

Public Spaces in Historic Sites as A Tool of Raising Cultural Awareness	العنوان:
مجلة العمارة والفنون والعلوم الإنسانية	المصدر:
الجمعية العربية للحضارة والفنون الإسلامية	الناشر:
Radwan, Ahmed H.	المؤلف الرئيسي:
Abdelhady, Osama(Co-Auth)	مؤلفين آخرين:
21ع	المجلد/العدد:
نعم	محكمة:
2020	التاريخ الميلادي:
719 - 732	الصفحات:
1060361	رقم MD:
بحوث ومقالات	نوع المحتوى:
English	اللغة:
HumanIndex	قواعد المعلومات:
البيئة التراثية، التراث المعماري، المجتمع المصري، التصميمات العمرانية	مواضيع:
http://search.mandumah.com/Record/1060361	رابط:

Public spaces in historic sites as a Tool of raising cultural awareness

Associ. Prof. Dr. Ahmed H.Radwan

Associate Professor of Architecture & Urban Design, Architecture Department, Faculty of Fine Arts, Helwan University, Cairo, Egypt,

ahosney@gmail.com

Assist. Prof. Dr. Osama Abdelhady

Assistant Professor, Architecture Department, Faculty of Fine Arts, Helwan University, Cairo, Egypt,

osamaaelhady@gmail.com

Abstract

The cultural Preservation significance associated with historic sites - since the safeguards associated with social cohesion, location identity, and nationwide pride - plays an important role within maintaining sustainable social development, as nicely as protecting the variants identifying social groups as well as enriching the actual interaction in between them. As a result of that and thinking about the importance of the built atmosphere in interacting, as nicely as recording, cultural communications, as a procedure for saving CWH sites; by sustaining and interacting their social significance via managing the recently added new, urban, and landscaping design to this kind of historic sites. This paper is conducted to research and explain an issue regarding the actual gap that's increasing in between people and also the cultural history contexts these people reside- especially in Egypt- and also to explore the actual role of public spaces ,at historic sites in Egypt, in raising the cultural awareness of Egyptians

Keywords

public spaces; urban design; cultural heritage; historic urban landscape

ملخص البحث :

تتشكل البيئة التراثية بمصر من مستويات مختلفة من التراث المعماري والحضاري بداية من الحضارة الفرعونية وحتى نهضة مصر في عهد محمد علي باشا بمجموعة من التأثيرات المتنوعة سواء كانت بيئية او اجتماعية او دينية... الخ، ومما هو معلوم ان الكثير من هذه المناطق التراثية يعاني العديد من المشكلات منها الإهمال والتعديت والتشوهات وفقدان للهوية والتلوث بصريا ومزيج من فوضي بين المباني والبيئة المحيطة لعناصر تنسيق الموقع من طرق وأرصفة وتشجير وإنارة نابعة من عدم فهم الفلسفة المتكاملة لكل هذه العناصر مع بعضها البعض.

و من الجدير بالذكر ايضاً أن بعض من تلك المناطق التراثية تم تصنيفها كمواقع تراثية عالمية تتبع منظمة اليونسكو و من ثم خضعت الي العديد من برامج الترميم و الصيانة ، و اصبحت جزء اصيل من المنظومة الثقافية المصرية ، و تهدف هذه الورقة البحثية الي القاء الضوء علي كيفية التعامل مع مدخلات تلك المناطق التراثية و خاصة الفراغات العامة بالشكل الذي يعظم الاستفادة من دور تلك المناطق في زيادة الوعي الثقافي للمجتمع المصري و تقديم تلك المناطق التراثية بالشكل اللائق بها، و ذلك من خلال التعامل مع سبع مدخلات رئيسية و هي (اولاً - هوية المكان حيث ان لتلك المناطق التاريخية و التراثية هوية لا يمكن اغفالها عند التعامل مع الفراغات العامة بتلك المناطق ، ثانياً- النظام العمراني و الانشائي بتلك

المناطق التراثية ، ثالثا- العناصر البيئية المؤثرة على الفراغات العامة بالمنطقة التراثية محل الدراسة ، رابعا- عنصر الامان و الراحة لدى مستخدمي تلك المناطق ، خامسا- الثقافة كقيمة مضافة لمثل تلك المناطق ، سادسا- البور التاريخية التراثية كنواة للتعددية الوظيفية ، سابعا- الفراغات العامة كبور تتجمع فيها اهداف متنوعة من مجالات و تخصصات مختلفة.

