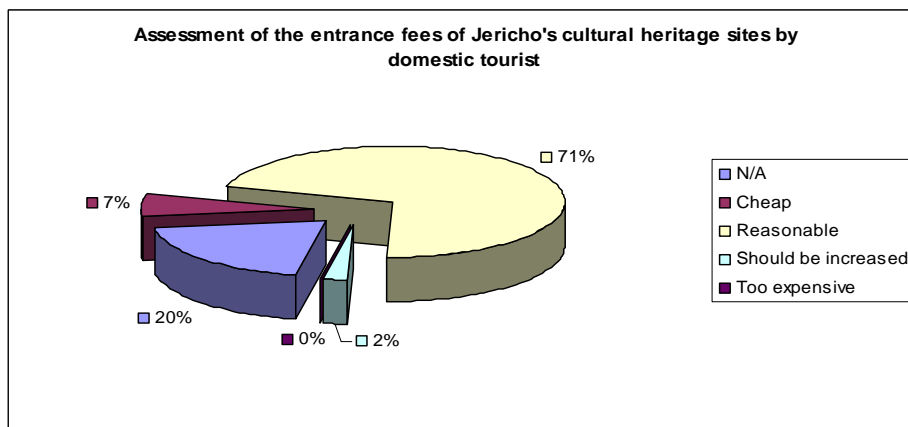


Figure 5.18: Domestic tourists assessment of the entrance fees of cultural heritage sites

### 5.15.7.23 Cumulative (block) ticket for visiting more than one cultural heritage site

Results of the survey show that a majority of tourist respondents (62%) might buy block tickets for visiting more than one site in Jericho. However, 24% of those said they might not. (See appendix 5.39).

Consequently, a block ticket might be developed to include more than one cultural heritage site in the same ticket with special price in order to encourage tourists to visit more cultural heritage sites and enjoy more tourism recreational facilities in Jericho. This might expand their stay, and subsequently bring more economic benefits to the local community. This system might also bring together cultural heritage sites with some recreational facilities in Jericho.

### 5.15.7.24 Satisfaction with visiting cultural heritage sites of Jericho

Over half of tourist respondents (51%) evidenced a high level of satisfaction with their visit, while 39% were not satisfied, and 10% chose not to reply this question. (See figure 5.19).

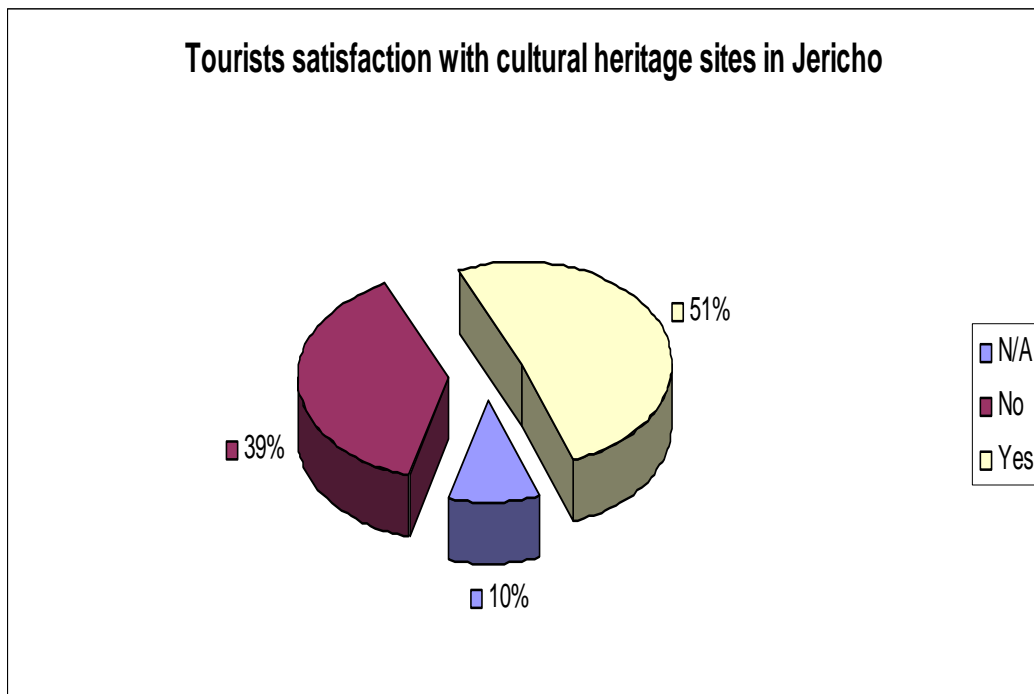


Figure 5.19: Tourist satisfaction with cultural heritage sites in Jericho

### ***Tourist satisfaction in Tell es-Sultan and Hisham's Palace***

In Tell es-Sultan, the vast majority of domestic tourist respondents (71%) were extremely not satisfied with their visit, while 29 % were satisfied. This difference over satisfaction with the visit over Tell es-Sultan between inbound and domestic tourists, perhaps resulted from the poor self-guiding presentation and interpretation means inside the site, as well as from the fact that most local tourists to Tell es-Sultan usually take their trips individually without having tour guides, which is different from foreign tourists whom visit the site within organized tour groups accompanied with tour guides, explaining the cultural heritage values of the site. (See appendix 5.40).

Results of the survey, however, indicate no significant differences among domestic and inbound tourist respondents in Hisham's palace over the satisfaction of their visit.

#### **5.15.7.25 Willing to pay for conserving cultural heritage sites of Jericho**

Over half tourist respondents (55%) were willing to pay for the conservation of the cultural heritage sites of Jericho. The results show that 38% could pay from (1 - 5) Euros, followed by 16% who could pay (10-15) Euros and 1% of respondents indicated that they could pay more than 15 Euros, while 10% said they could pay nothing. (See appendix 41).

Hence, these results might indicate that tourists to the cultural heritage sites of Jericho are very sympathetic with the conservation of the cultural heritage sites and a significant number of them can even donate some money to upkeep and valorise this heritage.

#### **5.15.7.26 Recommending cultural heritage sites of Jericho to friends**

Results of the survey show that the vast majority of respondents (83%) were more likely to recommend cultural heritage sites of Jericho to their friends as a place to visit, whilst 4% said that they might not recommend their friends to visit Jericho. (See appendix 5.42).

## **5.16 Further discussion and explanation of some significant factors raised up in the survey**

### **5.16.1 Overview**

Jericho is one of the most visited cultural heritage destination in the PTs. Before the second Intifada, sparked in September 2000, Jericho attracted circa 250,000 tourists annually. However, tourism industry was severely damaged after the Second Intifada. The tourism income in 2003 was only US\$ 4 million, which was just 1.7% of the income in 2000. Number of tourists dropped down to 1,200 in 2001, and remained stagnant in the following years, resulting in a precipitous drop in tourism revenue (JICA 2006, 18). After 2005, Jericho has witnessed gradual increase in tourist numbers, which reached 100,000 tourists (MoTA's Archive). In 2009, 487,340 foreign tourists had flocked to Jericho; however, in 2010, 773,381 visited Jericho showing an increase of 58.6% over the previous year (MoTA's archive, 2011). MoTA's archive also shows that in 2010, 2,298,556 inbound tourists flocked to the PTs, 25% of them visited Jericho, as well as 2,664,908 domestic tourists flocked to different Palestinian cities, 13% of them flocked to Jericho.

Actually, the above results (MoTA's ones) are consistent with the results of the tourists' survey that conducted by the researcher in the cultural heritage sites of Jericho in October 2010 with slight differences. According to the MoTA's archive, 169,972 inbound tourists visited Jericho in October 2010, demonstrating a substantial increase of inbound tourists to Jericho with 244% over previous year. However, only 6% of them made trips to the two main cultural heritage sites of Jericho: Tell es-Sultan and Hisham's Palace.

### **5.16.2 Tourist profiles**

Information on the characteristics of tourists is important in assessing the demography of those who travelled to visit cultural heritage sites of Jericho, encompassing data on gender, nationality, country of residence, occupation, etc. As shown in figure 5.1, most of inbound tourists came from Western countries. Those who came from the United States were one-fourth (27%), followed by Germany (15%). However, tourist statistics of MoTA reveals that there was a substantial

increase of inbound tourists to the PTs in 2010, especially Russian tourists, who were the highest percentage (14%) of any nationality, followed by Italians (7%), and Americans(7%) (MoTA's Archive). The strong growth of the Russian tourist market is a turning point in the history of the Palestinian tourism, which has resulted in moving it into the first place in 2010, in volume terms.

Although Jericho seems a preferable destination to the Americans and Western European tourists, last year (2010) witnessed a considerable increase of Eastern European tourists (7%), who took trips to Jericho. As a consequence, the number of Eastern- European tourists, especially Russian tourists, is expected to increase in the coming years, especially after the inception of the Russian museum in Jericho in 2010, which will be an additional attractive place to them. They might become the majority of Jericho's tourists as they were already so in Palestine for the last year. If this prediction takes place, the nature of tourism market in Jericho might place new demands on planners and decision- makers responsible for the tourism supply and associated services. In other words, changes in the composition of inbound tourists might necessitate an expansion in the quality and quantity of tourism services supplied inside and outside the cultural heritage sites of Jericho, including divulgation materials, information, interpretation and presentation, etc.

### **5.16.3 Information about tour trips (pre-trip information about Jericho) and purpose of visit**

Jericho can offer a great variety of tourism attractions, ranged from cultural heritage and religious sites to recreational and natural attractions. However, as revealed by results of the survey, information on these treasures, in terms of quality and quantity, are insufficient to get across to various types of tourists due to the severe shortage of pre-trip information available for potential visitors of Jericho, including marketing, promoting and divulgation materials.

Cultural heritage sites of Jericho are mainly marketed by Israeli tour operators as part of their biblical heritage package. Results of the survey unveiled that, in spite of the unique cultural significance of the Old Jericho (Tell es-Sultan), as being the oldest city in the World, the vast majority of tourists (96%) took their trips to experience

the ruins of Tell es-Sultan as the first site captured by the Israelites, when they entered Palestine in the 13<sup>th</sup> century B.C. The remains of its legendary tumbled walls are the most significant features that inbound tourists seek to explore. For this reason, results of the survey indicate that 5% of tourist respondents were priests who usually guide pilgrims in Tell es-Sultan, reading to them biblical stories from the Old Testament.

Thus, inbound tourism in Jericho is a sort of pilgrimage tourism based on biblical and Christian religious sites and some cultural heritage associated with them, such as Tell es-Sultan, Alisha's Spring, the Sycamore Tree, and so on. Moreover, significant differences were found among inbound and domestic tourists over the primary cultural heritage sites they prefer to visit in Jericho. The majority of inbound respondent tourists (73%) made trips to Tell es-Sultan, followed by Hisham's Palace (15%) and the Temptation Mountain (9%). However, the majority of domestic tourist respondents (43%) visited Hisham's Palace, followed by Tell es-Sultan (27%), and the Temptation Mountain (6%).

As mentioned previously, Jericho attracts almost 18% of tourists in the Holy Land (Israel & PTs) and 25% of those visiting PTs (MotA' Archive, 2010; Record number of tourists visit Israel in 2010). Yet, with a glance at the MoTA's archival data, one can easily come out with the fact that only 6% of tourists took trips to the cultural heritage sites of Jericho, which might shade some lights on the common mistakes made by many researchers, decision-makers and tourism planners, assuming that a tourism market already exists in Jericho, equipped with needed tourism attractions and services, and all one needs to do is to provide the necessary facilities for tourists to come. Conversely, results of the survey imply that this issue frequently proves to be erroneous. The cultural heritage sites of Jericho are not well equipped to attract more tourists, and most tourists complained from poor services and shortage of some basic facilities. To this end, it is pivotal to conduct further baseline surveys targeting various aspects of tourist related facilities and tourists profile, such as tourist attitudes, interests, presentation and interpretation, and so on.

#### **5.16.4 Tourism packages to Jericho**

Jericho has practically no function as a tourist base at present. Most tourists visit Jericho in package tour groups for limited time and for specific purposes. Generally, they arrive Jericho by tourist buses, take lunch and/or dinner in some restaurants, visit some cultural heritage and religious sites and go shopping from specific souvenir shops, and then leave back to other destinations, resulting in very little economic impact on the local community. This situation has been taken place after the dramatic decline of tourism industry in Jericho during the ‘Aqsa Intifada. Some tour guides, interviewed in 2010, said that there are only few restaurants and tourism venues in Jericho having sufficient capacity to accommodate their customers (Muslih, K, pers. comm. 8/12/2010).

Throughout the survey this subject has been geared to identify the arriving dynamics of tourists to Jericho’s cultural heritage sites through gathering data on trip organization and the nationality of tour operators with an aim of finding out from where international tourists purchased their tour packages. Essentially, the nationality of tour operators considered an extremely important diameter to understand the dynamic of tourism packages in Jericho. In this sense, results of the survey indicate that the majority of inbound respondent tourists come to Jericho on package tours, bought mostly from their own countries. However, the vast majority of them (72%) directly or indirectly bought their tour trips from Israeli tour operators (see figures 5.2, & 5.3).

The results also hint to that the overall tourism industry in Jericho is not in appropriate level to handle or market itself. Palestinian tour operators are rather weak than competing with their Israeli counterparts. In fact very few tour operators are available in the OPTs. They are mostly based in Jerusalem run under the Israeli jurisdictions and policies.

On the basis of the survey results, only 6% of inbound tourists bought their packages from Palestinian tour operators, while 16% of them directly bought their tour package through Israeli agencies. Despite many respondents indicated that they had



bought their tour packages from tour operators, presumable in most instances from their country of residence. These packages, however, resold to Israeli tour operators as being the destination management companies. In other words, 72% of inbound tourism industry in the Palestinian Territories runs by Israeli tour operators in one way or another.

According to some tourism and economic studies, the Palestinian territories receive only 10% of the inbound tourists in the Holy Land (PEB 2011, 4). Nonetheless, a significant number of those (of the 10%) mostly do not stay in or take overnight trips to the OPTs. Technically, tourists buy a pre-paid full tour package services, including accommodation, transportation, guiding, visiting some specific cultural heritage sites, etc. For this reason, 92-94 cents of every tourist dollar flows to Israel (Cohen 2010, 13).

As a result, tourism has very tiny economic impact on the local communities of Jericho. The general consensus among oriental-souvenir vendors, interviewed during the survey, is that even though the Palestinians get the lowest share of tourism revenue in the Holy Land (6%), they themselves get very little benefits, comparing to none-local enterprises operated in Jericho. Mainly, they point out to the TTC, and the al- Sultan Tourist Centre. For example, Mr. Jamal Judeh and Mr. Shaher Salama, who are street vendors in the area of Tell es-Sultan, said that *“these two companies are dominating the tourism industry in Jericho, especially the Temptation tourist centre, which monopolizes 90% of inbound tourism in Jericho. Tourism packages to Jericho are mostly bought by these companies from Israeli and Palestinian Jerusalemite tour operators. Their prices depend on the nationality of tourists. For instance, American or German tour groups are sold with higher prices than Russian or Nigerian ones”* (Judeh, J, and Salama, S, pers. comm. December 2010).

They went on by saying that *“whenever tourist groups arrive Jericho, these two companies completely take them over through bus drivers and tour guides, who charge high commission to keep their tourist groups inside these stores. In doing so, they instruct international tourists not to deal or buy from local vendors. By this way, they distort the image of tourism in Jericho and create a negative reputation to its people and their cultural identity, meanwhile, boosting the negative image that has*

*been already created by Israel, which portrays Palestinians as terrorists and incites international tourists to avoid approaching them. Under such circumstances, tourists get frightened to deal with local Palestinian vendors, preferring to buy from more secured and saved stores they had been advised to shop from ” (ibid).*

As noted during the survey, tour guides charged sometimes high commissions from these two enterprises. In the case of the TTC, for example, this commission can reach up to 35% of the net sum of sales, compared to up 25% of the total costs of using the Cable Care firm. At the end of the day, tour guides and bus drivers do their bests in order to duplicate their shares from this industry; however, the local vendors mostly get very little revenue. One of those vendors once said that “*we are hardly benefiting from this tourism; actually we are trying to snatch what is left from the jaws of giants*”. These words might express the vulnerable economic situation of local vendors and how they always run after earring their livelihood in the buffer zone between the two enterprises.

Despite most tourists to Jericho are pilgrims that come to experience religious and some cultural heritage sites, they become victims of uncontrolled and negative competition between these two companies. One tourist described the tourism industry in Jericho as a sort of fraud by saying that “*it is merely a business to generate money*”.

Cultural heritage sites also become another victim of these two enterprises. The TTC tries to keep tour groups within the perimeter of its venue through offering them a panorama of Jericho from a high terrace, built over its roof overlooking Tell es-Sultan. From that terrace tourists can enjoy an overview of Jericho’s oasis and hear the story of its main cultural heritage and religious sites without physically visiting them. Likewise, the Sultan Tourism Centre holds tourist groups inside its store by offering them a nice panorama of Jericho through the Cable Car.

Therefore, most tourists were convinced by their tour guides not to visit the cultural heritage sites of Jericho, especially Tell es-Sultan, which used to be the main destination of inbound tourists before 2000, because they had already seen its main features and heard its biblical stories; hence, these sites do not worth a visit and/or

paying additional entrance fees to be explored. This fact might explain the relatively low percentage of tourists who take trips to Tell es-Sultan.

The monopoly of tourism industry in Jericho by a small number of large companies, make it more difficult for small businesses and the local community to take advantage of its revenue. For example, it was noted that on 12<sup>th</sup> of October 2010, the TTC received 93 tour buses (groups), only 13 of which (13%) took trips to Tell es-Sultan.

#### **5.16.5 Expenditures of tourists**

Understanding the expenditures of tourists can illustrate the economic impacts of visitors on economic situation of local enterprises and community of Jericho. The survey tried to estimate the direct economic impact on the local community of Jericho by exploring how much money did tourists spend in Jericho through using or purchasing above mentioned commodities and services. However, within a humble average of 81US Dollars expenditures per person/per trip, it is likely hard to expect sensible positive economic impact on the local communities of Jericho. Shopping and dining are enjoyed by tourists at two private firms only near Tell es-Sultan outside of the downtown of the Jericho city, minimizing the economic impact of tourism on its local communities.

#### **5.16.6 Satisfaction of visiting cultural heritage sites of Jericho**

Visit satisfactory is extremely important for attracting more tourists to Jericho. If tourists are satisfied with their visit, they might have the motivation to expand their length of stay in Jericho, and/or buy it again or at least recommend it to their friends as a good place to visit. In this context, tourist respondents were asked to evaluate the quality of their visit to cultural heritage and tourism assets, including interpretation, accessibility of both cultural heritage sites, and related divulgation materials. Although the majority of tourists expressed their overall satisfaction over the visit of Jericho (51%), they mostly evaluated the tourism facilities and information services inside cultural heritage sites with low scores.

So, Jericho should be developed as friendly and attractive tourism destination to meet the minimum expectations of tourists, urging them to visit and lengthen their stay,

which will increase the overall average of expenditures spent in Jericho. After all, tourism is supposed to foster the economy of local communities in Jericho and their social well-being, providing them with an opportunity to introduce and exchange their culture with international tourists. However, the economic impact of tourism in Jericho is tiny, insensible, biased and not influential, keeping local communities out of its domain.

### **5.17 Conclusion**

To sum up, the tourists' survey of cultural heritage sites of Jericho was designed to examine some key main dimensions of tourism and cultural heritage dynamics, including the impact of tourism on valorization and conservation of cultural heritage properties, and local communities. Subsequently, results of the survey have been also geared at formulating appropriate policies and recommendation for developing, sustaining and safeguarding the cultural heritage of Jericho. It provides highly useful baseline data for planning more sustainable cultural heritage resources with an aim of increasing community benefits from tourism by taking advantage of the outstanding cultural heritage and religious properties of Jericho.

While this survey offered useful insights into various aspects of cultural heritage and tourism issues, it clearly indicates that the local communities of Jericho are marginalized and alienated from those sites around them without getting appropriate economic benefits.

As a service-oriented industry, tourism relies heavily on high quality services provided to visitors, yet results of the survey indicate that the majority of tourists were not satisfied with the available tourism facilities and services of Jericho. Thus, training and upgrading the capacity of local human resources might be a key of focus to sustainably enhance these services, meeting the needs and expectations of tourists. Lastly, it is clear that tourism in Jericho is based on pilgrimage tourism, marketed as part of the Israeli tourism package or the Holy land package since the Israeli occupation of the PTs in 1967.

If tourism is to be developed in Jericho better than its *status quo*, the main pillars of tourism industry must be upgraded, including qualifying tourism and cultural heritage human resources, developing tourism product, developing the infrastructure and superstructure of tourism related facilities, drawing up viable marketing policies, figuring out practical partnership strategies with local community and private sector, and developing better quality of tourism amenities overall Jericho to ensure better distribution of the tourism profits. Furthermore, to bring direct benefit to the local community of Jericho, it is necessary to diversify tourism related activities to expand the length of tourists' stay, and subsequently to increase their expenditures.

## **Chapter Six: Management and conservation policies (MCP) for the cultural heritage sites of Jericho (Conclusions)**

### **6.1 Introduction**

This chapter is devoted to introduce a set of policy strategies for management, conservation and valorisation of the cultural heritage of Jericho. It articulates and brings all previously elaborated elements together by using the statement of significance as a keystone for any envisaged conservation, or management policy for the cultural heritage sites of Jericho. It also provides a blueprint and a common vision for their conservation and management process, stating clearly how these sites can be coherently conserved, managed and valorised in the short, mid and long-terms.

Conservation policies, as stated in the Burra Charter "*should identify the most appropriate way of caring for the fabric and setting of the place arising out of the statement of significance and other constraints*" (Burra Charter 2000, 20). This definition points out that conservation policies must clearly state how the cultural significance of a cultural heritage site, identified by the statement of significance, may best be conserved in the short and long- terms taking into account the existing particular constraints, problems, opportunities and circumstances relating to the sites. Ideally, these policies guide and steer decision-making and serve as schematic blueprints of the common vision for cultural heritage sites. They also specify the most appropriate use of sites, proper ways to conserve their significance and provide alternative solutions to solve potential conflicts that always result from different uses and interests among various stakeholders, including physical conservation, interpretation, visitor use, and ongoing management and maintenance, etc. (Preason and Sullivan, 1995, 209-10; Avrami 2000, 8).

Good Conservation practice is considered as the main principle of the management and conservation of the cultural heritage sites of Jericho. Once this principle is fulfilled, these sites can be sustainably valorised and used for a number of other purposes, such as education, research and tourism. To ensure the affectivity of the

conservation and management policies, they have been drawn within line of the following principles:

- conservation is the overarching goal of any management or valorisation policy. It should provide sustainable solutions to physical, social and economic obstacles that might affect cultural heritage of Jericho;
- *in situ* preservation of cultural heritage sites must be always presumed to be the preferred option;
- all policies should be based on the cultural heritage values of Jericho, which should be acceptable to the owners and authorities, who own or manage these sites;
- they should pay due attention to the needs and desired of the local community, especially to those with a special interest in the sites;
- be financially and technically feasible and economically viable;
- provide sustainable long-term management and conservation perspectives based on proactive solutions, rather than seeking immediate or reaction solutions;
- be sufficiently balanced and flexible to allow a sort of equilibrium among different interests, improvement, and alterations;
- and based on empirical information systematically gathered on cultural heritage sites of Jericho without destroying any more than is absolutely necessary for attaining the aims of certain research.

### **6.1.2 Management and conservation strategies**

The conservation and management policies for the cultural heritage of Jericho address a number of strategies by which they might be attained. These strategies have been envisaged to secure conservation of heritage values, and enhance the experience of different stakeholders, as well as draw up the road map by which conservation policies will be implemented, taking into consideration the following principles:

- any intervention should be minimal, reversible and compatible with the significance of the site and its management and conservation policies;

- physical interventions are often experimental with disastrous long-term consequences, especially if the applied solution demands overly elaborate maintenance and monitoring practices that require skills or tools that are not available locally or that cannot be guaranteed over the long- term;
- and physical conservation solutions need to be approached with care in most cases, taking into account that the best solution is the least possible intervention;

### **6.1.3 Management, and conservation policies for the cultural heritage sites of Jericho**

As shown previously, cultural heritage sites of Jericho, especially Tell es-Sultan, are deteriorated due to archaeological excavations undertaken since 19<sup>th</sup> century. However, these sites still lack of appropriate *in situ* conservation and maintenance policies and strategies. For the purpose of well management, and conservation of these sites, numerous policy strategies have been set to be consistent with the national strategies and international guidelines, conventions and recommendations, including, in particular the ICOMOS Charter for the Conservation of Historic Towns and Urban Areas 1987 (The Washington Charter), The ICOMOS Charter for the Protection and Management of the Archaeological Heritage (1990), the International Charter for the Conservation and Restoration of Monuments and Sites 1966 (The Venice Charter), and the Burra Charter (1979-1990).

These documents recognize the cultural heritage remains as fragile non-renewable resources, and therefore any physical intervention should maximize conservation opportunities, meanwhile mitigating the effects of unavoidable destruction or damage, complying with the four key principles of conservation: reversibility, minimum intervention, compatibility and documentation. These doctrines ensure the importance of holistic and integrated management and conservation plans for the sustainability of cultural heritage resources.

Based on the aforementioned assessment process of the cultural heritage of Jericho, survey results, discussions and interviews with various related stakeholders, and international and national conservation and management standards, this chapter has



draws up a set of management and conservation policy strategies with an aim to sustainably manage and conserve the cultural heritage of Jericho with due focus on Tell es-Sultan and Hisham's Palace, deeming the above principles the heart of these policies. Furthermore, these policies are set to be consistent with the main vision, aims and objectives of this research and the national sector strategy of the Ministry of Tourism and Antiquities, found in the three-year sector strategy of the PA (2011-13). Besides, these policy strategies are designed as conservation and management policies compatible and correspondent with the local opportunities and constraints of the management environment, under which they are supposed to be operated, rather than technical actions or implementation programs.

