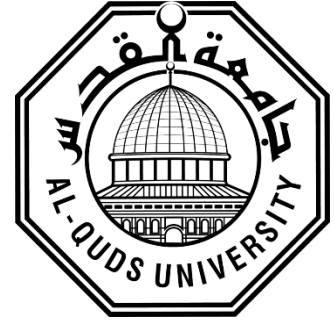


Deanship of Graduate Studies

Al-Quds University / Palestine



**Cultural Heritage and Awareness Contribution in
Development: Kh. Al-Karmil as a Case Study**

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M.A. Thesis

Jerusalem - Palestine

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Development: Kh. Al-Karmil as a Case Study**

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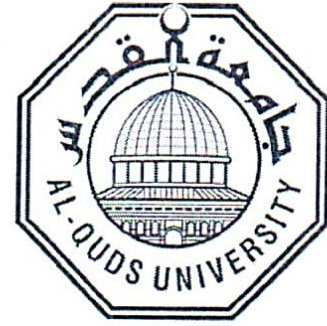
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Kh. Al-Karmil as a Case Study

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2020 / 1442 هـ

Dedication

To my family, and friends who supported and helped me through this process and My supervisors Ibrahim Awad and Issa Sarie, who were kind enough to share their Knowledge with me.

And I dedicated to my parents (hopefully their souls rest in peace), who were truly the best parents whom I missed every day.

Declaration

I certify that this thesis submitted for Master Degree, is the result of my own research, and this study (or any part of the same) has not been submitted for a higher degree to any other university or institution.

Signed:

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Date: 15/4/2020

Abstract

The Study designed to investigate and evaluate the cultural heritage value and community awareness in the economic development of Al-Karmil town. Using the available archaeological, historical and ethnographical resources as a parameter to examine the local community opinions regarding their Cultural Heritage in relation to economic and social aspects feasibility.

This study is shedding light on the impact of culture heritage in the potential of sustainable development in the socio-economy of the local people. Therefore, it is eventually skewing towards the significance of Cultural Heritage Awareness as a tool for understanding and appreciating heritage values to be able to maintain the past and present human activities culture within their environmental context.

The Main goal of the study is to raise the awareness of the local community regarding their Culture Heritage. This can be achieved via, first, protecting cultural heritage of the archaeological sites, traditional buildings and Handicrafts via contributing in the identification and documentation of cultural heritage elements. Second, encouraging local people to employ these resources in the field of economic development, which will reduce unemployment and poverty and would lead to an increase in their dignity and wellbeing.

To achieve this goal, the research sought on combining the sciences of archeology, ethnography and development of the current status of Kh. Al-Karmil and the surrounding area in south of Hebron. As potentials of cultural heritage based on people effective management, then further awareness and economic benefits contributes in sustainable development investment.

The study adopted the method of exploration and description, which enriches the research study in the field of development and economics. Questionnaire was distributed between 132 respondents participated in the research whereby 104 questionnaires were filled and returned, 15 interviewed from different categories, especially older people and decision makers; and 15 interviews was conducted to 10 key informants from responsible institutions.

Finally, the study indicated that the available heritage assets are being destroyed. Despite of the prevalence of manifestations of negligence in the archaeological site, and the prevalence of manifestations of illegal random construction, and the findings indicated that the available heritage assets still are generally known.

This study suggested that there should be effective strategies to promote and guide public awareness to identify and document elements of cultural heritage in Al-Karmil town. Many of oral stories were collected, some of which were documented in this study.

التراث الثقافي والوعي المجتمعي وإسهاماتهما في التنمية:

خربة الكرمل، منطقة الدراسة

إعداد الباحثة: شيرين محمود خضر علان

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الملخص

صممت هذه الدراسة من أجل التحقيق في عناصر التراث الثقافي والوعي المجتمعي للوصول الى تحقيق تنمية اقتصادية لبلدة الكرمل، باستخدام موارد التراث الثقافي، الأثري، التاريخي والأثنو جرافيا؛ فتأتي هذه الدراسة مستعملة هذه الموارد كمصادر لاختبار الوعي المحلي وماهية آرائه اتجاه قضايا التراث الثقافي وعلاقته بالازدهار والتنمية لمظاهر الحياة الاجتماعية والاقتصادية.

ركزت الدراسة على أثر التراث الثقافي في إمكانية تحقيق التنمية المستدامة في الاقتصاد الاجتماعي للسكان المحليين، وإلى أهمية الوعي بالتراث الثقافي كأداة لفهم وتقييم عناصر التراث الثقافي وقيمه لتعزيز المقدرة على الحفاظ على ثقافة الأنشطة البشرية الماضية والحالية في سياقها البيئي.

يعتبر الهدف الرئيسي من هذه الدراسة رفع مستوى الوعي لدى المجتمع المحلي فيما يتعلق بتراثهم الثقافي. وحيث يمكن تحقيق ذلك عن طريق حماية التراث الثقافي في المواقع الأثرية، المباني التقليدية والحرف اليدوية عبر آليات محددة وهي: أولاً، المساهمة في تحديد وتوثيق عناصر التراث الثقافي وثانياً، تشجيع السكان المحليين على توظيف هذه الموارد في مجال التنمية الاقتصادية؛ الأمر الذي سيحد من البطالة والفقر ويؤدي إلى زيادة كرامتهم ورفاههم.

وللوصول إلى هذا الهدف ركزت الدراسة على الجمع بين علوم الآثار، الإثنو جرافيا وتنمية او تطوير الوضع الحالي في خربة الكرمل (الموقع الأثري)، إضافة إلى المنطقة المحيطة بها في جنوب الخليل، وإمكانات للتراث الثقافي وبالاعتماد على الإدارة الفاعلة، فإن المزيد من الوعي وفوائد اقتصادية يساهم في الاستثمار وتحقيق التنمية المستدامة.

اعتمدت الدراسة طرق الاستكشاف والوصف التي تثري نتائج البحث في مجال التنمية والاقتصاد. وقد وزع استبيان بين 132 من المجيبين شاركوا في الاجابة الذي تم بموجبه ملء وإعادة 104 استبيانات سليمة، 15 مقابلات أجريت مع 15 من مختلف الفئات، ولا سيما كبار السن وصناع القرار؛ وأجريت 15 مقابلة مع 10 مجيبين رئيسيين من مؤسسات مسؤولة.

وأخيراً، أشارت الدراسة إلى أن الأصول التراثية المتاحة يجري تدميرها، وعلى الرغم من انتشار مظاهر الإهمال في الموقع الأثري وانتشار مظاهر البناء العشوائي غير القانوني، أشارت النتائج إلى أن الأصول التراثية المتاحة لا تزال معروفة عموماً. واقترحت هذه الدراسة ضرورة وضع استراتيجيات فعالة لتعزيز وتوجيه الوعي العام لتحديد وتوثيق عناصر التراث الثقافي في بلدة الكرمل. تم جمع العديد من القصص الشفوية، وبعضها تم توثيقه في هذه الدراسة.

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CHAPTER ONE

Research Design and Methodology

1.1 Introduction

This chapter overviews on the research methodology. It describes the Statement of the Problem, Objectives, Questions and Study Hypothesis as questionnaires, interviews, and documentary sources. Further, this chapter describes some measures/criteria taken to ensure data quality control, and to guarantee that the collected data from respondents was correct and avoids biasness. In addition, the chapter presents ethical data issues concerned in data collection.

1.2 Statement of the Problem, Objectives, Questions, Study Hypothesis, Significance of the Study, Scope and Boundaries, Methodology and Structure of the Thesis

1.2.1 Statement of the Problem

The town of Al-Karmil reflects durable richness in cultural heritage elements (Tangible and non-Tangible) that are formed a sort of historical and ethnographical living Museum. Although, these elements were neglected and marginalized, but with an effort, they can be employed in sustainable development. This research is a pilot study in combing the cultural heritage elements, investments (private and governmental sectors) in association with local community and stakeholders in its socio-environmental context.

In taking into consideration why heritage is not used in the cycle of economic development in the town of Al-Karmil, to make benefits for the local people, the present study, is therefore, shed light on identify, document information on archaeological, historical and ethnographical Heritage and mitigate with sources of investments and attractions planes.

1.2.2 Research Objectives

The main objective of this research is to evaluate the cultural heritage and community awareness in economic development of Al-Karmil town using the available archaeological and historical resources. To achieve this objective, other **scientific objectives are to tackled:**

- 1 Study the opinions of economic and development experts to find out the feasibility of investing in archeological sites like Kh. Al-Karmil.

- 2 Contribute to the identification and documentation of cultural heritage elements in Kh. Al-Karmil.
- 3 Investigate the relationship of Cultural Heritage with economic and social aspects.
- 4 Improve the people Awareness regarding Culture Heritage can do that.
- 5 Study the current conditions and future organizational reality of the heritage in the region in general and specially in the south of Hebron.
- 6 Study Political conditions and dangers surrounding the study area.

1.2.3 Research Questions

Is it possible?

The main question of this study is to examine the resources of Culture Heritage in the Kh. Al-Karmil area to become a residential and economic zone that meets the needs of the modern people.

The Specific question, is it feasible to invest in Cultural Heritage in Kh.Al-Karmil area?

Whether or not heritage can contribute in the process of development, the study will investigate all the variables to achieve an opinion to decide the feasibility of investing in the cultural heritage of Kh. Al-Karmil.

The study will answer many of the questions that are required to obtain the results of the study

- What are the elements and values of Culture Heritage at Kh. Al-Karmil?
- Do their people (The Residents) know what cultural heritage means?
- Do they know what elements of heritage they own?
- Do they realize economic returns from that?
- What is their impression as a Muslim community regarding quality of pre-Islamic heritage?
- What are the conditions of economic, culture, social and regulations aspects that surrounding this heritage.

Can Kh. Al-Karmil compete other archaeological sites, and Why?

Why will visitors decide to choose Kh. Al-Karmil as a place to visit?

Is it possible to use the restoration of cultural heritage sites, awareness, the establishment of the museum's architecture and the administration in the development of the Karmil area?

1.2.4 Study Hypothesis

In view of the aforementioned questions, the research examines the following hypotheses, and the relationship model "2" was used to testify this hypothesis.

H1: It is feasible to invest in heritage resources in the Kh. Al-Karmil area.

H2: Different elements and values of Culture Heritage are available at Kh. Al-Karmil.

H3: The Residents of Kh. Al-Karmil are familiar with the cultural heritage means.

H4: The Residents of Kh. Al-Karmil know what elements of heritage they own.

H5: The Residents of Kh. Al-Karmil realize economic returns from that.

H6: The impression of the Residents in Kh. Al-Karmil as a Muslim community regarding quality of pre-Islamic heritage is positive.

H7: Although the poor conditions of economic, culture, social and regulations aspects that surrounding this heritage, the investing is possible.

1.2.5 Significance of the Study

Culture at the heart of Sustainable Development Goals (SDGs) adopted in September 2015 by the United Nations, the international development agenda refers to culture for the first time.

” UNESCO hailed this as an "unparalleled recognition". The safeguarding and promotion of culture is an end in itself, and at the same time it contributes directly to many of the SDGs — safe and sustainable cities, decent work and economic growth, reduced inequalities, the environment, promoting gender equality and peaceful and inclusive societies. The indirect benefits of culture are accrued through the culturally-informed and effective implementations of the development goals”¹.

Many challenges created the difficulty in development and investment; this scientific research is likely to provide a summary on the results into the possibilities and methods of investment in the area of Kh. Al-Karmil, south of Hebron.

¹ <https://en.unesco.org/courier/april-june-2017/culture-heart-sdgs>

This study combines between archeology and development sciences separately and to find scientific links between them, and to take care about culture values of heritage, it is difficult to measure these values by economic equations where economists return the benefits to direct and indirect financial revenues.

When the Institutions or decision-makers have not yet succeeded in achieving sustainable development despite the richness of cultural heritage resources (in job creation, economic development, cultural interchange, and cultural heritage management) signifies a failure to help to steer it toward a sustainable development path.

Moreover, the large gap between the conservation of buildings and the process of environmental development, they must be attention to the development of the heritage environment within the framework of an integrated plan. This plan should be included the development of the rural environment with social and cultural aspects, in order to emphasis on the development of economy through a comprehensive investment system to revive the economic structure that has been built on that environments. However, the spirit of the study here is the analysis of the economic values of all elements of cultural heritage.

Although the study's focus was limited on Al-Karmil town, its findings were hoped to be generalizable for other cities and towns in Hebron, given their contextual similarities.

1.2.6 Scope and Boundaries of the Study

This study underwent the following boundaries:

- 1. Scope:** in this study, the researcher will examine relationship between Culture Heritage and Economic development with other variables.
- 2. Human boundary:** This study will focus on rural residents and stakeholders in Al-Karmil town.
- 2. Regional boundary:** This study will focus on Kh.Al-Karmil area in the south of Hebron.
- 3. Time boundary:** the data will be related to the collection of this study during the academic year 2018/2019.
- 4. Study Population and Sample:** there is two kind of people close to study area, the households and Expertise those who are from stakeholders.
- 5. Architecture Data:** there are two kinds of data, 2D plans from Municipalities, 3D virtual works designed by the researcher in collaborating with engineers from the area study.

1.3 Methodology & Design

The research design is the general plan of how the researcher will go about to answer the research questions. It contains clear objectives derived from research questions, and will specify the sources of data. In addition, it will propose methods to collect and analyze the data, and discusses ethical issues and the constraints (Saunders, Lewis and thornhill, p.159, 2012).

To obtain data and information for this study, a survey method employing both closed and open-ended questionnaires was implemented. According to Kothari (2004), survey method is acknowledged to have potential to gather data from a relatively large number of cases at a particular time. The research design for this study was descriptive; it is made of a thorough examination of the research problem to describe the variables, define, measure, and clarify them.

After the explanation of the meaning of the descriptive study, and the reason behind choosing this methodology, the research design sub-section should also include the specific variable of interest in the particular research study.

In addition, the research design for this study was exploratory; which is a valuable mean to ask open questions and discover what is happening and to gain insights about a topic of interest. It is particularly useful if researchers wish to clarify their understanding of a problem, such as if they are unsure of the precise nature of the problem. It may be that time is well spent on exploratory research, as it might show that the research is not worth pursuing! (Saunders, Lewis and thornhill, p.171, 2012). The use of the survey questionnaire, documentation of architecture and photography, and interviews with people will discover information and facts that help to achieve the goal of the study.

1.3.1 Frameworks of the study

In the course of this study, methodology of applied research based on three frameworks was adopted:

1) The theoretical framework of the study

It contains the theoretical information related to subject of Culture Heritage and economic development by using the resources of Heritage in Kh. Al- Karmil², used for that the descriptive and exploratory methodology.

2) Information framework for the study

By following the approach of descriptive explanatory methodology, and to make field studies, documentation by photography and schematic plans (drawings). In order to form voluntary committees from the people belong to study Al-Karmil town especially from the engineers' students were prepared plans for the historical and archaeological sites of area, also they used the multimedia programs contributed to virtual views by using the 3D program. The committees contained the sociology students; they provided help in the collection of data from residents and expertise people.

3) Analytical and Evaluation Framework

The study and analysis of data to come out with recommendations that help stakeholders and those who have a role in decision-making for development in the area study.

It is based mainly on documented and available information, scientific papers and studies, and on covering the necessary information in assessing the experience in the land of Palestine, whether under the control of the occupation or under the Palestinian Authority.

The researcher depends on the fieldwork and a number of personal interviews with specialists, decision-makers and the rural residents.

1.3.2 Structure of the Thesis

- **Chapter one:** followed by articulation of the problem statement. Next, the significance of the study and Motivation, the research objectives and study questions were stated, and Hypotheses.

² (Kh. Refers to Kherbit: The name khirba, by itself, often refers to an anonymous ruin).

This chapter discussed the methodology of the research. This is a detailed explanation of the research approach and design.

- **Chapter Two:** organized and structured as orientation of the study, followed by the model of the study and literature reviews.
- **Chapter Three:** presented the site setting, and other previous studies related to the subject.
- **Chapter Four:** presented the results of the qualitative and quantitative research. A profile of the case is first given before going into the details of the findings.
- **Chapter Five:** a follow-up to the research results in chap. 4, the orientation of applied research and the engineering vision and visualization of the site in the past, discussions, conclusions as well as the recommendations are made based on the findings.

1.4 Study Site

This region of Kherbit Al-Karmil was selected because it hosts a lot of cultural heritage elements as mentioned in chapter one. The total area of Al Karmil village is estimated are around 16,000 dunums, of which about 7,500 dunums are considered to be Palestinian built-up areas and 8,500 dunums of agricultural lands (Arij, 2009). It is bordered by Yatta city to the West the Ma'in, village to the South (Figure 1).

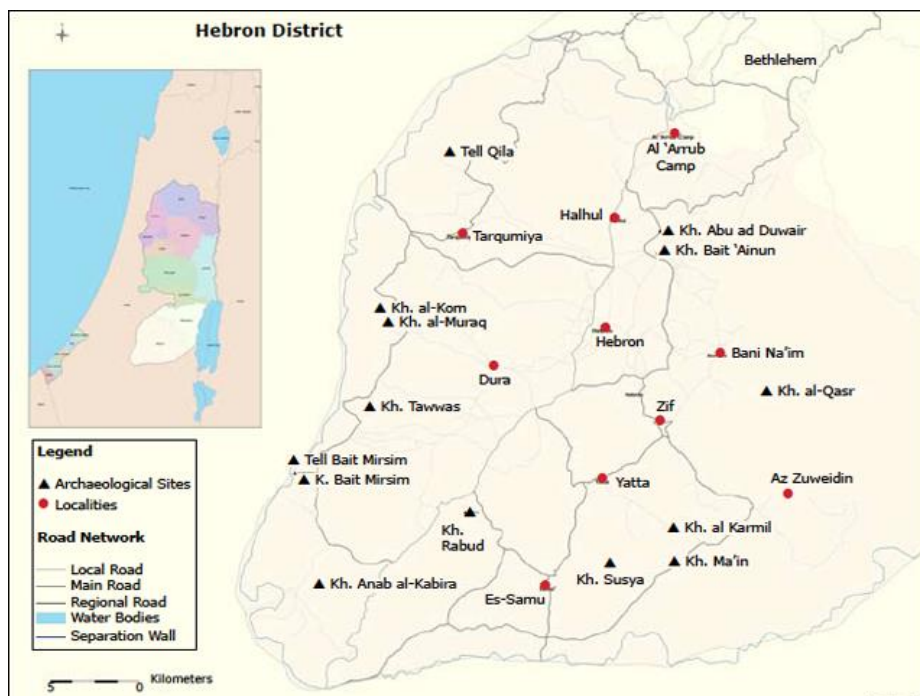


Figure (1): Rjooob, Contested Management of Archaeological sites in the Hebron District, 2010

Al Karmil village located at an elevation of 807 m above sea level. The mean annual rainfall in Al Karmil village is 303 mm, the average annual temperature is about 18 C°, and the average annual humidity is 61% (ARIJ GIS, 2006).