الكلمات المفتاحية:

الفراغات العامة، التصميم العمراني، التراث الثقافي، تنسيق المواقع التاريخية

Introduction

The last decade offered experiences of raising awareness for identifying unphysical ideals of cultural heritage. This concern was translated right into a separate concord introduced through UNESCO for that safeguarding associated with unphysical ethnic heritage, in 2003, a growing attention has been paid towards the mutual effects in-between cultural as well as public spaces in historic sites on one hand, and native communities as well as their socio-cultural values on the other hand. Both of these perspectives that are separately powered but seriously connected form a growing need with regard to effective administration strategies which compile both aspects associated with cultural heritage, the actual physical as well as unphysical that focus on protecting and enhancing the public spaces in historic sites and connections with citizens of near communities and site visitors for achieving more sustainable development of historic sites landscapes . (Figure 1)



Figure 1. sample of events in historical sites in Egypt, Festival of drums in Al-Mu'izz Ladin Allah Al Fatimi st.

Nomenclature

HC	Historic Cairo.
HUL	Historic Urban Landscape.
OWHC	Organization of World Heritage Cities
SCA	Supreme Council of Antiquities.
URHC	Urban Regeneration Project for Historic Cairo.
UNESCO	United Nations Educational, Scientific and Cultural Organization.
WHC	World Heritage Centre.
WHS's	World Heritage Sites.
CHS	Cultural Historical sites.

1.1. Research Problem:

Through cultural heritage preservation, several conflicts may exist within the identification associated with cultural history, & consequentially the actual reflection about the objectives arranged for upkeeping practices as well as conservation associated with historic urban landscapes. Most historical sites today primarily target the attraction associated with tourism, which leads them, oftentimes, into subsequent specific designs of site management as well as design which turn history sites into open air museums or entertainment recreational areas. This strategy threatens the actual individuality associated with cultural identification of personal sites and also the significance of the spirit associated with place and requires new viewpoints and understandings associated with CHS, where interpretation administration strategies could be built. This raised the primary question of the research; How can people see their CHS? Perform current preservation practices individual local towns, in HUL, from their own built history, and consequentially using their inherited ethnicities, by switching them to the audience within museums? (Figure 2).



Figure 2. School trip to Al-Mu'izz Ladin Allah AlFatimi st

1.2. Research Objective:

One of the significant objectives of this paper is to acknowledge the issue of partition happening in the treatment and the execution of the two angles legacy protection; arrangement with the physical and unphysical social legacy, must take place in the greater part of the verifiable locales.

This paper characterized how much the historical destinations can be socially clarified and drawn in with the existence esteems and implications of their neighborhood networks and guests. This is intended to rely on, and mirror, the open discernment of social legacy in its two structures, the physical and the unphysical structure as a social qualities and implications spoke to in non-material acquired societies.

1.3. Research Methodology:

The research methodology is qualitative method where use the document analysis , landscape design appraisal and site visites are the main approaches.

The document analysis consists of studying the evolution of the structure of Historic Cairo and its surrounding area from old maps, structure plan and some photographs.

2. What is Public Spaces:

The public space is a place that's generally opened up and obtainable to individuals. Roads (including the actual pavement), open public squares, recreational areas, and beaches are usually considered as public space(s). To some limited degree, governmental buildings that are open for the public, for example, your local public libraries are open public spaces, although they are considered as restricted places with higher use limitations. While they are not considered privately possessed buildings, because of the public room. Even property that are noticeable from sidewalks as well as public thoroughfares might affect the general public visual scenery, for instance, by outside advertising. Lately, the idea of Shared space may be advanced to improve the connection with pedestrians in public places space jointly utilized by automobiles along with other vehicles (Nadezda Kuzilenkova, 2016). Open public space has additionally become something of the touchstone with regard to critical theory and the philosophy of urban location, visual artwork cultural and social studies and city design. The word 'public space' can also be often misconstrued in order to mean other activities such as 'gathering place' which is a larger idea of an interpersonal space. Among the earliest types of public areas which are commons, For instance, no costs or compensated tickets are needed for entrance, Nongovernment-owned department stores are types of 'private space' which are using the appearance to be 'public space' (Figure 3).