### **6.1.3.1 Envisaged policy strategies for management and conservation of cultural heritage sites of Jericho**

- 1) Holistic management and conservation plans should be prepared for the cultural heritage sites of Jericho, preceding any physical conservation or valorisation interventions at these sites or at their immediate environs. They should also be based on a systematic cooperation among all related stakeholders, especially the municipality of Jericho, and integrated with the Jericho city urban plan.** This policy can be attained through the following strategies:
  - a. conducting a comprehensive assessment of the values of the cultural heritage sites of Jericho, based on the 'value-based approach' and on the feedback of various stakeholders, especially professional knowledge from various fields, private sector, and the local communities;
  - b. risk preparedness assessment is to be prepared as an essential part of any management and conservation plan. It should be in place to lessen the risk or the consequences of natural disasters to cultural heritage sites of Jericho, especially potential seismic disasters. All preventive conservation options should be evaluated so that a balance can be

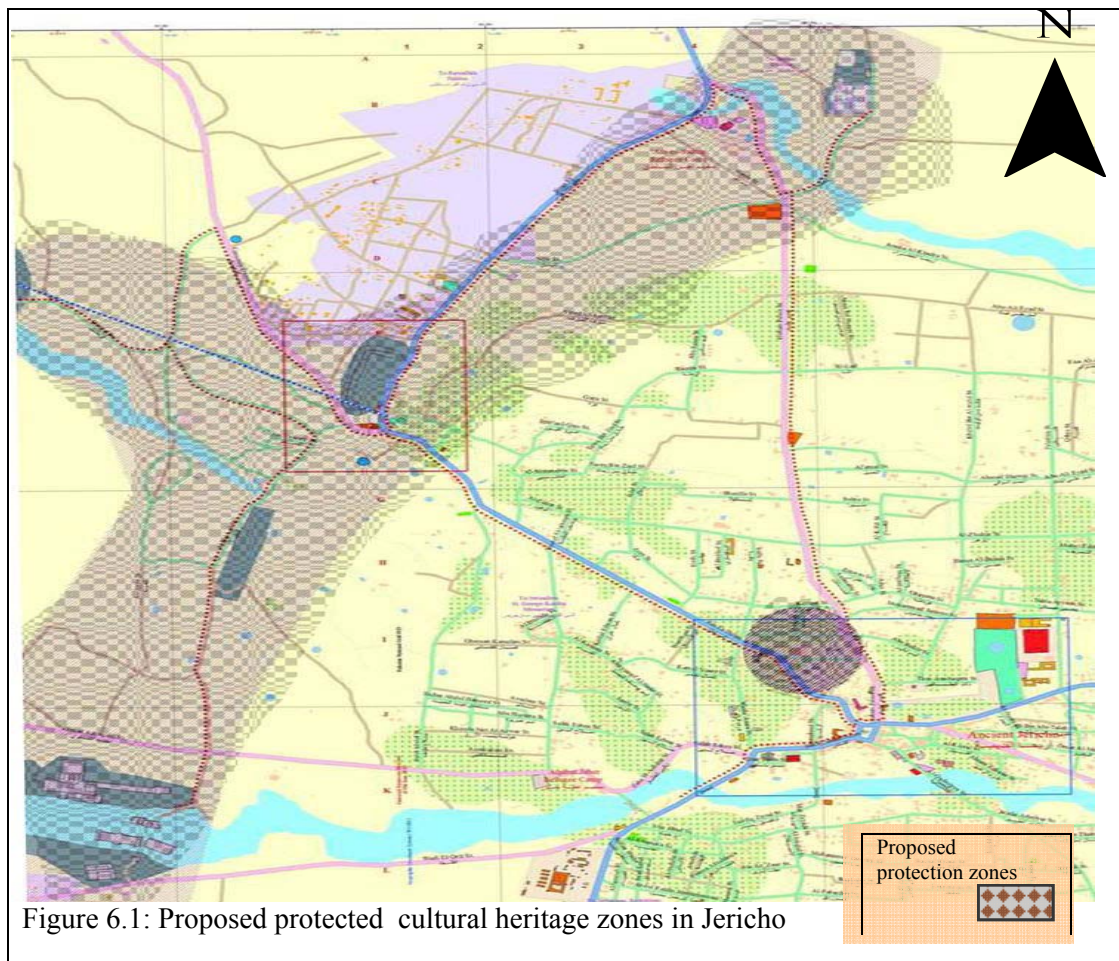
found between the possibility of major harm to cultural heritage properties and the certainty of the lesser. Whenever and wherever, a cultural heritage property at risk or be disturbed, comprehensive mitigating interventions are to be considered in cooperation with related stakeholders.

- c. engaging related stakeholders, especially the local communities at all planning and implementation levels of the conservation and management plans according to their roles throughout the planning and implementation process;
- d. as being embodied an outstanding universal value, the cultural heritage of Jericho should be carefully conserved and managed to avoid jeopardizing the authenticity and integrity of certain cultural heritage sites, at the same time, matching the inscription criteria and protection measures of the World Heritage Committee.
- e. establishing a subcommittee from MoTA and other relevant key actors to manage, conserve and present the cultural heritage sites of Jericho.

**2) Recognizing the cultural heritage of Jericho as a vulnerable and irreplaceable heritage, embodying unique and important outstanding cultural and economic values, its management, conservation and valorisation should be an integral component of any national or local cultural, educational, and economic policies.** The following strategies are proposed to achieve this policy

- a. integrating the management and conservation plans of the cultural heritage sites within the urban plan of the Jericho city, as well as within the local economic and social dynamics; thus, providing a balance between conservation and any new urban or tourist development infrastructure envisaged or undertaken, after being assessed against any potential negative impact on the safeguarding of these sites;

- b. delineating sustainable management and conservation boundaries and protection buffer zones for the sites within their wider cultural landscapes to provide the highest level of protection through land-use zoning, taking into consideration the chronological depth of the complex history of human exploitation of the Jericho oasis; (see figure 6.1)



- c. conserving the cultural landscape of Jericho as a key dynamic for safeguarding and understanding the diversity and integrity of the cultural heritage sites of Jericho and their visual setting and cultural context.

**3) All types and/or levels of conservation and valorisation interventions in the cultural heritage sites of Jericho should be planned and implemented**

**in line with their management and conservation plans, taking into consideration the four key pillars of conservation unanimously accepted worldwide: minimum intervention, reversibility, compatibility, and documentation.**

As it was obvious in the previous assessment of the state of conservation, most cultural heritage sites of Jericho are subject to decay due to natural weathering and/or human activities. They may require different levels of conservation interventions to be decently stabilized and/or restored. To implement this policy and secure sustainable management and conservation of these sites, the following strategies are set to be undertaken:

- a. any initiative with a view to conserve and revitalize cultural heritage properties of Jericho must be designed as a part of the management and conservation plans, complying fully with these policy strategies;
- b. all conservation and research interventions, including restoration, maintenance, valorisation, and excavations, should be precisely and thoroughly documented with scientific standards based on non-destructive techniques, such as drawings, photographs, aerial surveys, digital means, etc., and deposited permanently in the Jericho documentary centre or in a safe place;
- c. conservation and valorisation of the cultural heritage sites of Jericho are to be undertaken through an integrated and multidisciplinary approach, based on thorough documentation, knowledge and enough scientific evidences about the whole place and its setting. Otherwise any conservation intervention should not be carried out for any reason. In this case, non-intervention might be the appropriate preventive conservation method to preserve the original state of these sites until new archaeological evidences are found via further research.
- d. any physical conservation intervention in the cultural heritage sites of Jericho should be sustainable based on reversible traditional techniques and materials, as far as it is possible. If modern techniques and materials are considered as essential for substantial conservation

of the sites, they should be reversible in their nature, proven to be compatible with existing fabric, and appropriately and cautiously assessed against known or predicted deterioration before application, taking into consideration the integrity and authenticity of the sites in subject.

- e. the quality of design and execution of all levels of conservation and valorisation interventions should match the national and international standards, and be controlled and accepted by all related stakeholders;
- f. special adobe conservation strategy, based on experimental analysis of the earthen materials and current local ethnographic experience, should be established to conserve the earthen structures of Tell es-Sultan and other sites, focusing on understanding the technological aspects of their history and their deterioration dynamics. This strategy should lead to sustainable conservation solutions to the adobe structures, at the same time, upgrade and sustain the local tradition techniques of adobe-making skills and maintenance in Jericho.
- g. using traditional materials and techniques by archaeologists to reconstruct some missing parts of the adobe ancient structures, especially at Tell es-Sultan, where these interventions might sometimes destroy the original fabric, and decoration they might carry; therefore, such interventions should be avoided and only be used as the last resort, and if there is no other technical solution to preserve or consolidate these unique structures. Yet, whenever this technique is applied, it should be reversible and often distinctive from the original one;
- h. emergency preventive conservation measures and/or programs, based on regular scientific analysis, condition assessment, documentation and observations, should be developed to provide thorough understanding of the dynamic and speed of decay of the cultural

heritage properties, and subsequently prevent any further damage by using various reversible conservation and maintenance approaches and techniques, such as shelters, reburial, soft and hard landscaping (e.g. grasses to stabilise slopes). In many cases, these measures have to be implemented immediately on the fragile features, especially in Tell es-Sultan (Excavation trenches) and Hisham's Palace (Sandstone walls) to avoid the rapid deterioration of their features;

- i. reburial strategy for vulnerable materials should be used for the excavated sites of Jericho, especially where the cultural heritage remains are rapidly deteriorated and little to add to visitor experience, such as some excavated trenches in Tell es-Sultan;
- j. cultural heritage sites of Jericho have to be permanently and systematically maintained according to their management and conservation plans, based on holistic active ordinary and extraordinary maintenance strategies and programs, keeping these sites in good conditions, and more safety for their users;
- k. developing a monitoring strategy for the maintenance of the cultural heritage sites of Jericho geared to provide a systematic feedback on the performance of conservation measures and their impacts. This strategy should be based on both comprehensive condition assessment of the sites in subject, and on monthly, quarterly and annually scientific reports and observations. In case, there is no planned or permanent monitoring program in place, effective and reversible temporary solutions might be applied to prevent conservation problems from further escalating;
- l. small and none-investigated cultural heritage sites, dotting the cultural landscape of Jericho, should not be considered as low significant sites, rather they should be considered as high potential significant and unique sites, and any physical intervention or development activity undertaken should be properly evaluated, and preceded by thorough significance and impact assessment;

- m. establishing a conservation scientific laboratory in Jericho to apply research needed on a number of potential conservation materials, techniques and approaches;
- n. developing a comprehensive conservation and valorisation manual for the cultural heritage sites of Jericho based on multidisciplinary approach, guiding all management and physical conservation interventions in the cultural heritage sites of Jericho, taking in due consideration that every site has its own unique physical, social, political, and financial context, and thus several contents might be added, modified, and/or dropped according to the physical and cultural context of each site.

**4) Vernacular mud-brick buildings of Jericho should be sustainably conserved and revitalized where appropriate through ensuring their integration within the urban plan of the Jericho city, and by creating new economic and social incentives to encourage their owners and private sector to rehabilitate them in preference to the demolition or construction new ones.**

Vernacular buildings of Jericho refer to modest structures built over the years by using local materials, generally evolved without having an urban plan, consisting of domestic dwellings, courtyards, walls, and streetscapes, establishing the remarkable built cultural environment of the Jericho city. Their loss and/or replacement can diminish the local identity and character of Jericho. To safeguard them for the future generations, the following strategies are proposed:

- a. almost all of vernacular heritage of Jericho is not legally protected, whilst they are unique heritage properties important to sustain the cultural identity of the people of Jericho. Thus, this heritage should not be condemned, destroyed, stripped of its authentic function or architectural components, including original windows, doors, and roofs;

- b. the Municipality of Jericho has to develop new building codes taking into consideration the unique significance of the cultural heritage sites of Jericho, its vernacular mud-brick buildings, and other architectural and agricultural landmarks designated as part of its remarkable cultural landscape. These codes should also include clear specifications for various alterations in the existing and new buildings, e.g. their heights, shop fronts, fencing, building materials, street furniture. At the same time, they should strongly encourage high quality infill development within Jericho city, enhancing its intrinsic character as being a remarkable oasis;
- c. Any new infrastructure or superstructure in Jericho, such as pavement and road surfaces, public lighting, signage and placement and specification of street furniture, particularly within the high vulnerable cultural heritage areas, including the old town of Jericho, the area of Tell es-Sultan and traditional irrigation system, should respect the existing character of the area, and be based on cultural heritage and environmental assessment to minimize any potential negative impact on the cultural heritage of Jericho;
- d. reassessing the current and planned road networks in the Jericho city to avoid further potential damage of the cultural heritage sites, especially in the area of Hisham's Palace and Tell es-Sultan. For example, finding practical solution to relocate the road between Tell es-Sultan and its spring;
- e. MoTA and the Municipality of Jericho have to conduct a comprehensive inventory and conservation reassessment of the mud-brick vernacular structures of the Jericho city to designate and prioritize schemes of protection, conservation and renovation interventions, based on accepted criteria set in cooperation with local communities and the private sector, reflecting the cultural, social,



scientific and aesthetic values of potential protected structures or architecture conservation areas;

- f. MoTA and the Jericho Municipality have to secure and administer conservation grants and/or loans for owners and occupiers of protected traditional mud-brick structures of Jericho. These subsidies should be based on the assessment of the cultural heritage sites, clarified in the previous strategy (G).

**5) Conserving the general cultural landscape of Jericho as unique cultural and natural properties, including archaeological sites, features, hedges, agricultural fields and orchards, and ecclesiastical places, which are still dotting the cultural landscape of Jericho.** The following strategies are proposed to implement this policy:

- a. harmonizing new houses and buildings with the local cultural and natural heritage skyline of Jericho. It is important that any new construction to be built in harmony with the local urban context and layouts, especially those within or near the old town of Jericho or close to the main archaeological sites, such as Tell es-Sultan and Hisham's Palace;
- b. designating some cultural heritage protection zones (buffer zones), in cooperation with the Municipality and related actors, to conserve the rich and unique cultural landscape of Jericho by imposing strict protection terms restricting the land-use in these zones. For example, the area stretches from Tulul Abu el- Alayiq to Hisham's Palace encompasses several unique cultural heritage sites, features, traditional agricultural fields, irrigation networks channels and so forth, it should be immediately announced as protected cultural heritage zone (see figure 6.1);

c. setting special cultural heritage protection zones (buffer zones) for the outstanding cultural heritage sites of Jericho, in cooperation with the Municipality and related actors, to conserve their rich and unique cultural landscape by imposing strict protection terms restricting the land-use in these zones, as it is shown in the below figures number 6.2, & 6.2;

1) Tell es-Sultan protection zone

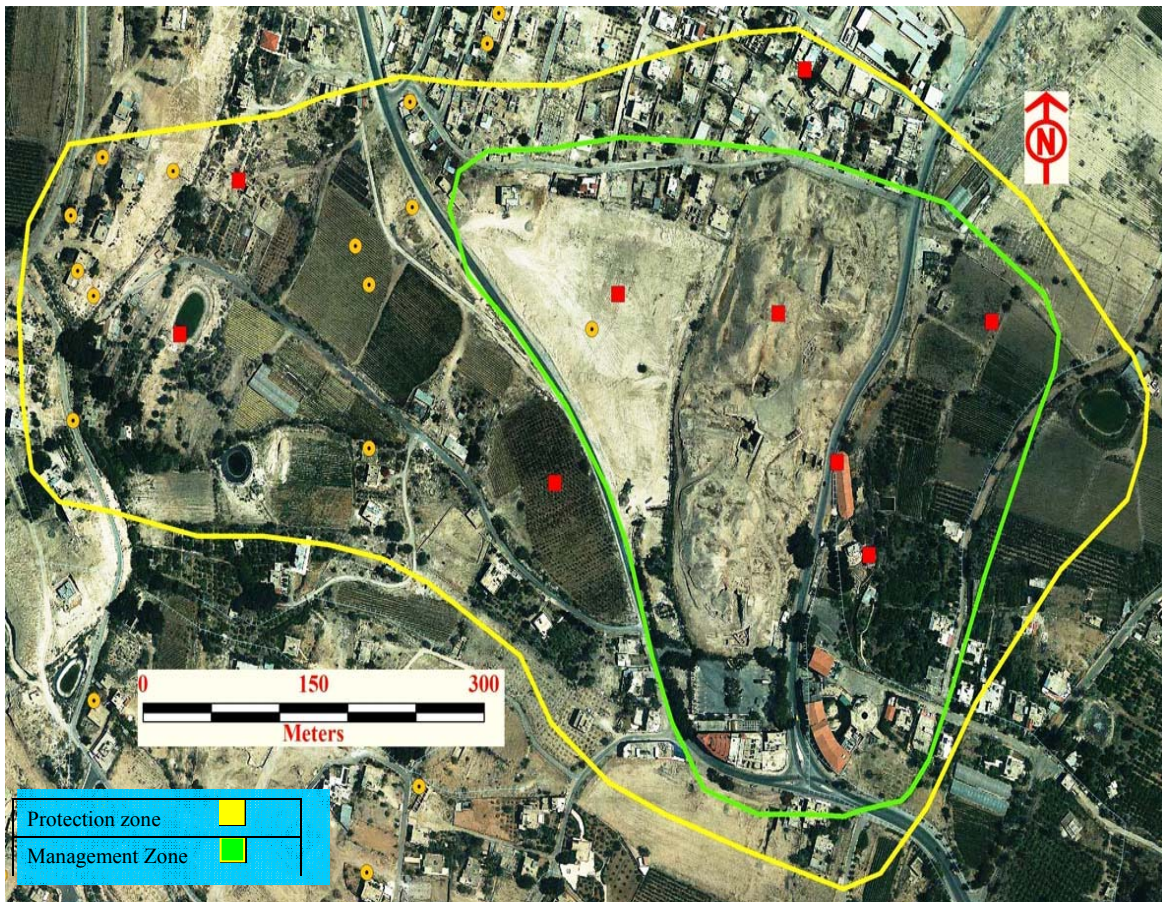


Figure 6.2: Proposed protection zones for Tell es-Sultan in Jericho

## 2) Hisham's Palace protection zone

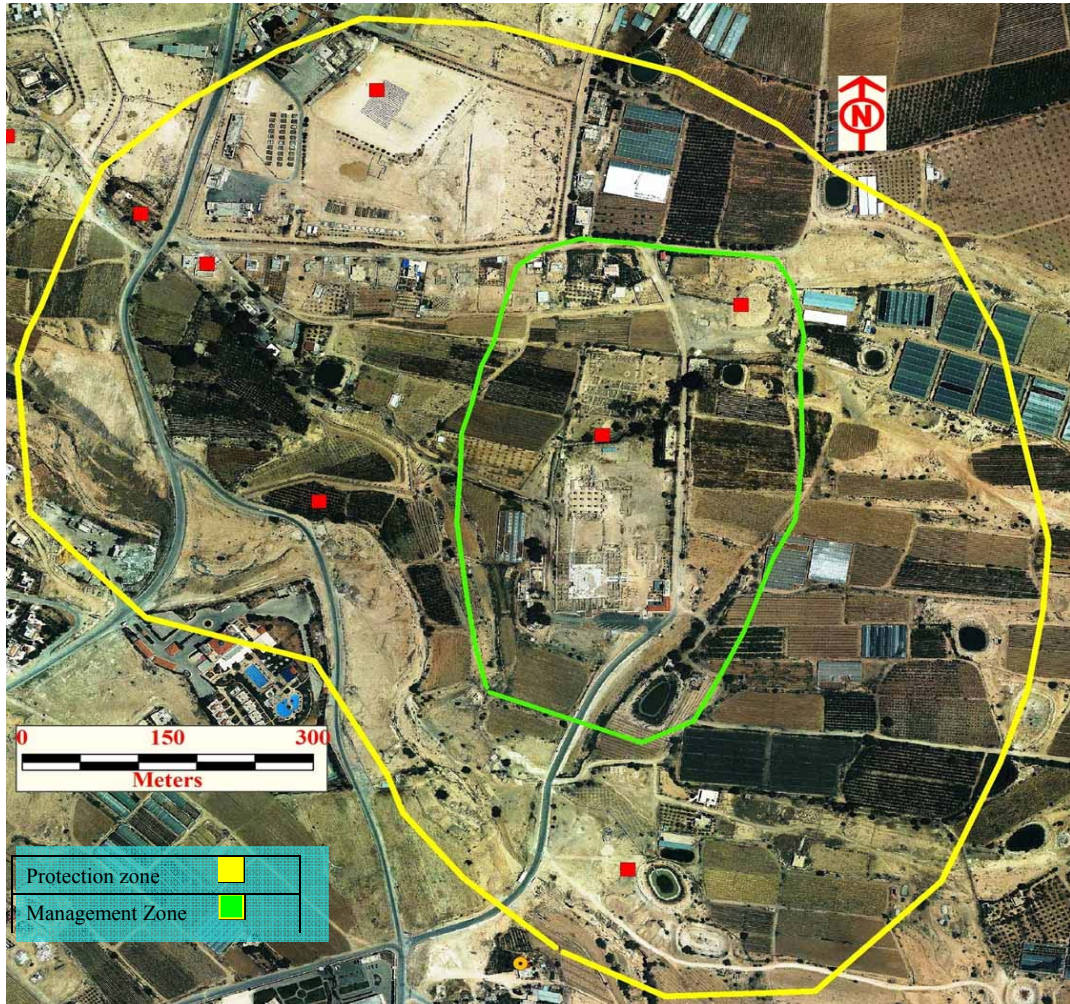


Figure 6.3: Hisham's Palace proposed protection zone in Jericho

- d. sustainable high quality infill development and valorisation activities within the protection zones, based on holistic archaeological impact assessment, should be immensely encouraged to enhance and sustain both the human and cultural dynamics inside these zones, contributing to preserve the intrinsic character of Jericho as viable green oasis dotted with various of cultural heritage features;
- e. cultural heritage sites of Jericho, especially unknown or small ones, should be protected from any negative side effects of chemical

pesticides used by farms while cultivating their agricultural land. This should be undertaken in cooperation with the ministry of agriculture and farmers themselves though, for example, developing organic alternatives solutions;

- f. new information technology, especially GIS, remote sensing and geophysical surveys, should be used to document all cultural heritage places distributed all over the Jericho city. This data collected has to be deposited in the Jericho's documentation centre, as proposed by thesis (see policy 11).

**6) Archaeological investigations, especially excavations, are considered by many scholars as a systematic destruction of the archaeological records of cultural heritage sites. Thence, any new archaeological excavation in the cultural heritage sites of Jericho, principally Tell es-Sultan and Hisham's Palace, has to be kept on the minimum necessary to achieve research objectives. They should utilize the potential of non-destructive techniques as much as possible, and be accompanied with conservation, interpretation, and publication plans.** To implement this policy, the following strategies are proposed to be undertaken:

- a. new scientific archaeological researches are allowed only if they are based on a comprehensive research plan consistent with the priorities of conservation and management policies set for sites in subject, including pre-planned conservation and interpretation programs to upkeep potential physical features excavated in good state of conservation and meaningfully interpreted to visitors;
- b. whenever scientific archaeological excavations are planned to be undertaken, they should be preceded by scientific non-destructive methods and techniques, such as remote sensing, geophysical surveys, aerial surveys, oral evidences, etc., taking into account that gathering information about the cultural heritage sites should not destroy any

more heritage evidence than is necessary for the protection or scientific objectives.

- c. archaeological heritage remains should not be left exposed or without conservation interventions required after being excavated. Unverified features or parts, which cannot be presented to visitors or maintained properly, should be reburied, such as the case of the fragile mud-brick debris of Tell es-Sultan. This method is regarded as a preventive conservation alternative for the protection and preservation of cultural heritage remains of Jericho till appropriate management and conservation solutions are found and put in place;
- d. new archaeological excavations at Tell es-Sultan and Hisham's Palace should only be undertaken when explicit sustainable policies are in place for the conservation, management and presentation of the site;
- e. salvage archaeological excavations should precede any development project or any alteration of the land-use in Jericho. A high quality scientific approach should be utilized to document and preserve artefacts that might be found, as well as preliminary reports should be published as soon as possible to contribute to enhancing the knowledge and the quality of interpretation of the cultural heritage of Jericho;
- f. costs of archaeological work necessitated by development projects are a legitimate part of the development costs themselves, including costs of undertaking impact archaeological and environment assessment, excavation and any conservation mitigating measures necessary to conserve or relocate any component of the cultural heritage in concern.

**7) Upgrading the local capacity of conservation and management of the cultural heritage of Jericho in cooperation with related national and international institutions, e.g. ICCROM and ICOMOS, focusing on**

**organizing systematic technical and management training to the human capital working in cultural heritage domain in Jericho.**

The aim of this policy is to create competent manpower and adequate staff having the ability to conserve and manage cultural heritage sites of Jericho through adopting the following strategies:

- a. provide systematic technical conservation training programs to reinforce the local capacity of professionals and manpower linked with the sphere of cultural heritage resources of Jericho, including: management, restoration, documentation, maintenance, interpretation, education new information technologies, etc.;
- b. enhance the quality and quantity of the conservation capacity building in Jericho by conducting a careful assessment of key professions and skills, and technical training programs needed to underpin future conservation activities, sustaining some traditional crafts, e.g. traditional skill in earthen architecture;
- c. provide mid and long-term specialist conservation training programs in mosaic, stone, mud-brick, and so on;
- d. recruit new qualified employees for managing and conserving the cultural heritage sites equipped with adequate skills from the local communities, as far as it is possible, providing them with necessary technical and professional training required to enhance their capacity;
- e. enhancing the vocational education in Jericho to include conservation and management techniques of the cultural heritage resources into its teaching and training syllabus and programs. This should be developed through full collaboration with the Ministry of education and other related actors.

**8) Promote the public awareness over the importance of conservation and valorisation of the cultural heritage properties of Jericho by developing various sustainable outreach strategies and programs.** To do so, the following strategies are proposed:

- a. cultural heritage sites of Jericho should be carefully managed and valorised as integral part of the socio-economic context of Jericho, not just kept for their scientific or physical merits. This can be done through using various outreach techniques, such as leaflets, lectures, site visits, etc;
- b. more attractive information on cultural heritage of Jericho should be integrated in national media and in the school curriculum to increase the awareness of the importance of the cultural heritage of Jericho, by organizing systematic training and workshops on the values of the cultural heritage of Jericho for schoolteachers, providing them with the information and training required to educate their pupils about the cultural heritage of Jericho;
- c. organizing a series of annual and seasonal cultural activities inside cultural heritage sites of Jericho (when and wherever possible) or in their environs to demonstrate their cultural values and strengthen the intangible cultural heritage of the local community of Jericho, providing them with new job and income opportunities;
- d. arranging a series of free year-round site visits to the cultural heritage sites for local communities and school students alike.

**9) Cultural heritage sites of Jericho should be holistically and meaningfully interpreted and presented to visitors and local communities alike.**

As shown previously, presentation and interpretation of the cultural heritage of Jericho are neither interpretive, nor meaningful. To well communicate the cultural heritage significance of Jericho, the following strategies are proposed:

- a. interpretation and presentation of the cultural heritage sites of Jericho should emerge from a holistic interpretive approach designed for the entire Jericho's

Oasis consistent with the conservation and management policies of its cultural heritage sites. This approach should also be based on effective engagement of related stakeholders, especially those who have an interest in, or impact upon the cultural heritage sites, such as archaeologists, historians, designers, guides, artists, learning and education experts, local people, and so forth;

- interpretation and conservation of the cultural heritage sites should be considered as a whole not as separate parts in any interpretation and presentation process used to interpret a meaning and/or a cultural significance, making it more thematic, clear, and accessible for all visitor categories;
- a variety of meaningful interpretative themes, based on the cultural values of Jericho, should be conveyed and communicated with visitors through the use of modern technologies, databanks, information systems, and virtual presentation techniques (all of the ‘media-mix’);
- stratigraphy and architecture interpretation and presentation of the excavated trenches of Tell es-Sultan should be considered as an essential part of the conservation and presentation planning process of the site;
- an interpretation centre, including a multi-thematic museum, should be established in the environs of Tell es-Sultan, if it is possible, or in any appropriate place in Jericho. This centre should be well equipped by information technology, such as audio-visual presentations, 3D models, etc. to be able to provide holistic and meaningful interpretation and presentation of the total story of the cultural heritage values of Jericho;

**10) Updating the management and legislative frameworks of the cultural heritage to be extensive and flexible, covering different components of cultural heritage spheres, and reflecting the richness and diversity of the Palestinian cultural heritage. These legislations have to comply with the general context of international conservation and protection standards, meanwhile allowing for new changes that might arise from scientific**



**development, especially in conservation and management principles and practices.**

- a. the scope of any new law should cover all components of the Palestinian cultural heritage from prehistory to the present time.
- b. different degrees of legal protection should be afforded for various classes of movable and immovable cultural heritage properties according to their significance, whether being classified as international, national or local significance sites;
- c. upgrading the institutional structure of MoTA, in terms of quality and quantity, to ensure better management and conservation of the cultural heritage of Jericho, overcome mandates overlap, and decentralize conservation and management ad hoc mandates to the Jericho regional office;

**11) Establishing a documentation centre for the cultural heritage of Jericho to gather all data related to the archaeological researches and conservation interventions, which are currently dispersed across the world. Access to this database should be secured to all researchers and general public without discrimination.** To achieve this policy the following strategies are important to be in place:

- a. collect primary resources on previous works carried out at the archaeological sites of Jericho, which are pivotal to provide comparison information about the speed of deterioration of the sites and to prioritize areas for immediate need of conservation, including notebooks, drawings, photographs, artefacts, digital data, etc.;
- b. conducting a holistic conservation assessment of all cultural heritage sites of Jericho to be used as firsthand documentary resources, providing a comprehensive legal and conservation knowledge about these sites before and after excavation and conservation interventions;
- c. a comprehensive documentation should be carefully conducted and preceded any conservation and/or valorisation intervention undertaken inside or in the environs of the cultural heritage sites of Jericho;

- d. establishing a digital data desktop for the movable cultural heritage artefacts, including digital photos, basic documentary information, their state of conservation, etc.