1.5 Study Population

According to the 2017 Census conducted by the Palestinian Central Bureau of Statistics (PCBS), the total population in AL-Karmil Locality (including Khirushwish, Al-Hadidiya, Mo'in, Khallet Salih) in Hebron Governorate was about 9,688 people, of whom 4,964 were males and 4,724 were females. The average household size was 5.9 inhabitants, so that the number of households was 1609, who represent the population of this study, according to the Palestinian Central Bureau of Statistics, 2018.

The study population included people who are in the decision-making fields, such as the Director of Antiquities of Hebron city, conservators of antiquities, archaeologists, president and members of the municipality, and the directors and teachers in the schools of study area towns. The criteria used in formulating the categories of the respondents selected those people who are rich in information, knowledgeable, and involved in the antiquities and educational sector. Other respondents from citizens were chosen by focusing on households they have the decision for willing-to-pay. In addition to the elderly who can tell about the past, and are considered as good resources for oral history.

1.6 Sample Size and Sampling Techniques

As mentioned above, the study community consists mainly of two categories, which are **Household** known as population 1 (P1). Heads of the study population were adopted for several reasons: they are responsible for willing to pay; they have the decision if they are willing or if they are not willing to pay for improved standard of living, and finally they have the experience because of their age and responsibility.

Decision makers known as population 2 (P2), consists of people who have experience in the field of culture heritage, or actors especially in education field, such as administrators of schools who can influence students, the directors' employees or engineers of municipality, and finally the Director's employees or engineers in the Palestinian Ministry Culture or Ministry of Tourism and

Antiquities. They have the decision about law enforcement and the implementation of development projects by cultural heritage.

In addition to what is mentioned above, most of the interviews with young youth and elderly are saved in the oral narratives about history, and the past was taken from grandmothers, who lived with the previous generation. Grandmothers used to tell the Youth about the stories that are linked with popular tangible cultural heritage, values, and authenticity.

As for the interviews, this study chooses people who knew stories about culture heritage in the study area and other people who heard such stories from their grandparents. Moreover, decision-makers and households in the area will be asked to fill the questionnaire. The population of the study is broken down into two different populations, the first one is the household, and the second one is the decision-makers.

1.6.1 Sampling Size

In this study, respondents' sample 1 (S1) is a sample of random size. 112 people were chosen from P1 of the household, which was used to get information about the study. It is a random sample of 7% of populations, and it was selected to present all populations in the study area. At 5% margin of error. (Saunders, Lewis and thornhill, p.265, 2012).

Sample 2 (S2) is a sample of random size, which was chosen from P2. This sample will represent the decision makers, actors; workers in the culture heritage and it will include 20 inhabitants, workers in the field or from stakeholders.

Interviews: The data of 2017 Census shows the distribution of Al-Karmil population by age. The largest age group is young youth who are less than 25 years and constitute 68% of the total population; in addition to other people who are 60 years of over who constitute about 2.4% of the total population. The study conducted at least 20 interviews with them, so that the study passed on all samples in a systematic framework.

1.6.2 Sampling Techniques

To collect data for this study, both closed and open ended questionnaires were used. To achieve this, questionnaires were distributed and conducted respectively. Respondents were chosen purposively based on their position in decision-making or those that lived previously in the area.

This study also included specific consideration of the issues and advantages related to the use of one to many group interviews and focus groups that are sufficient to provide maximum insights.

1.7 Data Collection Instruments

Both primary and secondary data collection methods were used. In all, interviews, questionnaire, documentary, and previous studies were applied in the study to collect the data. .

1.7.1 Primary Data

Primary data refers to the first hand data gathered for this study through survey using questionnaire. Questionnaires were distributed between 83% citizens and 17% decision makers from Government institutions, such as the Ministry of Tourism and Antiquities, municipality, civil and local institutions, such as Al-Karmil Club, Schools of boys and girls. Moreover, data was collected by conducting interviews with key informants, such as directors of departments in Tourism and Antiquities at Hebron and others in Municipality of Al-Karmil town.

1.7.1.1 Focus group pilot study

The term focus group refers to group interviews that define the topic clearly and precisely. It also focuses in on enabling and recording interactive discussion between participants ([Saunders, Lewis and thornhill, p.400, 2012](#)). The study interviewed 12 men from the Al-Karmil town in the Al-Karmil municipality. The interviews aimed at gathering information about their needs, issues and obstacles, memories related to heritage, perspectives and opinions, figure (2). Focus group participants are asked questions in an interactive setting and are encouraged to discuss thoughts freely with other participants. The open and free discussions generate ideas and provide wealthy of information for the study.



Figure (2): Focus group meeting in Al-Karmil Municipality, 2019.

1.7.1.2 Survey Questionnaire

The purpose of this questionnaire is descriptive-exploratory with some explanatory analysis. The questionnaire was one of the methods used to collect primary data for this study. Moreover, the questionnaire minimizes the interview bias, and thus creates openness and readiness in answering questions. The researcher administered the questionnaires (105 respondents) and interviews (10 respondents). Group interviews and focus groups were done.

1.7.1.3 Key informants face to face Interview

For this kind of study, an interview was another best method in data collection. This was merely to obtain some detailed responses from respondents. Specifically, the interviews were conducted with those decision makers, such as the director of Antiquities, Directors of Municipal Council and academic people who have extended information. This was purposively conducted to obtain supplementary information, which would be otherwise not easily obtained through survey questionnaires.

1.7.2 Secondary Data collection

Secondary data collection was conducted through library research and documentary review. Both published and unpublished books, reports, newspapers, articles, and online sources were reviewed and major parts were summarized. It focused on the identification and collection of primary data from antiquities department, Al-Quds University, Municipality Council, documents on policy issued in Al-Karmil Town, and neighbors to participate as respondents in that survey.

1.8 Administration of Research Instruments

The researcher administered the questionnaire and interviews.

1.9 Data Processing and Analysis

Data analysis involves ordering data into constituent parts to obtain answers of the research questions. Therefore, primary and secondary data were organized, verified, compiled, coded and summarized by the researcher before analysis. Questions from the open ended questionnaire were analyzed using the SPSS WINDOWS 20.0 program (Statistical Package for Social Sciences). The data from open-ended questions in the questionnaire and interview were analyzed using content analysis. This method uses the theme or content of the responses as the unit of analysis to derive descriptive statistics, tables and frequencies, etc.

1.10 Ethical Consideration

Ethical consideration in this research considered:

- a) The confidentiality of the information gathered from the respondents.
- b) Ensure that respondents' personalities were not exploited.

CHAPTER TWO

Background

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CHAPTER TWO

Background

2.1 Introduction

Palestine holds many of the world's unique religious and archaeological places. The historical and archaeological exploration in Palestine began as early as the 19th century by Western travelers and scholars with an aim of connecting the history and geography of the land with the Biblical narratives (Gattas: 2010: 1) and alienated local population from their cultural Heritage.

Oslo Accords have led to great impact on division of the land including its cultural heritage and environment into areas A, B and C, which consequently leads to fragmentation of the Palestinian daily life activities, socially and geographically. Area B is administered by both the Palestinian Authority and Israel; where Area C, contains the Israeli settlements, is administered by Israel.

Those rural areas of Hebron along to the Naqab desert indicate a growing interest in culture heritage richness, as a favorable environment for human living and touristic activities. The landscape is covered with mounds marking physical remains of human activities resembled by untrammelled caves, traditional residential quarters of villages scattered in the horizon, ruins of archaeology abandoned less than eight decades ago. For millennia, they were the home and hearth of the Palestinian peasant. (Qleibo, 2013).

The contemporary village built on top of the subterranean cave maintains its traditional character and offers significant historical, religious, and cultural sites (Sarie,2005). Their values are tremendous. They provide ethnographical facts, function as a guide for archaeological analogy, and interpret social activities of people in the past through their survived remains Therefore, whether inhabited or abandoned, traditional villages became like a unique living museum, which present comprehensively ancient and present lifestyles (Sarie,2005).

Currently, many of these traditional villages and archaeological sites suffer from negligence, abandonment and deterioration, therefore, their possibility to survive the passage of time is questionable. However, with a substantial interpretation, one may be able to develop a

comprehensible picture of the socio-economic organization and history of these successive villages and towns (Sarie, 2005).

Cultural heritage is a rich source for tourism development and for sustainable economic (Gražulevičiūtė, 2006). Tangible (Archaeological sites, Historical and religious monuments in traditional cities and villages) in association with intangible folklores are the key in the revitalization of the development movement, where originality and contemporary are combined.

The philosophy of the study considered the cultural heritage as a resource for sustainable development that contributes to the preservation of heritage as a resource for culture and economy for future generations', (Mergos and Patsavos, 2017). The contribution of cultural heritage in the sustainable development requires achieving three main elements.

The first is physical element: protection and preservation which are involved via restoration and maintenance. The maintenance, conservation and preservation's level of resources is related to the level of cultural tourism infrastructure and facilities, (Hernandez, 2012).

The second is Intellectual elements: documentation, surveying and excavation, ensuring the provision of human and technical skills, supporting the financial resources required to enable it to perform its role, the capacity of institutions based on the protection, management and promotion of cultural heritage.

The third one is legislative framework: provides a legal protection of all components of cultural heritage and as a way of mitigating destruction. Unfortunately, many sites have been abandoned and left without any protection. Most importantly, there is a lack of awareness of cultural heritage value among the public. In the light of the reality of the Israeli Occupation, heavy impact of political and ideological claims placed on archaeology and its impact on Israeli settlement policy, (Hamdan, 2010). The international legislative development ensures compatibility with international conventions, and provides the legal basis for achieving a new vision of cultural heritage and rebuilding the capacities of existing institutions to promote these tasks (Fahel, 2010).

In most areas of the Southern part of Hebron the richness in cultural heritage assets are not yet employed in sustainable socially and economic development. Attracting local and foreign visitors to these precious assets must be operated by initiated links with sets of infra-structure investment and scientific research and exploration display in these sites.

This study focus in employing cultural heritage elements in the cycle of socio-cultural and economic development Kherbit Al-Karmil, located 19 km south of Hebron (figure 3), was chosen as a case study for the deep continuous history, marked tangible heritage, archaeological site within traditional houses of the villages and adjacent to Roman pond that still function, and magnificent ethnographical record based on narratives and material culture.

To investigate the role of Culture Heritage for sustainable development, a group of variables such as “Community Awareness, Management & Regulation and Sustainable Development” have been taken into consideration and examined.

Accordingly, these variables are anticipated in the developed Models.

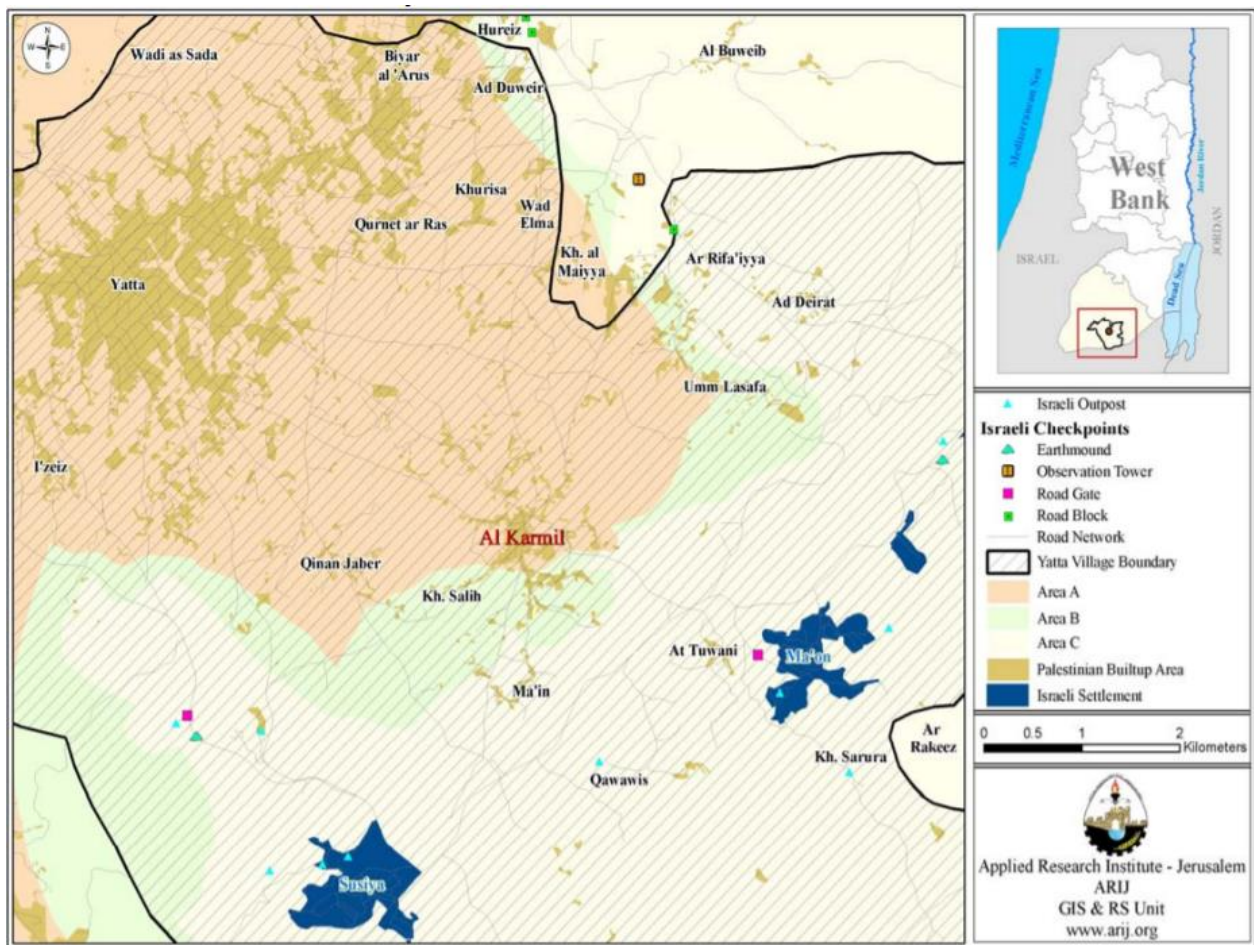
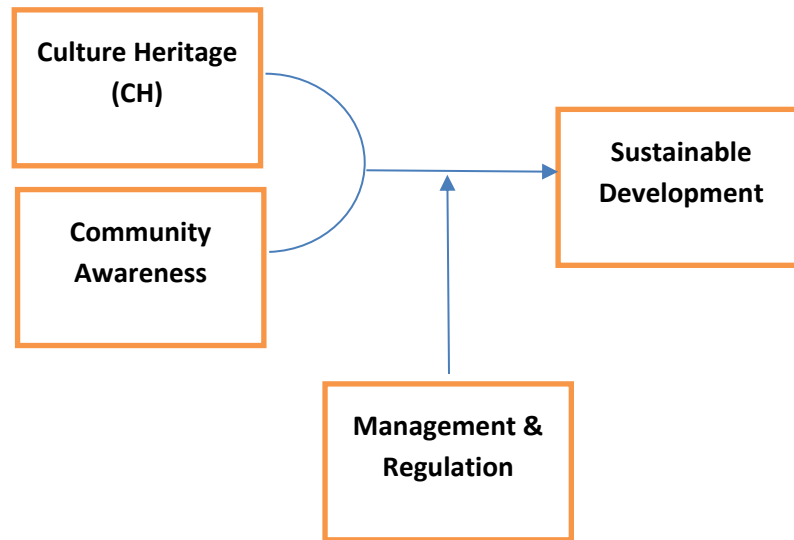


Figure (3): Al Karmil location and borders, (ARIJ: 2009).

2.2 Study Models

2.2.1 Model (1) Relationships between Variables

This study assumes that the cultural heritage of Khirbet al-Karmil is a key independent factor, as well as Community Awareness, while the Sustainable Development is dependent factor; it is depending on one of those independent factors. Moreover, Management & Regulation associated with laws and procedures worked by is moderator factor in Palestine.



Model (1)

Furthermore, to that mentioned above in the introduction about culture heritage reality in Palestine in general and south of Hebron (the countryside) in particular. Tangible and intangible resources of traditional village heritage provides a modest ethnographical attempt to understand villages daily life activities that can be the primary step to achieve comprehensive development and investment opportunities in the area.

Community awareness: Investigate the impact of cultural and community awareness in investment issues and its importance in achieving comprehensive development through designing forms of Questionnaire and make a lot of interviews that measure the degree of awareness and the possibility of raising it.

“Conservation, interpretation and management of a place should provide for the participation of people for whom the place has significant associations and meanings, or who have social, spiritual

or other culture responsibilities for the place” The Burra Charter 2013 - Australia ICOMOS, Article 12. Participation.

In that sense, residents’ opinions and attitudes on the protection of cultural heritage and the possibilities of tourism development in their environment are very important. The role of the local community is important especially in the development of sustainable tourism that is deliberately planned from the beginning to benefit local residents, respect local culture, conserve natural resources, and educate both tourists and the local residents themselves, (TERZIĆ, A. and others 2014).

Al-Karmil town in Hebron is recognized as a region of high-quality natural characteristics and cultural resources that give an outstanding opportunity for sustainable and tourism development, as previously indicated.

One of the most important pillars of the study is to examine the current state of Culture heritage management in Al-Karmil town, and to outline the sustainable development potentials of the area. One of the most important objectives of the study is to examine the role of the local communities in these aspects. The methods used in the study were a public opinion surveys by use the questionnaire, a focus group interview of 10 experts, and the evaluation of the sustainable cultural development indicators.

The questionnaire, in general for local population in Al-Karmil town aimed to investigate their opinions and initial enthusiasm when it comes for development, and investigate their role if they are marginalized in the process.

This is the key proposition, which will be considered as a recommendation to start an initiative for the local communities to actively participate in development actions.