Bath, UK,

source: www.law.missouri.edu



Istanbul, Turkey

source: commons.wikimedia.org

Figure 3. a public space is a place that is generally open and accessible to people.

3. What are World Heritage/Historical Sites:

Heritage, as defined by the 'UNESCO', is our gift from the ancestors, and all of us convey it towards the future decades. Presently; it types our identification. From right here comes the significance of understanding and knowing this identification, as nicely as understanding how to approach it in order to strengthen this particular identity whilst transferring it towards the following decade's generations (Kamel, Ehab, p.31).

4. Historic Cairo:

Historical Cairo is the most structurally rich capital urban areas on the planet. This is spoken to by its endless mosques, universities, royal residences, homes, wekalat and huge doors, and it is noteworthy bastion, that all outperform the six-hundred nitty gritty ancient pieces (SCA, 2002, p. 1) which speak to the genuine medieval Islamic on the planet. Since the genuine

Ottomans" period, the interest about landmarks preservation started to create, starting with the exercises from the Comité created in 1881, till achieving the present existing best Council related with Antiquities (SCA) _ as of now in charge, and responsible, for all aspects of running Egypt's social legacy, for example, the executives, wellbeing, welfare, administrative work, protection, upkeep, investigate, just as displaying the real legacy related to Egypt.

In the interim, start from the protection practice in Historical Cairo, the majority of the consideration had been paid towards the conservation of landmarks, with obliviousness from the general population occupying the territory and truly associating, paying little mind to whether decidedly or even contrarily, utilizing the noteworthy old landmarks themselves. This technique came about inside a total partition between your administrative activities done inside protection, that seemed remote from people, on the primary one hand; and furthermore, the residents" response to preservation assignments (SCA, 2002, p.2).