**12) Visited cultural heritage sites of Jericho should be safe and compatible for all sites' users, especially the handicaps and children.** The following strategies are envisaged to be put in place:

- a. using all necessary management measures to enhance the safety standards of the visited sites of Jericho, keeping tourists away from dangerous trenches and monuments, especially in Tell es-Sultan;
- b. enhancing the accessibility of cultural heritage sites of Jericho to receive and facilitate the mobility of handicap visitors through developing comfortable tourist pathways, clear site circulation, and using modern electric means, e.g. electric ramps;

**13) Allocating annual budget for conservation and valorisation of cultural heritage sites of Jericho based on their real needs.** In doing so, the following strategies are proposed:

- a. adequate financial resources must be allocated for upgrading the capacity of human resources relevant to the management and conservation of the cultural heritage of Jericho;
- b. an annual public budget should be allocated to upkeep the cultural heritage sites of Jericho in good state of conservation through funding ordinary and extra-ordinary maintenance interventions;
- c. part of the revenue of the cultural heritage sites of Jericho should be allocated for conservation and valorisation of the sites themselves, making them more safe and attractive for tourists;

## **6.2 Valorization and tourism policies and strategies**

The PA has recognized tourism as one of the most important economic pillars of the Palestinian economy (Sector strategies of the PNA, 2010, 7). However, MoTA does not have an official tourism policy since its establishment to guide, manage and/or develop cultural heritage properties and tourism industry in the PTs (Kendell 2006, 17). Under this condition, the cultural heritage and tourist resources of Jericho have been managed without any comprehensive vision or policy overseeing the development of these resources.

Jericho, among other Palestinian cities, possesses an abundance of outstanding cultural heritage sites, religious places, natural attractions and recreational facilities, forming the basis of its cultural heritage tourism resources, attracting tourists from all over the world. Nevertheless, in general, these resources have not been yet exploited as a way of making Jericho a favored tourist destination. It lacks, among others, appropriate tourism infrastructure and product diversity to well catering for tourists.

Based on the aforementioned assessment of the cultural heritage tourism related facilities, survey results, discussions and interviews with various tourism stakeholders, this section draws up a set of management and valorization policy strategies for valorizing cultural heritage sites of Jericho and their related tourism facilities and ancillaries, putting sustainability of cultural heritage at the heart of the planning and development process, as well as ensuring that these policies are consistent with the main vision, aims and objectives of this research and the national sector strategy of the Ministry of Tourism and Antiquities, set out in the sector strategy of the PA in 2010. Besides, it tries to remedy the major obstacles raised up throughout this study and to help deliver a wide range of benefits for better conserving and valorizing cultural heritage sites of Jericho, communities, and tourism enterprises, making its cultural heritage and tourist resources attractive destinations to various types of visitors worldwide.

### **6.2.1 Valorisation vision of the cultural heritage of Jericho**

The vision of the policy of cultural heritage valorization of Jericho is based on enhancing and branding Jericho to be an attractive cultural heritage and pilgrimage destination for both inbound and domestic tourists through a sustainable optimal use of cultural heritage prosperities as part of holistic valorization and conservation process of the Palestinian cultural heritage, contributing to improve the quality of life for the local communities of Jericho.

### **6.2.2 Objectives of the policy strategies of valorisation**

- better management and valorization of the cultural heritage sites of Jericho and their tourism related facilities and ancillaries;
- developing cultural heritage sites of Jericho into comfortable and meaningful visitor attractions;
- engagement of local community and private sector in management and valorization of cultural heritage sites and tourism assets;
- increasing the economic impact of tourism on the local community of Jericho;
- improving the existing tourism products in Jericho, and developing new ones;
- increasing visitor flows and the average spend per visit.

### **6.2.3 Main obstacles of valorizing cultural heritage properties of Jericho as a tourism destination**

As shown throughout this thesis, there are many obstacles impede the development of sustainable cultural heritage tourism resources in Jericho, among of which are the following:

- The current perception and practice of decision-makers and planners, whom consider archaeological sites of Jericho as tourism assets and products rather than fragile cultural heritage properties.
- The underdevelopment of cultural heritage sites as a resource to attract tourists.
- Inadequate regional and international tourist linkages.

- The poor co-ordination and inadequate land-use management for the development of tourism facilities.
- The shortage of specialized and skilled personnel in the tourism industry.
- Exclusion of the local community of Jericho from the planning, decision-making, and sharing the proceeds of tourism resource.
- The poor institutional and technical capabilities and co-ordination among various stakeholders, in particularly public sector, private sector, NGOs and other organizations involved in tourism industry.
- The inadequacy of tourism infrastructure in Jericho.
- Shortage of financial resources, allocated for developing and conserving cultural and tourist resources.
- Outdated legislation frameworks that regulate and manage cultural heritage and tourism resources.
- The continuous control of the Israeli occupation over the Palestinian Territories and its brutal restrictions imposed on Palestinians and international tourists flocking to the OPTs.

#### **6.2.4 Policy strategies for valorization of cultural heritage sites of Jericho**

To change the *status quo* of the cultural heritage and tourist resources of Jericho, the following policy strategies are proposed to attain the goals and objectives of this research:

- 1) Tourism infrastructure of the Jericho city should be sustainably improved to cater well for various visitor categories, taking into account the vulnerability of its irreplaceable cultural properties.**

As previously shown, the basic tourism infrastructure in Jericho, and the urban public services for the permanent population are poor and insufficient to meet the needs and expectations of tourists. Given the contradict relationship between tourism and conservation of cultural heritage sites of Jericho, MoTA has to make sure that development of tourism is based on careful assessment of the cultural values of the

cultural heritage sites and their carrying capacities. Thus, to sustainably upgrade the tourism infrastructure, the following strategies are recommended to be adopted:

- upgrading tourism related infrastructure in a sustainable way to be compatible with the nature of cultural heritage sites and their vulnerability, settings, and landscapes;
- high safety measures of tourism facilities and services are prerequisite conditions for establishing or developing any tourism related services on the cultural heritage sites or on their environs;
- new infrastructure projects should be undertaken within large consultation and engagement of key local parties, especially the local community and its local enterprises;
- distributing tourism related facilities all over Jericho to widen their economic impact to various sectors of the local community based on a comprehensive assessment of the need of these facilities and a wide consultation with local private sector, and the Municipality of Jericho;
- enhancing the inter-city public transportation services to link key cultural heritage sites and tourism related services together;
- MoTA in cooperation with other concerned stakeholders, especially the Municipality, should ensure that development of various tourist facilities and additional services inside the open cultural heritage sites or in their environs are well integrated and completely consistent with the cultural heritage values of Jericho as the oldest city in the world;
- sustainable tourism infrastructure should be permanently included in any related public works and well coordinated with MoTA and other related stakeholders in Jericho;
- encouraging adequate, high quality, efficient and environmentally friendly communication services responsive to the increasing needs of the tourism sector;
- making sure that environment impact assessments (EIA) is undertaken for each new tourism-related projects or infrastructure.

## **2) Improving and beautifying the urban environment of Jericho city, making its centre attractive for inbound and domestic tourists.**

Results of this research indicate that a lot of tourists and tourism stakeholders complained about the poor conditions of the old city of Jericho. The following strategies are recommended to remedy that status:

- redevelopment of the city centre with better urban amenities, walk-sides, and appropriate transportation networks, are a prerequisite condition to develop Jericho city as an attractive tourism destination for domestic and international tourists, encouraging them to take overnight trips to the city;
- beautification of the old city of Jericho through improving street infrastructure, signage, pavement, access and egress road and traffic control.
- Promote the standardization of directional and in-door and out-door informational signs both to and within the cultural heritage sites through collaboration among MoTA, the Municipality of Jericho and the Ministry of Transportation;
- due attention should be given to the cleanness of the city and its streets by adopting a new solid waste management system underpinned with social and public awareness programs to control random dumping places, which will also enhance the living conditions of people;
- rearranging the economic activities surrounding cultural heritage sites, especially Tell es-Sultan area, to be more sustainable and compatible with the cultural values of these sites;
- elements of landscape such as parking lots, bus stops, benches, markets, sightseeing platforms, signposting, etc., must be undertaken in full compatibility with the characteristic of Jericho as being a palm oasis.

**3) Adopting an integrated approach for conservation and valorization of the cultural heritage tourism resources of Jericho based on inclusion of all related stakeholders, organizations, and local communities, in the planning and implementation of different conservation and valorization interventions either inside or outside of the cultural heritage resources, ensuring a sort of balance among all conflicted interests of various actors.**

If the cultural heritage and tourist resources have to be developed in Jericho, a new holistic participatory approach should be set to systemize efforts of all related tourism and cultural heritage stakeholders in Jericho, including Jericho municipality, MoTA, and other related institutions, such as the Ministry of Agriculture, hospitality facilities, souvenir shops, chamber of commerce, women societies, ect. To do so the following strategies are recommended:

- MoTA should modify its institutional structure to allow decentralization of its mandates to regional branches and subsequently strengthen the relationship with external partners in private and community organizations;
- community empowerment should be programmed with focusing on income generation activities and job-creation, encouraging the Jericho's people to set up community-based organizations;
- establishing mechanisms for co-ordination and consultation that involve the relevant public, private and civil institutions in the development of the tourism sector and valorisation of the cultural heritage sites of Jericho;

**4) Development of new local tourism products in Jericho based on its remarkable cultural heritage and significant cultural identity.**

Although traditionally Jericho has been heavily dependent on pilgrimage tourism, which will also continue to be of fundamental importance in the future, other more dynamic tourism products should be developed. To strategically develop Jericho to be a cultural heritage tourism destination, especially for inbound tourists, it is necessary to realise the full tourist potentials of Jericho as a place that entails a diversity of tourism attractions, e.g. cultural tourism, eco-tourism, participatory



tourism, MICE tourism, which would encourage tourists to spend longer time in Jericho, and hence increasing tourists' spending. In doing so, the following strategies are proposed to be undertaken:

- all related stakeholders, in particular MoTA, Municipality of Jericho and the private sector, should work hand in hand to enhance the existing tourist products and develop others, entailing cultural and recreational activities, such as agro-tourism, eco-tourism, participatory tourism, etc.;
- diversify the tourism industry of Jericho in collaboration with all concerned stakeholders, e.g. MoTA, Municipality of Jericho, private sector, and civil institutions. All of these actors should work to develop the infrastructure of various cultural tourism aspects through developing Jericho as a hub of cultural tourism equipped with required major tourism facilities, such as theatres, cinemas, night clubs, shops and restaurants, guest houses, safe and beautiful pedestrians, etc.;
- encouraging national and local cultural institutions, especially those in the field of performing arts, to schedule year-round artistic events and performances in Jericho;
- encouraging the cultural exchange between tourists and local people of Jericho through designing special cultural programmes cater for various tourist categories;
- enhancing the quality control mechanisms of tourist products and services through drafting new sufficient legislations and regulations, based on community involvement and the private sector consultations.

**5) Engaging the local community in management and valorization of cultural heritage sites to increase the economic impact of tourism on their socio-economic status.**

Most tourist attractions in Jericho locate within local communities or in their environs. For this reason, it is imperative for these communities to be fully involved in the valorisation and management of cultural heritage properties to get share of the income generated from them. Given the current situation of the low economic impact

of tourism on the local communities of Jericho, it is clear that tourism's revenue should be strategically managed in order to improve socio-economic status of the people of Jericho. Hence, the following strategies are proposed to remedy this situation:

- local communities should be considered as an important dimension for conserving and valorising cultural heritage properties of Jericho through adopting various engagement and participatory mechanisms, such as workshops, lectures, meetings, focus groups, etc.;
- local communities of Jericho should be the primary beneficiary of valorisation and tourism related activities, giving them the priority in training, employment generation and any other social and economic activities relevant to tourism development within their areas;
- figuring out practical management mechanisms to ensure the balance between the interests of local communities and those of the tourism related services, respecting their rights, traditions and customs;
- cooperation between tourism stakeholders and local communities has to be institutionalized to secure fully indulgence of local communities in various tourism activities, including traditional festivals, and cultural events to introduce traditional life style and products for tourists;
- some tourism services inside cultural heritage sites of Jericho have to be outsourced to local private contractors;
- women associations should be engaged to market their local products in appropriate places surrounding the open cultural heritage sites of Jericho to enhance the livelihood of local population;
- the capacity building of the local communities of Jericho should be upgraded by using various holistic and participatory approaches to improve the role of local community in tourism relating services.

**6) Enhancement of site presentation and interpretation of the cultural heritage sites of Jericho by improving the quality of the interpretative themes, making their messages more meaningful to tourists.**

Jericho's cultural heritage sites suffer from poor presentation and interpretation, making it difficult to communicate with tourists. This hinder is mostly resulted from the shortage of adequate financial and human resources allocated to valorise and safeguard these sites, and exacerbated by the dominance of archaeologists in planning and development of the cultural heritage sites without considering the input of tourism specialists. To properly present cultural heritage properties to visitors, the total interpretation and presentation media-mix should be developed through the following strategies:

- developing and designing new on-site modes of presentation and interpretation, including posting meaningful interpretation signage, producing attractive touristic divulgation materials, establishing interpretation centers and site museums, meaningfully telling the story-line of these sites through using the 3D presentations, audio and audio-visual interpretation inside cultural heritage sites, etc.;
- enhancing the visiting routes and circulation inside the cultural heritage sites, and the capacity of local tour guides;
- allocating a certain percentage of sites' revenue for enhancing the presentation and interpretation of cultural heritage sites in Jericho;

**7) Upgrading the capacity of local institutions and its human resources to provide high quality of services to tourists of Jericho.**

Cultural heritage and tourism assets of Jericho severely suffer from incompetence human resources at all levels. Enhancing the capacity of human resources is a primary requirement for upgrading the tourism services of Jericho. Given the need for appropriate and specialized skills within the tourism industry, the following strategies are proposed to be undertaken:

- developing tourist training programs geared to upgrade the capacity of local personnel at all levels of tourism related services;

- activating the MoTA's branch in Jericho by qualifying its staff in various tourism domains, especially in administrative, planning and marketing capacities;
- enhancing the formal vocational tourism training in Jericho to meet the basic needs of the tourism related services, and to be able to provide high quality services to tourists, including marketing, quality management of products, hospitality skills, etc.;
- boosting the engagement of local community frameworks in tourism industry through education exchange programmes with other countries, and creating models of partnership cooperation among public, private and local communities of Jericho by developing the local tourism product and promoting small and medium– sized local enterprises;

**8) Developing the promotion and marketing methods and means of the cultural heritage of Jericho to be presented as an attractive and meaningful cultural heritage tourism destination.**

The results of the tourists' survey explicitly point out that national tourism marketing policies of the MoTA are neither adequate to attract more tourists to Jericho, nor sufficient to brand Jericho as a cultural heritage tourism destination. Indeed, the efforts of public and private sectors are required to work hand in hand to make Jericho a favorite tourist destination for day and overnight trippers through adopting the following strategies:

- promoting the image of Jericho as a diverse tourist destination, entailing cultural, religious and natural attractions;
- drawing up a holistic promotion and marketing strategy, based on a partnership of all related stakeholders in Jericho, and empirical quantitative and qualitative data;
- developing new tourism packages to bring together cultural heritage sites with tourism facilities and services;

- allocating adequate public funds for developing more effective promotion and marketing tourism strategies, as well as supporting promotional activities of local tourist and cultural heritage institutions of Jericho, e.g. hoteliers, tourist firms;
- developing sight-seeing tour programs, and integrating Jericho with neighboring cities, especially Jerusalem, Bethlehem, and Nablus;
- MoTA should seek to establish bi-lateral and multi-lateral tourism cooperation with neighboring countries to increase inbound tourists flocking to the PTs;
- developing the e-markting of cultural heritage sites of Jericho;
- an autonomous local tourism promotion and marketing body, based on public and private sector partnership, should be created to function as a liaison body with the function to cooperate with national and international tourism institutions. This body can work to secure financial resources needed to promote and market cultural heritage sites of Jericho nationally and internationally;
- a comprehensive database desktop on tourism industry has to be established in MoTA's branch in Jericho in cooperation with all relevant stakeholders, especially the private sector and the municipality of Jericho. This database has to gather and provide a variety of tourism data to decision-makers, planners and researchers, including statistical quantitative information on tourists, manpower, tourist professionals, tourism facilities and services, etc., as well as it can provide qualitative information on certain domains, such as satisfaction and expectations of tourists with offered tourism product.

**9) Upgrading the admission policy of cultural heritage sites in Jericho to enable more tourist categories to visit and enjoy its cultural heritage sites.**

As shown throughout this study, there is no explicit and/or practical admission policy set out for the cultural heritage sites in Jericho. The current admission norm is old and neither practical for tourists, nor for local communities. To set up

a pragmatic admission policy for the cultural heritage sites of Jericho, local community and private sector should be consulted on the basis of the following proposed strategies:

- developing a flexible admission policy for the cultural heritage sites of Jericho. This policy could serve all visitor categories, and at the same time be consistent with Jericho's climate and the carrying capacity of its cultural heritage sites;
- multi-tiered pricing system, where fees vary by category of visitor, has to be used, providing entrance fees reduction for locals, children, students, disabled individuals, and retired persons, as well as offering especial incentives and concessions to domestic tourists and local communities of Jericho, including setting free entrance days (open days) in cultural heritage sites for all tourists, especially during national feasts and days.

**10) Encouraging domestic tourists to visit the cultural heritage sites of Jericho by adopting a series of incentives and cultural programs in Jericho all over the year.**

As it was obvious in results of the tourists' survey, domestic tourists mostly had took trips to Jericho for recreational purposes, some of them visited Hisham's Palace, while few visited Tell es-Sultan. In order to attract more domestic tourists to Jericho, the following strategies are recommended:

- developing a sort of concession fee system, based on offering special discounts for visiting and using the cultural heritage sites of Jericho and their tourist facilities, especially during low tourist seasons;
- developing a variety of educational seasonal and annual cultural heritage activities geared to local students, encouraging them to take part in various on-site recreational and educational activities;
- encouraging cultural institutions and private companies to hold their annual meetings in Jericho's tourist facilities;

- organizing a series of seasonal cultural events and festivals for the local community and tourists.

**11) Updating and strengthening the legal frameworks of valorization and tourism industry to carefully conserve and valorize the cultural heritage properties of Jericho, taking into consideration the protection of its authenticity and local cultural identity.**

As shown previously, the Palestinian legal framework consists of outdated laws and regulations do not well serve management and valorization of both cultural heritage and tourism assets of Jericho. The following strategies are proposed to remedy this issue:

- reviewing the existing legislations and regulations that impinge on the tourism industry with a view to streamlining them to be transparent, enforceable and fair;
- amending the available tourism and cultural heritage laws in cooperation with all relevant public institutions, civil society and private sector, underlining powers and responsibilities of public and private sectors and controlling the development and operations of tourism related enterprises in more integrated sustainable manners;
- underpinning current executive bodies, for example tourism police, to ensure that all laws, regulations and procedures are consistently applied and enforced;
- providing legal mechanisms for the quality control of tourism products and services, securing consumer protection and ensuring health and safety.

**12) Adopting additional investment incentives for tourism related services and facilities of Jericho in order to attract more investment capitals to develop this sector, giving local small- enterprises the priority to benefit from these concessions whenever possible.**

The Palestinian investment law does not give a special consideration to the tourism sector; although, this sector is in bad need to be developed through strong interwoven relations with the private sector. An integrated public-private partnership, based on economic concessions, has to be adopted by MoTA as a strategic method to valorize and enhance the cultural heritage and tourism resources of Jericho, as the following:

- considering cultural heritage tourism as a national priority for development, streamlining investment procedure and providing fiscal and non-fiscal incentives to promote the development of private entrepreneurship in the tourism industry;
- MoTA has to participate in establishing and encouraging small tourism local enterprises in Jericho through pump-priming investment based on joint ventures, and consequently stimulating additional investment into this sector;
- developing financial and in-kind support frameworks for enhancing existing local small enterprises, and encouraging establishment of others. A particular attention should be drawn to those owned and managed enterprises by local entrepreneurs, local communities, women and the youth;

### **6.3 Timeframe**

This paper proposes short, mid and long-term policy strategies for sustainable safeguarding, management, and valorization of the cultural heritage of Jericho as an integrated entity within a timeframe of ten years, as well as designed as dynamic and flexible recommendations that should be continuously monitored, amended and/or adjusted whenever necessary.

Given the uncertainty of the political situation of the OPTs, it is not practical to plan for the long-term. However, all of proposed strategies are designed to provide a



sound for sustained long-term conservation and growth of cultural heritage tourism in Jericho, taking into account the vision and strategic goals of the sector strategic plan of MoTA (2011-2013). Therefore, the timeframe proposed may require extension or amendment according to the enhancement of the capacity building of MoTA, and the stability of political and economic situation of the PA.

#### **6.4 Reviewing and monitoring proposed policy strategies**

Conservation policies proposed above should be continuously reviewed and periodically monitored to evaluate their overall effectiveness, and to draw lessons from experience gained in the course of its implementation, ensuring that all policies are useful to prevent any further physical damage. When deficiencies are found or new circumstances arise, then these policies should be revised accordingly.

## **6.6 Final Conclusion**

Jericho is endowed with many significant cultural, religious and natural heritage resources. These resources must be carefully managed, conserved and valorized to provide a wide range of cultural and economic benefits, especially for the local community. The main challenge of both cultural heritage properties and tourism assets of Jericho is to come up with sustainable conservation and valorization policies, conserving and utilizing the cultural heritage properties as sustainable resources for tourism related services and facilities.

The results of this thesis, drawn up in chapter four and five, achieved the objectives of the research, and for far extent, they confirm the hypothesis of the thesis. Afterward, a set of policies were introduced in chapter six as a response to the results of the research, attempting to present appropriate solutions to the research problem, as well as laying down solid short, mid and long-term policies and strategies for better conservation, management and valorisation of the cultural heritage of Jericho.

The policies outlined can be applied to various cultural heritage components of Jericho. It has drawn a special attention to the protection of the historic environment of the old town of Jericho, whereas, in the past only major archaeological sites were protected and partially restored without any reference to their surroundings. If these non-renewable environs have been impaired, they might lose much of their characters. Hence, the above management and conservation policies have been figured out to conserve and manage the cultural heritage resources of Jericho within their holistic natural, cultural and social context.

The above policies are also seen as planning tools necessary to ensure effective sustainable conservation and valorisation interventions in various cultural heritage sites of Jericho, as well as to meaningfully interpret and present their values to different tourist categories. Indeed, applying these policies can help attain sustainable conservation and valorisation of the cultural heritage resources of Jericho, at the same time, enhance the socio-economic status of its local communities.

The success of the above policy strategies largely depends on the MoTA's policy, which has to take the necessary legal and logistic measures to safeguard and valorise

cultural heritage sites and tourism assets of Jericho through a sustainable partnership with private sector and civil institutions, especially the Municipality of Jericho.

In this respect, it should be emphasized that the aforementioned policy strategies were designed within a coherent structure of inter-related steps, each of which in its own merit is essential to well safeguarding and valorisation of the cultural heritage of Jericho on short, middle and long terms within a range time of 10 years.

However, the implementation of this integrated approach needs a systematic cooperation among all stakeholders in relation to the management and conservation of cultural heritage properties, supported by appropriate legal frameworks, and adequate financial and human resources. Without this support, these policies are likely difficult to be realized or having visible effect on the conservation and management of the cultural heritage of Jericho.

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### List of interviewees

<b>Name</b>	<b>Institution</b>	<b>Date of Interview</b>
Attia Khatib	Head of planning unit in the Ministry of Tourism and Antiquities (MoTA)	20/12/2010
Basil Hijazi	Head of engineer department in the Municipality of Jericho	22/10/2009
Dr. Hamdan Taha	Asst. Deputy Minister for Cultural Heritage and Antiquities sector in MoTA	19/12/2010
Father Bakhom	A Coptic priest	2/12/2010
Ihab Daud	Ministry of Tourism and Antiquities	14/12/2010
Iyad Hamdan	Manager of the Ministry of Tourism and Antiquities in Jericho	10/12/2010
Jamal Judeh	A Street vendor, selling oriental souvenirs	9/11/2010
Khader Muslih	Freelance tour guide	8/12/2010
Majed Fityani	Committee for the Promotion Tourism in the Governorate of Jericho (CPT)	29/10/2009
Mohamad Madi	Public Properties Authority	15/10/2009
Mohammed Diab	Head of conservation department in MoTA	12/12/2010
Nawal Salama	Unlicensed tour guide	9/12/2010
Nidal Kkatib	Ministry of Tourism and Antiquities	10/11/2010
Qasim abu Iteen	Freelance tour guide	8/12/2010
<i>Raed</i> Khalil	Mosaic Centre-Jericho (MCJ)	28/10/2009
Sabri Humidan	Head of statistic section in (MoTA)	20/12/2010
Sami Nimer	Ministry of Tourism and Antiquities	5/10/2010
Shaher Salama	A street vendor, selling oriental souvenirs	5/12/2010

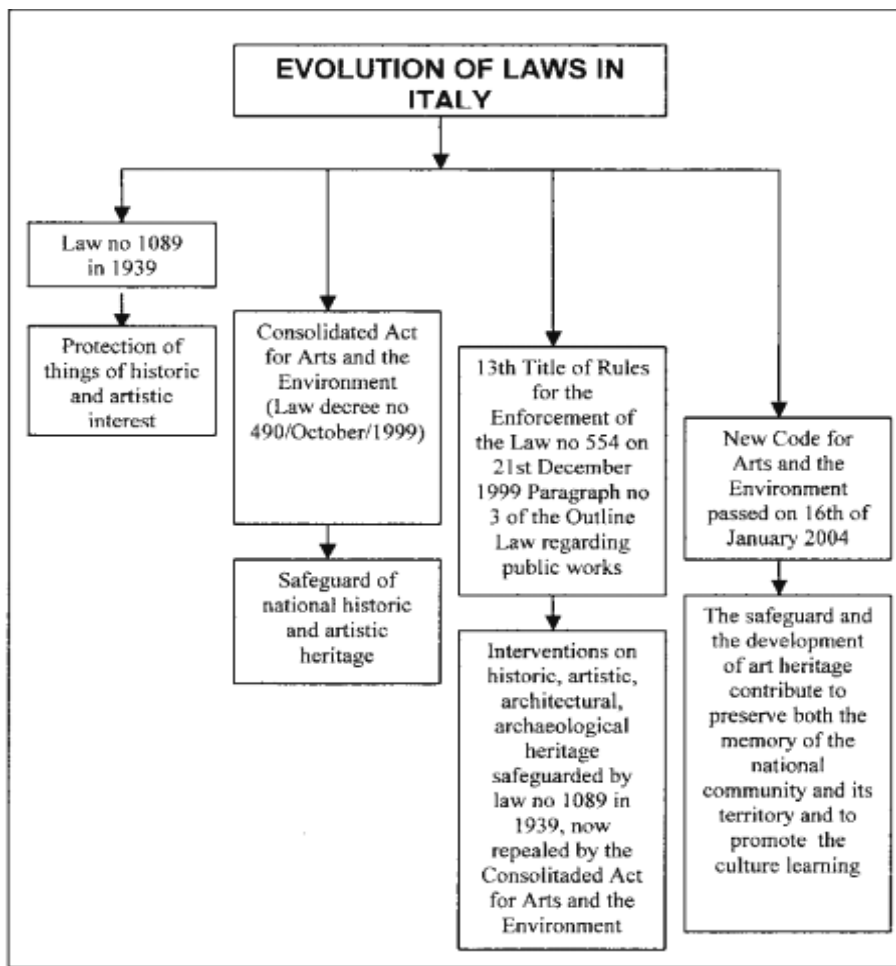


## Appendices

Appendix 1.1: list of referees

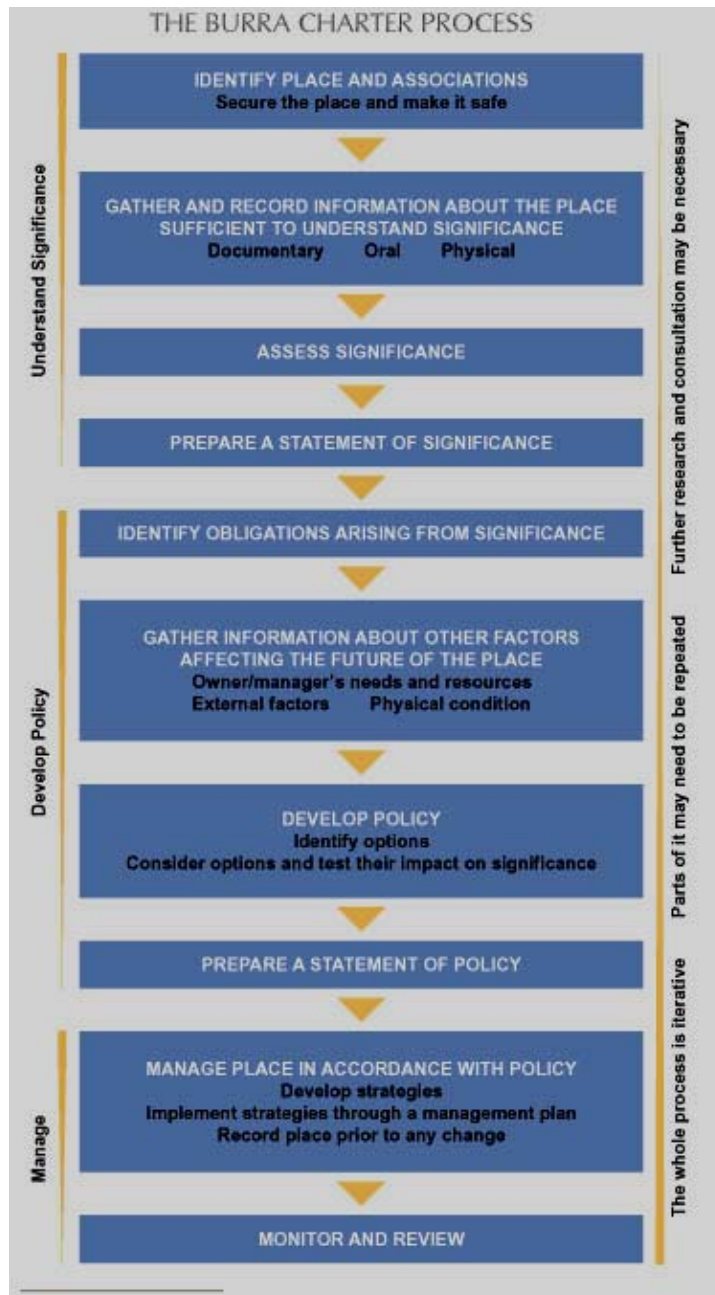
Name	Institution
Mr. Iyad Hamdan	Ministry of tourism and Antiquities
Mr. Sami Nimer	Ministry of tourism and Antiquities
Mr. Nidal al-Khatib	Ministry of tourism and Antiquities
Mr. Khader Moslih	A Tourist Guide (free lance)
Mr. Kamel Sinokrot	Telepherique and Sultan Tourist Centre(TSTC)