Furthermore, awareness is a significant component in the protection of cultural heritage. People living in the neighborhood of a cultural heritage may harm it when they are not aware about the consequences (UNESCO, 1972). In the cases of the lack of enough conscious or awareness for intangible cultural heritages, these intangible cultural heritages are on the risk of being extinct. When there is not sufficient awareness for tangible cultural assets, these assets could not be protected and they may be damaged (UNESCO, 1999; UNESCO, 2003).

Due to the abovementioned reasons, the levels of stakeholders’ awareness of the cultural heritage must be improved. Awareness is an important component both for the protection of cultural

heritage and for the transformation of the cultural heritage to a gain factor (**KARACA, AKKUŞ and others 2016**).

Management & Regulation: Political considerations in all Palestinian area, especially Hebron, have led to multiple geographic divisions on the national level, the city, towns, and villages. The Historic centers of the old city of Hebron were affected by the conflicts in the region, which has become an armed conflict zone. In the light of the numerous challenges given by the prevailing circumstances, it seems that the efficiency to protect Palestinian heritage sites and cultural properties today looks weak.

“Palestine gained membership of United Nations Educational, Scientific and Cultural Organization UNESCO in 2011, but its representatives have not yet made best use of this new status due in part to pressure by Israel.

“The day after Palestine gained membership in (UNESCO), which took place on 30 October 2011, Israeli Prime Minister Benjamin Netanyahu accelerated the construction of 2,000 settlement homes, and froze Israel's participation in UNESCO’s budget.

In the wake of UNESCO’s membership, Palestine ratified UNESCO’s constitution and became a state party to eight UNESCO conventions and related protocols. This included the 1954 Hague Convention on the Protection of Cultural Property in the Event of Armed Conflict and its two protocols”³, and Conventions – Palestine.

Hebron city was registered on the WHL during the period of preparation this research on Friday, 7 July 2017. This reflects great opportunities for the heritage site **Kh. Karmil**.

Unfortunately, the law in many sectors does not prevail; it depends on the political nature of the region. Until 2018, one of the major challenges for the protection of cultural heritage in the Occupied Palestinian Territories (oPt) is the lack of an updated and common legislative framework for cultural heritage, which encompasses different forms of heritage, and able to meet the needs of today’s Palestinian society.

³ <https://al-shabaka.org/briefs/activating-palestines-unesco-membership/>

The previous laws, the Jordanian Law of Antiquities (1966), and the Egyptian Law of Antiquities (1929), were introduced since the British period to Palestine. However, they adopted again in 1994 with the establishment of the Palestinian Authority (PA).

They are considered inadequate to protect Palestinian heritage sites and cultural properties, especially in the light of the numerous challenges given by the prevailing circumstances.

The Ministry of Tourism and Antiquities has launched a consultative process to revise the draft law before its submission to the relevant administrative and legislative bodies.

After 25 years, the Palestinian National Authority (PNA) launched the first national legislation in the field of cultural heritage (**Decree Law on Tangible Cultural Heritage No. 11/2018**).

The new Palestinian Cultural Heritage Law, finalized with the support of UNESCO through the **MDG-F Programme**, encompasses provisions to safeguard all components of cultural heritage, and seeks to define administrative roles and responsibilities of all actors involved in heritage protection and management.

The Oslo “peace” Accord was a major milestone in the creation of a dramatic change in the reality of the landscape in Palestine. The Oslo Accord divided the land into three areas A, B and C. In area A (only 11.7% of the West Bank), Palestinians have both administrative and security control over the land. In area B (26.3%), they have administrative responsibility only, while area C (62%) falls under full Israeli control (which includes cultural-archaeological sites and landscapes). Consequently, the West Bank, including East Jerusalem that located outside of separation wall, was divided into more than sixty disconnected cantons crisscrossed by a network of bypass roads and Israeli settlements (**Iwais and others, 2010**).

Sustainable Development: Variables that linked to Culture Heritage to achieve Sustainable Development, the study focuses on the issues of preserving cultural heritage and involving the people in the conservation process. It also focuses on the potentials that make cultural heritage an important resource in cultural, social and economic development.

As we assumed previously, cultural heritage is a main variable linked to community awareness and regulations & management, these variables are connected in relations described in (**Model 1**),

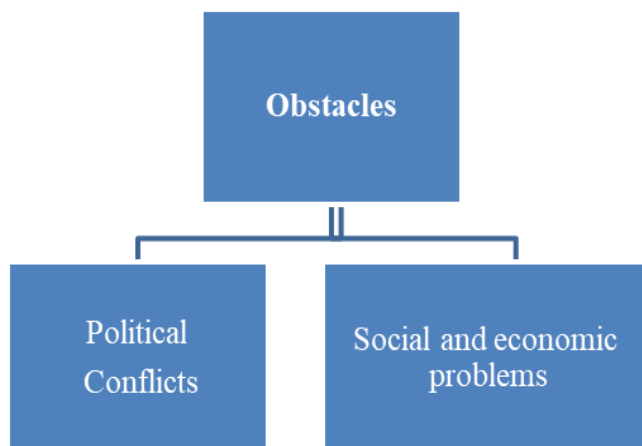
to encourage the investment of Cultural heritage to achieve development efforts in the center of historical sites.

The development movement in **Kh.Al-Karmil** depends on these variables. In general, development is defined as a cultural and social process. However, when they occur, the problems in these fields cannot be understood without exploring the social and cultural construction that the society was cumulatively built on over the years.

Development is generally the quantitative and qualitative change of society at the economic, social and cultural level. It aims at improving the conditions of life towards the consecration of social welfare. Furthermore, development is the subject of many social and human sciences, especially sociology and anthropology, which address the issues of underdevelopment, poverty, cultural sediments, ideological, racial and ethnic conflicts, and the impact of these on development paths, **Model (2)**.

2.2.1 Model (2) obstacles regarding sustainable development in South of Hebron

Initial perception of cultural heritage for development obstacles regarding sustainable development: The study investigated the situation for the purpose of developing the area. It has also analyzed the obstacles and stakeholders. These summarize will be presented in **model (2)** as follows:



Model (2)

Political Conflicts: At this time, due to the siege, the wall, military barracks and Israeli settlements, the road to the archaeological site needs more time that it really needs. After 20 minutes from the south of Hebron, and through the new opened road behind the Israeli isolation, the land of the West Bank becomes noticeably more arid, the olive groves sparser. Then you might recall those encampments, and how you never passed one through single paved exit road or single place sign. One way of describing the hills wedged in between Route 317, **figure (4)**, the southern border of the West Bank, an area also known as "Masafer Yatta", is to say that they cover some 3,600 hectares. It could also be said that they take at least two hours to cross.⁴

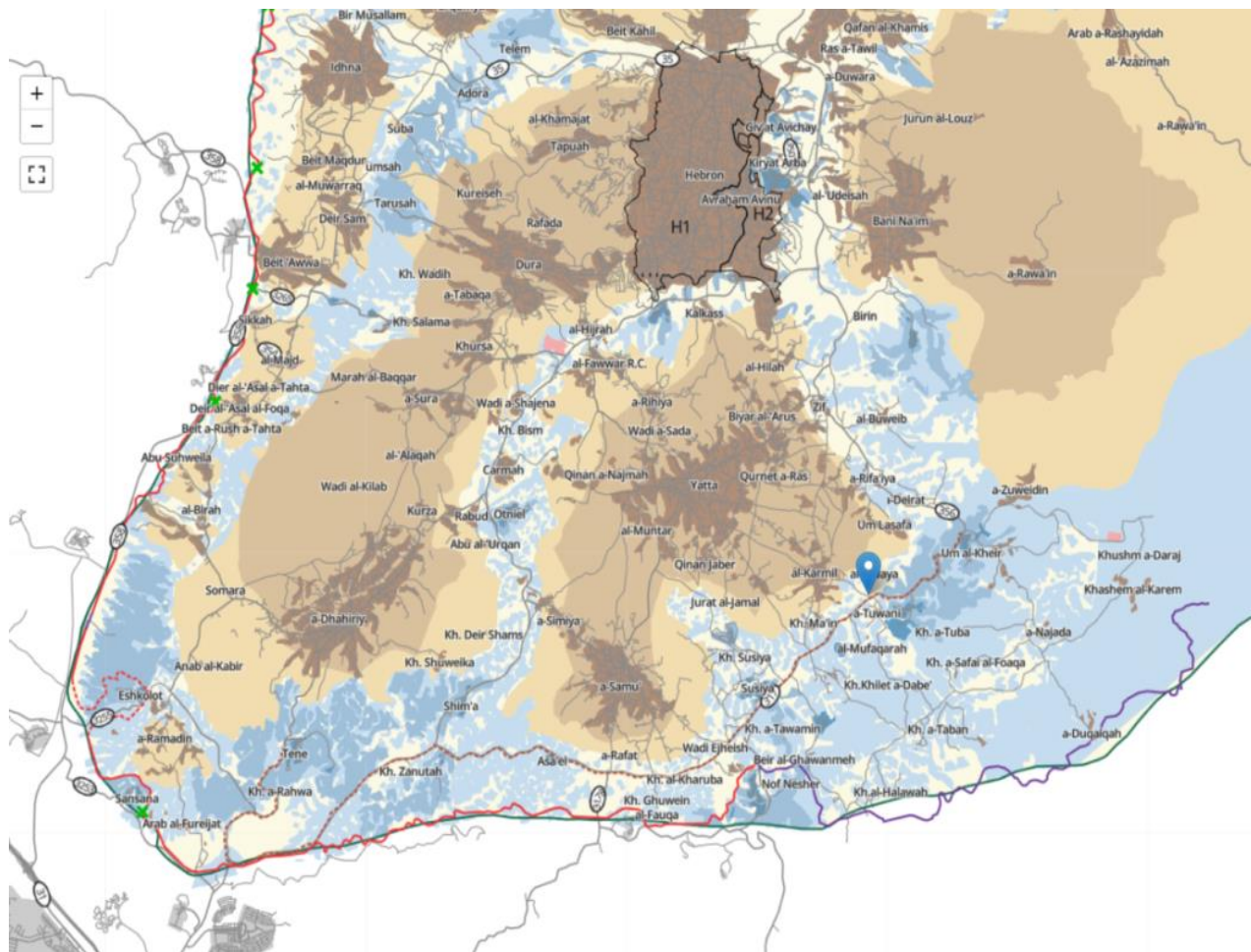


Figure (4): Map B'tselem – The Israeli Information Center for Human Rights in the Occupied Territories, 2013

It brings to mind how the former UN Special Rapporteur for Human Rights, John Dugard, caused such a stir in 2007. He said that the segregation of roads in the West Bank between Arabs and Jews

⁴ https://www.btselem.org/south_hebron_hills/fence_along_road_317

was unheard of even in apartheid South Africa—how he was speaking of those parts of the West Bank where there actually are Arab roads⁵.

Social and economic problems: Many social crises problems spread among people in Al-Karmil town, and threaten the growth and development process. The crisis of unemployment and poverty, the town's people are suffering from a dramatic rise in the level of unemployment due to the closure and siege. The area of southern Hebron suffers from many environmental, political, economic, cultural, and health difficulties. Israeli authorities' regulations and restrictions on the usage of private land by the Palestinian communities in southern Hebron have also caused the livestock production levels to decline and poverty levels to increase.⁶

Summarize the evolution of the laws, frameworks and legislations that preserve the cultural heritage for future generations, which also contribute to the community development through the cultural heritage resources. In addition to the evaluating the effectiveness of these laws in Palestine in general and in southern Hebron specially. Identify obstacles to stand up on the reason that why the laws were not prevailed?

The Relationship between heritage and development: the cultural landscape can play a role in sustainable development, it could be positive only if we are able to produce empirical evidence about its contribution to improve economic, social, and environmental productivity of the city. Furthermore, the impacts related to cultural-led projects are mainly interpreted in terms of tourism and real-estate impacts. It emphasizes the role of development to ensure the satisfaction of the present generation's needs, without compromising, at the same time, the possibility of future generations to achieve it, (intergenerational responsibility in the use of resources). This perspective recalls the need to combine the three of the fundamental dimensions of development: environmental, economic, and social dimension together (Nocca, 2017).

Links between cultural heritage and sustainable development have also been integrated in the UN's 2030 Agenda for Sustainable Development.

⁵ <http://www.merip.org/mer/mer248/labyrinth-solitude>

⁶ <https://www.wvi.org/jerusalem-west-bank-gaza/south-hebron-adp>.

2.3 Literature Review

(Ghattas, 2010) presented a brief history of archaeological research in Palestine before and after the establishment of Israel.

The researcher described the gap between archaeology as a science and Palestinians as a nation. The awareness of the importance of the archaeological remains as Palestinian cultural heritage or as world heritage has simply never developed because the majority of the population could not see the importance of cultural heritage either as our shared human past or as a store of future and past national wealth. Both, infrastructure to support the protection of ancient sites and funding to support the rehabilitation of archaeological sites were absent.

In addition, he discussed the current state of archaeology in Palestine, the academic institutions and government, and non-governmental organizations (NGOs). He mentioned that cultural awareness could not be sustained unless an infrastructure is created.

He also gave example from Norway to highlight the role of public awareness in the protection of cultural heritage in local communities.

In his paper, (Qleibo, 2013) argued that the decline of investing in Palestinian cultural heritage, agriculture, and ecotourism is due to a systematic alienation of the Palestinian peasant from the land. Additionally, its mythos has been applied through Israeli economic sanctions, appropriation of land, imposed siege, and isolation of the villages amidst massive brutal harassment.

To survive, Palestinian peasants no longer make out a living from their land, but have joined the urban labor force.

Against this background of cultural heritage, tourism is important as a strategy to establish, reinforce, and define Palestinian cultural identity, which helps to preserve our cultural heritage. Moreover, as a major economic enterprise, heritage tourism has a positive economic and social impact; it is also the best venue to provide tourists with an ethnographic, agricultural, and pastoral experience of Palestine. He described Mount Hebron remains as the bastion of tradition, which is the most suitable one for restoration projects. The cave culture is an ecological adaptation of the aboriginal nomadic settlers to the geography of Palestine. The landscape of Hebron's mountains stirs up a feeling of spirituality, and a sense of religious feeling that has no parallel in the rest of Palestine.

Heritage tourism is equally attractive for both local visitors and foreigners alike and requires a visionary attitude for planning and marketing the rural community.

(Carman, 2014) summarized a workshop assembled by individuals engaged in understanding aspects related to the definition of heritage, the values it represents, and the way those values are ascribed.

The workshop aims at developing a fuller understanding of the nature of heritage as a contemporary phenomenon in terms of the values it represents. It also offers a new framework and new methodologies for the evaluation of the value of the heritage.

There seems to be three positions available to economists on heritage value, depending on how they perceive the means by which heritage objects can be considered 'valuable':

- Heritage objects, which represent economic goods like any other because of the benefits that accrue from them, and because their cultural value is seen as the reason for ascribing them economic worth
- Heritage objects, which represent a store of cultural value that is different from that of economic goods, and whose value schemes operate entirely independently
- They can be valued both in economic and cultural terms simultaneously

The interest that economists have in heritage lies in its status as a 'public good'.

(Pagiola, 1996) presented the problems faced the culture heritage. She mentioned that many of the services provided may not enter markets, do so only indirectly and imperfectly and many benefits are intangible. Cultural heritage site divided from the side of how to deal with economy issues to value of site and change resulting from project. The appropriate approach to take decisions is one of cost-effectiveness rather than cost-benefit.

The Total Economic Value (TEV) is classified into the extractive use value or consumptive, which is derived from the goods, can be extracted from the site. Non-Extractive use value, which is derived from the services that the site provides, and Non-use value, which is derived from the benefits that a site may provide

The paper analyzed the methodologies. They are represented in the Market Price method when visitors pay a fee to enter the site; the revenue generated from such fees provides a direct measure

of the value people place on being able to visit the site. That is “tourism industry” such as hotels, restaurants and shops. The paper shows the problems with this method represented in the standard techniques, which can be used to value the benefits.

Travel cost (TC) is another method mentioned as a technique that attempts to deduce value from observed behavior. It uses information on visitors’ total expenditure to visit a site to derive their demand curve for the site’s services. The technique assumes that changes in total travel costs are equivalent to changes in admission fees. From this demand curve, the total benefit visitors obtain can be calculated.

Hedonic methods are also used to examine the contribution of different attributes to prices for housing and to wage levels, including the contribution of environmental quality.

Moreover, the contingent valuation method, which asks consumers directly about their Willingness to Pay (WTP) to obtain an environmental good. The paper also discussed the problems of these methodologies.

In his study, (Sarie, 2005) aimed at describing the importance of traditional village as an ethnographic link between the past and the future. The researcher suggested enthusiastically a project to restore and rehabilitate “Ilyet Mousa Salameh Al-Jabarin” at Yatta village in the southern of Hebron city to use the buildings as a headquarter of the south Cultural Forum activities, and to achieve public community awareness via the restoration and rehabilitation of old buildings. In addition, he pointed to previous experiences that were not successful in preserving the heritage and was counterproductive because of the inability to continue for reasons related to the political circumstances. The results of any research that deals with cultural heritage should have a clear set of achievable goals. In this way, a project will be completed. Additionally, it will create cultural awareness of the living villages by connecting the present people with their recent past, and would help them to protect it and be proud of it.

(Alhiagi, 2016) This study aimed at identifying students’ attitudes at King Saud University towards the importance of awareness to heritage in the light of some variables emanating from the perspective of students themselves. The study adopted a descriptive and analytical approach that indeed required data collection pertaining to the development of students’ attitudes scale toward heritage awareness. The results showed that there is a perception and awareness among the study

sample members about some elements of traditional culture, and a positive attitude towards heritage and its importance. It also pointed out to the lack of statistically significant differences between demographic variables in students' attitude towards the importance of awareness of heritage. Based on the results, the study presented a number of recommendations, the most important of which is the inclusion of the curriculum of heritage importance in the academic sessions of the university; the development of cultural awareness among students through the activities of the university to create a conscious educated generation aware of the importance of heritage in economic.

(Nocca, 2017) focused on the role that cultural heritage can play in the sustainable development framework. An assessment framework able to capture the multidimensional benefits of cultural landscape conservation/valorization is proposed here starting from the analysis of 40 case studies of culture-led regeneration projects. A matrix of multidimensional indicators (divided into nine categories) about the impacts produced by these 40 cultural heritage conservation/valorization projects and its critical analysis is here proposed, and it mainly focuses the attention on the double relationship between the tourism sector and climate change. Although the analyses often refer to sustainability, it is not concretely addressed because there is an imbalance among the dimensions. In most cases, only the economic component is highlighted, leaving out the social and environmental dimensions. Furthermore, the impacts related to cultural-led projects are mainly interpreted in terms of tourism and real estate impacts. In conclusion, tools to evaluate the contribution of cultural heritage to the achievement of sustainable development (considering the multidimensional benefits that it is able to produce), and the identification of new effective model for sustainable management of cultural heritage are necessary. Open fields for future research are thus related to the development of tools for evaluating the role of cultural heritage (and cultural tourism) in the climate change challenge; in addition to the relationship between cultural heritage and wellbeing and social cohesion categories.