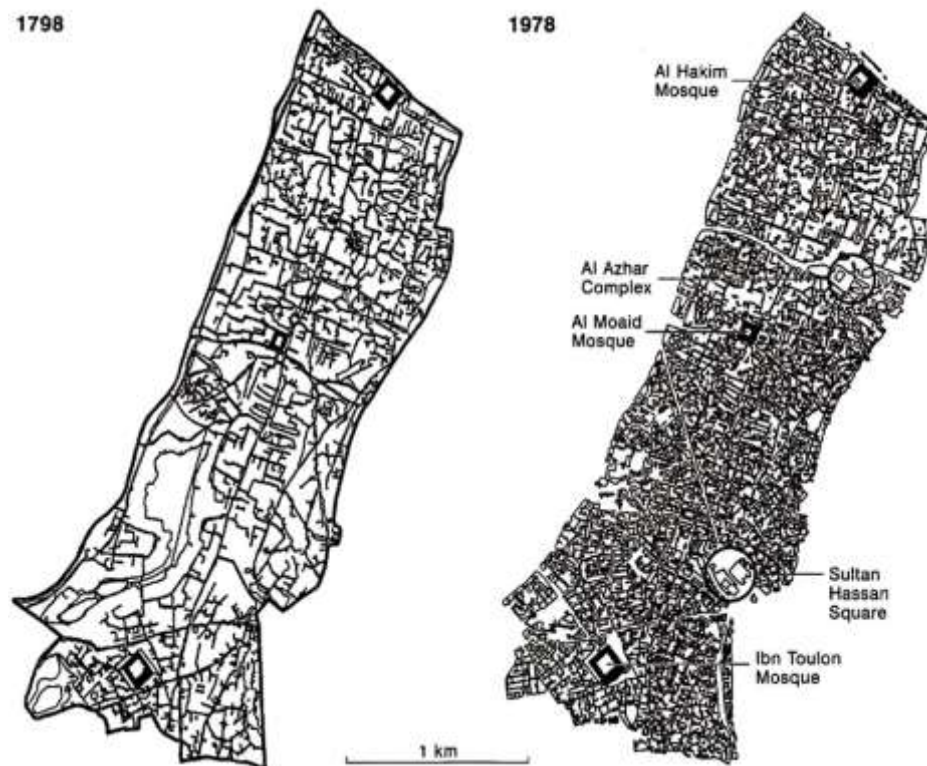


Figure 5. Street pattern of the Northern section of HC, 1798 and 1978, source: (Sutton & Fahmi, 2002, p. 78)

Which featured the necessity for modifying the awesome conventional safeguarding procedures inside memorable territories, and the prerequisite for deciding new techniques that offer more interesting point to city settings circling landmarks, for example, all related private, money related, socially related, just as social serious issues. Progressively serious strides toward experimentally taken care of preservation had been required, and consequently, the necessity for precise investigations and administrative work of current noteworthy structures, and their very own accurate current circumstance were required for choosing a legitimate and supportive protection methodology and deciding needs to end up the previously executed. The absolute first documentation related to Cairo's structures was transported by Edme Francois Jomard_ a partner of the real Institute de L'Egypt which was built up by

Napoleon through the French interruption of Egypt (1798-1801). Jomard worshiped and sketched out Cairo's Islamic structures; as the person in question considered this as basic as Historic Egypt's ancient pieces inside his commitment towards the acclaimed discharged book, *Explanation de L'Egypt* (SCA, 2002, g. 8). However, definitely no further restorative documentation related to Cairo's antiquated landmarks was finished from that point forward, until the genuine arrangement related with Historic Cairo Center, in 1998, for getting a work-plan just as choosing the system so as to planning analysts concerning the improvement related with Historic Cairo (it should be referenced how the fringes dealt with HC, this Center was stressed over, spoke to one of the 5 recorded spots characterized later through the Ministry related with Culture since the engraved history and noteworthy site, Figure 6.

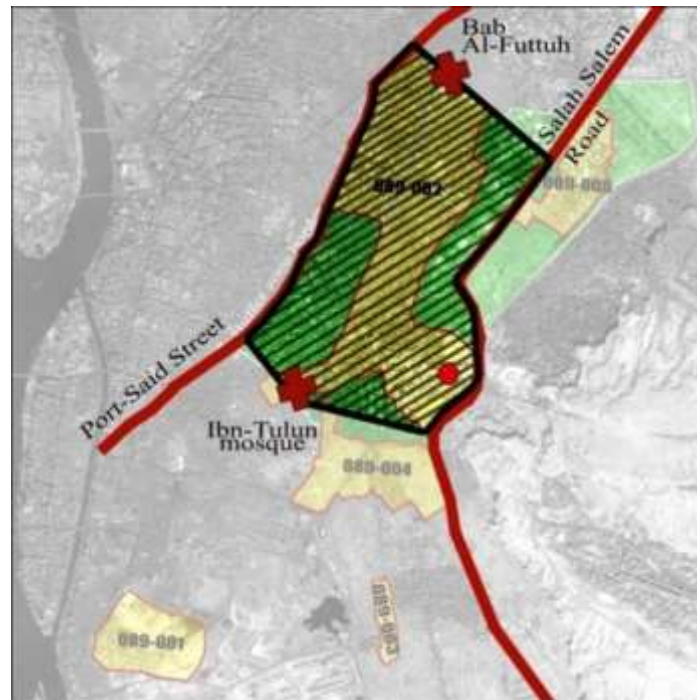


Figure 6. Boundaries of Historic Cairo as defined by Historic Cairo Centre:
Source: (Kamel, Ehab, p.83)

However the Historic Cairo Improvement Project (HCDP), once again, was cornered to imaginary place of making conservation as a result of its initial phases of paperwork; The task was solely distressed regarding gathering information and data of structures: buildings limitations, inter-relations in between buildings, structures coordinates, structural standing, preparation related to subject area orthogonal sketches, work details, soil technicians, sub-soil drink level, moreover as foundations, framework stability, structures, materials moreover as their subject area properties, and structures photographic documentation with regards to assembling repair (SCA, 2002, pp. 31,34).