Appendix 2.1: Evolution of cultural heritage law in Italy



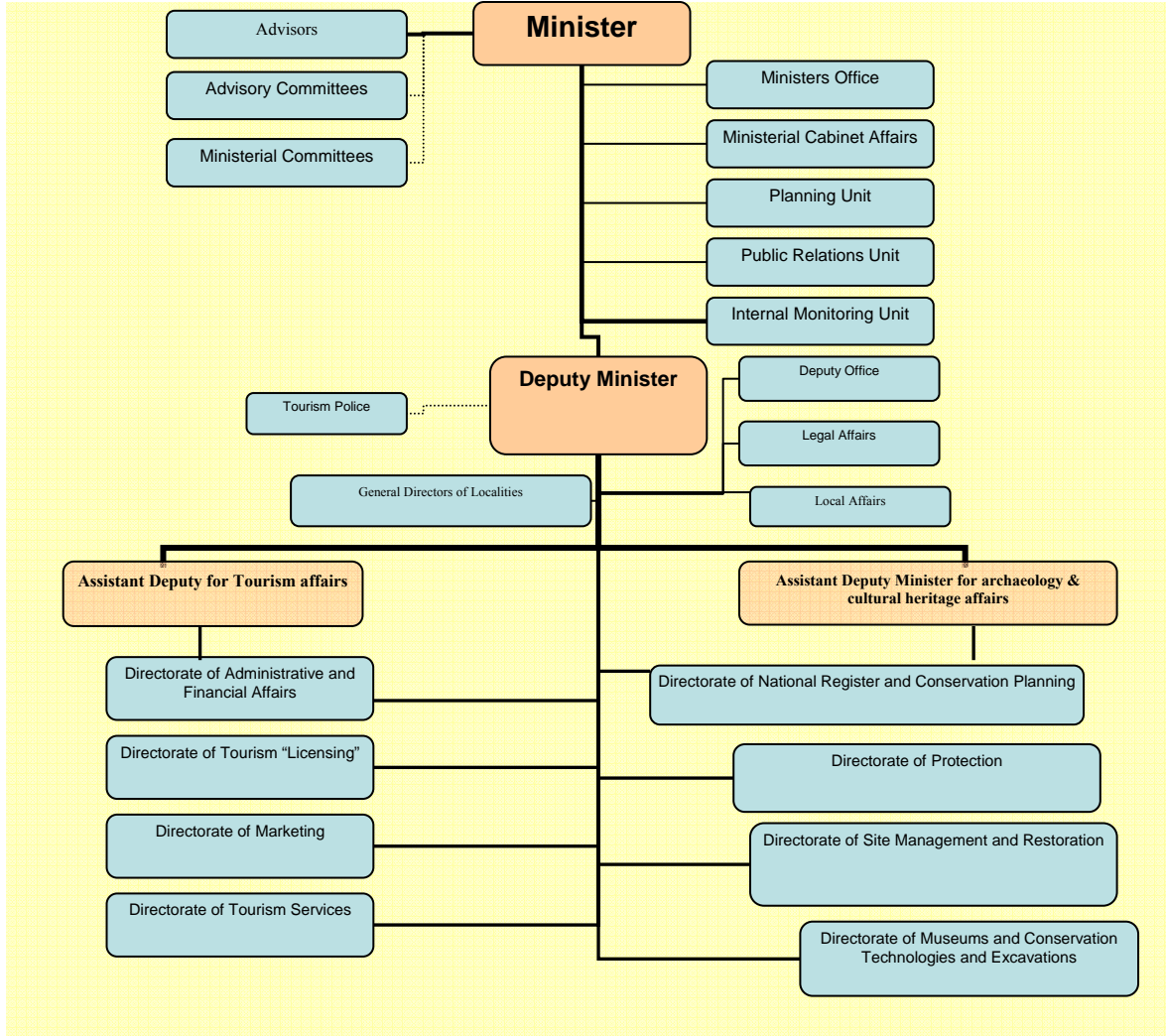
(Source : Natale & Lanzarone 2007,3)

Appendix 2.2: The planning process in the Burra Charter



Source: [http://australia.icomos.org/wp-content/uploads/BURRA\\_CHARTER.pdf](http://australia.icomos.org/wp-content/uploads/BURRA_CHARTER.pdf)

### Appendix 4.1: Institutional structure of the Ministry of Tourism and Antiquities in Palestine



Appendix 4.2: List of main projects undertaken in Jericho by MoTA

Name of the project	Site/s	Main activities	Amount US\$	Donor	Date
Reassessment of Tell es-Sultan	Tell es-Sultan	Excavation and maintenance	100.000	University of Rome- <i>La Sapienza</i>	1997-2000
Emergency intervention project	Various sites	Cleaning up different sites	100.000	Holland	1997-2000
Stabilization, documentation, cleaning and preservation	Various sites	Mainly documentation of Hisham's palace	350.000	UNESCO	1998-2005
Survey and Documentation of Hishm's Palace	Kh. Al Mafjar	Survey & Documentation of the stones of Hishm's Palace, and rehabilitation of its museum	100.000	UNDP	1999-2000
Training, Restoration, documentation	Various sites	Preparing the mosaic workshop, Restoration and documentation of Hishm's Palace	600.000	Italy	1999-2002
Excavations in Tell al-Mafja and Sugar mills	Tell al-Mafja and Sugar mills	Excavations and maintenance	50.000	Norway	2001-2002
Valorization of Hisham's Palace	Kh. Al-Mafjar	Valorization of Hisham's Palace infrastructure and tourist facilities	1.000.000	USAID	2007-2008
Rehabilitation of Bait Shahwan (Tell es-Sultan Synagogue)	Bait Shahwan	Rehabilitation and restoration interventions	23.000	Palestinian Government	2008-2009
Fencing Tell es-Sultan	Tell es-Sultan	Fencing Tell es-Sultan	30.000	Palestinian Government	2008-2009
Rehabilitation of Na'arn Synagogue	Na'arn Synagogue	Maintenance and rehabilitation	20.000	Palestinian Government	2008-2009
Khirbet al-Mafjar landscape Survey	Kh. Al Mafjar landscape	Survey and documentation of the cultural environs of Hisham's Palace	-	Bizeit University & University College London	2009
Archaeological excavations of Hisham's Palace	Kh. Al-Mafjar	Archaeological excavations	-	University of Chicago	2011 Ongoing

### Appendix 4.3: List of cultural heritage sites of Jericho

Site Name	District	X_COORD	Y_COORD	TYPE	CLASS
Sugar mills (Twahin es-Sukkar)	Jericho	191672	142199	Khirbeh	Main Site
Tahonet 'Ain es-Sultan	Jericho	192228	141925	water mill	Feature
Nu'eima Aqueduct	Jericho	192306	143326	Aqueduct	Feature
Al-Mafjar's Pool	Jericho	193409	143803	Ancient Water Pool	Feature
Ancient Pool- Wadi Nu'ema	Jericho	192825	143565	Ancient Water Pool	Feature
Tell al- Mafjar	Jericho	193655	142923	Tell	Main Site
Tell el Jurn	Jericho	192619	142403	Tell	Main
Tell Abu Hindi	Jericho	192158	141210	Tell	Main
Cemetery- Tell es-Sultan	Jericho	191951	141975	Cemetery	Feature
Cemetery -Tell es-Sultan	Jericho	192351	142098	Cemetery	Feature
Cemetery-Tell es-Sultan	Jericho	192178	142279	Cemetery	Feature
Cemetery -Tell es-Sultan	Jericho	192014	142110	Cemetery	Feature
Khirbet el-Jurn	Jericho	192486	142376	Khirbeh	Main Site
Without name	Jericho	192802	142557	Foundations	Feature
Tell Deir Abu Ghannam	Jericho	193379	142599	Tell	Main Site
Khirbet al-Emam Ali	Jericho	190960	144270	Khirbeh	Feature
Maqam el-Emam Ali	Jericho	191049	144295	Shrine	Main Site
al- Duyuk Castel	Jericho	190845	142420	Castle	Main Site
Deir al- Quruntul	Jericho	190984	142352	Monastery	Main Site
Tell el- 'Aqaba (Cypros	Jericho	190445	139185	Tell	Main Site
Jisr Abu Ghabbush	Jericho	193338.85636	143329.87760	Khirbeh	Feature
Qanat Umm et Tawahin	Jericho	194185.52725	140684.34295	Channel	Feature
Tell Abu Hindi	Jericho	192150.17987	141355.10067	Channel	Feature
Jisr en Nu'eima	Jericho	191790.72403	143264.09907	Aqueduct	Feature
Mughr el Maqrabanna	Jericho	190873.91729	141046.80186	Cave	Feature
Ketef Ariha	Jericho	190954.09944	142311.14071	Cave	Feature
et Tawahin	Jericho	191626.41611	142082.35816	Cistern	Feature
Cemetery without name	Jericho	193926.93774	140263.55692	Cemetery	Feature
Cemetery without name	Jericho	190736.28130	142459.14268	Cemetery	Feature
Church without name	Jericho	190898.94224	142238.33386	Church	Feature
Qasr Hisham (Kh. el Mafjar)	Jericho	193630.81205	143404.86862	Khirbeh	Main site
Eth Thiniya	Jericho	191958.32398	143046.57604	Tell	Main site
Mill- without name	Jericho	193484.83358	140276.05589	Mill	Feature
El Marajim East, Hassan	Jericho	194002.01260	141605.07235	Tell	Main site
Tell el Qus	Jericho	193017.70571	143742.33099	Tell	Main site
Wall (Old Foundations)	Jericho	194406.57933	143346.54220	Ruin	Feature
'Ein es Sultan	Jericho	192191.88729	141992.52850	Spring	Feature
Tahunat el Hawa	Jericho	190815.52615	142434.14544	Tell	Main site
Tahunat el Mafjar	Jericho	193155.34170	143654.84031	Mill	Feature
Tell Abu ez Zalaf	Jericho	191829.02923	141130.12622	Tell	Main site
Tell al- Marajm West	Jericho	192204.39977	141405.09515	Tell	Main site
Tell Abu Khurs	Jericho	193589.10339	141880.04128	Tell	Main site
Tell el 'Arayis	Jericho	192358.71947	141455.08892	Tell	Main site
Tell el Matlab	Jericho	193885.23032	141796.71692	Tell	Main site

Tell es Samrat	Jericho	191753.95561	141417.59342	Tell	Main site
Tell es Sultan	Jericho	192150.17987	142092.51745	Tell	Main site
Wadi el Qilt	Jericho	190765.86511	139593.89110	Mill	Feature
Ancient Roman Road	Jericho	198031.90634	139623.20435	Ancient road	Feature
Kh. Qaqun	Jericho	191154.32882	139221.36556	Khirbeh	Main site
Rujim el-Mugheifir North	Jericho	195097.43264	138791.49229	Khirbeh	Main site
Jaljuliya (Roman Pond)	Jericho	196331.78180	139688.88519	Pool	Feature
Birkat en Nabi Musa	Jericho	191707.66280	139464.33771	Pool	Feature
Khirbet en- Natla	Jericho	196303.04606	139766.35065	Khirbeh	Main Site
TUulul abu el 'Alayiq South	Jericho	191401.17537	139725.99997	Tell	Main site
Rugim I Mugheifir South	Jericho	195013.23413	138523.59976	Tell	Main site
Bait Jabr at-Tahtani	Jericho	190517.06643	139613.65294	Fort	Feature
Tell el-Hassan North	Jericho	193583.11462	141016.57076	Tell	Main site
Duyuk Village	Jericho	191504.71746	143163.97501	Inhabited village	Main site
Tell el Mahfuriya	Jericho	194108.83495	140174.24949	Tell	Main site
Tell Darb el Habash	Jericho	192978.14433	139954.64035	Tell	Main site
Khan es Sahl	Jericho	191500.48214	139564.60884	Ruin	Feature
Ard el Mafjar	Jericho	194545.20399	142532.13553	Khirbeh	Main site
Kh. Wadi en Nu'eima	Jericho	196647.59997	142441.34952	Khirbeh	Main site
Zaka's house	Jericho	192631.79400	140082.78500	Khirbeh	Main site
'Umari Mosque	Jericho	193793.02700	140279.59900	Mosque	Feature
Tell Hasan south	Jericho	193636.64700	140759.20700	Khirbeh	Main site
Sycamore Tree	Jericho	193400.98400	140706.24600	Feature	Feature
Kh. Area of Sycamore Tree	Jericho	193464.33400	140668.23600	Khirbeh	Main site
Kitf al Wad	Jericho	244419.45300	639833.70800	Khirbeh	Feature
Esh-Shakh Subbar channel	Jericho	243583.23300	640858.19400	Channel	Feature
Kh. Nu'eima	Jericho	242744.98600	643876.13400	Khirbeh	Khirbeh
Kh. Buriaka	Jericho	241527.74500	644125.48300	Khirbeh	Khirbeh
'Ain Nu'eima	Jericho	240012.05800	644736.82100	Spring	Feature
'Ain Duyuk	Jericho	240019.39700	644683.61400	Spring	Feature
Kh. Na'aran	Jericho	240298.27900	644536.83400	Khirbeh	Main site
Kherbet al-Enmam Ali south	Jericho	240894.57300	644253.18100	Khirbeh	Main
Tahonet al-Emam Ali	Jericho	240681.74200	644279.60200	Mill	Feature
Tulul Abu el- 'Alayiq North	Jericho	241242.07400	640070.32000	Tell	Main Site
Tell al- Qasab	Jericho	241495.26500	640002.43400	Tell	Main Site
Turkish Aqueduct	Jericho	242905.45800	640050.87200	Aqueduct	Feature
Maskobia (Tower of Jericho)	Jericho	243717.99500	640252.10700	Khirbeh	Main Site
Khirbet Ard al- Mashru'	Jericho	245592.33500	641947.73800	Khirbeh	Main Site
Tell al-Qus	Jericho	243702.73000	640385.97000	Tell	Main site
Synagogue of el-Tell	Jericho	242643.86800	642400.77700	Synagogue	Main Site
Wadi Nu'eima	Jericho	242117.44000	643281.19300	Wadi	
Nu'eima Old Mousque	Jericho	243217.55300	643607.21200	Mousque	Feature
Mosastery- al Mafjar area	Jericho	243767.04900	643560.73200	Monastery	Feature
Nuseib 'Uweishira	Jericho	240572.71600	639999.93900	Fortress	Main site
Othroux Convent	Jericho	243326.18200	640396.46200	Convent	Feature
Catholic Convent	Jericho	243160.37900	640540.63700	Convent	Feature
Russian Convent	Jericho	243459.54200	640646.96600	Convent	Feature
Ethiopian Church	Jericho	243387.45400	640757.26000	Church	Feature

Roman Patriarchate	Jericho	242922.49000	640742.12200	Patriarchate	Feature
Coptic Monastery	Jericho	243484.77300	640770.95700	Monastery	Feature

#### Appendix 4.4: List of Traditional Mud-brick building in Jericho

Name	X	Y	Name	X	Y
Abed el Abdalah	191558	142210	Beit Metri Theodor	192276	141186
Agriculture ministry storage	193690	140468	Beit Mhedat	191368	140980
Ahmad HaJji 'Awajneh	192864	140645	Beit Moftieyeh Abdel Jabbar	193845	140690
Al Nnba Antonyos Church	193550	140760	Beit Mohamed Abdalah othman	193024	142127
Al el Jabali	194150	141992	Beit Mohamed Ahmad husain m	193444	140467
Al Nabi Alish Church	193285	140433	Beit Mohamed A'riqat	193075	140360
Beit Abdalah Khorieh	191828	142250	Beit Mohamed Aterzanah	191596	141820
Beit Abdallah el Moughrabi	192440	140285	Beit Mohamed Awajneh	194520	140620
Beit Abdel fatah elJu'obeh	193984	141024	Beit Mohamed el Otabi	192864	141290
Beit Abdel Hadi	192570	141731	Beit Mohamed esh Shaikh	193900	140660
Beit Abdel Naser Ibrahim za	193530	140550	Beit Mohamed Hasan	193430	140430
Beit Abdel Rahim Bader	193786	140036	Beit Mohamed I'tewi Ruma	192830	141436
Beit Abdel Rahman Balo	193616	140621	Beit Mohamed Jaber	191368	140908
Beit Abdel Wali	191380	141640	Beit Mohamed Khalaf	191946	141258
Beit Abna'a Nafisa el Zorba	193394	140403	Beit Mohamed Mahmoud el Sar	192645	140703
Beit Abu Abdalah	192524	141110	Beit Mohamed Mahmoud Hajjee	192864	140688
Beit Abu Ali	193576	140240	Beit Mohamed Mousa Awajneh	194574	140870
Beit Abu 'AndaH	192622	141704	Beit Mohamed Othman el Ekri	192940	141440
Beit Abu Brahim Balo	193270	141100	Beit Mohamed Salameh	192764	140545
Beit Abu el Deok	191620	142200	Beit Mohamed Salem Abu khar	191278	142350
Beit Abu el So'ud	191530	142168	Beit Mohamed Samarat	191792	142000
Beit Abu el So'ud	191550	142110	Beit Mohamed Slameh Brahmeh	192797	140536
Beit Abu Eso'od	191856	141470	Beit Mohamed ZaloUm	194348	140540
Beit Abu Firas	194121	140894	Beit Mohmad Safi	193708	140612
Beit Abu Gazi Sshour	193268	141120	Beit Morad Sha'sha'	192756	141615
Beit Abu Hasan	193674	140248	Beit Mousa el Alami	192990	140300
Beit Abu Jamil	191792	142118	Beit Mousa husain Barham	192979	140388
Beit Abu Khamies	193660	140234	Beit Mousa Mohamed Hasan	193485	140450
Beit Abu Mazen	191790	141694	Beit Mousa shUqIrat	192370	140210
Beit Abu Rashid sawalha	193840	140840	Beit Mousa Ahmad Miri'i	192618	141520
Beit Abu Saleh Khader	192602	140864	Beit Mousa Balo	193280	141032
Beit Abu Salim	192482	141366	Beit Mousa Tabjeh	191000	141300
Beit Abu Srar	191836	141756	Beit Mousa Jamil Sa'doun	192710	140772
Beit AbuTouma	193940	140300	Beit Mustafa el 'Alami	192470	140165

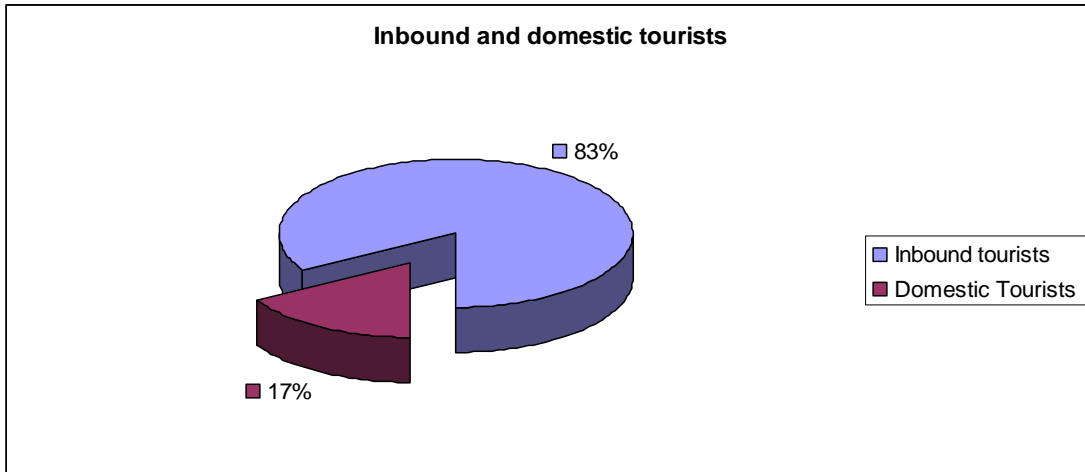
Beit Abu zuhdi Maraqa	192630	140282		Beit Nae'el es Srouqi	194340	140884
Beit Ahmad Barahmeh	193610	140700		Beit Ni'ema Umar Abu Sam'an	193656	140528
Beit Ahmad Darwish	193714	140380		Beit Nihad Nammar	192365	140336
Beit Ahmad Hasan le fruqi	192710	140700		Beit Ni'meh Abu Rumah	193940	140930
Beit Ahmad husain salameh	193546	142808		Beit Umar el Jalad	192792	142122
Beit Ahmad jameel hamideh	192654	140840		Beit Umar Sleman Narajeh	193620	140610
Beit Ahmad Khalaf	194360	140664		Beit Othman Hleleh	193551	141614
Beit Ahmad Khalaf	194520	140580		Beit Qadri Yousof	192506	141324
Beit Ahmad Mousa 'awajneh	192712	140627		Beit Qasem Jalaita	193694	140378
Beit Ahmad Msalam	191408	141226		Beit Ramzi Hanna Salem Jabe	193410	141350
Beit Ahmad Zahran	192420	140255		Beit Raslan Abd el Hafeth	193248	140676
Beit Ahmad Zahran	192434	140210		Beit Riad Shahin	196200	140520
Beit akram spitani	193388	140746		Beit Roshdi esh Shawwa	193750	140920
Beit al el Dajani	193630	140760		Beit Sa'adie et takrori	192305	140306
Beit Ali Amin	193650	140630		Beit Saied ed Dajani	192884	140500
Beit Ali A'riqat	193136	140300		Beit Sai'ed le 'WalD	192760	141594
Beit Ali awajneh	194424	140680		Beit Sai'ed Mahmoud Khalaf	193352	140710
Beit Ali 'Awajneh	194360	140630		Beit Sai'ed Mousa	193566	140630
Beit Ali Balo	193730	140336		Beit salameh Hasan	193180	140712
Beit Ali Barahmeh	193572	140650		Beit Saleh Amereh	193500	140430
Beit Ali el Dalo	193270	141806		Beit Saleh Dorra Barahmeh	192712	140551
Beit Ali el Husaini	193260	141640		Beit Salem Hajaj	191390	141488
Beit Ali el Qaser	191430	141564		Beit Salman Saber Abu Rumi	193740	140560
Beit Ali es Saradeeh	194380	140900		Beit Samih el Zorba	193650	140670
Beit Ali Saleh el Qadi	193820	140370		Beit Sbaih	193450	142090
Beit Amina el Mougrabi	193400	140400		Beit Sha'asha'a	196220	140990
Beit Amina Ermeleh	192126	141042		Beit Shafer Yousef el Fahed	193504	140592
Beit A'riqat	193045	140321		Beit Shamma	192860	141820
Beit Asaieda Mariam	191532	142020		Beit Slaiman Abdel Jalil	192736	140573
Beit Atieh Saleh	194412	140547		Beit Slaiman Abu Rohi	193420	140430
Beit Awni hijazi	196015	140920		Beit Slaiman Abu Rumi	193409	140430
Beit Awni hijazi Farm	196084	141072		Beit Slaiman Ali Mohamed	192800	140639
Beit Baha'a sahUm	193189	140911		Beit Slaiman Es saradeeh	192796	141580
Beit Clair Yousof Greese	193210	140895		Beit Slameh el Eid Smerat	191608	141192
Beit Dadousi(Khaleel Hasan	193824	140940		Beit Sobhi ed Dajani	193530	140810
Beit Dair el Rum	193497	140512		Beit Tahboub	193724	140328
Beit Dair Marizka	192554	140030		Beit Taher el Isawi	192824	140400
Beit Dair Marizka	192580	140050		Beit Thabet Hasan 'Awajneh	192848	140612
Beit Dar Sa'ado	194330	140560		Beit Thaher Ali el Fahed	192864	140600
Beit Dawood Ali Ahmad	192700	141800		Beit Um 'Adel Ramadan	192800	140530
Beit Dawood Jalaita	194600	140990		Beit Victor Ibshara	193500	141258
Beit Dawoud Slaiman	193782	140916		Beit Yousof el Asli	193605	140596
Beit el Akarmeh	192566	140042		Beit Ziyad Ali Darweesh	193533	140926
Beit el 'AnAbtawi	192872	141695		Beit Zuhdi Barham	193794	140300
Beit el Asmar	191520	141572		Beit Abdel Hamied el Dakhil	193540	140640
Beit el Awajneh	194540	141000		Beit Abu Hasan el Shaikh	193786	140580