(Iwais et al, 2010) This paper presents the results of a preliminary survey to address the destruction processes in the cultural-archaeological landscapes of three Palestinian villages in the West Bank: Shuqbah (Wadi el-Natuf), Sinjil and al-Lubban al-Sharqeya. Within this context, the researchers focused on the Oslo Accords, the political division of cultural-archaeological landscapes in West Bank, and the reason behind listing these three villages in the so-called 'C' areas according to Oslo

Accord. They concluded that the destruction of the cultural-archaeological landscape in Palestine is a combination of different issues, principally modernization (socio-economic changes), the geopolitical situation including the Israelization process, and environmental factors. In addition, they said that the focus on protection and preservation policies in Palestine must shift from single monuments, sites, and features to the entire cultural landscape.

(Hamdan, 2010) gave a report provided a historical background on the archaeology of Palestine Since the year of establishment the Department of Antiquities in 1920 under the British Mandate; it was the same department that stopped working after the Nakba; 1948 until it was reactivated again in 1994. The beginning of 1970 witnessed for the first time the introduction of archaeological courses at Birzeit University, Other archaeological teaching programs were offered at Al-Najah University in Nablus and Al-Quds University in Jerusalem. Unfortunately, some of the teaching programs at Birziet University and Al-Najah University were not sustained, although some efforts have been made to revive them. A basic program of archaeology and an MA program for restoration are offered currently at Al-Quds University. Hamdan discussed the Cultural heritage legislation, Management structure of cultural heritage, Preservation and conservation of cultural heritage, the factors that led to destruction of cultural heritage and World Heritage projects in Palestine.

(KARACA et al, 2016) This study-analyzed students' awareness at Cumhuriyet University toward the cultural heritage of the city of Sivas.

The most distinctive feature of this study is the analysis of the elements of cultural heritage. This was conducted by adopting the method of exploration and description, the Photo-Documentation of Field work, and engineering documentation, which enriches any research in the field of development and economics. This study combines archeology and development sciences separately and finds scientific links between them.

The researchers **(Gullino, Beccaro and Larcher, 2015)** aimed in their research about Assessing and Monitoring the Sustainability in Rural World Heritage Sites, where aimed to determine how the sustainability of rural World Heritage Sites recognized as having outstanding universal value can be ensured. They suggested participating by the results that could be useful for the implementation of existing plans and processes for drawing up a management plans MPs of future UNESCO cultural heritage. They want to analyzing and understand the management systems

adopted by rural World Heritage Sites over time in order to identify the best practices, strategies, actions and measures applied for the conservation of their universal value with a particular focus on sustainability. They focused on rural properties, because they are non-static features and evolve continuously. And they identified the measures and plans for sustainability. They said that the purpose of a specific MP is to preserve, explore and integrate into development practices all of the values forming the basis for inscription on the World Heritage List and therefore to establish and control the institutional system for the management of World Heritage property.

Researchers discussed a lot of issues in the **(Private Sector & Development which is Proparco's Magazine, 2010)** they debated and asked a lot of questions such as: How tourism in developing countries is considered by States, donors, commercial banks and private investors? Can it truly benefit developing countries by boosting growth and reducing poverty? What are the positive and negative impacts of tourism projects? Do they depend on the type and size of project? What motivates private investments in tourism and what risks do they face in developing countries? Is tourism a catalyst of investments? This issue compares experts' views on these questions. **(Rigouzzo)** said in the Editorial of magazine that the links between tourism and development are still subject to debate. He said that This issue of Private Sector and Development takes a look at what interest there is in supporting the tourism sector – and investigates the best ways to support it. which is based on a “three-voice approach” (private sector, researchers and donors), this issue seeks to contribute to the debate – with no a priori – and, at the same time, propose areas for action involving all the different stakeholders. The objective is to investigate how the private sector – and tourism as a key example – can contribute to the Millenium Development Goal targets.

In another perspective view by **(Mitchell)** where he debated in his article of “An unconventional but essential marriage: pro-poor tourism and the mainstream industry” Despite the potential for tourism to reduce poverty, the impact of pro-poor tourism on the development agenda is still weak. Though impacts vary, evidence shows the effect of tourism on the lives of the poor. It is important for development agencies and private operators to consider the benefits of closer links between pro-poor and mainstream tourism.

Hamilton and Pavy in the article “Unlocking the potential of tourism in Zambia” resulted to put Guidelines for government In order to enhance the contribution of the tourism sector to economic

growth and poverty reduction, the government should focus on building linkages to the local economy and placing greater emphasis on nature tourism.

Nowak indicated in his article of “Tourism: a risk for developing countries?” “The deterioration of natural environments and the increase in pollution that can result from a badly designed and managed tourist activity are not the least of the dangers – population concentration sometimes leads to a given site exceeding its reception capacity. This causes environmental deterioration that jeopardizes its very survival. The resulting development strategy is based on building a balance between economic, social and environmental objectives and necessarily requires the active participation of all stakeholders: private and public, individuals and communities, national and foreign.

In addition to the above, **Janmohamed** in his article about “Combining best practices and profit in tourism” In this article, the author analyzes the challenges involved in terms of profitable and sustainable hotel development in developing countries. He highlights the important role played by tourism in the economic development of a country. In order to bring about economic growth, develop local human resources, as well as cultural and natural heritage. He discussed a case study of Serena Hotels, set up in Kenya in the 1970s, s a hotel chain which manages 32 establishments in Africa and Asia. It is held by the Aga Khan Fund for Economic Development, via its subsidiary TPS EA.

Cain & Gekis in “IFC’s approach to investing in tourism” which is an article about the International Finance Corporation (IFC), finances private sector projects in developing countries. It operates in the hotel sector, where it has already invested over USD 2.3 billion, and supports establishments that, via their activity, have a positive impact on the economy, poverty reduction and the environment; investment projects in these countries carry a high level of risk. This risk can only be borne via a long-term commitment and rigorous project selection. IFC’s hotel investment strategy focuses on viable projects that impact positively on the local community and surrounding areas, IFC focuses on the alignment of each project with the needs and tourism priorities of the area concerned within the context of three primary investments themes.

Weil & Lanter in their article “What tourism for remote areas in developing countries” explain the risks and challenges encountered by investors on remote sites in developing countries, as well as the economic, social – or even environmental – benefits of this type of tourism investment. Club

Mediterranean is a French company founded in 1950 that markets travel and leisure products. Remote sites in developing countries often present a major interest for tourism. Although the difficulties to access them, the lack of infrastructure and skilled human resources may pose a problem, “pioneer” investors benefit from the low cost of real estate, labor and raw materials possibility of choosing the best geographical location – the most authentic, the most natural, the one that will surely please clients. In this case, the hotel can be designed as a vacation village connected up with remote infrastructure – this is the case for Club Méditerranée (Club Med), for example. It can also be part of a more comprehensive plan, but the area is then rapidly opened up and equipped with major infrastructure (hospitals, roads, water and electricity networks, etc.).

Sireyjol in his article of “Tourism in developing countries: a neglected lever of growth despite its potential” debated about that despite its negative aura and complex structure, tourism – the growth of which would appear to be irreversible – deserves more attention on the part of donors. Selecting which projects to finance given that tourism already plays a considerable role in the economies of developing countries – and is destined to play an even greater role in the coming years – today, financial institutions cannot reasonably continue to stay on the sidelines of this sector. Each project is subject to a detailed analysis of its impacts. This is combined with requirements that can all guarantee success, such as the definition and implementation of an attractive Environmental and Social Management Plan.

Bleitrach & Foch in the last article or in the conclusion of Issue 7, 2010 in the Proparco’s magazine told about the lessons learned from this issue: Since the 1970s, the performances of tourism economics in developing countries have been constantly improving. Governments are afraid that currency leakages will reduce the economic contribution of tourism and that foreign operators will be the main beneficiaries of the sector. Only “alternative” types of tourism projects (such as ecotourism, which openly announces objectives of maximizing the positive spillover effects for local communities) are said to have positive impacts on development. Tourism projects, if they are well-dimensioned, managed and planned and are led by sound players, can constitute a tool for economic and social development. Donors can also play a role by selecting the right projects, developing a range of tools tailored to the specific needs of the different players in the sector, which are often neglected by commercial banks, and providing financing at conditions that respect economic, social and environmental requirements.

Hernández, 2012 aims in his article of “Sustainable cultural and heritage tourism in regional development” to analyze the potential of cultural tourism in regional development. The objective of this study is to address the lack of cultural tourism activities and infrastructure on regional development. He assumed that the Cultural tourism brings the best benefits to the development of local community after an effective implementation of cultural tourism policies. He concluded many results such as: The effectiveness of cultural tourism policies must be assessed, local communities must attempt to manage cultural tourism resources whilst linking them to the development and economic growth. Finally, a cultural tourism must offer intrinsic value for tourism consumption while adding value to local cultural tourism resources.

Finally, this study aims at analyzing information that gathered from all stakeholders by using a questionnaire. It also aims at knowing whether the people are interested in keeping their heritage and appreciate its value or not. Local people of Kh. Al-Karmil are simple and live in their traditional culture and social-economic lifestyle. This study will measure the community’s awareness between them.

However, studies on the awareness of cultural heritage are limited. In addition, how can develop auxiliary tools in this measurement, to contribute later in the development of this awareness significantly. So that these new resources can be invested in developing awareness and then developing sites.

Furthermore, the current study will investigate the regulations that control the new random of residential construction in the archaeological areas. It will suggest solutions to develop the sensitive archaeological area despite of the crowded residential buildings around site. Then, based on the results that will be studied, one of the most important recommendations is the mechanism that will be used to develop ways and means for investment in heritage. It will also employ all available resources to support and increase the culture of people, and in their places that are identified as important sites rich in historical and archaeological landmarks discovered in their surroundings. This is likely to significantly add and improve both social and economic situations.

CHAPTER THREE

Site Setting

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3.1 Why Kh. Al- Karmil

Despite its relatively small size, cultural landscape of Kh. Al-Karmil is rich in topographical variation, biodiversity and cuddle features of historical, archaeological and spiritual aspects. Within the travel track area, one, via some attention paid, will be able to detect elements impacted potential development in cultural heritage. According to a historical and archaeological study conducted by Dr. Issa Sarie from the Institute of Archeology at Al-Quds University on 2015; these potentials of Kherbit Al-Karmil could be limited to these elements:

- 1- Flourished agriculture, with spring and pond that sustains its continuous inhabitants from the Bronze Age to present time forms a link the past and present bio-cultural activities.
- 2- Theological Impact: Several churches have been exposed in the village of Al-Karmil close to each other dated to the Byzantine Period.
- 3- Caravan Station: Kh. Al-Karmil was a cross road station to the caravans from Petra, to Jerusalem and other road to Gaza. The open space in the area of the pond and the spring is an ideal place for the caravan to rest and have water and supply with food.
- 4- Archaeological Sites "burials, caves, Byzantine Church associated with a castle" are the most elements reflecting the history of the people. Excavations of this site have been conducted since the Jordan time.
- 5- Traditional Buildings represented the peasant way of life of local community are located between the Roman Pond and the Byzantine Church.

3.2 Site Setting

3.2.1 The origin of the name

The site has not only kept its authentic roots of Canaanite name (Karmil), which means a vine orchid, that it is still used by local Palestinian people, but it has also kept its agro-pastoralist subsistence patterns and traditions, which represent a remarkable cultural continuity from the Bronze Age until modern times. In the Roman period, it was known as "Chermola", "Chermela" "Carmilla" means the fruitful garden, because of its greenery and distinctiveness from the surrounding environment, which is in sharp contrast to the arid wilderness a little further to the

southeast. (Al-Dabag, 2002,p217). In the Byzantine period, Eusebius and Jerome mentioned the name of Al-Karmil in the fourth century AD, and they described it as a village located ten miles from Hebron (Robinson and Smith,1841,vol II, pp196-200). Eusebus mentioned it three times, twice as “Chermala” and once as “Karmelos.” (The Archaeological Encyclopedia of the Holy Land. 1986, pp83-84).

3.2.2 Geography and Environment

It is located on the roads between the south and north of Palestine, between the Negev (desert of Palestine) Gaza and the North, and passes through Jerusalem. Its geographical location on the south crossroads, and the availability of a perennial water resource made it a meeting place and a historical passage between Palestine and the southern neighboring countries.

The location on the end of the arid mountain, on the foot of the desert, made it to form the entrance of the Naqab desert, figure (5).



Figure (5): A map prepared by Dr. Issa Sarie (Institute of Archaeology), 2015.

It is part of the central and southern Palestine mountain series. A group of valleys, plains, and mountains surround Kh. Al-Karmil from all sides. It sits at the foot of a high mountain that provides

vast vision ranges from all sides. It overlooks the valley leading to Khirbet Al-Tuwani, and then to Masafer Yatta from the east.

It overlooks a wide plain from the north to the lands of Khirbet Khallet Al Maya, and another large plain westward to the lands of Yatta; in addition to some low hills and plains from the south down to Tal Ma'in and the lands of Khallet Saleh.

Because Khirbet Al-Karmil is located on a mountain in the southern Palestine mountain series linked to the Central Palestine Mountains, its climate has been affected by the climate of the Mediterranean region, which is generally characterized by its moderation. It is rainy and cold in winter, hot and dry in summer.

The impact of the terrain on the nature of agriculture in Khirbet Al-Karmil was clear and influential. The lands remained suitable for the cultivation of different and multiple crops, such as olives, grapes and some other types of fruits, in addition to the cultivation of wheat, barley, and other legumes, which were depended on rainwater. The spring of Al-Karmil provide sustainable source of water for the village, where the Roman built a reservoir pond to collect its running water, which was essential role in securing the bulk of the water to the inhabitants of Al-Karmil. domestic houses as well as irrigate the land surround for vegetables.

Despite that, Romans were dug huge wells to reserve the rain water on the hilly suburb of the village for domestic use and pastoral- animals. These well and the pond are still operating in the same way until this present day.

2.2.3 History & Cultural Heritage

During the Islamic Period, it was part of the Al-Hajj route, which connected Jerusalem with Medina and Mecca through the city of Al-Karak City, figure (6).



Figure (6): The view from Al-Karak Castle in Jordan, 2019.

The site is rich in precious tangible cultural heritage assets, which date back to the Canaanite, such as the Roman, Islamic, Crusader, and Ottoman eras.

Kh. Al-Karmil consists of several fabulous monuments, which hint at a splendid ancient town. They include fortified fortresses, three churches, and a water reservoir, which is fed via underground tiny springs and winter rainfall (Figure 7).

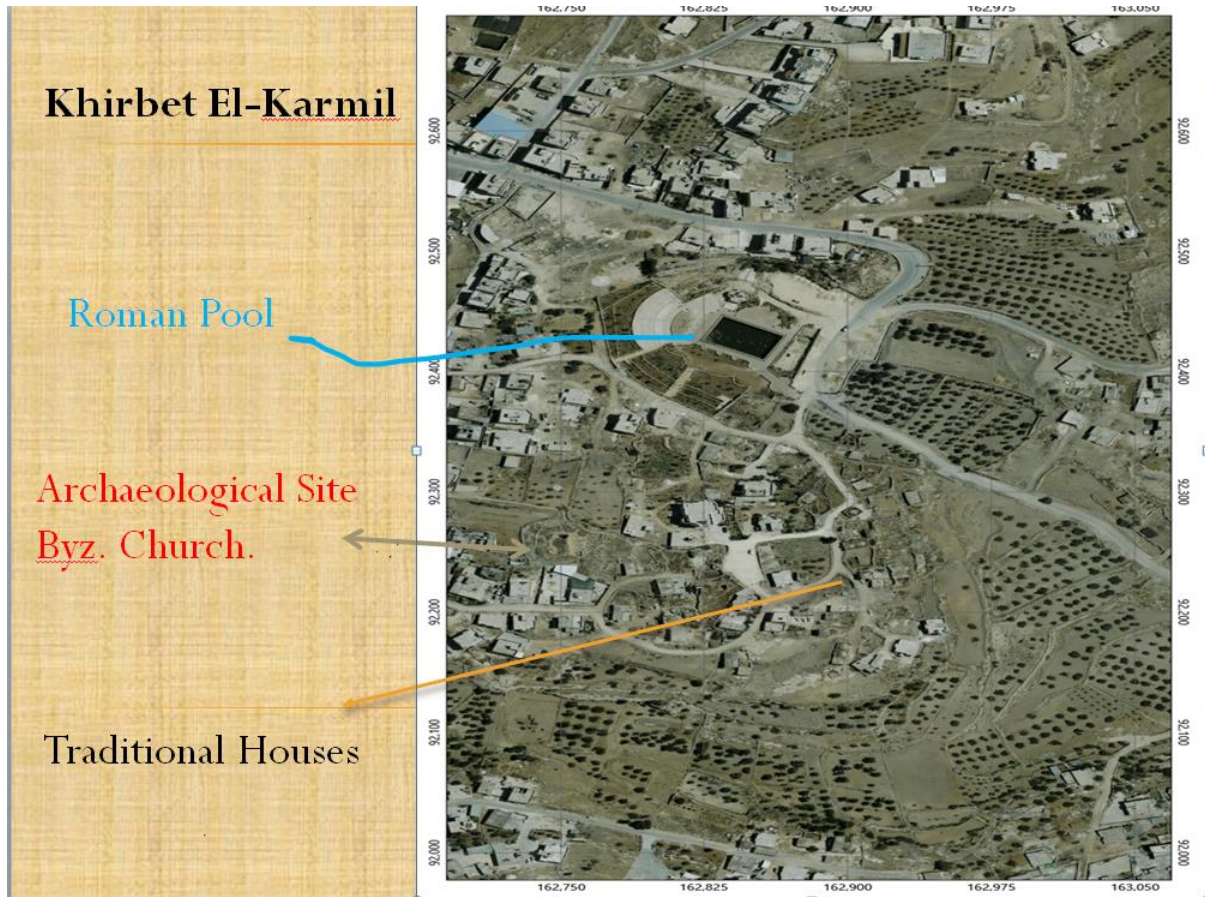


Figure (7): Another map prepared by DR. Issa Sarie (using Google Earth), 2015

Today; however, the archaeological site still contains many architectural and archeological features characteristic of the authentic stone roads, sculpted columns, mosaic floors, remnants of the walls of the buildings, remains of a partially destroyed tower, and a water pond next to the historic road. As the village is continuously occupied the modern buildings are scattered between the ottomans houses expanded towards north, east and south. The houses built on the remains of ancient archaeological ruins.