The actual Centre with relevance Documentation related to Cultural moreover as explanation (CULTNAT)_ that was established in January 2000 as well as declared its physical standing, sort of the library of Alexandrina institute_ supported through the Ministry associated with Communications and It added in 2003, an innovative quality, together with human size, to history documentation related to Egypt's heritage, as well as the particular cultural history of HC. Cooperating together with totally different nationwide and worldwide organizations distressed regarding heritage, CULTNAT been no-hit in documenting aspects of the

intangible history and social life; they recorded music, folklore, exhibiton, reminiscences, movies, theater, moreover as caricatures. Additionally; documenting antiquities moreover as a design related to the place, with assuring that information are accessible for the public. Associated with providing an infinitely additional holistic perspective from the real social heritage related to Egypt. Though CULTNAT task still unquestionably lacks associate and interactive medium that permits the issue and interaction from the general public, like any typical cultural exercise, however this already represents a crucial flip within the heritage belief in Egypt towards the direction of loving intangible activities enclosed within the heritage to become preserved (CULTNAT 2003).

5. The UNDP rehabilitation plan:

In 1997 UNDP Historical Cairo preservation set up was really claimed to become based and performed mostly upon, the 1980 United Nations Educational Scientific and Cultural Organizations strategy that simply kept the “paper project” and didn’t apply it. (Sutton & Fahmi, 2002, g. 81). The program enclosed 4km; 2 from the listed history site; within Bab El-Futuh gate, at intervals the north towards Ibn-Tulun house of worship and the south. The Strategy divided the particular mentioned areas, the most heritage sites into five zones related to totally different figures: The History passageway, like the 9 monuments” groupings placed along al-Mu’izz, Bab-al-Wazeer, Gamalia, in addition to Saliba.

Roads; the Institutional passageway across the Azhar Road, containing Azhar house of worship, Azhaar school, Hussein heart, wholesale industrial activities in addition to business workplaces, associate degreed connecting the aged city to downtown; the nineteenth Century hall on Mohammed Ali Street that has several nineteenth century structures and signifies an inventive culture of this era exploitation what it consists of individuals’ music in addition to retailers which sell music instruments; the town Zone towards the east as well as the south from the historic site, wherever the particular low-income voters of HC who live aboard their section of employment; and conjointly the transformation Zone at the intervals side from the HC site, that is really beneath fast character transformation, thanks to their combine use to be close to downtown from the bigger Cairo city (UNDP, 1997).

The UNDP construction plan contains four theory planning styles:

Realizing town Integration between 5 numerous sites; versatile distribution related to uses likewise as activities at each zone; choice of Historic Cairo applying the hierarchy associated with roads associated with four various traffic amounts and differentiating a town type for each one of the five site zones. Although framework thought of the five zones as for the whole town body from the historic city that wants to integrate as well as to stay with liveliness from the place, the UNDP project thought of, just to specialize in the historical passageway portion of its strategy, and specifically concerning the Mu’izz Road development.

The project visaged several objections within the native neighborhood, whom had been ne'er active within the call manufacturing of the project phases, not like Darb al-Ahmar task, as these individuals thought of the location development as a result of pro the particular business over their necessities, that raises a necessary question about; if tourists might be a target for making up the heritage preservation set up, or not? clearly, any historical site would attempt to attract business to enhance its earnings.