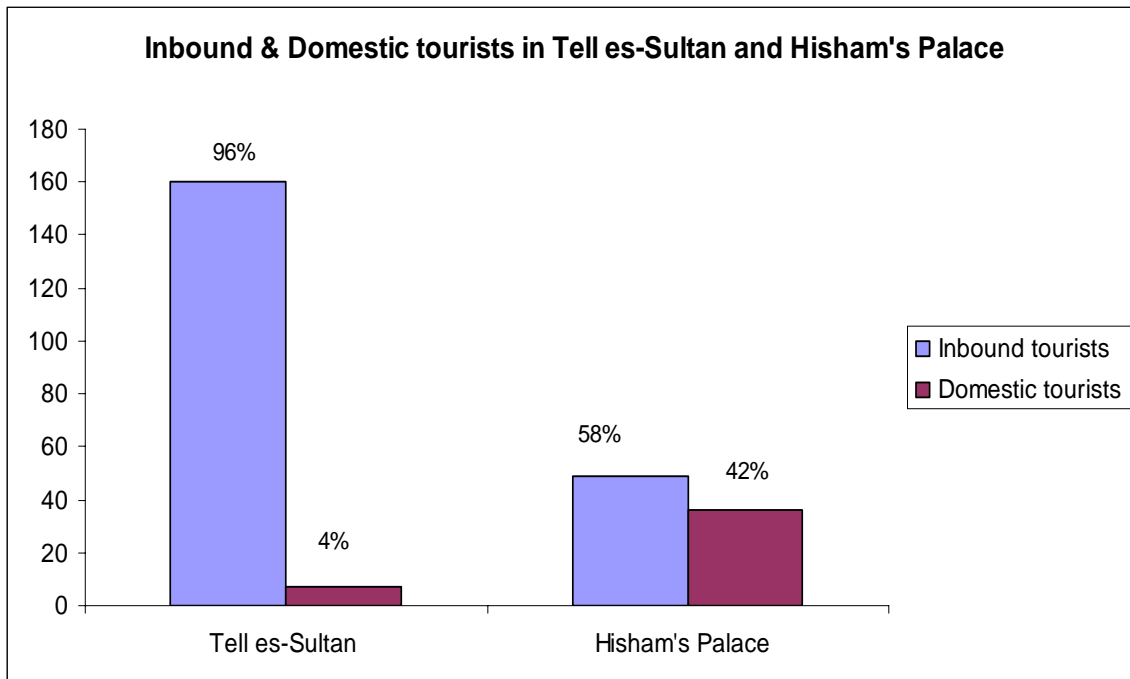
Beit el Dahdah	193754	140380		Beit el Haj Jawdat el Halab	193182	140591
Beit el Dajani	193090	140485		Beit Ibrahim Saif	193852	140735
Beit el Erani	191850	141542		Beit le Ghrouf	192644	141719
Beit el Eskandar	193290	140630		Dair el Maskob	193470	140655
Beit el Haj Hamdan	193034	141416		Dair el rumm	193576	140328
Beit el Hajeh Tamam	194652	141036		Dair Marizka Elaqqbat el art	192659	140084
Beit el Halawani	193850	140060		Dar Abd el Atari	192791	140315
Beit el Husaini	191926	142330		Dar Abd-el-hae	193363	140917
Beit el Husaini	191994	142386		Dar Abderraheem el Ghashaq	194392	140636
Beit el Husaini	191988	142086		Dar Aboudi	191264	140916
Beit el Husaini	191906	142314		Dar Abu Ali el Mougrabi	193648	140230
Beit el Husaini	191896	142292		Dar Abu bahjat et Taba'	192870	140736
Beit el Jo'obi	192748	140230		Dar Abu khamis	193656	140278
Beit el Khamiss	193030	141970		Dar Abu kharbeesh	194300	140600
Beit el Msha'asha'a	193974	140230		Dar Abu Modar	191550	141818
Beit el Nashashibi	195104	140728		Dar Abu Osama Balo	193756	140940
Beit el Nwerat	191476	140652		Dar Abu Rosan	192521	141719
Beit el Salaimeh	193810	141700		Dar Abu Tala'at	192706	140330
Beit el Shae'er	193264	140916		Dar Abu Ziyadeh	192764	140570
Beit el Shaikh Mohamed el k	194420	140540		Dar Abu Zuhdi	193970	140176
Beit el Zorba	193660	140660		Dar Amin Abdalah	193830	141032
Beit Elhaj Naief	193000	140379		Dar Awajneh	193740	140340
Beit Elias Ghorfeh	193660	140730		Dar Bahieh Foteh	191830	142174
Beit en Nusaibi	192870	140730		Dar Balo	193474	140932
Beit en Nwerat	191572	140692		Dar el Ajaza	193580	141704
Beit Fahed	194474	140926		Dar el Amouri	192730	140309
Beit Fahimi Khalil Ganem	192720	141000		Dar el Halawani	193834	140050
Beit Faiez el Ghoul	192804	141724		Dar el Hatab	193670	140272
Beit Faisal Safi	193860	140712		Dar el Husaini	193261	140755
Beit Farah Smarat	191560	141620		Dar el Namari	193452	142564
Beit Fares Salameh	193776	141116		Dar el Namari	193440	142396
Beit Fhedat	191348	141260		Dar el Shakhshir	193014	141150
Beit Ghrouf	192740	141720		Dar el Tawil	194214	141008
Beit Ghrouf	193964	140188		Dar el Ziki	192724	140321
Beit Habash	193172	140916		Dar er Ramouni	193770	140770
Beit Hafitha el 'Umor	193174	141400		Dar Fathi Ershaid	192706	140303
Beit Hala I'wedah	193930	140620		Dar Hindieh	193055	140552
Beit Hamdalah Almgaj	193500	140830		Dar Ismaeel el Masri	193370	140630
Beit Hamed Balo	193870	141860		Dar Is'ood Abd el Nabi	194650	140676
Beit Hani Abu Nassar	194390	140868		Dar Issa Salem Hasan	192474	141366
Beit Hanna	193324	141464		Dar Karsou'o	193500	141005
Beit Hanna Yousof Abu el Ab	193560	140800		Dar Khalaf el Sharadeh	192712	140339
Beit Harbi	191536	141554		Dar Khalil Mohamed Ishtaieh	192636	141742
Beit Hasamn A'riqat	193100	140400		Dar Khamees Ali	192650	141708
Beit Hasan Fahed	191464	141564		Dar Mahdi Ghrouf	192700	141734
Beit Hasan Jabrat	191468	141692		Dar Mahmoud	193280	140550
Beit Hasan Mousa Jalaitah	190794	140944		Dar Majed el Natour	192602	140864
Beit Hasan Naji	192654	141446		Dar Mariam el Askar	191556	141744
Beit Hilmi amin el Ali	193630	140628		Dar Mariam el Ghoul	192834	141728

Beit Hindieh	193115	140600		Dar Mohamed Ahmad Khalaf	194386	140676
Beit Hinri Katen	192909	140142		Dar Mohamed Awajneh	194530	140650
Beit husain Qareh	193420	140470		Dar Mohamed Brajieh	192438	141282
Beit Ibrahim Saradeeh	192644	141677		Dar Mohamed Darwish	194698	141037
Beit Ibrahim Barahmeh	193076	140330		Dar Mohamed Ibrahim	193580	140304
Beit Ibrahim Mitri	193141	140255		Dar Mousa Abdalah Awajneh	194516	140600
Beit Ibrahim Shatat	194624	140624		Dar Mousa el Asad	193394	140376
Beit 'Iied es Saradeeh	193580	140704		Dar Um 'Ahed	194256	140613
Beit Imad Ali	193808	140036		Dar Um Ali le mlook	193878	140926
Beit Isa Mohamed Fahed	193646	140592		Dar Um Fu'ad Jbr	192594	141666
Beit ishaq Abu el So'ud	191536	142128		Dar Um Mousa Roro	194464	140727
Beit isma'eel el 'Akramawi	192678	140814		Dar Remon Nazal	193282	140670
Beit Is'ood abd el Nabi Awa	194692	140660		Dar Sa'd Hajah	194316	140632
Beit Is'ood Abdel Nabi Awaj	194694	140640		Dar Slaiman Fhaidat	191600	141020
Beit Is'ood Ahmad ghrouf	193762	140848		Dar Slaiman Sabah	192654	141800
Beit Is'ood el Awajneh	194702	140668		Dar Sleman Balo	193815	140914
Beit Issa Mogheer	193510	140926		Dar Sodqi el Salaimeh	193460	141410
Beit Issa Mohammad Mugheer	193520	140940		Dar Thaher Salameh Ghrouf	192680	141768
Beit Iyad Salameh	192779	140539		Dar Yasin el mkid	192880	140636
Beit Jada	191742	141830		Dar yousof Msalam	191448	141168
Beit Jalaita	194540	140900		Dar Ziad Yousef Qirreh	192836	141760
Beit Jalaita	193626	140572		Beit Ahmad 'Ameereh	192588	141495
Beit Jamil Balo	193282	140976		Beit Mbarak Abu mohsen	191900	141600
Beit Jamileh le Msais	193780	140952		Beit Mousa Abu oub	193488	140412
Beit Jamileh Marashli	192875	140400		el Awajneh	194510	140620
Beit Jawad Qasem	193880	140810		Group of houses	191772	140064
Beit Kamal Abdel Jawad	192308	140285		Ibrahim awad Barahmeh	192678	140327
Beit Kamel Falah Ibrahim le	193646	140592		Ibrahim mitri	193212	140230
Beit Kamel T'reqat	192850	140572		Issa Abu taiem	192760	141630
Beit Kano'o	192850	141154		Istable Dair grontol & Beit	191160	142510
Beit Karim Khalaf	193452	140998		Izbet dimetri theodor	193354	140760
Beit karmilo nassar	193580	140690		Jericho Old Mosque	193800	140264
Beit khadejeh 'abboud	193805	140762		Jeries Samara	194256	140640
Beit Khalaf	192600	141552		laith Abu Askar	192020	141495
Beit Khaled Dawoud Barahmeh	193505	140696		laith Ibrahim Smairat	191280	141188
Beit Khaled Jalaita	193718	140588		Mahmoud Imsallam	191668	140470
Beit Khalil Ali Fahed	193616	140616		Mahmoud ShUman	192684	140880
Beit Khalil Ali Ruma	192690	141418		Manzel Abu Botros	194400	140510
Beit Khalil Darwish	193886	140848		Manzel Abu Hajeh	194330	140550
Beit Khalil Mohamed Mousa f	192980	141366		Manzel el Haj Shafiq	195600	140750
Beit Khalil Shama	192281	140309		Military Building	195466	141030
Beit Khalil Younes el Husai	192508	142410		Mohamed Ahmad Mousa zaghari	193600	140990
Beit latifeh Abu Sierees	193000	141000		Mohamed Khaleel Younes	194340	140660
Beit Mahmoud e 'Elian	193500	140460		Mousa Mohamed Darwish	193512	140899
Beit Mahmoud Iajum	193254	141292		Qaser Hisham Hotel	193606	140510

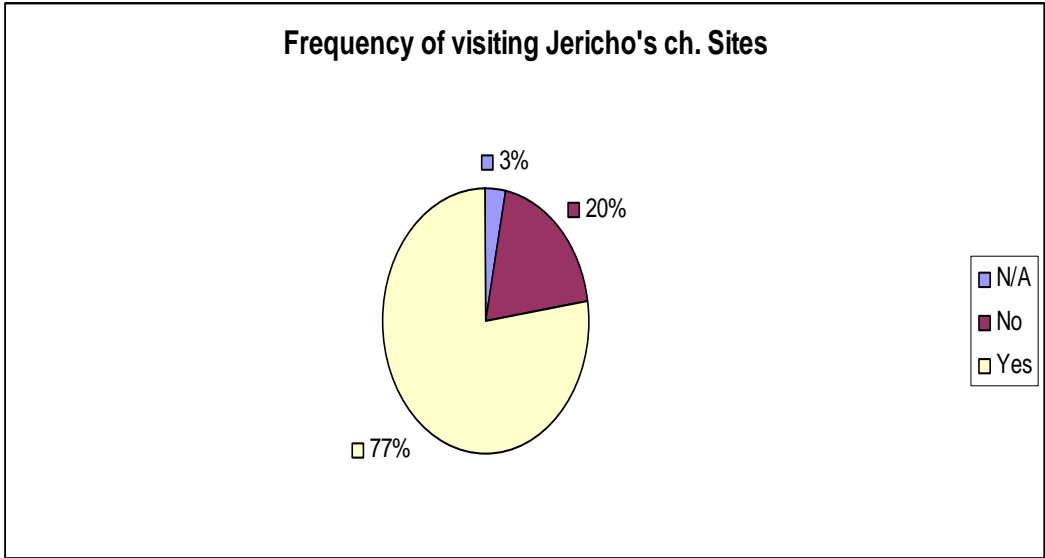
Beit Mahmoud Motlaq	192820	141690		Russan Church	193704	140248
Beit Mahmoud Naief Barham	193018	140361		Sami Qaresh	194016	141900
Beit Maraqa	192630	140303		Sawsan Abdalah Farah	192640	141520
Beit Marwan Iriqat	192695	140060		Summer land park	193282	140196
Beit Mere'i Abu el Oub	193400	140450		Unknown	191780	142146
Beit Mohamad Abduh	193880	140920		Unknown	191806	140970
Beit Mohamad Fahed	193656	140602		Unknown	193210	141400
Beit Mohamad Salameh	194320	140886		Unknown	192220	141530
Beit Mohamed Abd el Latif	192526	141440		Walid el Moaqit	194840	141636
				Yougort roum	195690	141140



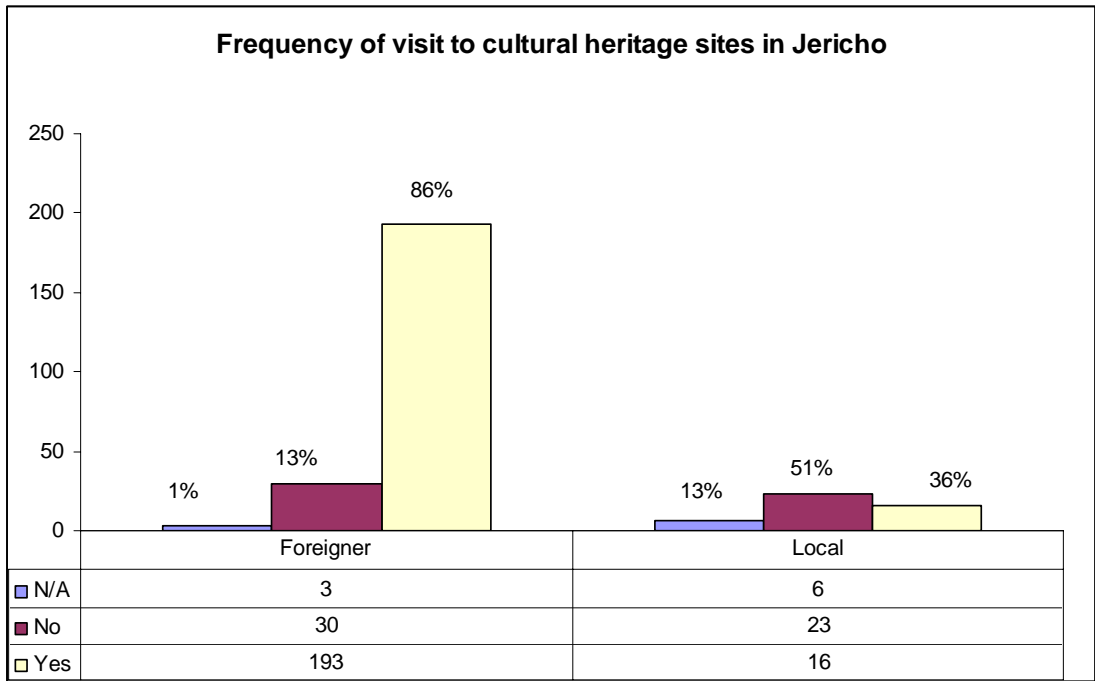
Appendix 5.1: Tourist respondents inside the cultural heritage sites of Jericho



5.2: Inbound and domestic tourists in Tell es-Sultan and Hisham's Palace



5.3: Frequency of visit to cultural heritage sites of Jericho



5.4: Frequency of visits to cultural heritage sites of Jericho

5.5 Category of visitors in Jericho's cultural heritage sites

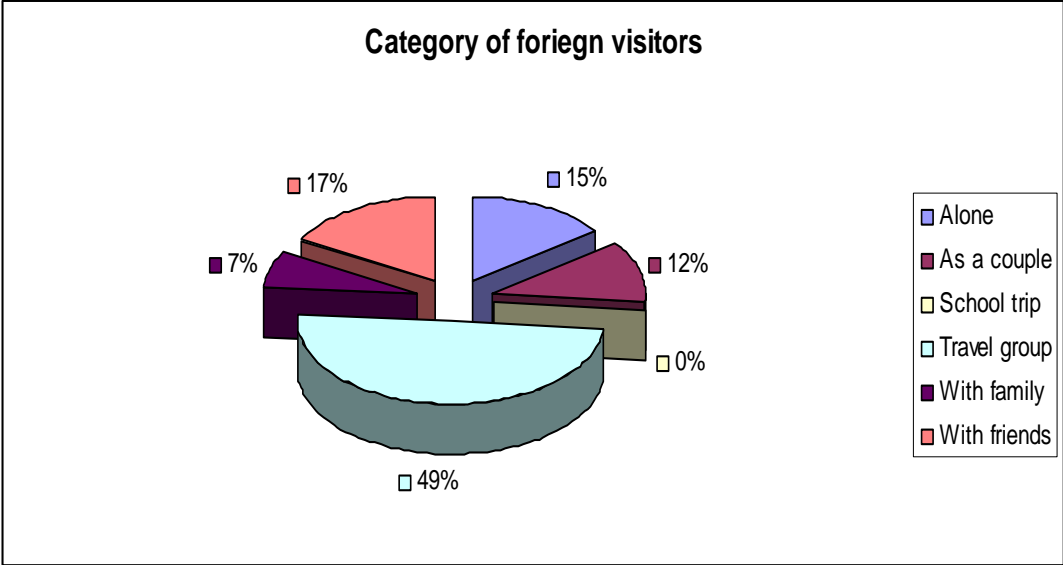
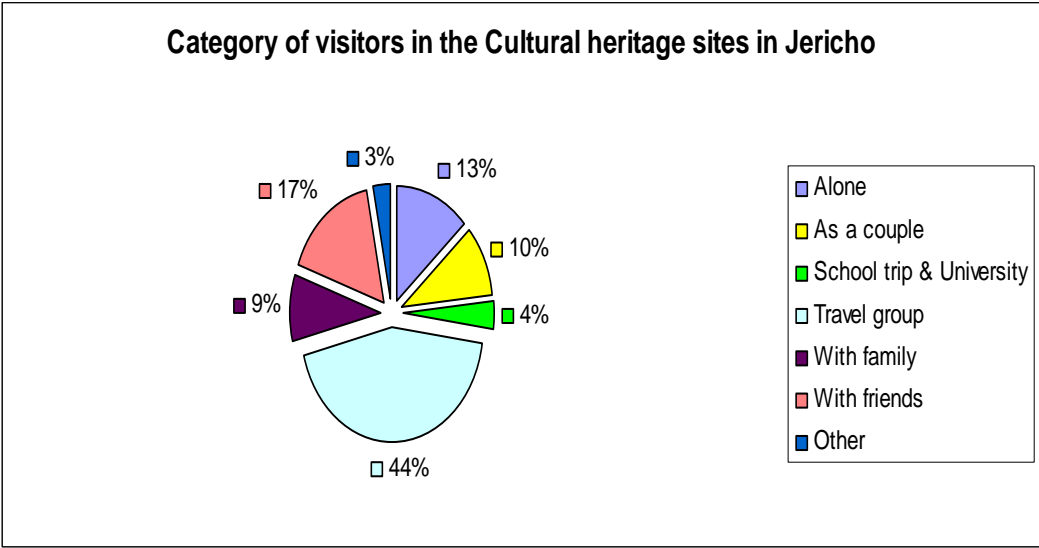
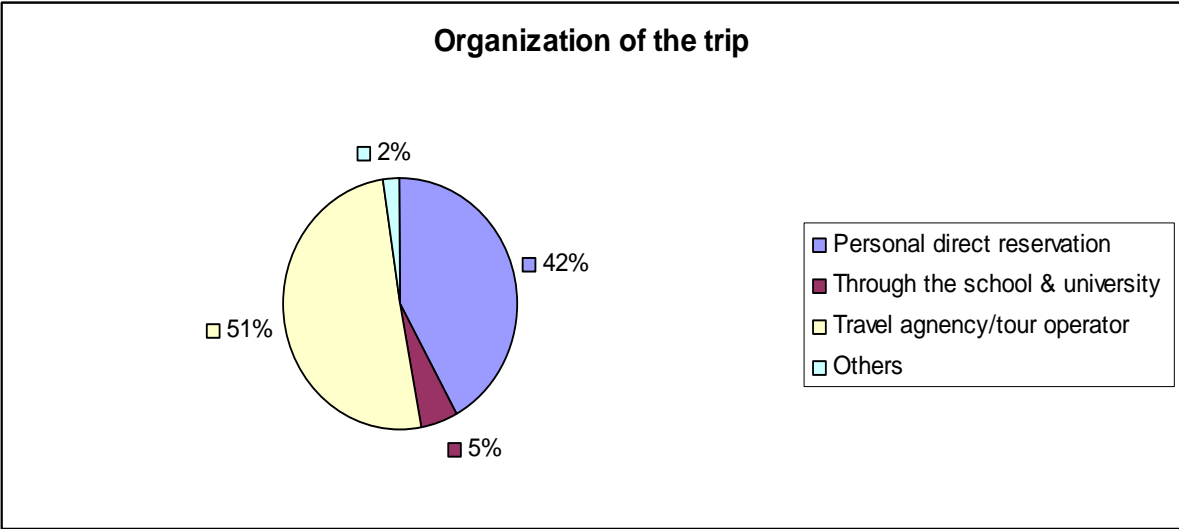
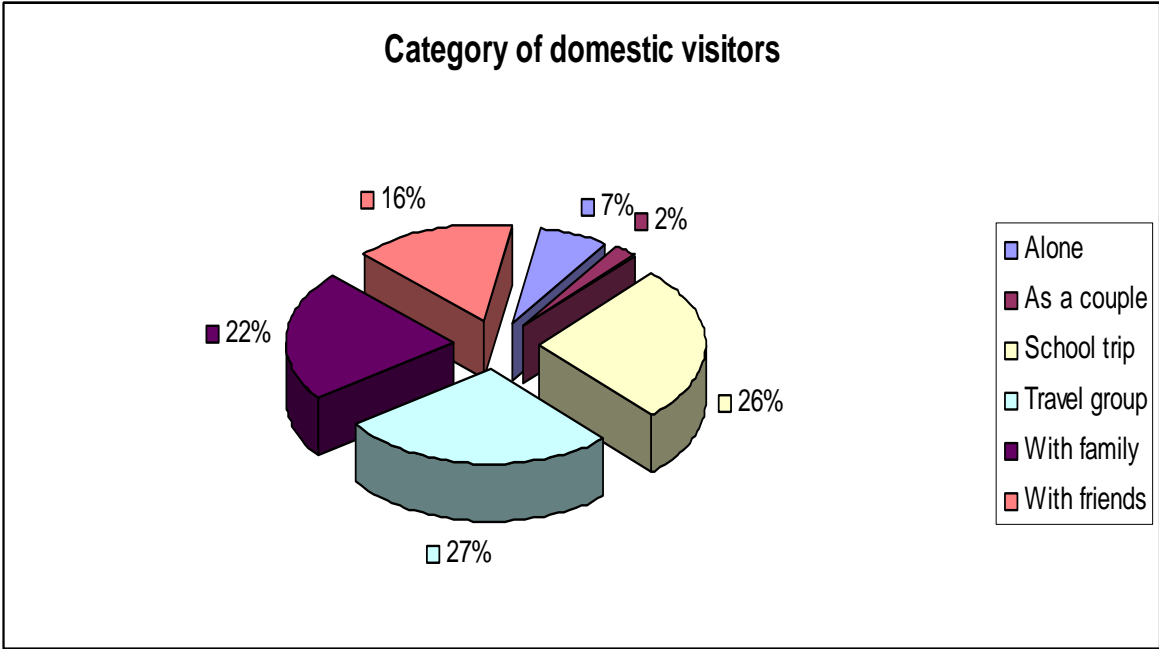
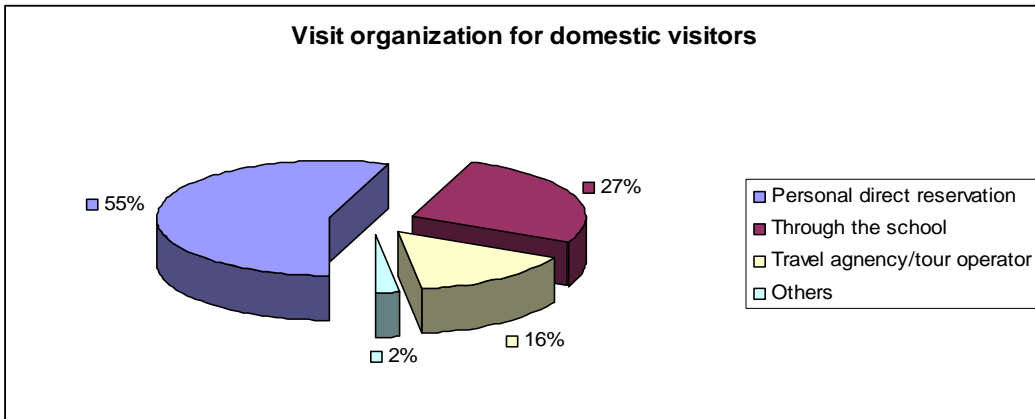


Figure 5.6: Categories of inbound visitors in Jericho's cultural heritage sites

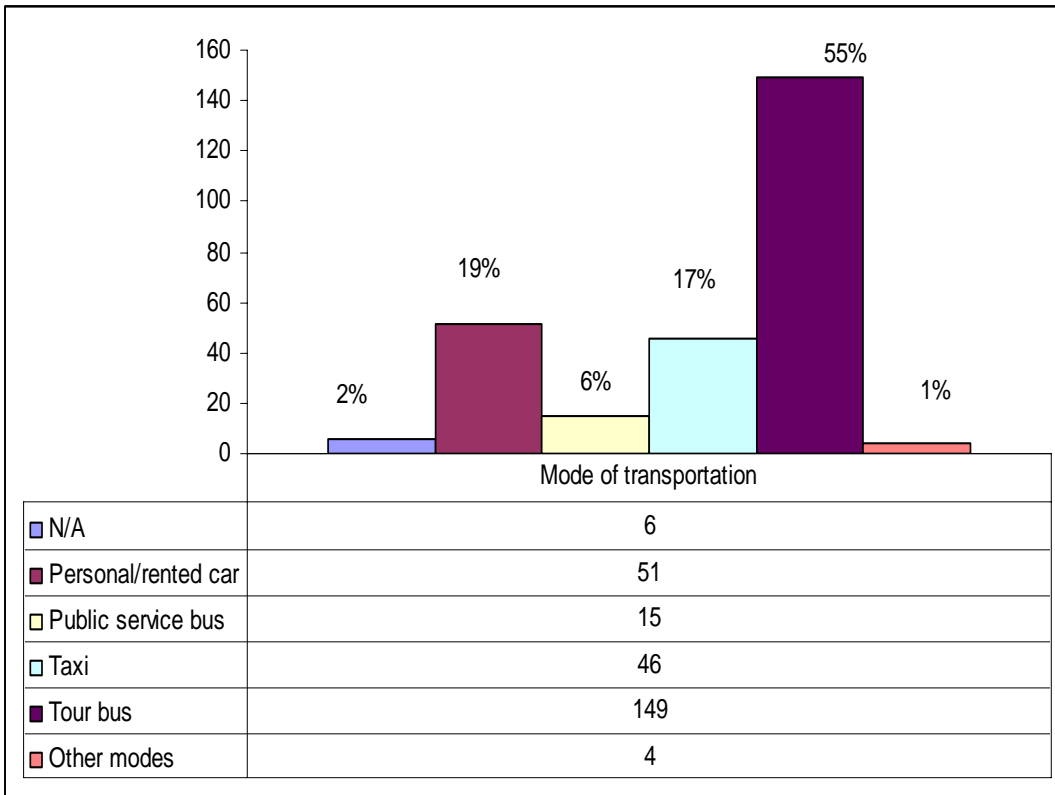
Figure 5.7: Category of domestic tourists