Kh. Al-Karmil is a cumulative mix of successive cultural periods that witnessed an increased architectural texture despite of the scenes of destruction spread here and there (Dais, 2018). This has resulted in making the village as a museum by itself (Sarie, 2005). It attracts people to come and learn more about the past, the built heritage represented in the archeological site, figure (8), and the mosaic in Byzantine church, discovered by Dr. Issa Sarie during the 2nd expedition conducted by the institute of Archaeology of Al-Quds University, 2016, figure (9).



Figure (8): The remains of archeological site, 2017.



Figure (9): Mosaic floor in the archeological site, “Institute of Archaeology” of Al-Quds University, 2016

Al-Karmil's pond is one of the most important landmarks that remained at the site. It is 36 meters long and 23 meters wide, and has an average depth of about 5 meters, two different pictures for the pond, before and after the rehabilitation works, figure (10) and figure (11). During the different Islamic periods, Kh. Al-Karmil was a rest stop for travelers and pilgrims to replenish their drinking water vessels (Rjoub: 2010: 59).



Figure (10): Al-Karmil's pond after rehabilitation 2017



Figure (11): Al-Karmil's Pond during rehabilitation (The Achieve of Yatta Municipality).

The traditional houses of Kh-Al-Karmil spread widely throughout the town, especially in the area that links the archaeological site with the Roman pond. Within the courtyard of the traditional houses caves called “Tor”, figure (12) where existed. People where inhabited these rocky caves before they developed traditional stone-built buildings. Figure (13) represents one of the courtyards called Abu-Iram Compound. In the attached CD, a three-dimensional visualization was conducted by “Wa’el Abu Malash”, an engineer from the town of Yatta, as a service for the purposes of this scientific research here. The virtual architecture work offers a new vision for rehabilitation including public service center, library and other public services facilities for the town. In Chapter five, more details will be given to the Chronological age of buildings.



Figure (12): One of caves (Tor) in the archaeological site, 2018.



Figure (13): Historical courtyard called (Hosh) Abu Iram, 2018.

2.3 Other previous studies referred to KH. A-Karmil

2.3.1 Travel literature

The name of Al-Karmil appeared on the map prepared by **Seetzen in (1807)** along with other region names such as Yatta, Samu, Shuweika, and others ([Robinson and Smith, 1841, vol II, p196](#)).

Robinson and smith (1841): During their visit to the Al-Karmil described the archaeological remains of the Crusader castle, churches, ponds including other monuments and cited that no traces were widely seen in any place, such as the Karmil except for Betin (near the Al-Bireh)., ([Robinson and Smith, 1841, vol II, p196](#)).

Guérin (1869), William Al-Suri mentioned it, in addition to the story about the assembly of the Crusader army in Al-Karmil's pond led by Ameleric to face the Salah al-Din Ayyubi's army that they came from the eastern and southern sides of the Dead Sea ([Guerin, 1869, p170](#)).

In **1871**, **Rey** visited the area and he described the church ([Rey, 1871, pp102-104](#)).

In **1874**, the Damascene traveler **Numan Qasatli** visited the area through his work in the mission of exploring Palestine, and he described the archaeological monuments ([Khalaf, 2010, p. 48](#)).

In **1883**, **Conder and Kitchener** described two churches in Al-Karmil, in addition to the tower and the castle, where they documented comprehensively through the documenting of archaeological buildings and architectural remains, as well as the precise description and pictures of the buildings. The site is generally described (**Conder and Kitchener, 1883, p372**).

In the Roman period, it was called Chermela (**Al-Dabbagh, 2002, p. 217**).

In the **Ayyubid period**, **Yacout al-Hamwi** mentioned it in his book **Mu'jam al-Balad**, saying “Karmil: A village at the end of Hebron’s borders in Palestine” (Al-Hamwi, 1957, p.456).

Mader, who visited Al-Karmil in (**1918**), described the scattered archaeological remains, especially the ruins of the churches and the castle, where he worked out engineering plans (**Mader, 1918, 177-187**).d

In **1933**, **Husseini**, who was an inspector in the Department of Antiquities during the British Mandate, found an artifact dating back to the Roman period near the Al-Karmil’s pond (**Klein,2010**) .

Pringle addressed the Church of Karmil and the Castel through his study of Crusader buildings in **1997 (Pringle, 1977, p61)**.

2.3.2 Expeditions and Excavation

During 1963 and 1964, **the Jordanian Antiquities Department** conducted an excavation at the tower site for exploration. Exactly on 2/10/1964, Dr. Siegfried Mittmann, German scientist studied the inscription on the mosaic floor in the eastern side of the Crusader tower after Dr. Muawiya Ibrahim, who worked in the Department of Antiquities of Jordan (**ADAJ16, 1971, pp87-89**), told him about this issue.

In **2015**, the first Palestinian archaeological excavations were carried out by Al-Quds University Led by Dr. **Issa Sarie** in partnership with the Ministry of Tourism and Antiquities. The excavation was concentrated in the Crusader tower area and the Byzantine church. The excavations revealed many archaeological and architectural monuments dating back to the Byzantine and Middle Ages.

In **2016**, the institute of Archaeology of Al-Quds University launched the 2nd season of excavation at the site, especially in the eastern part. The excavations led to remarkable and exciting results, the most important of which is the discovery of a mosaic floor.

CHAPTER FOUR
DATA ANALYSIS AND FINDINGS

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4.1. Introduction

This chapter presents the analysis of the collected data related to the Community Awareness especially. The survey method, mainly the questionnaire and interview, were employed in the data collection. This study focused on measuring public awareness on the existing cultural heritage elements and the intangible heritage in the study site.

The presentation of data analysis conducted according to the study's objectives, which aimed at evaluating and exploring cultural heritage and community awareness in Al-Karmil site. Additionally, the study's objectives intended to: (1) study experts' opinions of the economic situation and development to find out the feasibility of investing in archeological sites, such as Kh. Al-Karmil (2) contribute to the identification and documentation of cultural heritage elements in Kh. Al-Karmil; (3) investigate the relationship of cultural heritage with economic and social aspect; and (4) improve the people's awareness regarding culture heritage.

The analysis of the questionnaire and interviews contributed to assess the extent to which available heritage assets were known to the public. It also assisted to identify means used to promote public awareness on the existing cultural heritage assets in the study site, assess the effectiveness of the available heritage assets for creation strategies about public awareness, and examine environment suitable to support public awareness programs on heritage assets.

This study was concluded to visualize the possibilities of the cultural heritage and community awareness would help in the in economic development of Al-Karmil town by using the available archaeological and historical resources.

To accomplish the objectives of this study, one of the following research question, also indicated before was used. Therefore, is it possible to examine the resources of culture heritage in Kh. Al-Karmil area to become a residential and economic zone that meets the needs of the modern people? The other research questions formed a basis for the formulation of the questionnaire. The questionnaire used closed and open-ended questions. 132 respondents participated in the research, whereby 104 questionnaires were filled and returned. Similarly, 15 respondents were interviewed from different categories especially elderly and decision makers in field of awareness and culture heritage.

4.2. Descriptive Analysis of the study Sample

4.2.1 Demographic Data

The demographic data for this study included two populations P1 and P2 for this study community as explained in section 1.6. Demographic data shows the district of resident, respondents' age, sex, levels of education, and occupations.

Table 4.1: shows the distribution of the study sample to the question: **(Do you live in Al-Karmil area?)**

Section	Answer	Frequency	Percentage %
Inhabitant	Yes	69	84.1
	No	13	15.9
	Total	82	100.0
Decision-makers	Answer	Frequency	Percentage %
	Yes	10	66.7
	No	5	33.3
	Total	15	100.0

The results that appear in the previous table show that (84.1%) of the inhabitants live in al-Karmil area; however, (15.9%) are not living there. In contrast, the percentage of decision-makers living in al-Karmil area was (66.7%) while (33.3%) were not inhabitants of the area. **Statistics indicated the benefits to the study as: -**

- Al-Karmil area located within a group of villages and towns where there are common services such as Yatta town and Ma'in village.
- Statistics show that Al-Karmil is a central area with services, providing operational opportunities for non-citizens of Karmil.

Table 4.2: shows the distribution of the study sample to the question: **(Are you an employee at al-Karmil municipality, local or village council?)**

Section	Answer	Frequency	Percentage %
Inhabitant	Yes	14	18.9
	No	60	81.1

	Total	74	100.0
Decision-makers	Answer	Frequency	Percentage %
	Yes	4	28.6
	No	10	71.4
	Total	14	100.0

The results that appear in the previous table show that (18.9%) of the inhabitants work as employees at Al-Karmil municipality, local or village council, while (81.1%) of them are not working as employees. In contrast, (28.6%) of decision makers' work as employee at Al-Karmil municipality, local or village council while (71.4%) is not employees. **Statistics indicated the benefits to the study as:** 1) 14-person work in municipality and other 4 person have decision-making; refer to high professionally as supposed. 2) They are knowing the needs of the town's and its resources.

Table 4.3: shows the distribution of the study sample to the question: **(Are you an employee of the Palestinian Ministry of Culture or the Palestinian Ministry of Tourism and Antiquities?)**

Section	Answer	Frequency	Percentage %
Inhabitant	Yes	2	2.7
	No	73	97.3
	Total	75	100.0
Decision-makers	Answer	Frequency	Percentage %
	Yes	3	20.0
	No	12	80.0
	Total	15	100.0

The results that appear in the previous table show that (2.7%) of the inhabitants are employees of the Palestinian Ministry of Culture or the Ministry of Tourism and Antiquities, while (97.3%) are not. In contrast, (20%) of the decision-makers were employees at the Palestinian Ministry of Culture or the Palestinian Ministry of Tourism and Antiquities, while (80.0%) of them were not.

Results indicated to: 1) Two inhabitant people worked in specified ministries of Culture and Antiquities and other 3 people decision makers from Al- Karmil town, the opinions of those

respondents reflected special opinions on the procedures, actions that carried out in the field of development related to Culture Heritage. 2) The officials were selected associated with the Al-Karmil area and they have information about regulations and Laws related to the cultural heritage of the town.

Table 4.4: shows the distribution of the study sample according to the variable: (gender)

Section	Gender	Frequency	Percentage %
Inhabitant	Male	54	63.5
	Female	31	36.5
	Total	85	100.0
Decision-makers	Gender	Frequency	Percentage %
	Male	17	100.0
	Female	0	0
	Total	17	100.0

As presented in Table (4), the number of males was higher than females in both respondents from community. The results that appear in the previous table show that (63.5%) of the inhabitants are males, and (36.5%) are females who participated in this study; In contrast, all decision-makers were males. This aspect was considered to identify the gender of respondents.

- There is generally an assumption that respondent's sex may influence the awareness of the public on the existing cultural heritage. For example, a number of studies have proved that there is relationship between individual's sex and the level of awareness of some matters. This may be in an area like the south of Hebron that is considered one of the strict areas in the religious and societal context.
- Already, most of the workers in the Al-Karmil Municipality are men gender and therefore reflect that they are decision makers, Figure (2).

Table 4.5: shows the distribution of the study sample according to the variable: (age)

Section	Age	Frequency	Percentage %
Inhabitant	Less than 25 years	11	12.6
	From 25-45 years	52	59.8

	Over 45 years	24	27.6
	Total	87	100.0
Decision-makers	Age	Frequency	Percentage %
	Less than 25 years	0	0.00
	From 25-45 years	10	58.8
	Over 45 years	7	41.2
	Total	17	100.0

The results that appear in the previous table show that (12.6%) of the inhabitants were aged under 25 years, (59.8%) between 25-45 years, while (27.6%) were aged 45 years and over. However, (58.8%) of the decision makers included in the questionnaire were aged (25-45), and (41.2%) of them were aged 45 years or over. The study is inclusive because all the ages were presented. Therefore, the results will present the reviews, and the percentage of largest range is between 25 and 45 age reflects the opinion of Households people in this survey.

- The Decision makers of households, the high percentage located in the range of 25- 45 age, usually determine the Willingness to pay WTP, the issue of age was important through it.

Table 4.6: shows the distribution of the study sample according to the variable: **(level of education)**

Section	Level of Education	Frequency	Percentage %
Inhabitant	Dropped out of school	4	4.8
	Primary education	14	16.7
	Secondary education	13	15.5
	Diploma	2	2.4
	University education	45	53.6
	Postgraduate studies	6	7.1
	Total	84	100.0
	Level of Education	Frequency	Percentage %
	Dropped out of school	0	0.00
	Primary education	0	0.00

Decision-makers	Secondary education	0	0.00
	Diploma	2	12.5
	University education	10	62.5
	Postgraduate studies	4	25.0
	Total	16	100.0

The results that appear in the previous table show that (4.8%) of the inhabitants included in the questionnaire were not enrolled in school, (16.7%) had the level of primary education, (15.5%) with secondary education, (2.4%) with diploma, and (53.6%) had a university level of education. Moreover, (7.1%) of the inhabitants had a postgraduate level of education. In turn, (12.5%) of decision makers had diploma, (62.5%) had a university education level. Additionally, (25%) of decision makers had a postgraduate level of education.

- This study also felt important to establish respondents' education levels from the community.
- The idea was to find out if there was a difference in community awareness about the existing cultural heritage according to education levels.
- The highly educated people also tend to possess higher analytical capability of information and knowledge necessary for successfully implementation of some new behaviors.
- As presented it was revealed that the education level of respondents who participated to this study ranged from ordinary level to Postgraduate studies.

Table 4.7: shows the distribution of the study sample according to the variable: (**general description of work**)

Section	General description of work	Frequency	Percentage %
Inhabitant	Worker	16	19.0
	Administrative employee or a teacher	39	46.4
	Freelancer	10	11.9
	Researcher or a university lecturer	0	0.00
	Student	6	7.1
	Retired	1	1.2
	Unemployed	12	14.3
	Total	84	100.0

	General description of work	Frequency	Percentage %
Decision-makers	Worker	0	0.00
	Administrative employee or a teacher	15	88.2
	Freelancer	2	11.8
	Researcher or a university lecturer	0	0.00
	Student	0	0.00
	Retired	0	0.00
	Unemployed	0	0.00
	Total	17	100.0

The results that appear in the previous table show that (19.0%) of the inhabitants were classified as workers, (46.4%) administrative employees, (11.9%) freelancers, (7.1%) were students, (1.2%) were retired, and (14.3%) were unemployed. However, (88.2%) of decision makers were classified as administrative employees or teachers, while (11.8%) were freelancers.

- This study involved different people with different characteristics in order to get their views on the study.
- Willing- to- pay (WTP) especially related to cultural heritage depends on the type of work and is inversely proportional to unemployment.

Table 4.8: shows the distribution of the study sample according to the variable: (**average monthly income**)

Section	Average monthly income	Frequency	Percentage %
Inhabitant	0-500	13	15.1
	501-1000	9	10.5
	1001-1500	8	9.3
	1501-2500	25	29.1
	More than 2500	31	36.0
	Total	86	100.0
	Average monthly income	Frequency	Percentage %
	0-500	0	0.00
	501-1000	1	5.9

Decision-makers	1001-1500	0	0.00
	1501-2500	1	5.9
	More than 2500	15	88.2
	Total	17	100.0

The results that appear in the previous table show that the average monthly income of (15.1%) of the inhabitants ranges from (0 to 500), (10.5%) ranges from (501-1000), (9.3%) ranges from (1001-1500), and (29.1%) had an average monthly incomes that ranges from (1501-2500). In contrast, (36%) of the inhabitants surveyed had an average monthly income of more than 2500. (5.9%) of decision makers had an average monthly income of (501-1000), (5.9%) from (1501-2500), while (88.2%) of the respondents had an average monthly income of over (2500).

- The willingness to buy depends on the higher of salary and give more opportunities to investors in the fields related to Cultural Heritage, is not considered essential before health services and education, for example.

- High power of purchasing has a reflection in cultural awareness and therefore sought to explore this ability of willing –to-pay, that is will return money to the culture heritage sources such as the handicrafts products.

4.2.2 The relationship between stakeholders and Households

Table 4.9: shows the distribution of the study sample according to the variable: **(place of residence of gathering)**.

Regards to the Palestinian Central Bureau of Statistics (PCBS) and regards to Residents, Al-Karmil area with neighbors, connecting in the services of government has eight districts. These are Al-Karmil (*Near Archaeological District*), Al-Karmil (*Outside Archaeological District*), *Masafir Yatta*, Yatta, Khirmishwish, Al-Hudaidiya and Ma’in. These districts are common with cultural heritage and services. In these districts, a total of respondents participated in the research. Table 1 presents the distribution of respondents by districts.

Section	Place of Residence	Frequency	Percentage %
	Al-Karmil (<i>Near Archaeological District</i>)	31	38.8

Inhabitant	Al-Karmil (<i>Outside Archaeological District</i>)	12	15.0
	<i>Masafir Yatta</i>	0	0.00
	<i>Yatta</i>	14	17.5
	<i>Khirmishwish</i>	4	5.0
	<i>Al-Hudaidiya</i>	9	11.3
	<i>Ma'ien</i>	6	7.5
	<i>Khallet Saleh</i>	4	5.0
	<i>Others</i>	0	0.00
	Total	80	100.0
Decision-makers	Place of Residence	Frequency	Percentage %
	Al-Karmil (<i>Near Archaeological District</i>)	3	23.1
	Al-Karmil (<i>Outside Archaeological District</i>)	2	15.4
	<i>Masafir Yatta</i>	0	0.00
	<i>Yatta</i>	4	30.8
	<i>Khirmishwish</i>	1	7.7
	<i>Al-Hudaidiya</i>	2	15.4
	<i>Ma'in</i>	0	0.00
	<i>Khallet Saleh</i>	1	7.7
	<i>Others</i>	0	0.00
	Total	13	100.0

The results that appear in the previous table show that (38.8%) of the inhabitants live in Al-Karmil (Near Archaeological District), (15%) in Al-Karmil (Outside Archaeological District), (17.5%) in Yatta, (5%) in Khirmishwish, (11.3%) in Al-Hudaidiya, (7.5%) in Ma'in, and (5%) in Khallet Saleh. As for decision makers, (23.1%) live in Al-Karmil (Near Archaeological District), (15.4%) in Al-Karmil (Outside Archaeological District), (30.8%) in Yatta, (7.7%) in Khirmishwish, (15.4%) Al-Hudaidiya, and (7.7%) in Khallet Saleh.