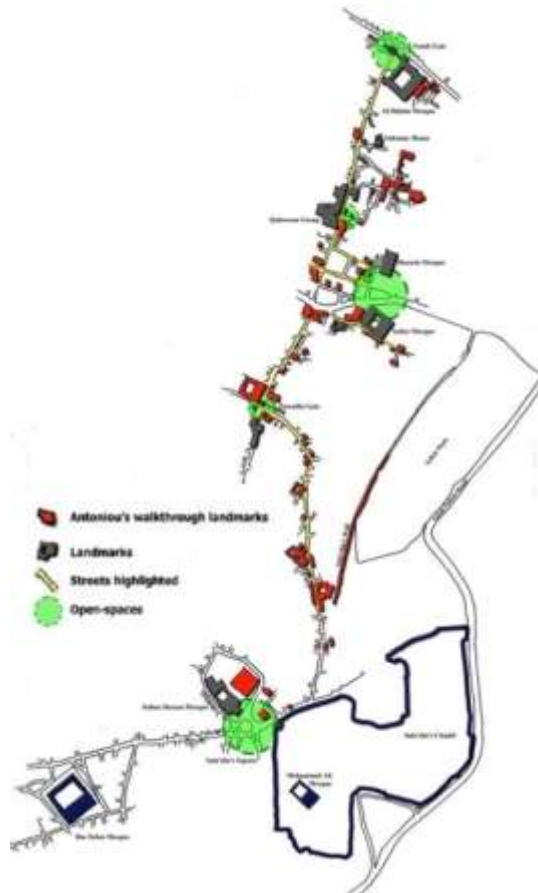


Figure 9. Map of landmarks, open-spaces and urban features in HC, source: (Kamel, Ehab, p.116) eprints.nottingham.ac.uk

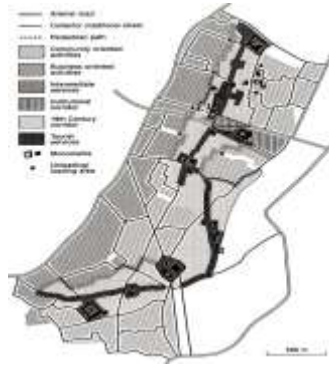


Figure7.UNDP rehabilitation plan, 1997 [After (Sutton & Fahmi, 2002)].

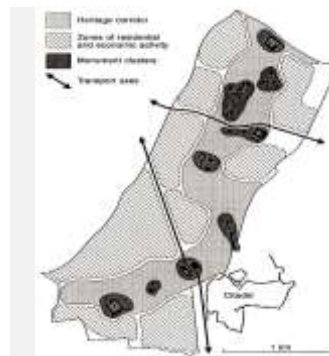


Figure 8. Heritage corridor and monuments clusters- as proposed by UNDP plan [After (Sutton & Fahmi, 2002)].

6. Physical Impacts in Public Spaces:

The actual dominating bodily monotheism design character related to Historic Cairo, certainly has influenced several architects' perception from the city's image". Despite all of the efforts that are exerted regarding the direction of Westernizing the particular Cairo, still the particular Waqf program succeeded to avoid wasting huge amounts of monuments inside Cairo through keeping all of them functioning via time, in a manner that maintained a whole district standing within a continual residing heritage, that was with none doubt, maintained a temperament for Cairo with relevance along many years, wherever the particular physical image was integrated with the actual social operation of location. This mixture and regularity of that temperament, emphasised Historical Cairo's new spirit as a result of representing the particular city's standard look.

The actual effects of HC appear clearly inside the dominating temperament of Korba district, within the actual Baron Empain's organic process town project related to fashionable Heliopolis during the first twentieth century. Korba's character setup a spanking new study style, proverbial as a result of „new Islamic area“, that has been influenced by, with some nice degree of similarity as intended so as to recreate the particular spirit related to the standard design of HC; whereas victimisation motives associated with its structures, such as a result of arches, arcades, protected alleys, similarly as ornamental styles, with a bigger stress concerning the openness of areas and additionally the inclusion associated with inexperienced

open public areas, that continue to be in all probability the foremost stunning areas of Egypt up to currently.

Additionally, there are additional current up to date forms of reflective HC's nature onto spanking new study tasks, in Cairo, is visible within the actual design from the children's social park near Ibn-Tulun masjid and additionally the Azhar Recreation space, that tend to be next to the written heritage website, similarly the new campus for (AUC) in Cairo .