Appendix 5.8: Trip organization to the cultural heritage sites in Jericho

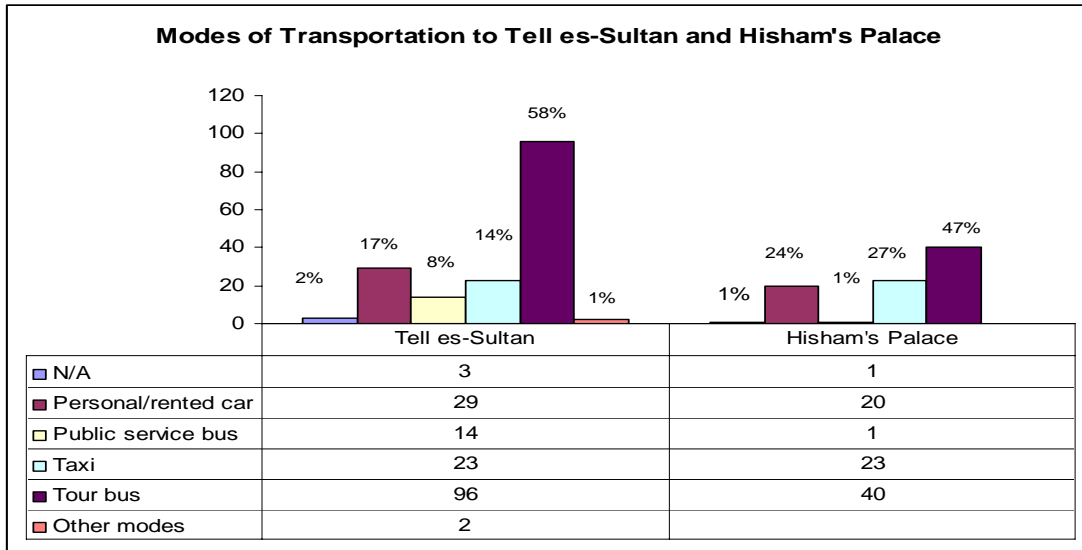


Appendix 5.9: Organization of the domestic trips to Jericho’s cultural heritage sites



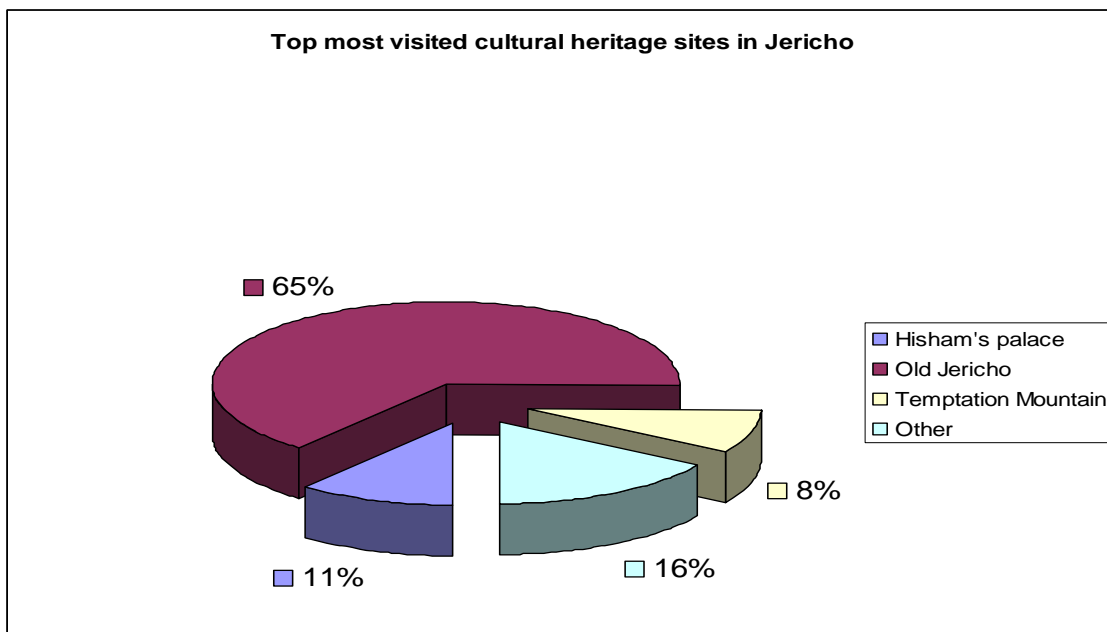
Appendix 5.11: Transportation services to the cultural heritage sites in Jericho



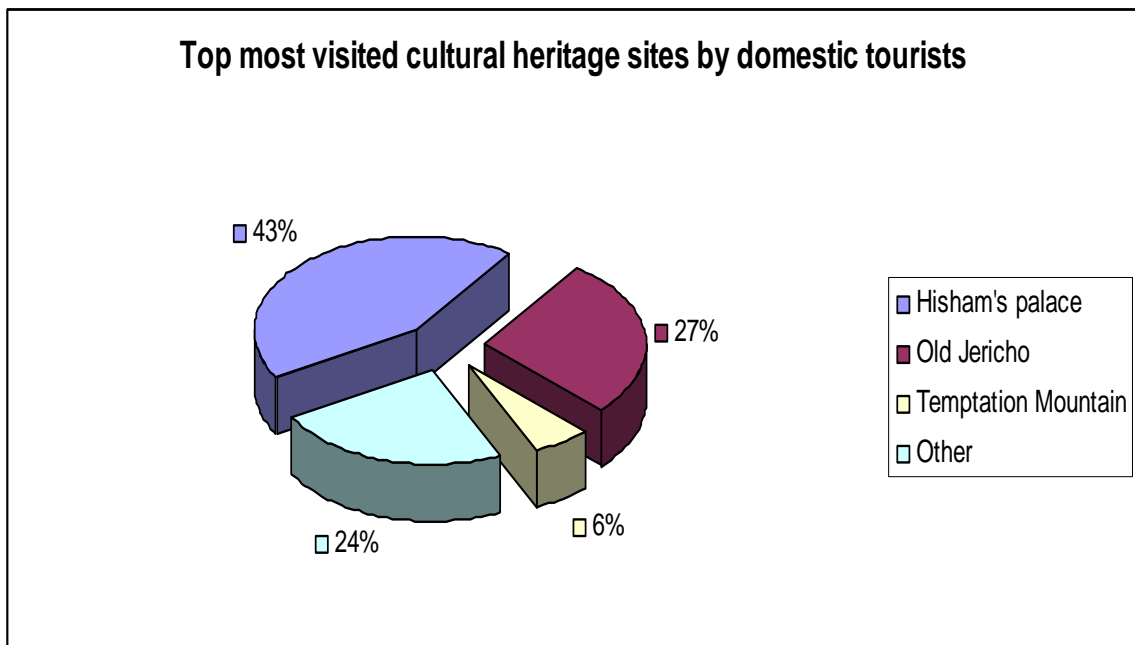
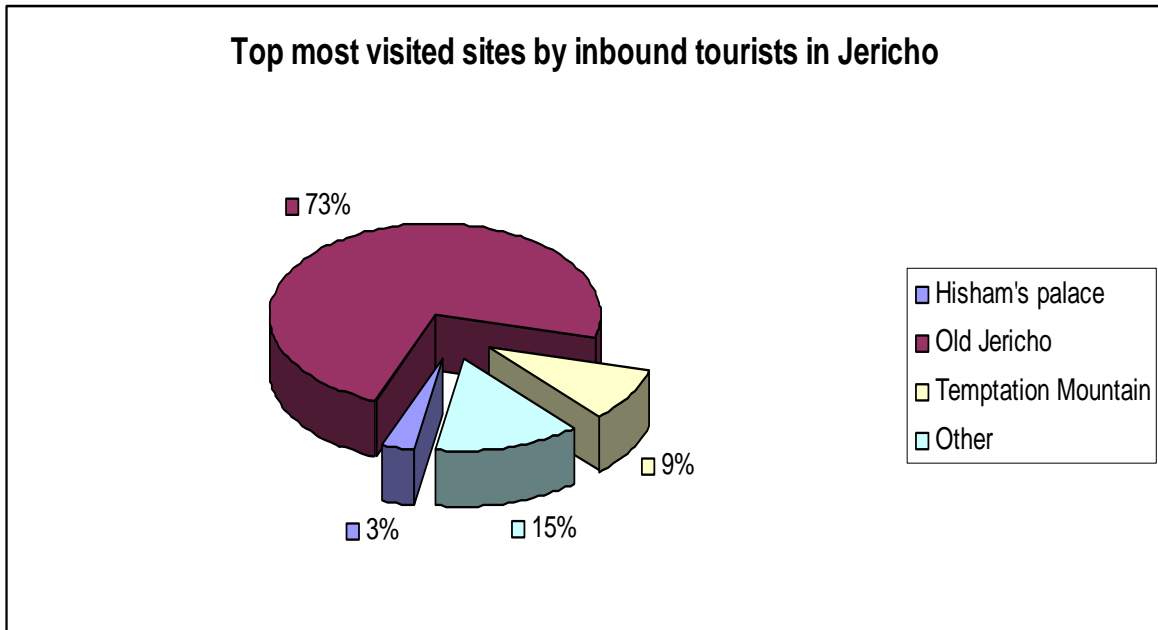


Appendix 5.12: Transportation modes to Hisham's palace and Tell es-Sultan

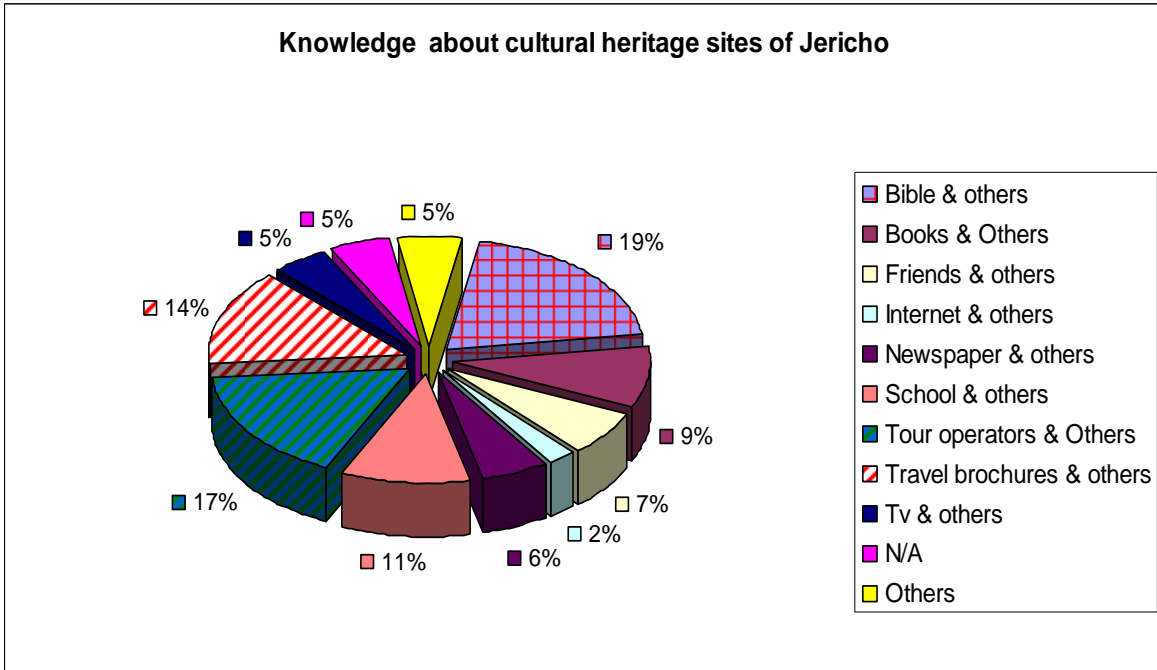
Appendix 5.13: Top most visited cultural heritage sites in Jericho



Appendix 5.14: Top most visited cultural heritage sites in Jericho by inbound tourists

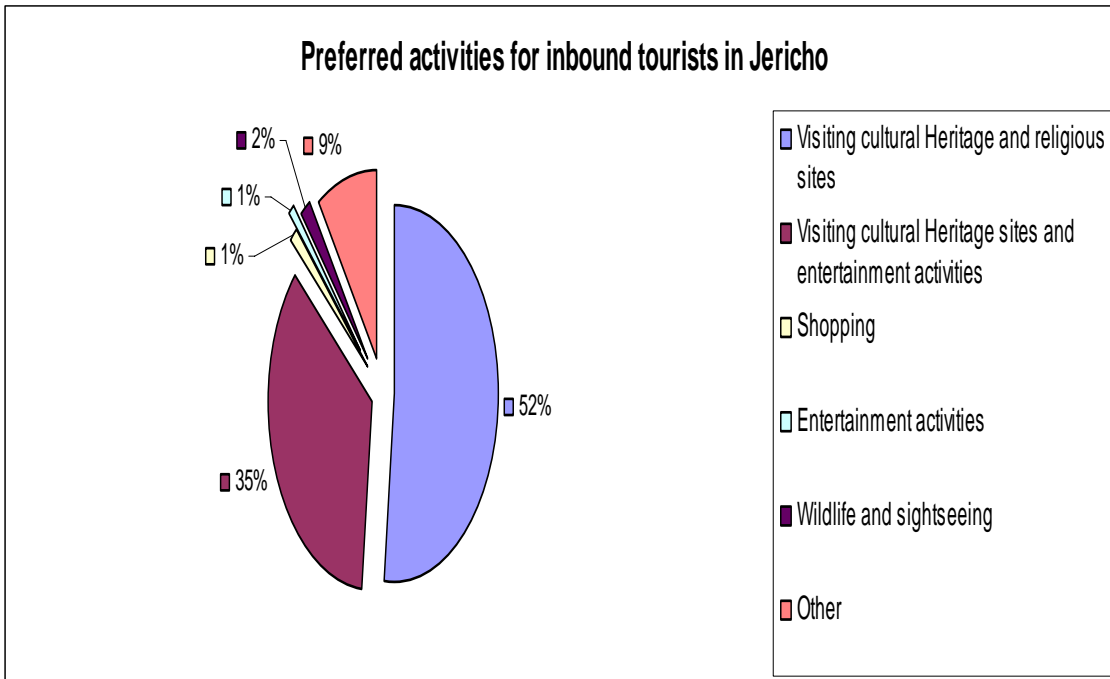


Appendix 5.15: Top most visited cultural heritage sites by domestic tourists

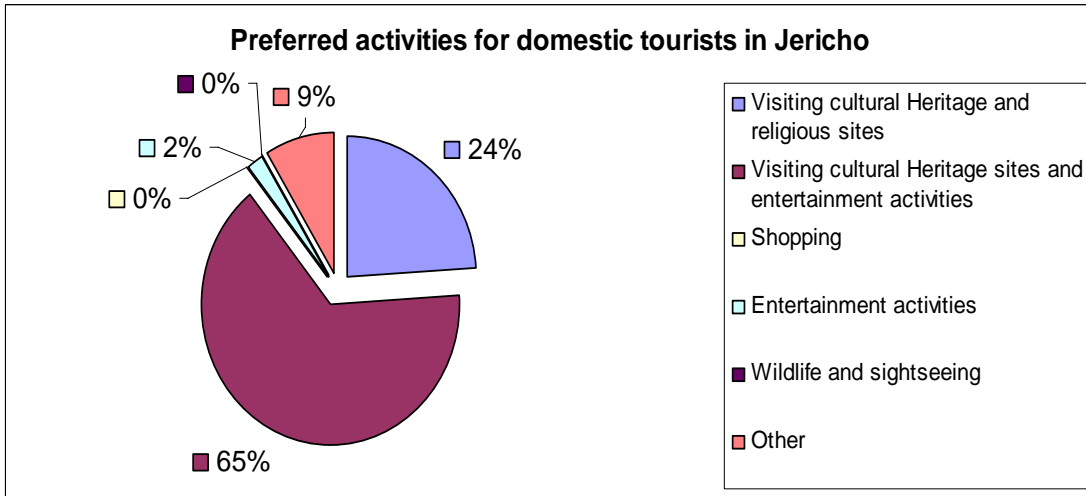


Appendix 5.16: Pre-information about cultural heritage sites in Jericho

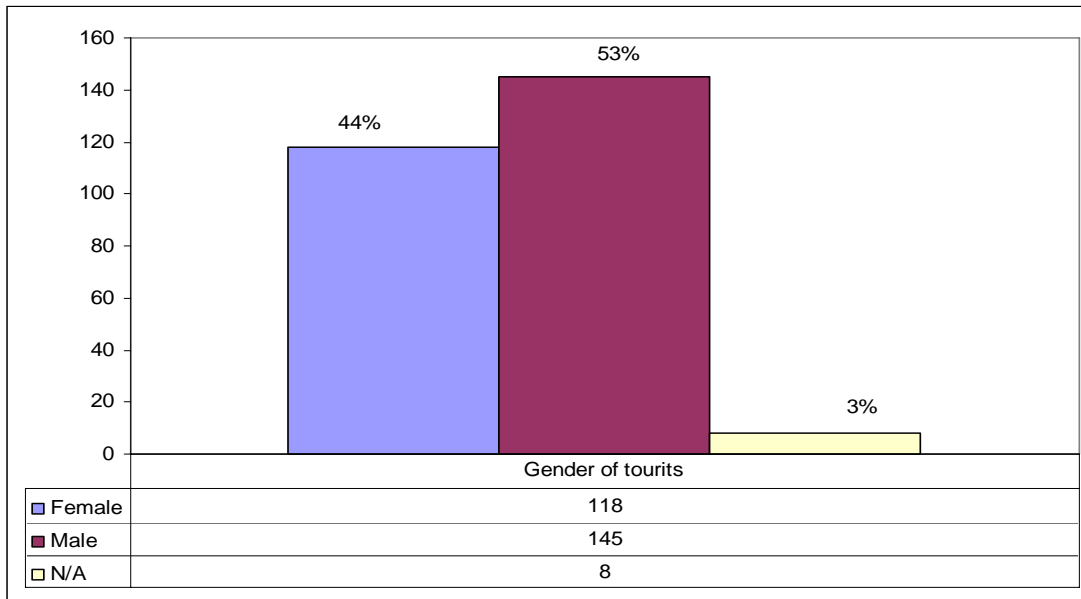
Appendix 5.17: Preferred activities for inbound tourists in Jericho

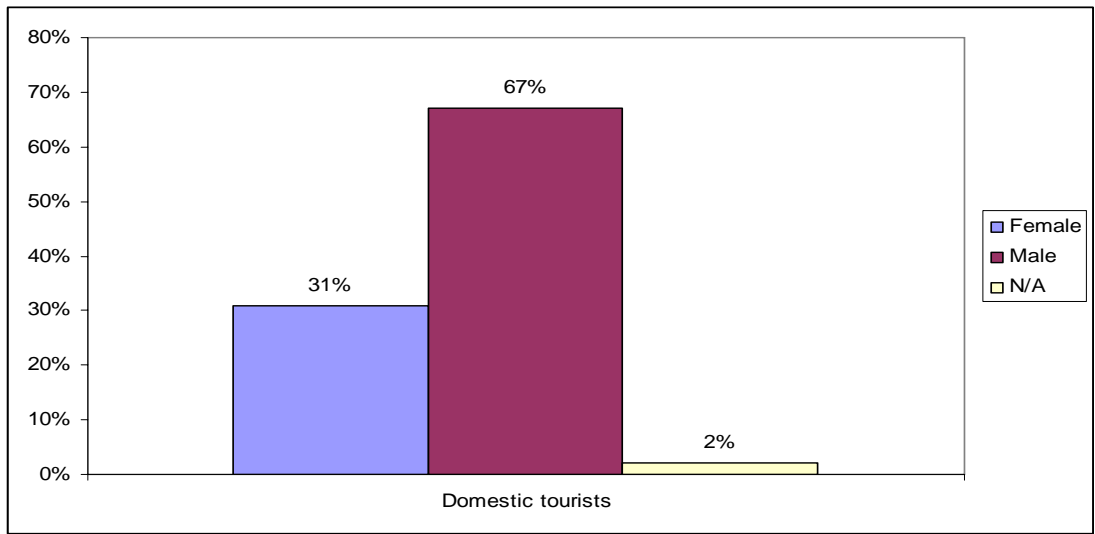


Appendix 5.18: Preferred activities for domestic tourists in Jericho

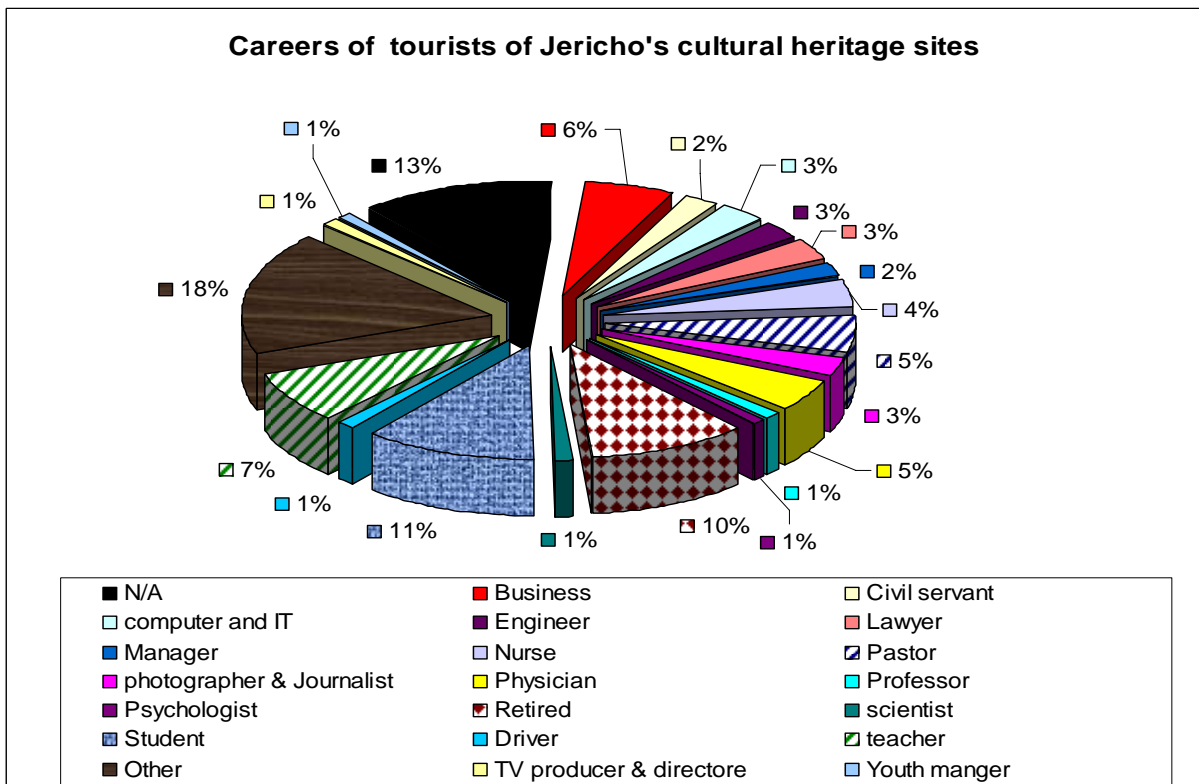


Appendix 5.19: Gender of visitors

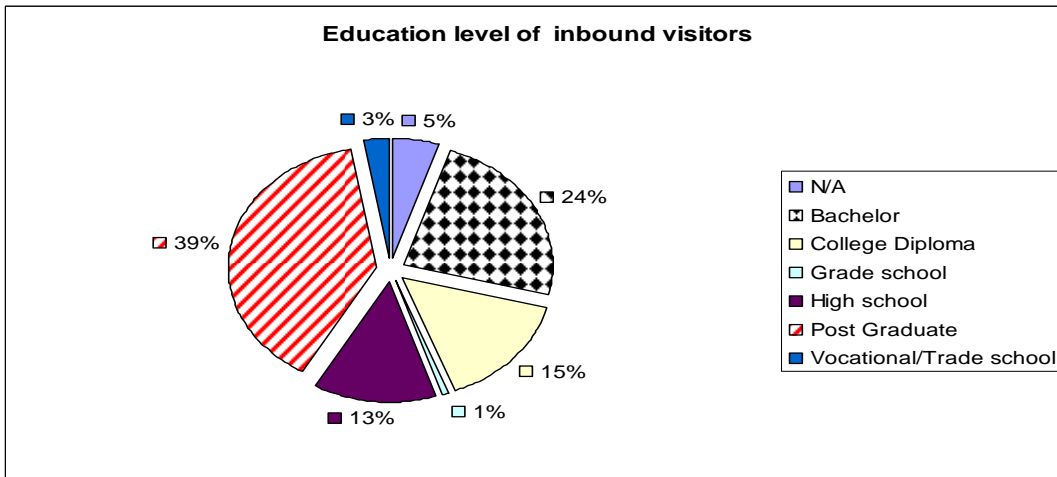




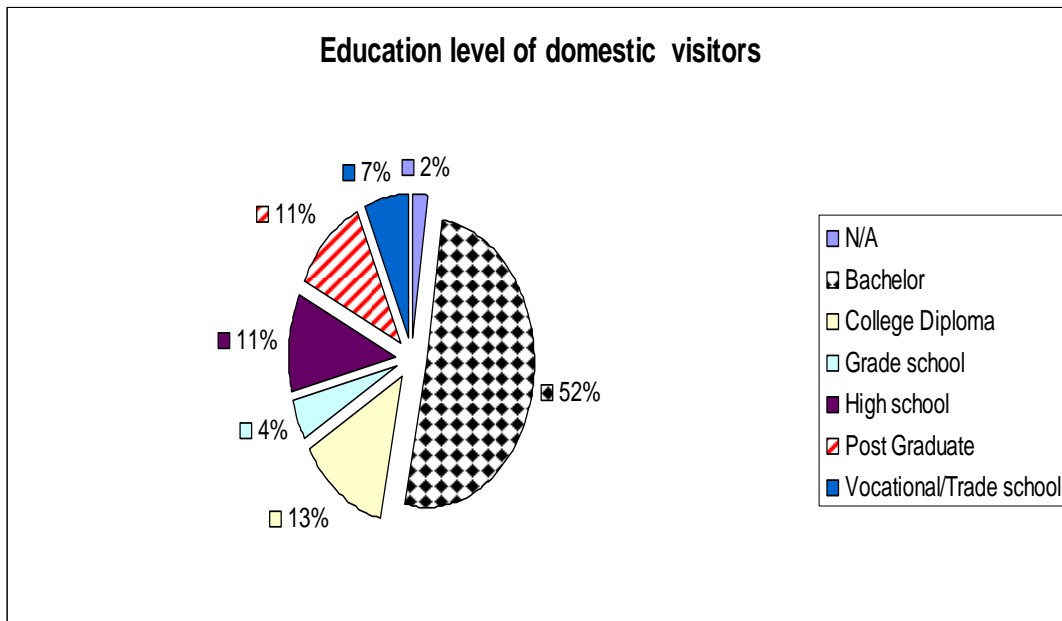
Appendix 5.20: Gender of domestic tourists



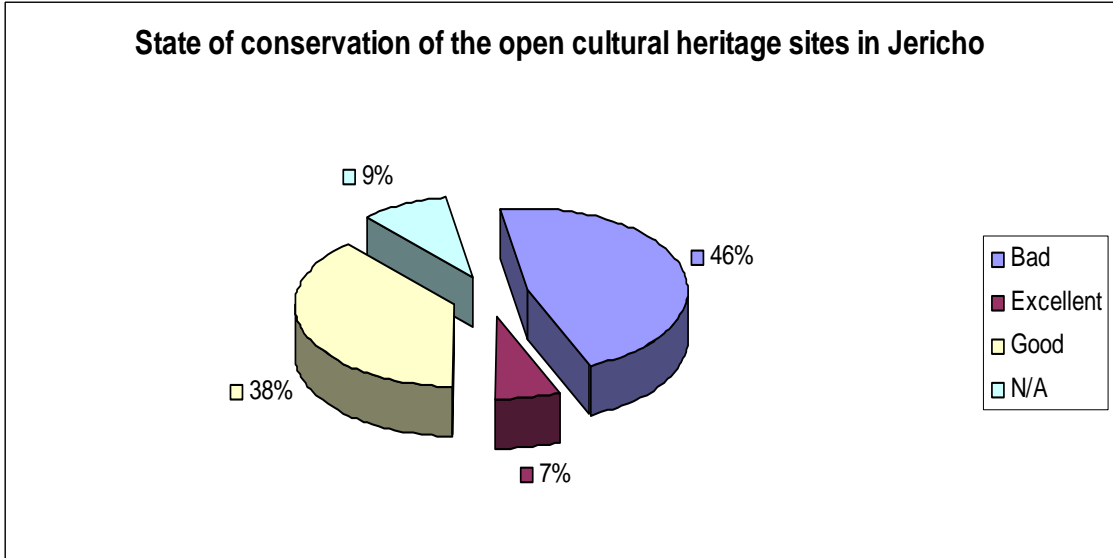
Appendix 5.21: Careers of Tourists in Jericho's cultural heritage sites