- As the results appeared, the study focused on two area, Al-Karmil close to Archaeological site and Yatta town, theses area have many connections to obtain results during to get the opinions of the nearby residents.

Table 4.10: shows the distribution of the study sample according to the question: **(Do you visit Al-Karmil’s archaeological district?)**

Section	Answer	Frequency	Percentage %
Inhabitant	Yes	53	67.1
	No	26	32.9
	Total	79	100.0
Decision-makers	Answer	Frequency	Percentage %
	Yes	14	93.3
	No	1	6.7
	Total	15	100.0

The results that appear in the previous table show that (67.1%) of the inhabitants visit Al-Karmil’s archaeological district, while (32.9%) do not visit it. In contrast, (93.3%) of decision makers visit Al-Karmil’s archaeological district, while (6.7%) do not visit it.

- Most of study’s respondents were aware of the sources of cultural heritage especially the tangible part. Some of respondents working in the area are unaware of these resources.

Table 4.11: shows the distribution of the study sample according to the question: **(What does Al-Karmil’s archaeological district represent to you (intangible meaning?)**

Section	Answer	Frequency	Percentage %
Inhabitant	A residential place	12	15.6
	A touristic archeological place	49	63.6
	A destroyed random area	14	18.2
	<i>Others</i>	2	2.6
	Total	77	100.0
Decision-makers	Answer	Frequency	Percentage %
	A residential place	3	21.4
	A touristic archeological place	8	57.1
	A destroyed random area	3	21.4
	<i>Others</i>	0	0.00
	Total	14	100.0

The results that appear in the previous table show that (15.6%) of the inhabitants consider the archaeological district as a residential area, (63.6%) consider it is as a touristic archaeological place, (18.2%) consider it is as a destroyed random area, while (2.6%) of the inhabited submitted responses that do not fit the above-mentioned criteria. On the other hand, (21.4%) of decision-makers considered the district as a residential place, (57.1%) consider it as a touristic archaeological place, while (21.4%) consider the district as a destroyed random area.

- The high percentage of answers about consideration of Al-Karmil as a touristic archaeological place reflects the awareness of people about what they have regards cultural heritage assets.

In case, you left al-Karmil

Table (12) shows the distribution of the study sample according to the first question: **(When did you leave Al-Karmil?)**

Section	Answer	Frequency	Percentage %
Inhabitant	Less than a year ago	1	4.2
	More than a year ago	4	16.7
	More than 5 years ago	2	8.3
	More than 10 years ago	3	12.5
	Others	14	58.3
	Total	24	100.0
Decision-makers	Answer	Frequency	Percentage %
	Less than a year ago	1	50.0
	More than a year ago	0	0.00
	More than 5 years ago	0	0.00
	More than 10 years ago	0	0.00
	Others	1	50.0
	Total	2	100.0

The results that appear in the previous table show that (4.2%) of the inhabitants have left al-Karmil before less than one year, (16.7%) before more than one year, (8.3%) before more than 5 years, (12.5%) before more than 10 years, and (58.3%) left al-Karmil because of other reasons. On the

other hand, (50%) of decision-makers left al-Karmil before less than one year, while (50.0%) left al-Karmil because of other years.

- The reasons about variations of leaving Al-Karmil area returned to many reasons; some of these reasons to the instability of economic and political conditions.

Table 4.13: shows the distribution of the study sample according to the second question: (**How many times a year does you visit Karmil’s archaeological district?**)

Section	Answer	Frequency	Percentage %
Inhabitant	More than once a month	16	28.6
	Once a month	6	10.7
	Once every several months	29	51.8
	I do not visit it.	5	8.9
	Total	56	100.0
	Answer	Frequency	Percentage %
Decision-makers	More than once a month	5	45.5
	Once a month	1	9.1
	Once every several months	5	45.5
	I do not visit it.	0	0.00
	Total	11	100.0

The results that appear in the previous table show that (28.6%) of the inhabitants visit al-Karmil (archaeological district) more than once a month, (10.7%) visit it once a month, (51.8%) visit it once every several months, while (8.9%) of the sample do not visit it. In contrast, (45.5%) of decision-makers visit al-Karmil (archaeological district) more than once a month, (9.1%) visit it once a month, while (45.5%) of the sample do not visit it.

Table 4.14: shows the distribution of the study sample according to the third question: (**Compared with the period before and after leaving Al-Karmil, its cultural heritage is?**)

Section	Answer	Frequency	Percentage %
	Better	15	62.5

Inhabitant	Worse	9	37.5
	Total	24	100.0
Decision-makers	Answer	Frequency	Percentage %
	Better	3	37.5
	Worse	5	62.5
	Total	8	100.0

The results that appear in the previous table show that (62.5%) of the inhabitants stated that the cultural heritage was better before they left al-Karmil, while (37.5%) stated that the cultural heritage was worse before they left. On the other hand, (37.5%) of decision-makers stated that the cultural heritage was better before left al-Karmil, while (62.5%) stated that the cultural heritage was worse before they left al-Karmil.

The opinion of decision makers is different from inhabitants. Some people think that Al-Karmil has become a better place because of the restoration and rehabilitation of the pond, which is converted into park for local families and they said that they are benefiting from its recreational services, Figures (14).



Figure (14): The pond has been transformed into Yatta Recreational Park.

- Some of families were worried about changed the archaeological pond into a park. The conservative nature of society is associated with strict social customs and traditions.
- However, the “Public opinion” recommends completing this project, and there is dispute between Al-Karmil Municipality and Yatta Municipality especially when they used the name of Yatta town instead of Al-Karmil, as they consider this to be as an attack of their lands.
- Few said that the restoration and the rehabilitation that had taken place have damaged the values of authenticity and heritage.

Table 4.15: shows the distribution of the study sample according to the question: **(Do you have another connection with Al-Karmil?)**

Section	Answer	Frequency	Percentage %
Inhabitant	Yes	38	67.9
	No	18	32.1
	Total	56	100.0
Decision-makers	Answer	Frequency	Percentage %
	Yes	11	91.7
	No	1	8.3
	Total	12	100.0

The results that appear in the previous table show that (67.9%) of the inhabitants have connections with al-Karmil, while (32.1%) have no connection. On the other hand, (91.7%) of decision-makers have connections with al-Karmil, while (8.3%) did not have any connection.

If your answer to the previous question is YES, please indicate the nature of the relationship:

Section	Answer	Frequency	Percentage %
Inhabitant	Family visits	27	30.7
	Walking Tours	15	17.0
	Passage to work	24	27.3
	Others	5	5.7
Decision-makers	Answer	Frequency	Percentage %

	Family visits	4	23.5
	Walking Tours	3	17.6
	Passage to work	5	29.4
	Others	4	23.5

The results that appear in the previous table show that the nature of why the inhabitants visited Al-Karmil as (30.7%) for visiting their families, (17%) for walking tour, (27.3%) to pass to their work and (5.7%) because of other reasons. On the other hand, (23.5%) of decision-makers have family visiting reasons, while (17.6%) for walking Tours, (29.4) to pass to work and (23.5%) for other reasons. This may be caused by the fact that, they were not aware that Kh.Al-Karmil is rich in Culture Heritage elemnts.

The result from the study's perspective show that the percentage of reasons related to walking tours is considered as an important factor consistent in the first and seventh hypothesis of the study about the possibility of investing in the resources of Culture Heritage.

4.2.3 Cultural heritage in Al-Karmil town from stakeholder's perspective

Table 4.16: shows the distribution of the study sample to the question: **(In your opinion, what makes Al-Karmil a unique area?)**

Section	Answer	Frequency	Percentage %
Inhabitant	It is a fertile land suitable for agriculture	30	34.1
	Its connection with past and memories	36	40.9
	Its ancient and archeological buildings	58	65.9
	Its strategic location	32	36.4
	Traditional customs and traditions	34	38.6
	Traditional crafts	15	17.0
	Its olive trees	28	31.8
	Others	2	2.3
	Answer	Frequency	Percentage %

Decision-makers	It is a fertile land suitable for agriculture	4	23.5
	Its connection with past and memories	9	52.9
	Its ancient and archeological buildings	13	76.5
	Its strategic location	8	47.1
	Traditional customs and traditions	5	29.4
	Traditional crafts	1	5.9
	Its olive trees	4	23.5
	Others	1	5.9

The results that appear in the previous table show that the answers about what makes al-Karmil a unique area were as follows:

1. (34.1%) of inhabitants and (23.5%) of decision makers stated that al-Karmil is unique because of its fertile land that is suitable for agriculture.
2. (40.9%) of inhabitants and (52.9%) of decision makers stated that al-Karmil is unique because of its connection with past and memories.
3. (65.9%) of inhabitants and (76.5%) of decision makers stated that al-Karmil is unique because of its ancient and archeological buildings.
4. (36.4%) of inhabitants and (47.1%) of decision makers stated that al-Karmil is unique because of its strategic location.
5. (38.6%) of inhabitants and (29.4%) of decision makers stated that al-Karmil is unique because of its traditional costumes and traditions.
6. (17.0%) of inhabitants and (5.9%) of decision makers stated that al-Karmil is unique because of its traditional crafts.
7. (31.8%) of inhabitants and (23.5%) of decision makers stated that al-Karmil is unique because of its olive trees.
8. (2.3%) of inhabitants and (5.9%) of decision makers stated other reasons that may make al-Karmil a unique area.

- The answers showed priority to ancient and archeological buildings was the most important element perspective's the respondents. They consider such buildings to be the reason that make Al-Karmil a unique area. This is a sign of awareness among the people.

Table 4.17: shows the distribution of the study sample to the question: **(What are the most important heritage elements in Al-Karmil area?)**

Section	Answer	Frequency	Percentage %
Inhabitant	Palace monuments	58	65.9
	Churches' monuments	12	13.6
	The pond	74	84.1
	Old houses	38	43.2
	Stone caves	39	44.3
	Customs and traditions	20	22.7
	Others:	1	1.1
Decision-makers	Answer	Frequency	Percentage %
	Palace monuments	12	70.6
	Churches' monuments	4	23.5
	The pond	15	88.2
	Old houses	6	35.3
	Stone caves	6	35.3
	Customs and traditions	4	23.5
	Others:	1	5.9

The results that appear in the previous table show that the answers about what are the most important heritage elements in al-Karmil area were as follows:

1. (65.9%) of inhabitants and (70.6%) of decision makers stated that the most important heritage element are the palace monuments.
2. (13.6%) of inhabitants and (23.5%) of decision makers stated that the most important heritage element are the churches' monuments.
3. (84.1%) of inhabitants and (88.2%) of decision makers stated that the most important heritage element is the pond.

4. (43.2%) of inhabitants and (35.3%) of decision makers stated that the most important heritage element are the old houses.
5. (44.3%) of inhabitants and (35.3%) of decision makers stated that the most important heritage element are the stone caves.
6. (22.7%) of inhabitants and (23.5%) of decision makers stated that the most important heritage element are the customs and traditions.
7. (1.1%) of inhabitants and (5.9%) of decision makers stated other reasons.

As reflected in table (16), findings from this study revealed that the community was aware of the built monuments of cultural heritage resources. Moreover, the two kinds of respondents agreed on the same opinion generally, and especially they consider the pond and the palace (Castle) are the most important elements of cultural heritage in Kh.Al-Karmil.

Table 4.18: shows the distribution of the study sample to the question: **(Do you think that the preservation of the tangible heritage is very important for the economic and cultural development of the al-Karmil area?)**

Section	Answer	Frequency	Percentage %
Inhabitant	Yes, I think so.	78	89.7
	No, I do not think so.	9	10.3
	Total	87	100.0
Decision-makers	Answer	Frequency	Percentage %
	Yes, I think so.	17	100.0
	No, I do not think so.	0	0.00
	Total	17	100.0

The results that appear in the previous table show that (89.7%) of the inhabitants believe that the preservation of the tangible heritage is very important for the economic and cultural development of the al-Karmil area, while (10.3%) did not think so. In contrast, the entire sample of decision-makers believed that the preservation of the tangible heritage is very important for the economic and cultural development of the al-Karmil area.

Table 4.19: shows the distribution of the study sample to the question: **(Determine the most appropriate way in which you can raise the level of preservation of tangible cultural heritage in Al-Karmil area?)**

Section	Answer	Frequency	Percentage %
Inhabitant	Restoration and rehabilitation of archeological sites	56	63.6
	Demolition of old buildings and building modern ones that keep pace with modernity and development	6	6.8
	Creating gardens and shrines and keep the current status as is	46	52.3
	Revitalization of markets for sale and trade	17	19.3
	Others	0	0.00
Decision-makers	Answer	Frequency	Percentage %
	Restoration and rehabilitation of archaeological sites	9	52.9
	Demolition of old buildings and building modern ones that keep pace with modernity and development	6	35.3
	Creating gardens and shrines and keep the current status as is	6	35.3
	Revitalization of markets for sale and trade	13	76.5
	Others	2	11.8

The results that appear in the previous table show that the answers about the most appropriate way in which you can raise the level of preservation of tangible cultural heritage in Al-Karmil area were as follows:

1. (63.6%) of inhabitants and (52.9%) of decision makers stated that the most appropriate way for the preservation of the tangible cultural heritage is the restoration and rehabilitation of archaeological sites.

2. (6.8%) of inhabitants and (35.3%) of decision makers stated that the most appropriate way for the preservation of the tangible cultural heritage is the demolition of old buildings and building modern ones that keep pace with modernity and development.
3. (52.3%) of inhabitants and (35.3%) of decision makers stated that the most appropriate way for the preservation of the tangible cultural heritage is the creation of gardens and shrines and keep the current status as is.
4. (19.3%) of inhabitants and (76.5%) of decision makers stated that the most appropriate way for the preservation of the tangible cultural heritage is the revitalization of markets for sale and trade.
5. (0.0%) of inhabitants and (11.8%) of decision makers mentioned other reasons.

The most appropriate way is the restoration of archaeological sites; the Pond and Castle (Palace). However, from the perspective of decision-makers, they think that revitalization of markets for sale and trade is the best solution to raise awareness regards the preservation of culture heritage.

Table 4.20: shows the distribution of the study sample to the question: **(Do you think that the preservation of intangible heritage is important for the economic and cultural development of the Al-Karmil area?)**

Section	Answer	Frequency	Percentage %
Inhabitant	Yes, I think so.	72	85.7
	No, I do not think so.	12	14.3
	Total	84	100.0
Decision-makers	Answer	Frequency	Percentage %
	Yes, I think so.	17	100.0
	No, I do not think so.	0	0.00
	Total	0	100.0

The results that appear in the previous table show that (85.7%) of inhabitants believe that the preservation of intangible heritage is important for the economic and cultural development of the Al-Karmil area, while (14.3%) do not think so. In contrast, the entire sample of decision-makers believed that the preservation of intangible heritage is important for the economic and cultural development of the Al-Karmil area.

Table 4.21: shows the distribution of the study sample to the question: **(Determine the most appropriate way in which you can upgrade the preservation of intangible cultural heritage in Al-Karmil area?)**

Section	Answer	Frequency	Percentage %
Inhabitant	Revival of traditional crafts	31	35.2
	Revival of stories and oral heritage	35	39.8
	Holding cultural festivals	22	25.0
	Awareness of intangible cultural heritage	51	58.0
	<i>Others</i>	1	1.1
Decision-makers	Answer	Frequency	Percentage %
	Revival of traditional crafts	9	52.9
	Revival of stories and oral heritage	6	35.3
	Holding cultural festivals	6	35.3
	Awareness of intangible cultural heritage	13	76.5
	<i>Others</i>	2	11.8

The results that appear in the previous table show that the answers about the most appropriate way in which you can upgrade the preservation of intangible cultural heritage in Al-Karmil area were as follows:

1. (35.2%) of inhabitants and (52.9%) of decision makers stated that the most appropriate way for the preservation of intangible cultural heritage is the revival of traditional crafts.
2. (39.8%) of inhabitants and (35.3%) of decision makers stated that the most appropriate way for the preservation of intangible cultural heritage is the revival of stories and oral heritage.
3. (25%) of inhabitants and (35.3%) of decision makers stated that the most appropriate way for the preservation of intangible cultural heritage is holding cultural festivals.
4. (58%) of inhabitants and (76.5%) of decision makers stated that the most appropriate way for the preservation of intangible cultural heritage is awareness of intangible cultural heritage.
5. (1.1%) of inhabitants and (11.8%) of decision makers stated other ways.

The remarkable is the fact that all groups agreed on the importance of raising awareness as the best solution to preserve intangible culture heritage. This shows an indication of awareness among people regards culture heritage.

4.2.4 Measurement of stakeholders' awareness

Table 4.22: shows the distribution of the study sample to the question: **(What are the most important aspects of cultural heritage in *Kh. Al-Karmil* area?)**

- **Built Heritage**

Inhabitants

Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Caves and grottos	1	12	17.9
		2	8	11.9
		3	11	16.4
		4	15	22.4
		5	8	11.9
		6	13	19.4
Total			67	100.0
Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Saqayif السقايف, traditional houses, & courtyards	1	10	14.3
		2	11	15.7
		3	18	25.7
		4	10	14.3
		5	15	21.4
		6	6	8.6
Total			70	100.0
Section	Answer	Seq.	Frequency	Percentage %
		1	6	9.1
		2	16	24.2

Inhabitant	Wells, Tabun, & stone walls	3	13	19.7
		4	16	24.2
		5	12	18.2
		6	3	4.5
Total			66	100.0

Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Crusader palace and Byzantine churches	1	10	15.4
		2	15	23.1
		3	9	13.8
		4	13	20.0
		5	8	12.3
		6	10	15.4
Total			65	100.0

Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	The Roman pond	1	33	55.0
		2	10	16.7
		3	7	11.7
		4	4	6.7
		5	6	10.0
		6	0	0.00
Total			60	100.0

Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Commercial road sites	1	5	8.5
		2	9	15.3
		3	10	16.9
		4	7	11.9
		5	9	15.3
		6	19	32.2
Total			59	100.0

The results that appear in the previous table show that the answers about the most important aspects of cultural heritage in *Kh. Al-Karmil* for the aspect of built heritage from the perspective of inhabitants were as follows:

1. (55.0%) for the Roman pond.
2. (17.9%) for the caves and grottos.
3. (15.4%) for Crusader palace and Byzantine churches
4. (14.3%) for the Saqayif, traditional houses, & courtyards.
5. (8.5%) for commercial road sites.