Figure 10. Korbis arcades, a sample of the architectural impacts of HC appears clearly in the early twentieth century. source: (Kamel, Ehab, p.94)



Figure 11. American university in new Cairo- a reflection of Historical Cairo, source: (Asfour, 2007, p. 65)

7. Cultural Impacts in Public Spaces:

The actual cultural impacts from the spirit associated with HC is far beyond the look, as this represents an essential religious image, having both Azhar Mosque, one of the oldest colleges for training and distributing the information of Islam worldwide, and the actual Hussein Mosque, where that person represents a symbolic spiritual destination for a lot of Egyptians. The area of Mu'izz Road, Khan El-Khalili, as well as Musky, yet represent one of many markets within the modern each day Cairo, which highly links the actual district with the local neighborhood; some of the old actions and projects can be found up till now, such as spices and hand made tents.

Within the fields associated with arts, HC represented an essential influence upon many designers; starting through David Roberts (1796-1864), whose art of aged Cairo continued to be sold worldwide, till modern novelists, as well as, Egyptians or non-Egyptians filmmakers, who're fascinated with the spirit associated with the place; for instance, the Nobel Reward winner; the author Naguib Mahfouz(1988), who resided the area and authored many books and film scripts which investigated HC.



Figure 12. Nobel Prize winner Naguib Mahfouz on Elfishawi Maqqa in HC. Very good sample that shows how much the open spaces in Historical areas affect directly the social life and for sure cultural sense for Egyptians.

source: arz.wikipedia.org



Figure 13. sample of some events that are being held in Al-Mu'izz St in HC, source:

www.albawabhnews.com



Figure 14. The daily needs come before the appreciation of monuments in HC, source: eprints.nottingham.ac.uk



Figure 15. The craft of cooper "Nahaseen" in Gamalia in HC, source: (URHC report 2012, p.87)

How to raise the cultural awareness by regaining public spaces in historical sites:

To enhance the role of public spaces in historic urban landscape. we need a systemic approach which consists of seven strategies that should be followed when designing new actions for enhancing the role of public spaces in historical sites (Roberto Bolici & others, p.51:53).



How to raising the cultural awareness of Egyptians
by regaining public spaces in historical sites

The identity of the site:
The historical sites must act on the basis of vision of its own development by promoting the respect for its identity, by protecting its cultural heritage and by reusing all available areas. A participation system able to involve all the social classes is needed for a longterm decisions.

The system of open spaces as a skeleton:
The design of the system of open spaces is not limited to the improvement of the street furniture or about a simple sequence of spaces (streets, squares, gardens, etc.) but about "skeleton", filled by all spaces, which connects the centre of the site to the surrounding areas. so we can say the design must start with a deep analysis of this compenation in order to understand how the historic urban landscape should be in time. Other goals are to know the functional and morphological properties of the site.

The environmental components of open spaces:
Design strategies must facilitate urban and social properties by preservation of the natural environment, by enhancing the qualities of the historic urban landscape, by overexploitation of natural resources & limiting man's activities, and for sure. The usability of open spaces is increased if urban environments are comfortable, the climate is suitable & the pollution is under control.

Free, safe and comfortable public spaces:
Public spaces as we define before could be the historic places of the community, thus why they should be free to use, safe, accessible and comfortable. The designer should study the flow system which lead to circulation, street furniture and materials by favouring the pedestrian point of view, by making risky places more safe, by installing different tybes of finishes according to the users needs, by scheduling site maintenance, by improving the street lighting by making the cities accessible to disabled. todays public spaces are overloaded with signs, billboards, tables, beach, benches, etc. so we need alot of specific regulations focused on subtracting not adding to make it more free.

Culture as a "add value":
Cultural and formative aspects are important to raising the cultural awareness, and the identity must be enhanced starting from the historical background of the site, restoring the cultural aspects of a city and of its public spaces, Itineraries may be various (historical, cultural, natural, spiritual and food, etc.), but they have to be realised not only through posters and signage but also by starting a requalification process of the chosen path (removal of asphalt and sidewalks to highlight the pedestrian purpose, specific lighting, replacement of not effective street lights, new street furniture, etc.). New digital technologies (Apps, audio-guides, projections, etc.)