Appendix 5.22: Education level of inbound visitors

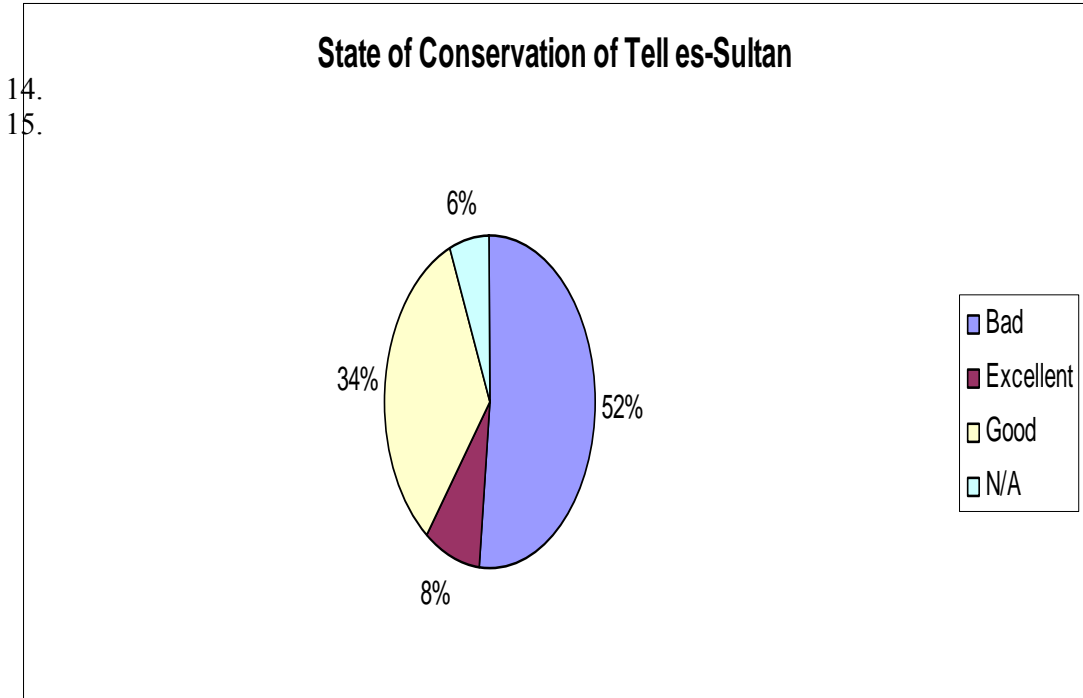


Appendix 5.23: Education level of Domestic tourists

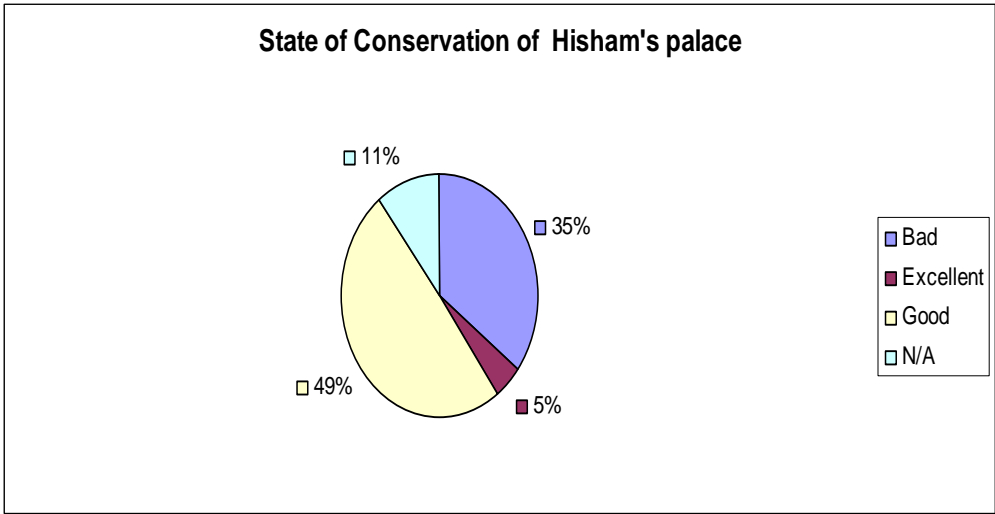


Appendix 5.24: State of conservation of the open cultural heritage sites in Jericho

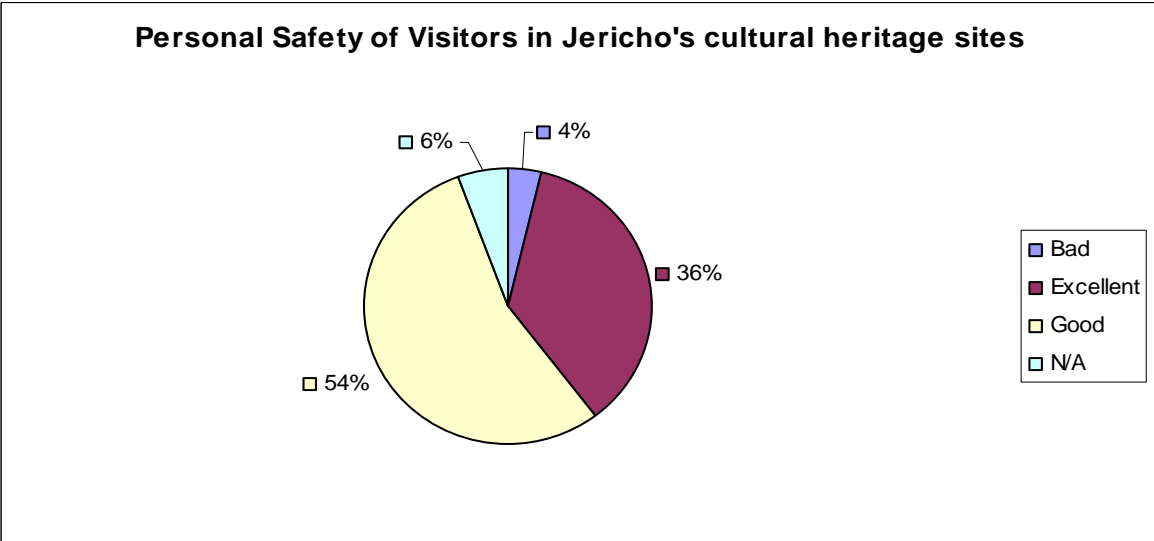
Appendix 5.25: State of conservation of Tell es-Sultan



14.  
15.

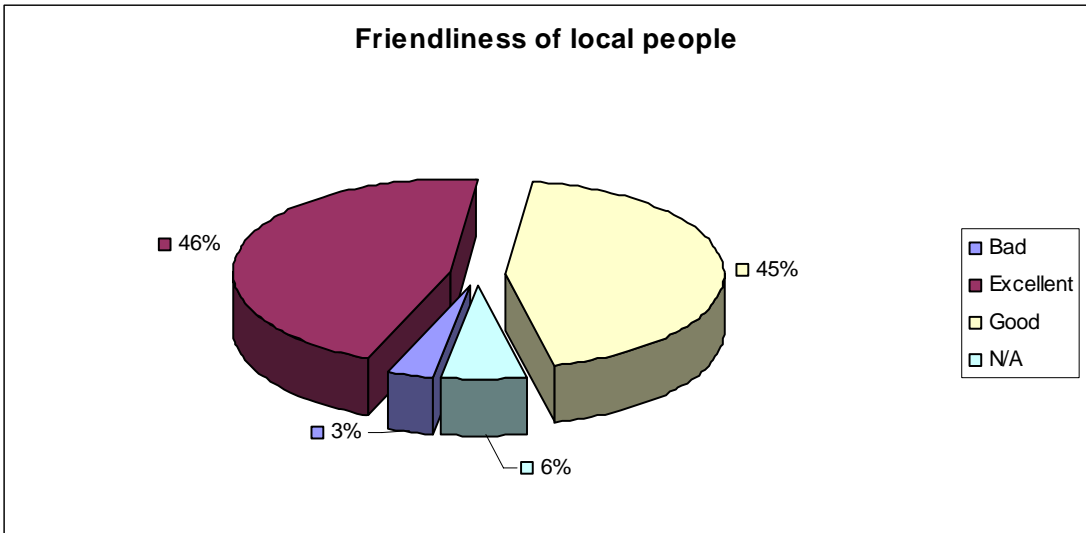


Appendix 5.26: State of conservation of Hisham’s Palace

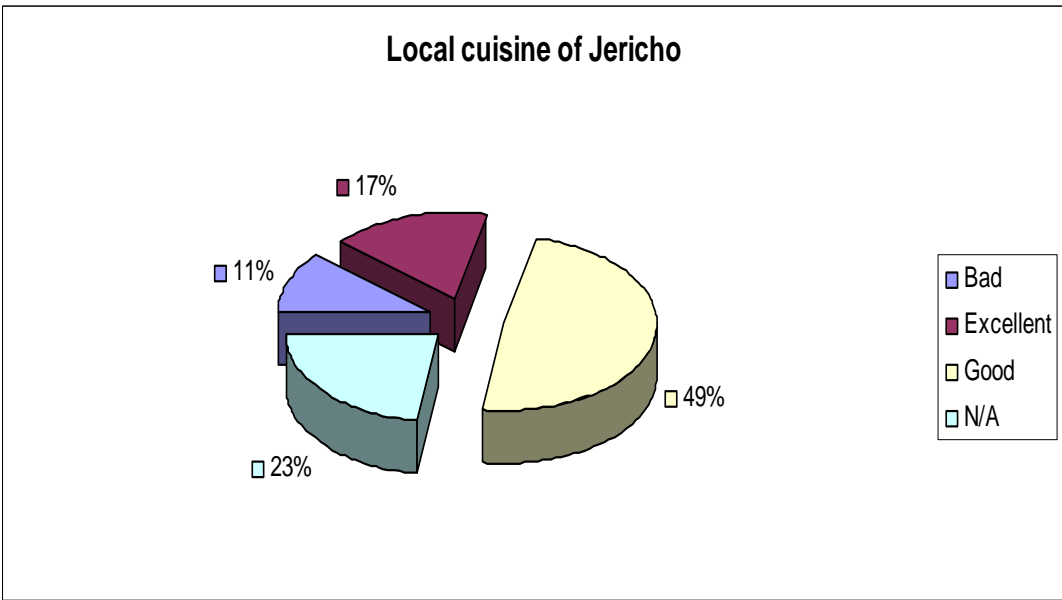


Appendix 5.27: Personal safety in Jericho’s cultural heritage sites

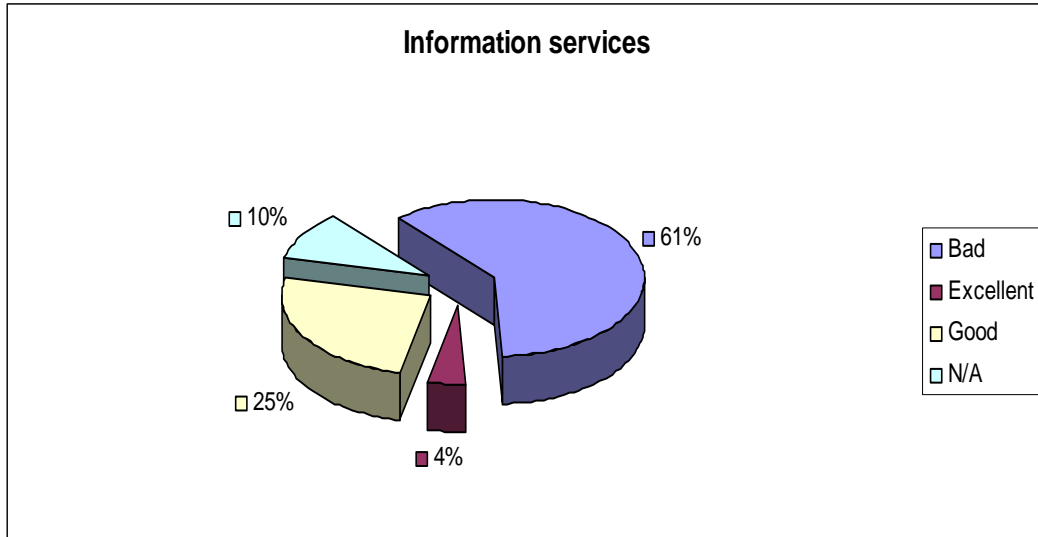




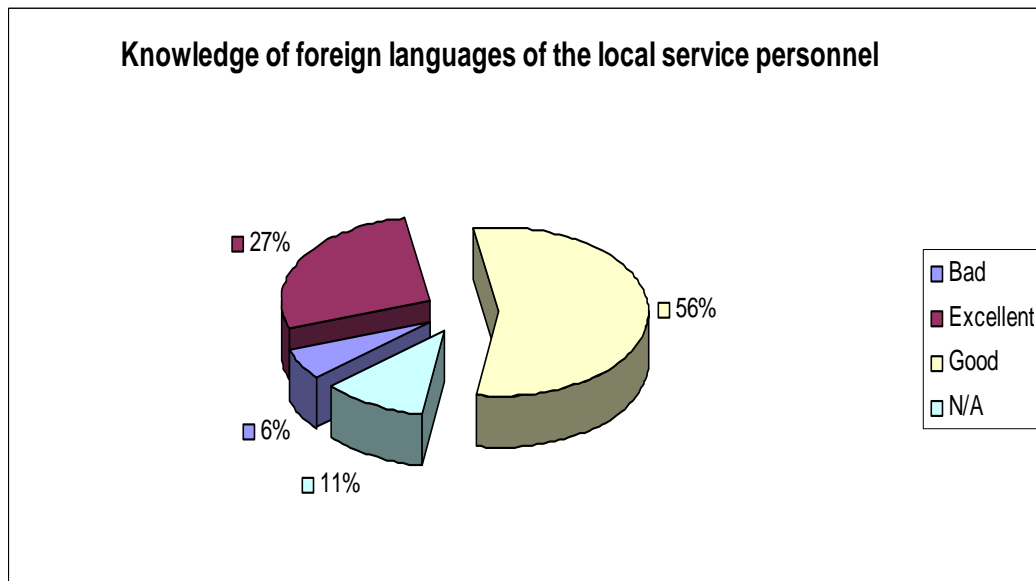
Appendix 5.28: Friendliness of local people



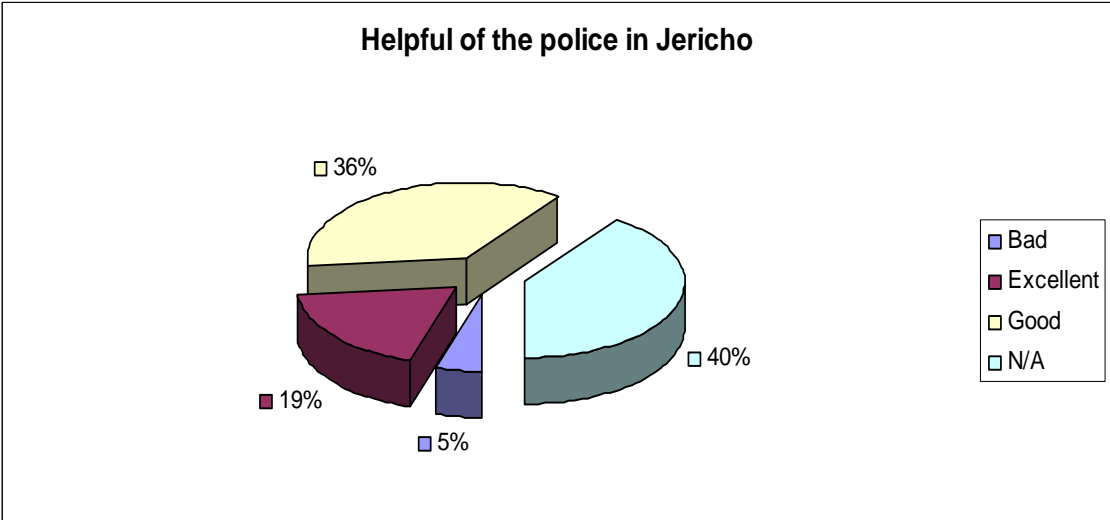
Appendix 5.29: Local cuisine of Jericho



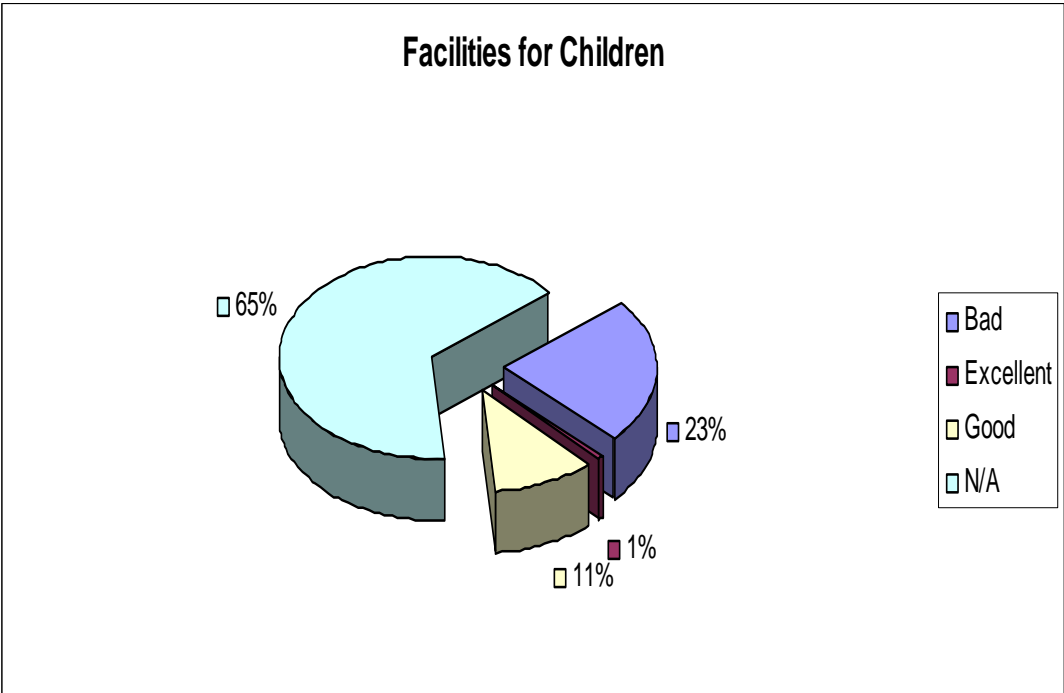
Appendix 5.30: Information services offered inside cultural heritage sites in Jericho



Appendix 5.31: Knowledge of foreign languages of the local service personnel

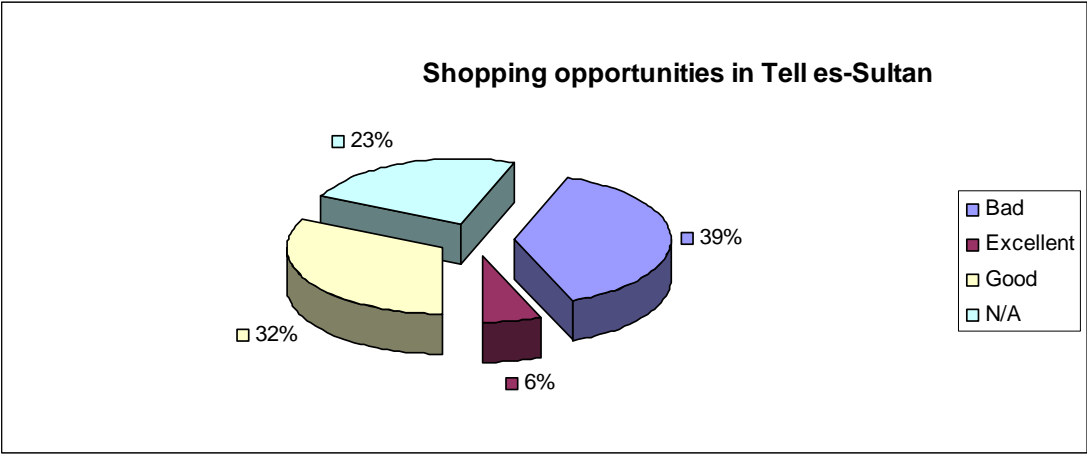


Appendix 5.32: Helpful police services

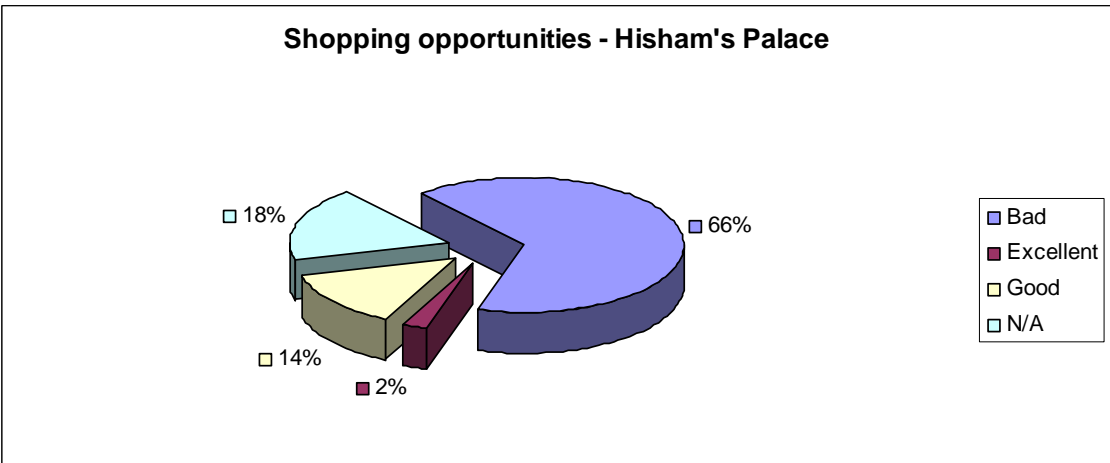


Appendix 5.33: Children facilities in the cultural heritage sites of Jericho

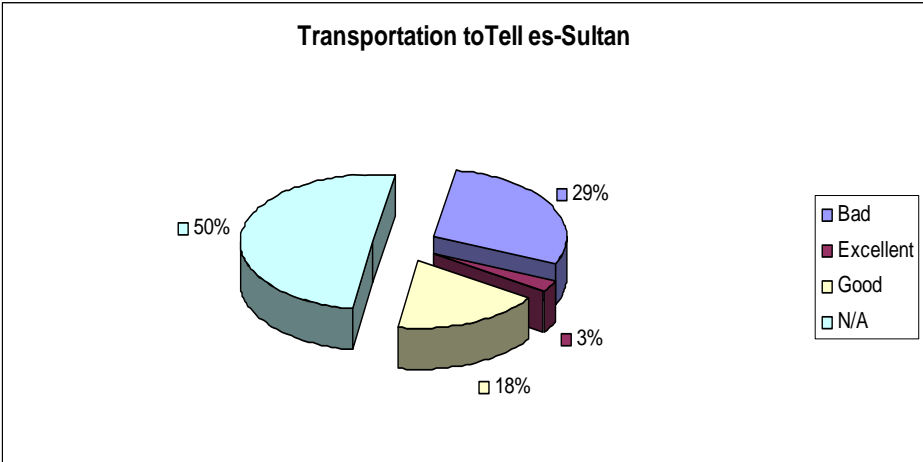
Appendix 5.34: Shopping opportunities in Tell es-Sultan



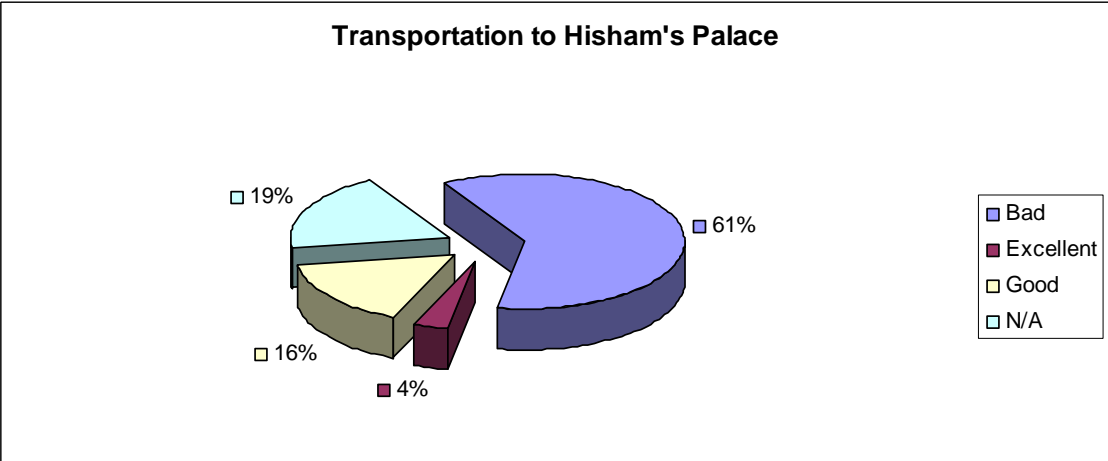
Appendix 5.35: Shopping opportunities in Hisham's Palace