Despite the rehabilitation works reflect the wrong restoration for the Roman pond, which lost its original values, and did not adhere to the standards of ancient sites. The residents (inhabitants) gave the top priority to the Roman Pond in Al-Karmil town, but they did not give high priority to the Crusader palace and Byzantine churches. According to the study's opinion, there are two reasons for this: it is philosophical view about the religion and thoughts of Muslims people especially when they open their windows to see or accept Byzantine churches.

The second reason can be realized when Yatta municipality rehabilitated the pond without paying attention or respecting the value of its authenticity, figure (21). At the same time, they do not care about the archaeological site represented by the Crusader palace and Byzantine churches. Therefore, the site is subject to numerous attacks. It is neglected and sometimes used as a landfill, figures (19 and 20).

- **Decision Makers**

Section	Answer	Seq.	Frequency	Percentage %
Decision Makers	Caves and grottos	1	2	12.5
		2	0	0.00
		3	1	6.3
		4	3	18.8
		5	6	37.5
		6	4	25.0
Total			16	100.0

Section	Answer	Seq.	Frequency	Percentage %
Decision Makers	Saqayif, traditional houses, & courtyards	1	1	6.3
		2	3	18.8
		3	7	43.8
		4	4	25.0
		5	1	6.3
		6	0	0.00
Total			16	100.0

Section	Answer	Seq.	Frequency	Percentage %
Decision Makers	Wells, Tabun, & stone walls	1	1	6.7
		2	1	6.7
		3	3	20.0
		4	4	26.7
		5	4	26.7
		6	2	13.3
Total			15	100.0

Section	Answer	Seq.	Frequency	Percentage %
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Decision Makers	Crusader palace and Byzantine churches	1	6	40.0
		2	8	53.3
		3	0	0.00
		4	1	6.7
		5	0	0.00
		6	0	0.00
Total			15	100.0

Section	Answer	Seq.	Frequency	Percentage %
Decision Makers	The Roman pond	1	7	50.0
		2	4	28.6
		3	1	7.1
		4	1	7.1
		5	1	7.1
		6	0	0.00
Total			14	100.0

Section	Answer	Seq.	Frequency	Percentage %
Decision Makers	Commercial road sites	1	0	0.00
		2	0	0.00
		3	4	26.7
		4	1	6.7
		5	3	20.0
		6	7	46.7
Total			15	100.0

The results that appear in the previous table show that the answers about the most important aspects of cultural heritage in *Kh. Al-Karmil* from the perspective of decision makers were as follows:

1. (50.0%) for the Roman pond.

2. (40%) for the Crusader palace and Byzantine churches.
3. (12.5%) for the caves and grottos.
4. (6.7%) for wells, Tabun, & stone walls.
5. (6.3%) for the Saqayif, traditional houses, & courtyards.
6. (0%) for commercial road sites.

The decision makers are different from inhabitant in their full interest in the entire built heritage regardless of the connection of these sites with different religions. In addition, despite of the rehabilitation works in the Roman pond, which lost its original values due to the wrong restoration, which did not adhere to the standards of ancient sites.

- **Natural Landscapes**

Inhabitants

Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Agricultural areas and fruit trees	1	18	25.4
		2	16	22.5
		3	14	19.7
		4	17	23.9
		5	6	8.5
		6	0	0.00
Total			71	100.0
Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Natural springs	1	32	46.4
		2	18	26.1
		3	13	18.8
		4	3	4.3
		5	1	1.4
		6	2	2.9
Total			69	100.0
Section	Answer	Seq.	Frequency	Percentage %

Inhabitant	Mountains and hills	1	8	12.9
		2	17	27.4
		3	15	24.2
		4	17	27.4
		5	3	4.8
		6	2	3.2
Total		62	100.0	

Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Fresh air	1	11	20.8
		2	9	17.0
		3	13	24.5
		4	12	22.6
		5	3	5.7
		6	5	9.4
Total			53	100.0

Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Herbs and wild plants	1	1	1.8
		2	7	12.7
		3	4	7.3
		4	6	10.9
		5	23	41.8
		6	14	25.5
Total			55	100.0

Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Birds and animals	1	1	1.8
		2	2	3.6
		3	4	7.3
		4	7	12.7
		5	16	29.1
		6	25	45.5
Total			55	100.0

The results that appear in the previous table show that the answers about the most important aspects of cultural heritage in *Kh. Al-Karmil* from the perspective of inhabitants were as follows:

1. (46.4%) for natural springs.
2. (25.4%) for agricultural areas and fruit trees.
3. (20.8%) for fresh air.
4. (12.9%) for mountains and hills.
5. (1.8%) for birds and animals.
6. (1.8%) for herbs and wild plants.

- **Decision makers**

Section	Answer	Seq.	Frequency	Percentage %
Decision makers	Agricultural areas and fruit trees	1	1	6.3
		2	4	25.0
		3	4	25.0
		4	7	43.8
		5	0	0.00
		6	0	0.00
Total			16	100.0
Section	Answer	Seq.	Frequency	Percentage %
		1	12	70.6

Decision makers	Natural springs	2	4	23.5
		3	0	0.00
		4	1	5.9
		5	0	0.00
		6	0	0.00
Total			17	100.0
Section	Answer	Seq.	Frequency	Percentage %
Decision makers	Mountains and hills	1	2	13.3
		2	7	46.7
		3	4	26.7
		4	1	6.7
		5	1	6.7
		6	0	0.00
Total			15	100.0

Section	Answer	Seq.	Frequency	Percentage %
Decision makers	Fresh air	1	2	13.3
		2	1	6.7
		3	5	33.3
		4	3	20.0
		5	1	6.7
		6	3	20.0
Total			15	100.0

Section	Answer	Seq.	Frequency	Percentage %
Decision makers	Herbs and wild plants	1	0	0.00
		2	0	0.00
		3	3	20.0
		4	3	20.0
		5	9	60.0
		6	0	0.00
Total			15	100.0

Section	Answer	Seq.	Frequency	Percentage %
Decision makers	Birds and animals	1	0	0.00
		2	0	0.00
		3	0	0.00
		4	0	0.00
		5	3	23.1
		6	10	76.9
Total			13	100.0

The results that appear in the previous table show that the answers about the most important aspects of cultural heritage in *Kh. Al-Karmil* from the perspective of decision makers were as follows:

1. (70.6%) for natural springs.
2. (13.3%) for mountains and hills.
3. (13.3%) for fresh air.
4. (6.3%) for agricultural areas and fruit trees.
5. (0%) for herbs and wild plants.
6. (0%) for birds and animals.

Intangible Heritage

Inhabitants

Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Oral History (story, history and songs).	1	12	17.9
		2	9	13.4
		3	22	32.8
		4	15	22.4
		5	4	6.0
		6	5	7.5
Total			67	100.0
Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Religion and beliefs	1	37	62.7
		2	12	20.3
		3	4	6.8
		4	3	5.1
		5	2	3.4
		6	1	1.7
Total			59	100.0
Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Handicrafts	1	9	14.5
		2	17	27.4
		3	14	22.6
		4	13	21.0
		5	5	8.1
		6	4	6.5
Total			62	100.0

Section	Answer	Seq.	Frequency	Percentage %
		1	4	7.1
		2	13	23.2

Inhabitant	Dialects	3	9	16.1
		4	15	26.8
		5	7	12.5
		6	8	14.3
Total			56	100.0

Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Media	1	4	7.3
		2	4	7.3
		3	3	5.5
		4	6	10.9
		5	27	49.1
		6	11	20.0
Total			55	100.0

Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Festivals	1	3	6.0
		2	5	10.0
		3	8	16.0
		4	4	8.0
		5	10	20.0
		6	20	40.0
Total			50	100.0

The results that appear in the previous table show that the answers about the most important aspects of the intangible cultural heritage in *Kh. Al-Karmil* from the perspective of inhabitants were as follows:

1. (62.7%) for religions and beliefs.
2. (17.9%) for oral history and stories.

3. (14.5%) for handicrafts.
4. (7.3%) for the media.
5. (7.1%) for dialects.
6. (6%) for festivals.

- **Decision makers**

Section	Answer	Seq.	Frequency	Percentage %
Decision makers	Oral history and stories.	1	4	23.5
		2	6	35.3
		3	3	17.6
		4	2	11.8
		5	0	0.00
		6	2	11.8
Total			17	100.0
Section	Answer	Seq.	Frequency	Percentage %
Decision makers	Religions and beliefs	1	10	62.5
		2	0	0.00
		3	2	12.5
		4	4	25.0
		5	0	0.00
		6	0	0.00
Total			16	100.0
Section	Answer	Seq.	Frequency	Percentage %
Decision makers	Handicrafts	1	2	14.3
		2	5	35.7
		3	3	21.4
		4	3	21.4
		5	1	7.1
		6	2	14.3

Total	14	100.0
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Section	Answer	Seq.	Frequency	Percentage %
Decision makers	Dialects	1	0	0.00
		2	3	20.0
		3	4	26.7
		4	3	20.0
		5	2	13.3
		6	3	20.0
Total			15	100.0

Section	Answer	Seq.	Frequency	Percentage %
Decision makers	Festivals	1	0	0.00
		2	1	6.7
		3	3	20.0
		4	1	6.7
		5	6	40.0
		6	4	26.7
Total			15	100.0

The results that appear in the previous table show that the answers about the most important aspects of the intangible cultural heritage in *Kh. Al-Karmil* from the perspective of decision makers were as follows:

1. (62.5%) for religions and beliefs.
2. (23.5%) for oral history and stories.
3. (20%) for dialects.
4. (14.3%) for handicrafts.
5. (7.1%) for the media.
6. (0%) for festivals.

Moveable Heritage

- The Inhabitant

Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Household furniture	1	14	20.3
		2	11	15.9
		3	16	23.2
		4	14	20.3
		5	6	8.7
		6	8	11.6
Total			69	100.0
Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Traditional Handicrafts tools	1	14	21.5
		2	12	18.5
		3	17	26.2
		4	13	20.0
		5	7	10.8
		6	2	3.1
Total			65	100.0
Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Traditional ornaments, costumes and jewellery	1	16	26.2
		2	22	36.1
		3	11	18.0
		4	10	16.4
		5	2	3.3
		6	0	0.00
Total			61	100.0

Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Written documents: books, drawings, manuscripts and pictures	1	14	26.4
		2	11	20.8
		3	12	22.6
		4	8	15.1
		5	5	9.4
		6	3	5.7
Total			53	100.0
Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Musical instruments	1	8	14.3
		2	4	7.1
		3	4	7.1
		4	6	10.7
		5	24	42.9
		6	10	17.9
Total			56	100.0

Section	Answer	Seq.	Frequency	Percentage %
Inhabitant	Weapons	1	1	2.1
		2	3	6.4
		3	4	8.5
		4	3	6.4
		5	10	21.3
		6	26	55.3
Total			47	100.0

The results that appear in the previous table show that the answers about the most important aspects of cultural heritage in *Kh. Al-Karmil* regarding the moveable heritage from the perspective of inhabitants were as follows:

1. (26.4%) Written documents: books, drawings, manuscripts and pictures
2. (26.2%) for Traditional ornaments, costumes and jewellery.
3. (21.5%) for Traditional Handicrafts tools.
4. (20.3%) for household furniture.
5. (14.3%) for musical instruments.
6. (2.1%) for weapons.

- **Decision makers**

Section	Answer	Seq.	Frequency	Percentage %
Decision makers	Household furniture	1	1	5.9
		2	5	29.4
		3	5	29.4
		4	6	35.3
		5	0	0.00
		6	0	0.00
Total			17	100.0
Section	Answer	Seq.	Frequency	Percentage %
Decision makers	Traditional Handicrafts tools.	1	7	43.8
		2	5	31.3
		3	4	25.0
		4	0	0.00
		5	0	0.00
		6	0	0.00
Total			16	100.0
Section	Answer	Seq.	Frequency	Percentage %
		1	6	40.0

Decision makers	Traditional ornaments, costumes and jewellery.	2	4	26.7
		3	2	13.3
		4	2	13.3
		5	0	0.00
		6	1	6.7
Total			15	100.0

Section	Answer	Seq.	Frequency	Percentage %
Decision makers	Written documents: books, drawings, manuscripts and pictures	1	2	14.3
		2	3	21.4
		3	3	21.4
		4	3	21.4
		5	3	21.4
		6	0	0.00
Total			14	100.0

Section	Answer	Seq.	Frequency	Percentage %
Decision makers	Musical instruments	1	0	0.00
		2	0	0.00
		3	0	0.00
		4	3	18.8
		5	11	68.8
		6	2	12.5
Total			16	100.0

Section	Answer	Seq.	Frequency	Percentage %
Decision makers	Weapons	1	1	6.7
		2	0	0.00
		3	2	13.3
		4	0	0.00
		5	2	13.3
		6	10	66.7
Total			15	100.0

The results that appear in the previous table show that the answers about the most important aspects of cultural heritage in *Kh. Al-Karmil* regarding the moveable heritage from the perspective of inhabitants were as follows:

1. (43.8%) for Traditional Handicrafts tools.
2. (40%) for Traditional ornaments, costumes and jewellery.
3. (14.3%) Written documents: books, drawings, manuscripts and pictures
4. (5.9%) for household furniture.
5. (6.7%) for weapons.
6. (0%) for musical instruments.

4.2.5 Feasibility of economic, cultural and social development from stakeholders' Perspective

Table 4.23: shows the distribution of the study sample to the question: (Have you personally contributed to the revitalization of heritage in the area?)

Section	Answer	Frequency	Percentage %
Inhabitant	Yes	36	46.8
	No	41	53.2
	Total	77	100.0
Decision maker	Answer	Frequency	Percentage %
	Yes	13	76.5
	No	4	23.5
	Total	17	100.0

The results that appear in the previous table show that (46.8%) of the inhabitants have contributed to the revitalization of heritage in the area, while (53.2%) have not. In contrast, (76.5%) of decision makers have contributed to the revitalization of heritage in the area; while (23.5%) have not.

The high percentage of participations in the preservations of Culture Heritage reflects people's awareness inspite of the reality of destruction due to damaging factors and attacks that make important archaeological sites in a devastation state. It also reflects the need for material, techniques and fund for intervention from the government side, such as the proficient Ministry and the municipality.

If your answer to the previous question is YES, how was your contribution?

Table 4.24: shows the distribution of the study sample to the question: **(How did you contribute to the revitalization of heritage in the area?)**

Section	Answer	Frequency	Percentage %
Inhabitant	Maintenance of a personal old house	14	15.9
	Development of rural tourism	6	6.8
	Reconstruction of infrastructure	9	10.2
	Agriculture Development	11	12.5
	Practice traditional activities (music, dance, ...)	8	9.1
	Traditional handmade crafts	15	17.0
	Promoting the area	15	17.0
	Others	3	3.4
Decision maker	Answer	Frequency	Percentage %
	Maintenance of a personal old house	4	23.5
	Development of rural tourism	5	29.4
	Reconstruction of infrastructure	8	47.1
	Agriculture Development	6	35.3
	Practice traditional activities (music, dance, ...)	4	23.5
	Traditional handmade crafts	2	11.8

	Promoting the area	8	47.1
	Others	3	17.6

The results that appear in the previous table show that the answers about the methods, which contributed to the revitalization of heritage in the area were as follows:

1. (15.9%) of inhabitants and (23.5%) of decision makers stated that they have contributed by the maintenance of a personal old house.
2. (6.8%) of inhabitants and (29.4%) of decision makers stated that they have contributed by the development of rural tourism.
3. (10.2%) of inhabitants and (47.1%) of decision makers stated that they have contributed by the reconstruction of infrastructure.
4. (12.5%) of inhabitants and (35.3%) of decision makers stated that they have contributed by the agriculture development.
5. (9.1%) of inhabitants and (23.5%) of decision makers stated that they have contributed by practicing traditional activities (music, dance).
6. (17.0%) of inhabitants and (11.8%) of decision makers stated that they have contributed by traditional handmade crafts.
7. (17.0%) of inhabitants and (47.1%) of decision makers stated that they have contributed by promoting the area.
8. (3.4%) of inhabitants and (17.6%) of decision makers mentioned other ways.

Although there are no preserving factors in all elements of cultural heritage from the study's perspective, it is clear that various aspects of awareness are seen and the residents want to promote their area locally and globally, to be on the investors' focus of attention later.

Table 4.25: shows the distribution of the study sample to the question: **(Cultural heritage has the potential for sustainable development. Which activities can contribute to sustainable development?)**

Section	Answer	Frequency	Percentage %
	The revival of traditional customs, dance, music, etc.	12	13.6

Inhabitant	Revival of traditional crafts	38	43.2
	Revitalization of traditional agriculture	31	35.2
	Maintenance and preservation of traditional rural houses	38	43.2
	Revival of archaeological sites of the palace and churches	44	50.0
	Development of specific tourism products and industries	31	35.2
	Publishing and media for promotion	31	35.2
	Others	4	4.5
Decision maker	Answer	Frequency	Percentage %
	The revival of traditional customs, dance, music, etc.	4	23.5
	Revival of traditional crafts	10	58.8
	Revitalization of traditional agriculture	7	41.2
	Maintenance and preservation of traditional rural houses	12	70.6
	Revival of archaeological sites of the palace and churches	13	76.5
	Development of specific tourism products and industries	6	35.3
	Publishing and media for promotion	9	52.9
Others	0	0.00	

The results that appear in the previous table show that the answers about the activities, which can contribute in the sustainable development of cultural heritage elements were as follows:

1. (13.6%) of inhabitants and (23.5%) of decision makers stated that they have contributed to the sustainable development of cultural heritage elements by the revival of traditional customs, dance, music, etc.
2. (43.2%) of inhabitants and (58.8%) of decision makers stated that they have contributed to the sustainable development of cultural heritage elements by the revival of traditional crafts.
3. (35.2%) of inhabitants and (41.2%) of decision makers stated that they have contributed to the sustainable development of cultural heritage elements by the revitalization of traditional agriculture.
4. (43.2%) of inhabitants and (70.6%) of decision makers stated that they have contributed to the sustainable development of cultural heritage elements by the maintenance and preservation of traditional rural houses.
5. (50%) of inhabitants and (70.5%) of decision makers stated that they have contributed to the sustainable development of cultural heritage elements by the revival of archaeological sites of the palace and churches.
6. (35.2%) of inhabitants and (35.3%) of decision makers stated that they have contributed to the sustainable development of cultural heritage elements by the development of specific tourism products and industries.
7. (35.2%) of inhabitants and (52.9%) of decision makers stated that they have contributed to the sustainable development of cultural heritage elements by publishing and media for promotion.
8. (4.5%) of inhabitants and (0.0%) of decision makers mentioned others ways.