The historic center as a setting for functional diversity:
societies nowadays are complex and unstable: social and economic conditions constantly change and historic towns become historic centres without people. it is necessary to define the complexity of functions (commercial, small shops and antique activities, cultural events, luggage shops, taxi areas, etc.), by ensuring that old and new districts work well together. The challenge is to manage the relations at different levels and to avoid the isolation of daily needs.

Open spaces as common goals:
Community participation is nessesary to define the future historic urban landscape and to design new projects that respect the traditions and skills of the communities. people must be educated on the principles of subsidiarity because public spaces are common goals born from partnerships and sharing. in the future, these spaces will be managed through a cooperation among the people and the government units and some others.

Conclusion:

The conception of cultural awareness considerations notably; the potential of the HUL to speak their stories. so, this idea is connected to cultural significances like memorial, social, whereas complexness of values & relations, between physical & unphysical, are what enhance the magic of that story.

Public areas in historic sites in Egypt affect cultural awareness of Egyptians in 2 cases: once a site contains parts that are related to a every alternative form (from the identical time, of the identical performance, before and after a historical accident, etc.) in a an approach that types a story in between them, and opens some way for guests to question, and consider that respect to understand the complete story. Like museums settled at intervals historic sites that exhibit and make a case for the site's history. Though museums play a vital role in educating the general public regarding their heritage, however in our case, study doesn't have the identical result, because it usually imposes a cultural modification by forcing social and practical transformations, whereas folks, even tourists, of CHS like the self-explored experiences. This downside between touristic development and community rehabilitation is diagrammatic within the case of Al-Mu'izz Street in HC.

Finally; the impacts of historical sites specially in open spaces in Egypt on Egyptians cultural awareness can be find in many ways such as movies, cultural forums, songs, stories, novels and so on. Also we should focus our efforts to raise Egyptians' awareness about those historical sites not only the physical material in historical building but also for the unphysical effects like a cultural sense.

References :

- 1- Heritage Convention (Accessed January 2019). from UNESCO World Heritage Centre: <http://whc.unesco.org/en/guidelines>.
- 2- Kamel, Ehab (2011) Decoding cultural landscapes: guiding principles for the management of interpretation in cultural world heritage sites. PhD thesis, University of Nottingham.
- 3- Kamil, J. (2002, July 18-24). Sustainable Development in Historic Cairo. from Al-Ahram Weekly On-line: <http://weekly.ahram.org.eg/2002/595/hr1.htm>
- 4- Nadezda Kuzilenkova, 2016. Social urban project. From the ghetto to a healthy neighborhood in 6 steps.
- 5- OWHC, Organization of World Heritage Cities (2013). Conference documents. "Changing cities and heritage management: new players? new practices?"
- 6- Roberto Bolici, Matteo Gambaro, Cristiana Giordano, (2017). The regaining of public spaces to enhance the historic urban landscape. The Journal of Public Space , p.51:53.
- 7- SCA. (2002). Historical Cairo. Cairo: Ministry of Culture.
- 8- Sutton, K., & Fahmi, W. (2002). The Rehabilitation of Old Cairo. Habitat International (26), 73-93.
- 9- The Centre for Documentation of Cultural and Natural Heritage, http://www.bibalex.org/ResearchCentres/CULTNAT_en.aspx
- 10- UNDP. (1997). Rehabilitation of Historic Cairo: Final Report. Cairo.
- 11- UNESCO. (1972). Convention Concerning the Protection of the World Cultural and Natural Heritage from World Heritage Centre. <http://whc.unesco.org/en/conventiontext/>

- 12- UNESCO (2003) Convention for the Safeguarding of the Intangible Cultural Heritage [online].<http://www.unesco.org/culture/ich/>
- 13- UNESCO (2005). World Heritage Information Kit [online]. Paris: UNESCO World Heritage Centre.<http://unesdoc.unesco.org/>
- 14- UNESCO (2007-2008 a). World Heritage Information Kit [online]. Paris: UNESCO World Heritage Centre. <http://unesdoc.unesco.org/>
- 15- UNESCO. (2008 b). Operational Guidelines for the Implementation of the World
- 16- WHC (Accessed January 2019) from UNESCO: <http://whc.unesco.org>