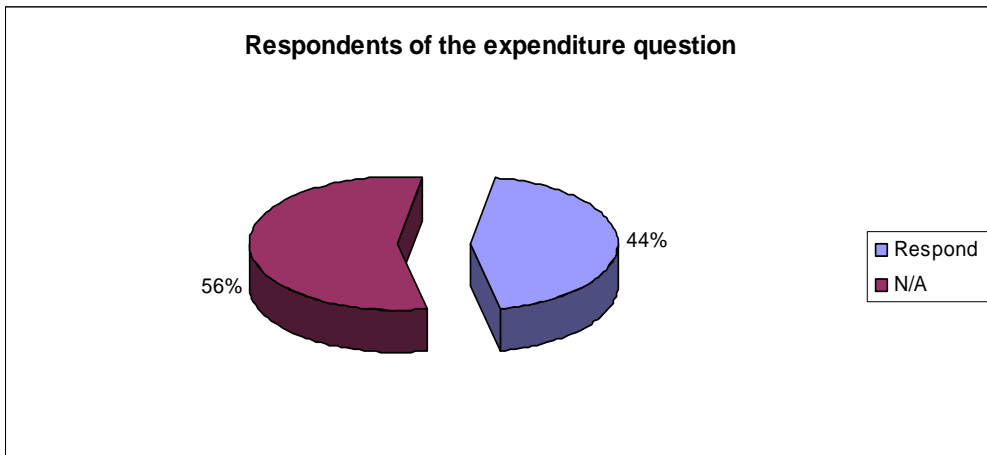


Appendix 5.36: Transportation modes to Tell es-Sultan

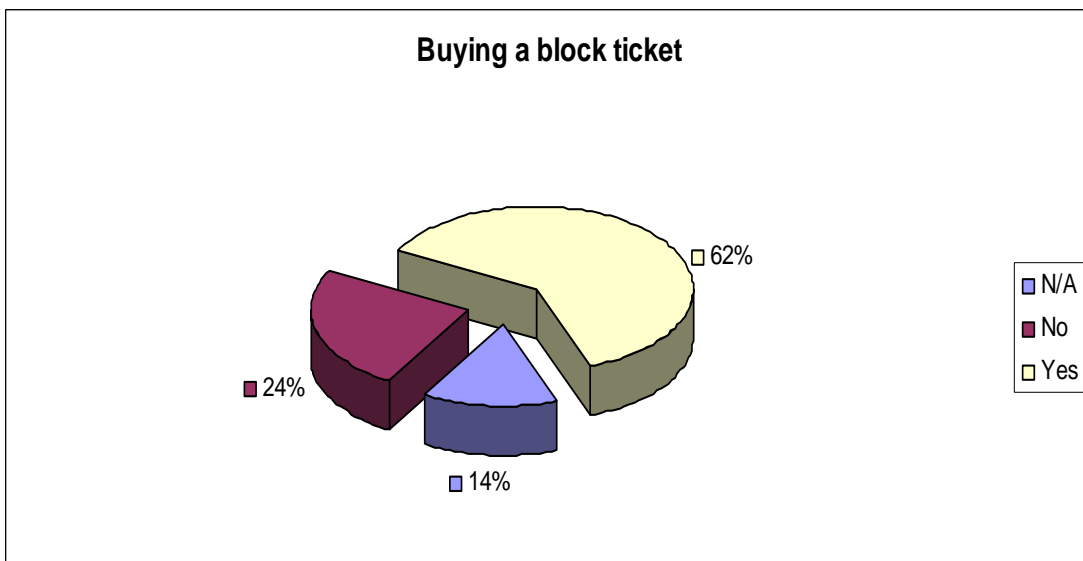


Appendix 5.37: Transportation modes to Hisham's Palace

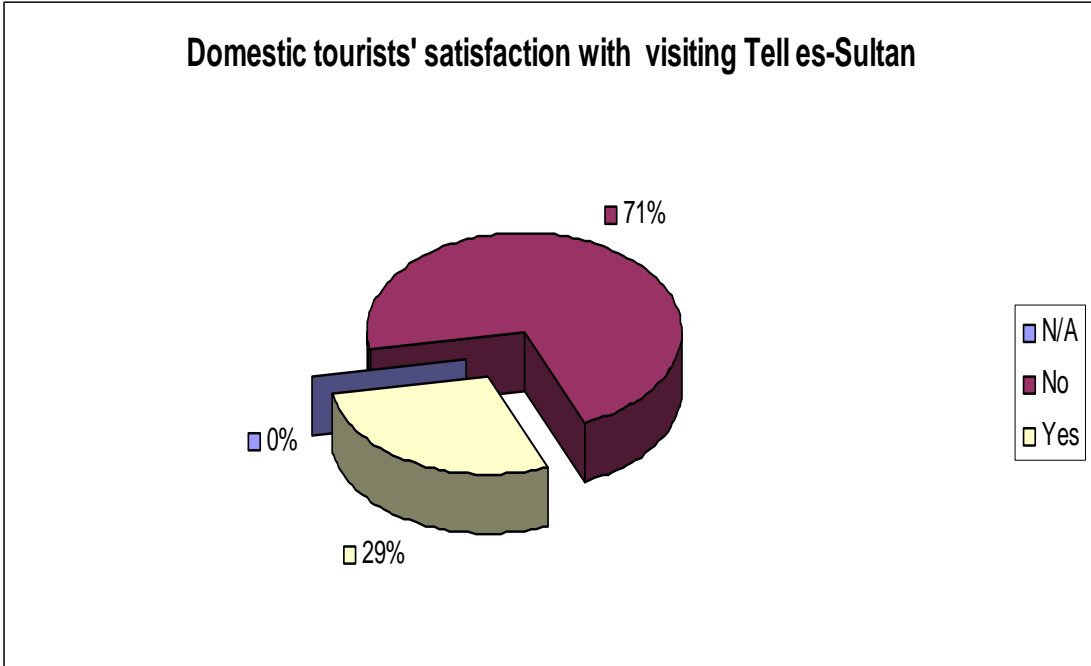




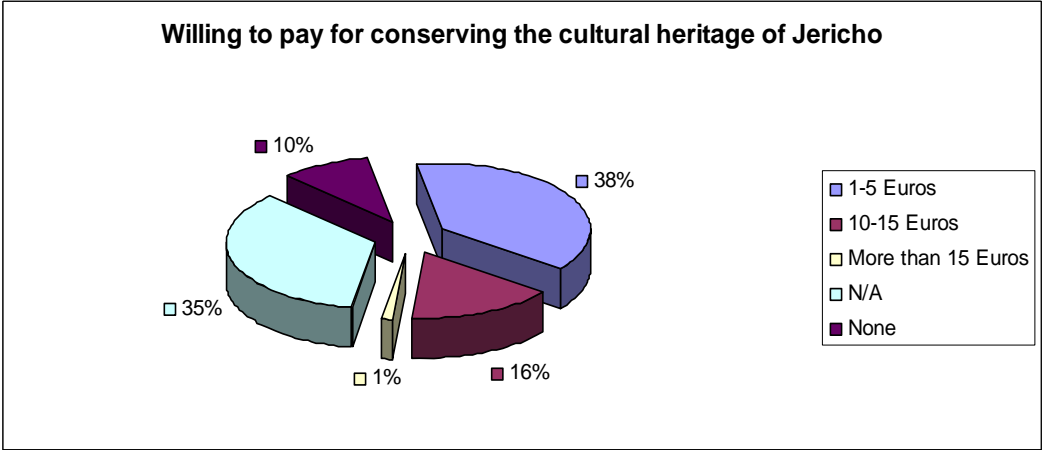
Appendix 5.38: Respondents of the expenditure question



Appendix 5.39: Buying a block ticket for more one cultural heritage site in Jericho

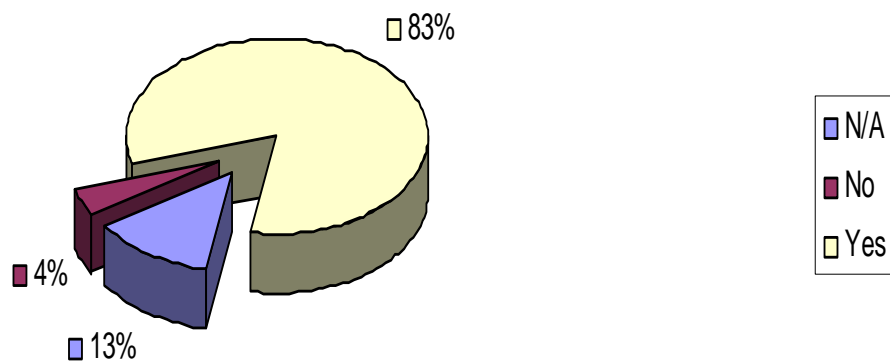


Appendix 5.40: Domestic tourists' satisfaction with visiting Tell es-Sultan



Appendix 5.41: Tourists' willing to pay for conserving cultural heritage sites of Jericho

### Recommending the cultural heritage sites of Jericho to friends as a good place to be visited



Appendix 5.42: Recommending the cultural heritage sites of Jericho to friends



## Visitor Questionnaire – Jericho 2010

Thank you for participating in our visitor survey. Your responses are very important for conserving and developing cultural heritage sites in Jericho. Please be assured that your responses will be held in confidence.

Serial Number

Date / / 2010

Site name:

<p>1) <b>Is this your first time visiting Jericho?</b> <input type="checkbox"/> Yes <input type="checkbox"/> No</p>
<p>2) <b>What is your Nationality?</b></p>
<p>3) <b>Are you travelling:</b> <input type="checkbox"/> Alone <input type="checkbox"/> Travel group <input type="checkbox"/> As a couple <input type="checkbox"/> With friends <input type="checkbox"/>                  With family <input type="checkbox"/> Other, please specify.....</p>
<p>4) <b>How did you organize your visit?</b>  <input type="checkbox"/> Travel agent/tour operator <input type="checkbox"/> Personal direct reservations <input type="checkbox"/> Other way, please specify.....</p>
<p>5) <b>In case travel agency, what is its nationality?</b>  <input type="checkbox"/> Local agency in my country <input type="checkbox"/> Palestinian <input type="checkbox"/> Israeli <input type="checkbox"/> Other, please specify.....</p>
<p>6) <b>What was your main mode of transportation to this site?</b> (please choose one)  <input type="checkbox"/> Personal/rented car <input type="checkbox"/> Tour bus <input type="checkbox"/> Public bus services <input type="checkbox"/> Taxi <input type="checkbox"/> Other, please specify.....</p>
<p>7) <b>Why do you have visited Jericho?</b> (please choose one)  <input type="checkbox"/> Cultural interest <input type="checkbox"/> Religious interest <input type="checkbox"/> Professional interest <input type="checkbox"/> School trip  <input type="checkbox"/> Academic Research  <input type="checkbox"/> Business <input type="checkbox"/> Other, please specify .....</p>
<p>8) <b>How long will you be visiting Jericho?</b> (please choose one)  <input type="checkbox"/> 1-3 hours <input type="checkbox"/> 4-6 hours <input type="checkbox"/> For the day <input type="checkbox"/> More than one day (please specify).....</p>
<p>9) <b>How many overnights did you spend or are you going to spend in Jericho?</b>  <input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 2-4 <input type="checkbox"/> None <input type="checkbox"/> Other, please specify                  .....</p>
<p>10) <b>Which cultural heritage sites do you have visited or will visit in Jericho during this trip?</b>  <input type="checkbox"/> Tell es-Sultan (old Jericho) <input type="checkbox"/> Hisham's Palace <input type="checkbox"/> Herod's Palace <input type="checkbox"/> Temptation Mountain <input type="checkbox"/> The city centre <input type="checkbox"/> The ancient synagogue <input type="checkbox"/> Other, please specify.....</p>
<p>11) <b>How did you hear about Jericho's cultural heritage sites?</b> (please choose one or more)  <input type="checkbox"/> Television <input type="checkbox"/> Newspaper <input type="checkbox"/> Internet <input type="checkbox"/> Travel brochure <input type="checkbox"/> Tour operator <input type="checkbox"/></p>

Friends     School     Books     Bible     Other, please specify.....

**12. What activities have you been doing or will do while being in this area? (please check all that apply)**

Hiking     Wildlife viewing     Biking     Visiting local communities     Swimming     Sightseeing  
 Visiting cultural heritage sites     Shopping     Attending cultural activities (i.e. dancing, singing)     Other, please specify.....

**13) Your approximate age is:**

Less than 18 years     Between 19-29 years     Between 30- 40 years  
 Between 41- 50 years     51- 60 years     Over 60

---

**14) Please check one:**  Male     Female

---

**15) What is your profession?**

---

**16) What is the highest level of education that you completed?**

Grade School     High School     Vocational/ Trade School  
 College Diploma     Bachelor     Post-Graduate     None

**17. How would you evaluate the following aspects while your visit to Jericho?**  
 (Please circle the number of the answer that represents your evaluation of each factor)

Products, services & Hospitality	Excellent	Good	Bad	Very bad	N/A
Accessibility to cultural heritage sites	4 <input type="checkbox"/>	3 <input type="checkbox"/>	2 <input type="checkbox"/>	1 <input type="checkbox"/>	0 <input type="checkbox"/>
Interpretation of cultural heritage features	4 <input type="checkbox"/>	3 <input type="checkbox"/>	2 <input type="checkbox"/>	1 <input type="checkbox"/>	0 <input type="checkbox"/>
Maintenance of cultural heritage features	4 <input type="checkbox"/>	3 <input type="checkbox"/>	2 <input type="checkbox"/>	1 <input type="checkbox"/>	0 <input type="checkbox"/>
Personal safety	4 <input type="checkbox"/>	3 <input type="checkbox"/>	2 <input type="checkbox"/>	1 <input type="checkbox"/>	0 <input type="checkbox"/>
Friendliness of the people	4 <input type="checkbox"/>	3 <input type="checkbox"/>	2 <input type="checkbox"/>	1 <input type="checkbox"/>	0 <input type="checkbox"/>
Local cuisine/drinks	4 <input type="checkbox"/>	3 <input type="checkbox"/>	2 <input type="checkbox"/>	1 <input type="checkbox"/>	0 <input type="checkbox"/>
Tourist information services	4 <input type="checkbox"/>	3 <input type="checkbox"/>	2 <input type="checkbox"/>	1 <input type="checkbox"/>	0 <input type="checkbox"/>



Appendix 5.44:

استبيان زوار أريحا (2010)

شكرا لك على المشاركة في تعبئة هذا الاستبيان . مشاركتكم مهمة جدا لحفظ وتطوير مواقع التراث الثقافي في أريحا. نؤكد لكم أن أنه سيتم التعامل مع مشاركتكم بثقة ومسؤولية .

الرقم المتسلسل  التاريخ / / 2010 اسم الموقع الذي عبئة فيه : قصر هشام

لا  نعم  (1) هل هذه هي المرة الاولى التي تزور فيها مواقع أثرية في أريحا؟  
غير ذلك، يرجى  فلسطيني/ة من عرب داخل اسرائيل  فلسطيني/ة  (2) ما هي جنسيتك؟  
التحديد.....

أخرى  بمجموعة أصدقاء  برحلة عائلية  بمجموعة  لوحدي  (3) هل حضرت لهذا الموقع :  
، يرجى التحديد.....  
يرجى غير ذلك،  بشكل شخصي ومباشر  من خلال شركة سياحة وسفر  (4) كيف نظمت زيارتك؟  
التحديد.....

غير ذلك،  اسرائيلية  فلسطينية  (5) اذا نظمت زيارتك من خلال شركة سياحة وسفر ، ما هي جنسيتها؟  
حدد.....

(6) ما هي وسيلة النقل الرئيسية التي استخدمتها للوصول لهذا الموقع ؟ (يرجى اختيار واحدة)  
أخرى، يرجى  حافلة مواصلات عامة ،  حافلة سياحية  تكسي  سيارة خاصة   
التحديد.....

(7) لماذا قمت بزيارة أريحا؟ (يرجى اختيار واحد)  
غير ذلك ، يرجى  بحث علمي  رحلة مدرسية  اهتمام ديني  اهتمام ثقافي   
التحديد.....

(8) ما هي المدة الزمنية لزيارتك أريحا؟ (يرجى اختيار واحد)  
أكثر من يوم واحد، يرجى التحديد  ليوم واحد  4-6 ساعات  1-3 ساعات   
غير ذلك  ولا ليلة  2-4  1  2  9 كم عدد الليالي التي قضيتها أو تنوي قضائها في أريحا؟  
، يرجى التحديد.....

(9) ما هي المواقع الأثرية التي أو التي تنوي زيارتها زرتها في أريحا خلال هذه الرحلة؟  
شجرة  وسط المدينة  قصر هيرود (تلول ابو العلايق)  قصر هشام  تل السلطان (أريحا القديمة)   
أخرى ، يرجى التحديد.....  مشاهدة مناظر الطبيعة  كنيس أريحا  الجميزة

(10) كيف سمعت عن المواقع الأثرية في أريحا؟ (يرجى اختيار واحد)  
 صديق  وكلاء السفر  الكتب المدرسية  كتيبات السفر  الإنترنت  الجريدة  التلفزيون   
أخرى ، يرجى التحديد.....

(12) ما هي الأنشطة التي عملتها أو تنوي عملها خلال زيارتك لأريحا؟ (الرجاء الإشارة لكل ما ينطبق)  
التجول  السباحة  زيارة المجتمعات المحلية  ركوب الدراجات  مشاهدة الحياة البرية  المشي   
 الأكل والشرب  حضور أنشطة ثقافية  التسوق  زيارة مواقع أثرية  لمشاهدة مناظر ومعالم المدينة  
أخرى، يرجى التحديد.....

13) عمرك التقريبي هو :

أكثر من 60 -  60-51 سنة  40 - 50 سنة  30 - 39 سنة  19-29 سنة  أقل من 18 سنة

أنثى  ذكر  14) يرجى الإشارة لواحدة :

15) ما هي مهنتك؟

16) ما هو أعلى مستوى من التعليم الذي أنجزت؟

دراسات عليا  بكالوريوس  دبلوم كلية  تعليم مهني  تعليم مدرسي ثانوي  تعليم مدرسي أساسي  بلا

17) كيف تقيم الجوانب التالية من خلال زيارتك لأريحا؟

الموضوع	ممتاز	جيد	سيئ	غير موجود
سهولة الوصول إلى المواقع الأثرية				
وضوح تفسير ملامح ومعالم المواقع الأثرية				
حالة معالم المواقع الأثرية وصيانتها				
السلامة الشخصية داخل المواقع الأثرية				
استقبال وتعامل المجتمع المحلي في أريحا				
المأكولات / المشروبات المحلية				
توفر الخدمات و المعلومات السياحية				
صيانة وراحة المرافق السياحية				
تعامل موظفي المواقع				
خدمات الشرطة				
مرافق للأطفال				
فرص التسوق				
وسائل النقل المحلية				

18) تقريبا ، ما هو المبلغ الذي أنفقته خلال زيارتك لأريحا؟ الرجاء حصر الاجابة بالمبالغ التي دفع ثمنها.

النفقات (بالشيكل)

الموضوع

ثمن حزمة سياحية تتضمن زيارة مواقع خارج أريحا  
المبالغ التي تم إنفاقها في أريحا  
المجموع

19) ان رسم دخول الموقع الأثري المزار هو 10 شيكل ، هل تعتقد انها :  رسوم معقولة  رخيصة  يجب زيادتها  لا

20) اذا وجدت تذكرة واحدة بسعر خاص تتضمن زيارة أكثر من موقع أثري في أريحا، هل ستشترىها؟  نعم  لا

21) بصفة عامة ، هل أنت راضي عن زيارتك للمواقع الأثرية في أريحا؟  نعم  لا

22) ما هو المبلغ الذي أنت على استعداد لدفعه للحفاظ على التراث الأثري والثقافي في أريحا؟ (القيمة بالشيكل)  
 5-15  20  50  لا شيء  لا جواب  غير ذلك ، يرجى التحديد.....

23) هل تنصح صديقا لك بزيارة أريحا؟  نعم  لا

24) هل ترغب في كتابة عنوان بريدك الإلكتروني للاتصال بك في حالة احتجنا مزيدا من المعلومات أو طلبنا أن تشارك في استطلاعات الرأي الإلكترونية:

25) هل لديك أي تعليق أو توصية ترغب في إضافته؟

شكرا لك على حسن تعاونكم،

Appendix 5.45



الرقم ( )  
التاريخ ( / / )

الاسم: المهنة: ( ) دليل سياحي ، ( ) غير ذلك  
مؤسسة أو شركة (اسمها).....  
عمل حر

س1) كيف نظمت مجموعتك السياحية لهذا الموقع؟ من خلال:

-  شركة سياحية اسرائيلية  شركة سياحية عربية في القدس  شركة سياحية عربية في القدس  
غير ذلك حدد.....

س2) ما رأيك في وضعية المواقع الأثرية المزارة في أريحا؟ من حيث التنظيم، سعر التذكرة، النظافة، نظام العرض والتفسير.....

توصياتك لتحسين المواقع:

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Appendix 5.46 : The semi-structured questionnaire for local institutions

<b>Name of institution</b>	
<b>Type of institution</b>	
<b>Aims of institution</b>	
<b>current amenities</b>	
<b>Type of its product</b>	
<b>Total Number of Beneficiaries</b>	
<b>Number of employees</b>	0
<b>Role of institution in local economy</b>	
<b>Promotion strategies and devices</b>	
<b>Role of Private sector</b>	
<b>Role of the institution</b>	
<b>The relation with cultural heritage context</b>	
<b>Contribution in maintenance development (HS)</b>	
<b>Finacially contribution</b>	
<b>Support the local community</b>	
<b>Contribution in Marketing local product</b>	
<b>Problems and Obstacles</b>	
<b>Recommendations</b>	



Appendix 5.47: List of institutions and Stakeholder associated with cultural heritage in Jericho

Name	Duty / interest
Ministry of Tourism and Antiquities:	Has the legal responsibility of the site.
Public institutions : <ul style="list-style-type: none"> <li>- Ministry of Culture</li> <li>- Environment authority</li> <li>- Ministry of Finance</li> <li>- Ministry of education</li> <li>- -Ministry of Agriculture</li> </ul>	Each of these institutions has its impact on the significance of the site.
Municipality of Jericho	Control land use, infrastructure, local planning (Master plan, comprehensive plans and so on)
Palestinian Universities	Two basic interests: <ul style="list-style-type: none"> <li>- Research (Birzeit University, and Jerusalem University)</li> <li>- Tourism promotion (Bethlehem University)</li> </ul>
Foreign Universities: Rome “LaSapienza” University, <i>Leiden</i> University, and the University of Chicago.	These Universities have participated in joint excavation and conservation expeditions in the main archaeological sites in Jericho.
Foreign Archaeological Schools	There are a lot of foreign archaeological schools in Jerusalem, such as Albright; British school, and so on. mostly their interest concentrated on scientific issues.
Israeli interested institutions	They have two main interests: <ul style="list-style-type: none"> <li>- spiritual interest associated with biblical traditions; and</li> <li>- marketing the site as a part of Israeli tourist package.</li> </ul>
Committee for Tourist Promotion in Jericho (President Office in Jericho)	The committee interest in enhancing the cultural heritage and tourism in Jericho.
Private Sector: tourism industry, Hotels, restaurants, shops, especially Tel-Freek (cable cars), Qurontal restaurants, souvenirs, parks.	All of those who are seeking direct or indirect benefits from the site.
Owners: land Owners (mostly from wealthy families, living in Jerusalem), Farmers, and refugees .	Those who own or use the cultural heritage sites or their prosperities locate close to them, or included in thier cultural landscape
NGOs: Riwaq, alternative tourism(Bethlehem and Ramallah)	Interest in conservation and promotion of historical cultural heritage properties.
Tourist agencies	Interest in marketing cultural heritage sites
Palestine Wilde life Association	Interest in The Wild life Conservation
Jericho Mosaic Centre	Interest in Mosaic Conservation and reproduction

JICA	Interest in promoting the Sustainable Tourism in Jericho
UNESCO	Interest in conservation and management of cultural heritage sites of Jericho.

Appendix 5.48: List of Tourist facilities in Jericho

**1. Tourist information Center**

1	Municipal tourist Information Centre
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**2. Hotels**

No.	Name	Stars
1	Jericho Resort Village Hotel	Four Stars
2	Jerusalem Resort Hotel	Unclassified
3	Jericho's Tower Hotel	Unclassified
4	Moon City Hotel	One Star
5	Hisham's Palace Hotel.	Unclassified
6	Sami Pension	Unclassified
7	Intercontinental Hotel	Five Stars

### 3. Restaurants

1	Al-Khayma Restaurant
2	Gas Station Restaurant
3	Es-Sultan Restaurant
4	Dolphine Restaurant
5	Tourist Village Restaurant
6	Al-Khayam Restaurant
7	Al-Jandoul Restaurant
8	Seven Trees Restaurant
9	Al-Na'aoura Restaurant
10	Al-Wad Al-Akhdar Restaurant
11	Al-Rawda Restaurant
12	Abu – Kohle Restaurants
13	Al Swate Restaurant
14	Abu Jihad Restaurant
15	Alhalawane Restaurant
16	Mesio Baker Restaurant

17	Shawerma House Restaurant
18	Moajanat Al Sham
19	Alasmer Restaurant and Coffee Shop
20	Abu Saleh Restaurant
21	Al Salayme Restaurant
22	Alesawe Resturant
23	Talat Restaurant
24	Roasted Chicken For Free Meal Restaurant
25	Al Asdeqaa Restaurants and Coffee shop.

#### 4. Tourism Agencies

1	Qaser Hisham Travel Agents
2	Tal Jericho Alkadeem

#### 5. Souvenir Shops

1	Magharet Telepherique Souvenirs
2	Qurutul Souvenir Store
3	Ansam Souvenir Store
4	Hebron Handicrafts
5	Fadel Almasry Souvenir Store
6	Jericho Resort Village Souvenir Store
7	Al-Sultan Souvenir Store
8	Deir al-Quelt Souvenir Store
9	‘Ain al-Quelt Souvenir Store

**6. Tourism Transportation Companies:**

1	Abed Al-Hay Shaheen Bus Company
2	Jericho Al-balad Bus Company
3	Abdoh Bus Company For Tourism & Travel

**7. Car Rental**

1	Al-Hawamdeh Co. for Car Rental
2	Al-Azzah Rent A Car Co.
3	Al-Karameh Rent A Car
4	Jabal Al-Sheikh Rent A Car Co.

**8. Banks:**

1.	Cairo Amman Bank
2.	Arab Bank
3.	Egyptian Bank
4.	Palestinian Investment Bank
5.	Bank Of Palestine- Limited

**9. Food Products:**

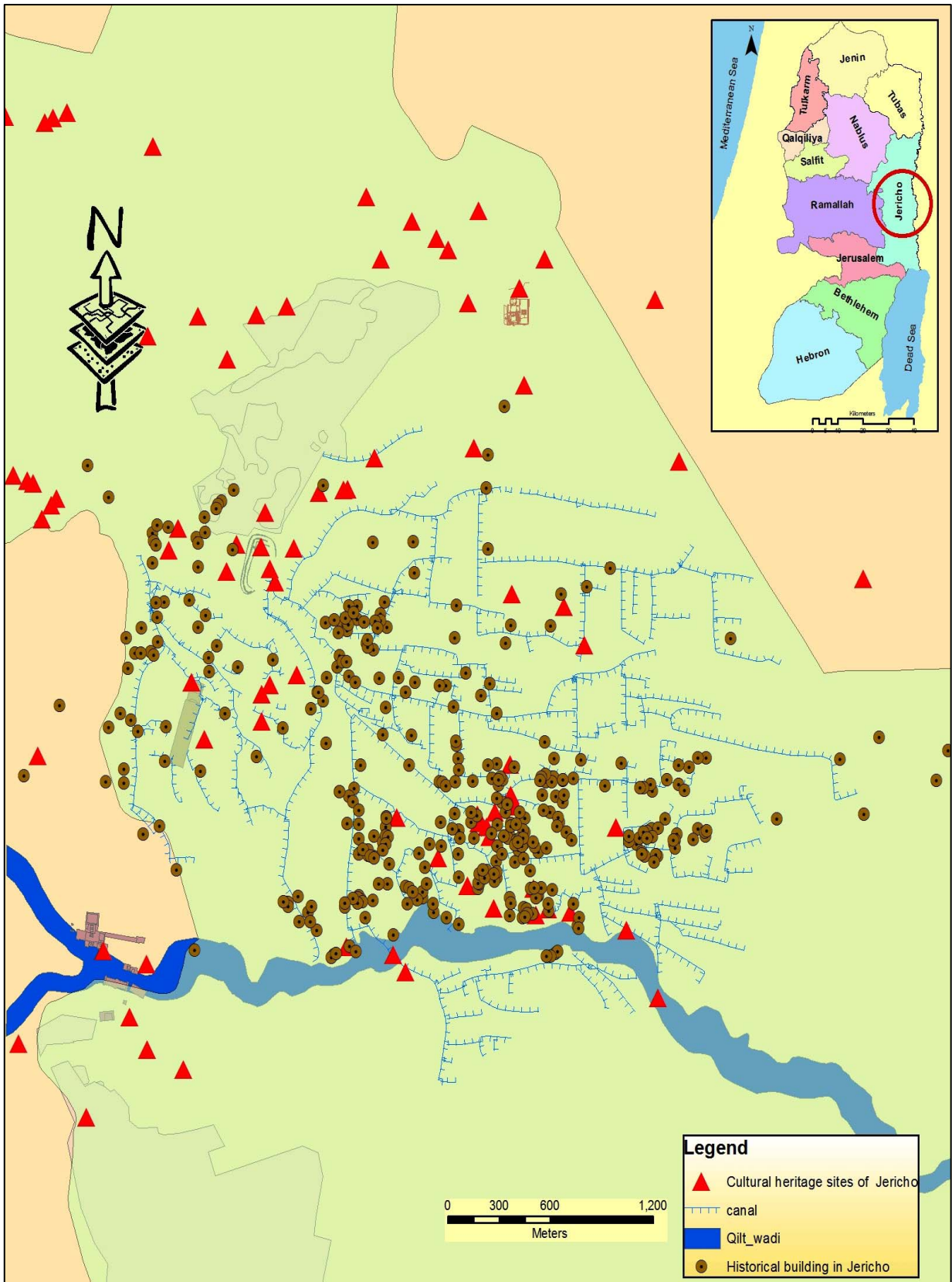
1	Al Siory Bakery
2	Manufacture Of Diary Products – Milk Products
3	Abed Kamal Dwiek for Banana Products

**10. Hospitals And Clinics:**

1	New Jericho Hospital
2	'Ain se-Sultan Medical Clinic
3	Al- Shefaa Medical Center
4	Dr. Arab Anany Medical Clinic
5	Dr. Naser Anany Medical Clinic
6	Jericho Medical Center For Women And Children

**11. Tourism Parks and Gardens**

1	Motanazah & Masbah Almanara
2	Independence Park
6	Ash-Shallal Swimming Pool
10	Pappaya Garden
11	Banan Land Park
12	Alkemeh's Park and Swimming pool
13	Beesan's Park and Swimming pool
14	Alwaha's Park and Swimming pool
16	Spanish Garden



Appendix: 6: Map of cultural heritage properties in the Jericho city