4.3 Findings from Qualitative Investigation

4.3.1 Significant Results from the Questionnaire: Analysis.

- People in Al-Karmil town aspire and wish for change in the developmental reality. They are aware about the importance of promotion locally and globally, and they want to focus on preservation of archaeological sites, Table 18 and Table 20. They agreed with the preservation of the tangible heritage and intangible heritage are very important for the economic and cultural development of the al-Karmil area.

- The second objective of this study was to contribute to the identification and documentation of cultural heritage elements in Kh. Al-Karmil, Table 22. When asked the people in the study area, they classified the heritage assets and elements of Cultural Heritage and they contributed to developing an evaluation of these assets from their perspective.
- The third objective of this study was to investigate the relationship of Cultural Heritage with economic and social aspects, Table 23-25 investigate the feasibility of economic, cultural and social development from stakeholders' Perspective.
- The fifth objective related to the study the current conditions and future organizational reality of the heritage in the region, people contribute in this study, when asked them to compare with the period before and after leaving Al-Karmil, its cultural heritage is better or worse, the results show in table 14.

4.3.2 Visited Institutions for Interview

To support the questionnaire, this study also conducted interviews with institutions and individuals responsible for the cultural heritage, and those who make motivated people's awareness. To perform this, the interviews were made with five main institutions including the Antiquities Department, the Municipality, and the main club, and area's main schools.

It should be noted that the focus was given to schools, which affect a large segment of the local community, especially the young generation. They are also considered as sources of information to the community about the existence of known cultural heritage elements. The functions related to public awareness of cultural heritage in these institutions concerning the polices about protection of antiquities in the region, development projects, promotion on the national and international levels, researches, and the issue of "raising awareness" about heritage to increase the attractions were also summarized.

In the interviews with the club and schools, the study aimed at raising awareness in the development of cultural heritage programs among residents and students. The results of the interviews were analyzed using content analysis technique for making inferences in relation to objectives of the study.

4.3.3 Results from the Interview of individuals

In spite of the prevalence of negligence in the archaeological site as shown in figure (15), and the prevalence of illegal random construction as shown in figures (16) and figure (17), the interviews with all, but showed the importance of cultural heritage. The idea behind interviews was to get oral explanations on issues regarding the research questions. Except that, the headmistress of AL-Karmil Secondary School for girls had some reservations to answer the questionnaire, or even to meet other teachers without an official letter from the Ministry of Education (MoE). However, the headmaster of AL-Karmil Secondary School for boys cooperated and allowed meeting other teachers to describe the objectives of the study. They have also answered the questionnaire positively without even returning to MoE, and these responses reflect the degree of awareness

For example, in the interview with Dr. Taleb, Director of Antiquities Department, , he said: the situation in the study area is better from the past because of new projects that encourages tourism. In addition, his thoughts about the most important elements in the questionnaire where manifested in the protection, maintenance and the restoration.

In another example, during research preparation period, Tawfik Abu Malash, the mayor, said that the government institutions are responsible for the provision of public awareness in terms of investments and how to protect and conserve the resources. His thoughts that the most important elements in the questionnaire where manifested in the Palace (Castle), the pond and the saqayif "السقايف". He said that he always seeks to receive development projects in the region and at for the archaeological site. While this study provided many interviews gathered in Appendix 2, combining the views of the residents in the importance of the development of the region by heritage. The interviews contained the memories of the past; and also contained the investigations in the service of the objectives of the study and the contributions of raising awareness.



Figure (15). The archaeological site was neglected, now used for garbage and landfill, 2019



Figure (16). The illegal random construction around the archaeological site, 2018



Figure (17). The illegal random construction around the archaeological site, 2018

4.4 Summary

This chapter presented the research findings. Results have been presented in both quantitative and qualitative forms. The qualitative part has been presented by describing the most important issues raised in the interviews. Content analysis was used.

This study aimed at identifying and documenting means and ways to measure the public awareness on the existing cultural heritage site in Kh. Al-Karmil. The findings indicate that the available heritage assets are being destroyed. Respondents suggested that municipalities and governments should put more efforts on preservation of cultural heritage sites.

The findings indicate that the available heritage assets are known in general, but most of them suggested to link economic objectives (traditional handicraft industries) with social objectives (creating jobs, fighting poverty and unemployment) in an environment that lacks balance day after day. The area also requires financial support to achieve these goals for the revitalization of heritage and the economy in the historical urban town of Al-Karmil.

- The people in Al-Karmil town know well about the assets of Culture Heritage and these assets are subject to neglect, destruction and aggression, and the beauty of assets absented due to damage and demolition.
- The neglected situation will make the state of hopelessness among residents that the possibility
-

CHAPTER FIVE
DISCUSSION
CONCLUSIONS AND FUTURE RESEARCH

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5.1 Introduction

This chapter highlights on and discusses the main results; in addition to the study significance and orientations, which are both introduced in section 5.3. Then; the research contributes to the imagination of the archaeological site. Likewise, conclusions are presented in section 5.5.

This chapter provides a broad discussion of the concluding remarks about the study as whole, and the conformity of study results and hypotheses with previous studies. It also presents specific recommendations to preserve the site for future generation. This chapter presents the summary, conclusion and recommendations for the study.

5.2 Discussion of Results

This section includes the most significant study results. The conformity of results and hypotheses with previous studies are also discussed. Similar to other previous studies, this study confirms the positive and direct relationship between the culture heritage and community awareness. This hypothesis is accepted and conforms to (Ghattas, 2010) study on the Palestinian archaeology. He mentioned that cultural awareness could not be sustained unless an infrastructure is created. This result is likely to be consistent with the importance of cultural awareness in achieving development and prosperity. The importance of this location exists in the strategic plans, which deals with management planning and regulations, this is likely to be the seventh hypothesis of this research that despite of the poor conditions of economic, cultural, social and regulations aspects that surround the heritage, investment is possible. In addition, regarding to the first hypothesis of this study, it sheds light on the cultural heritage of Kh. Al -Karmil, and places a determination on the nature of a real story, which contributes to the overall awareness.

This result is likely to be inconsistent with the inhabitants. The awareness of the importance of the archaeological remains as Palestinian cultural heritage or as World Heritage simply never developed among them because the majority of the population could not see the importance of cultural heritage either as a common human past or as a store of future and past national wealth. Infrastructure were absent, to support the protection of ancient sites and the lack of funding to support the rehabilitation of archaeological sites.

In The reality, there was a difference in opinions regarding to citizens if they aware about the elements of cultural heritage, both material and unmaterial; however, they do not realize the

importance of these resources in achieving development, especially in the light of the absence of regulations, weak legislation or law enforcement, where in most cases does not prevail.

This study investigated the elements of cultural heritage in its second hypothesis, which assumed that different element and values of culture heritage are available at Kh. Al-Karmil. It bears witness to the cradle of man's cultural heritage, which was reconstructed from the archaeological materials and ruins of the "Bronze age, to the late Ottoman village. This is consistent with the study of (Qleibo, 2013) that described Mount Hebron remains as the bastion of tradition and the best for projects of restoration. The cave culture is an ecological adaptation of the aboriginal nomadic settlers to the geography of Palestine. It is consistent with the first hypothesis of this study that states the feasibility of investment in heritage resources in the Kh.Al-Karmil area. (Qleibo, 2013) paper argued that heritage tourism (kind of investment) is equally attractive for both local visitors and foreigners alike and requires a visionary attitude for planning and marketing the rural community.

This study agrees with the paper of (Carman, 2014) where assumed in the fifth hypothesis that the residents of Kh. Al-Karmil realize economic returns. The paper argued that the interests of economists in heritage lie in its status as a 'public good'; they can be valued in economic and cultural terms simultaneously. In addition, this study agrees with the other opinion of the economists that heritage objects represent economic goods like any other, and this is because of the benefits that accrue, cultural values is seen as the reason for ascribing economic worth, which goes consistent with the second hypothesis. There are different elements and values of culture heritage available in Kh. Al-Karmil.

(Pagiola, 1996) presented the problems that faced the culture heritage, and the method of asking consumers directly about their willingness-to-pay (WTP) to obtain an environmental good. It was consistent with the questionnaire distributed between households because they have the decision of WTP. Most of residents agree to preserve the tangible and intangible heritage and have contributed positively to the identification of investment method. All of these points were proposed in the questionnaire addressed to them.

This study is consistent with the study of (Sarie, 2005). He described the importance of the traditional village in Yatta, the village where Al-Karmil is considered as a newly extended village, and where the original families of the two villages are from. Additionally, the study of Sarie is consistent with the impact of political situation on the investments in cultural heritage. Both studies

are consistent in terms of the role of the preservation projects in raising awareness among the local population.

(Alhiagi, 2016) study is consistent with the importance of awareness to heritage in light of some variables emanating from the students' perspective. The study included the perspective of the heads of households who have the WTP; there is a perception and awareness about some elements of traditional culture, and positive attitudes towards heritage and its importance.

The study of (Nocca, 2017) focused on the role that cultural heritage can play in the sustainable development framework, and which is consistent with the first hypothesis that discusses the feasibility of investment in Kh. Al-Karmil area. The study of (Nocca, 2017) stated that although the analyses often refer to sustainability, it is not concretely addressed because of the imbalance among the dimensions in most cases; only the economic component is highlighted, the matter which leaves out the social and environmental dimensions. The study is also consistent with the need to combine the three fundamental dimensions of development: environmental, economic, and social dimension. The study of (Nocca, 2017) is inconsistent with the seventh hypothesis in the study, which states that although the poor conditions of economic, culture, social and regulations aspects that surround this heritage, the investing is possible. The study of (Nocca, 2017) looks at finding tools to accomplish the contribution of cultural heritage to achieve sustainable development. Additionally, it looks at finding tools to investigate cultural awareness among the local society.

This study examined the possibility of investment in Kh. Al-Karmil despite of the difficult political and economic conditions imposed by the occupation and the siege. This is consistent with the results of (Iwais et al, 2010)'s paper, which is related to a survey that addresses the destruction processes in the cultural-archaeological landscapes of three Palestinian villages in the West Bank. It focused on the Oslo Accords, the political division of cultural-archaeological landscapes in West Bank, and the reason that these three villages are located in the so-called 'C' areas, according to what is stipulated by the Oslo Accord. Whereas the study area is subject to the same political and economic situation that affected the three villages, and whereas the two studies concluded that the destruction of the cultural-archaeological landscape in Palestine is a combination of different issues, principally modernization (socio-economic changes), the geopolitical situation including the Israelization process, and environmental factors. In addition, they said that the focus of

protection and preservation policies in Palestine must shift from single monuments, sites, and features to the entire cultural landscape.

The study of (KARACA et al, 2016) is consistent with the third and fourth hypotheses, as the study agrees with the theory of measuring the awareness of an audience. Interviews and observations, which were conducted with the students, showed that even the study itself arose awareness among them. Students gave pieces of advices on the ways to increase the awareness level of cultural heritage and wanted to take part in the activities that could be run to increase this level of awareness. During the interviews, which were conducted in Kh. Al-Karmil, people suggested different proposals and the engineers in the town collaborated with researcher to image the archaeological site. They also suggested new models of virtual rehabilitations works for the Abu-Iram Courtyard for public use (section 5.4).

The research of (Gullino, Beccaro and Larcher, 2015), is consistent with the hypotheses of the study on the importance of the rural heritage elements represented in the natural landscapes ‘village that related to traditional farming, this study sheds light on the cultural heritage of Kh. Al-Karmil, Sustainable Economic development through the attractions of tourists to the cultural heritage of the Al-Karmil town. It is feasible to invest in heritage resources in the Kh.Al-Karmil area. The basis of the study is consistent with the research study here on how to define the sustainability of the cultural landscape is highly discussed.

5.3. Orientation of applied research

5.3.1 Economists’ perspective and development sciences

It is based on the investigation of social life in those past times, economists’ opinions, theories and methods related to scientific researches in the subjects of investment in heritage.

Economists and heritage experts said that “heritage elements represent economic goods like any other, and this is because of the benefits that accrue from it and that their cultural value is seen as the reason for ascribing them economic worth” (Mason, 2008).

Others said “heritage objects represent a store of cultural value that is different from that of economic goods, and that these value schemes operate entirely independently” (Klamer, 2001).

Another viewpoint stated, “Heritage objects can be valued both in economic and cultural terms simultaneously” (Mason 2008).

The interest that economists have in heritage lies in its status as a ‘public good’. These items are understood not be tradable, and therefore can acquire no market value.

They are also held to provide ‘flows of wellbeing’ that accrue not to individuals, but to the community at large (Carman 2014: 1-7).

5.3.2 The urgent demand of development in the Kh. Al-Karmil.

By focusing on respecting the values of Cultural Heritage, developing these possibilities and employing these positively in the framework of an integrated and tourism cultural project aimed at protecting this heritage and employing its positive aspects.

Until this present time, most of the villages south of Hebron continue to retain these original traditions, such as Grape Festival and Palestinian wedding, etc. Moreover, people are involved and directed on how to market their valuable heritage.

It also raises the skills of local people (residents) on how to deal with local and international tourists and communication skills by using official languages, such as English.

The hypothesis investigates the extent to which the cultural heritage (archeology, ethnography, and historical buildings) in **Kh. Al-Karmil** is associated with the local people in sustainable development.

Economic theories, and practical research on the successful experiences of countries and peoples in how they invested heritage in the development of their marginalized areas.

Kh. Al-Karmil has a large cultural heritage. Local residents will have a community awareness that can help to achieve sustainable development goals.

This study was designed to evaluate and study the elements and resources of cultural heritage in Al-Karmil Town. Specifically, it sought to identify and assess community’s awareness regarding the cultural heritage in Al-Karmil Town. This study utilized all variables to reach an opinion and decide on the feasibility of investing in the culture heritage of Al-Karmil Town.

5.4 An Architectural vision and visualization of the site in the past

5.4.1 Photo-Documentation of Fieldwork.

Photography is a long standing and a key component of archaeological documentation. Photographic documentation has been at the heart of archaeological practice since the formalization of the discipline in the mid-19th century. It is not a coincidence that archaeology and photography began to flourish in the mid-19th century since they moments of modernity. (Shanks and Svabo, 2013). The researcher worked to obtain and to collect the data in January 2017 until the summer of 2019. The Documentation of images from the researcher is classified according to the following work plan:

- 1- Three field trips, one of which was accompanied by academic supervisors on this message. Then, three tours accompanied by the supervisor Prof. Issa Al-Sarie, during the years from 2018 to 2019 to explore the site and follow-up with engineers and young people from Al-Karmil town, who are Wa'el Abu Malash and Sumaya Al- Shamsti.
- 2- In addition to other 12 rounds to collect oral heritage, some of which are attached in Annex II of this study. The tours aimed at filling out questionnaires.
- 3- One of these tours aimed at conducting conduct a “focus group” accompanied and supervised by Dr. Ibrahim Awad with the members of municipality and people from the community.

The Field tour with some residents to the archeological and historical Site revealed elements of cultural heritage that are clear on the one hand, and show cultural and societal awareness with capabilities to develop a community network of local residents that will later contribute to developing the kernel of work in the service of this broad field. It was a tour of discovering the historical and archaeological site with the supervisors and the mayor, Mousa Abu-Iram in 2017,

In the meeting with the citizen from Al-Karmil, "Nayef Al-Dababsa" is interested in collecting antiques from the area. He has a warehouse full of traditional tools and holdings, especially in the fields of crafts, agriculture, textiles and many crafts (Figure 18).



Figure (18): “Nayef” in the warehouse of antiques, 2019.

One of the actual activities in the field research methodology is the fact that local archaeologists explored the area, including engineers, who worked on visualizing the site in the past and come up with a three-dimensional engineering work. Furthermore, the field research also attracted volunteer students from the Archeology Institute at Al-Quds University.

Traditional buildings represented the peasant way of life of the local community located between the Roman Pond and the Byzantine Church. Elements of traditional heritage of Al-Karmil town in chronological order, (figure 10) represented the Peasant houses where they used the ancient tombs for living.

In advanced stages, they closed the cave with an outside stone façade. Then, the buildings come in the Ottoman eras, reflected by the many traditional buildings spread over the site, this Construction style called by Palestinian popular traditional Architecture in Southern part of Hebron, “Laqta” (figure 19).



Figure (19): Cave carved in the rock with an outside facade of stone, 2017.

During those periods, Palestinian farmers' houses were used for cooking and animal husbandry, such as Tabun, Saqaef and Tor. In the past, there was a cave underground used for living, but now they use it as a store space (figure 20). These spaces related to the home of Hamamara family, which was built in the late Ottoman era (figure 21), It should be noted that there are many old buildings still in use up today.



Figure (20), Components of a traditional houses (Tor التور "Cave", Saqaefa, السقيفة) 2017



Figure (21), a house still inhabited by Hamamara family, 2019

Traditional buildings show the use of ancient relics from the archaeological site; many stones reflect the symbols of ancient archaeological and religious connotations scattered throughout the archaeological site. Some of these stones were reused in the new building, and some of the columns were also reused in the new buildings. However, many crowns and columns are scattered randomly (figure 22).



Figure (22), a traditional house constructed by the old stones (re-usable) from the archeological site (the castle), 2019.

Monuments and archaeological and historical sites

Archaeological sites "burials, caves, Byzantine Church associated with the castle" are the most important elements that reflect people's history. Excavations in this site have been conducted since the Jordan time. Several churches close to each other have been exposed in the village of Al-Karmil date back to the Byzantine period.

The archaeological monuments in the Al-Karmil town, where the traditional buildings are located, are clearly visible. This could be a path that links the Byzantine archaeological site (figure 23) with the traditional houses, the Roman pond (figure 8 and 9), and the spring to form a historical park for the local community and visitors.



Figure (23), Aerial photograph, the Church in Byzantine archaeological site, “Institute of Archaeology” of Al-Quds University, 2016.

The site includes mosaic floors, one of which was excavated by Al-Quds University; it was and then was re-covered. However, other floors are not documented, but can be seen (figure 24).It is the Roman mosaic closes the pond opposite to the historical courtyard of Abu-Iram.



Figure (24), the floor of Roman mosaic close to the pond, 2018.

Natural heritage (including culturally significant landscapes, and biodiversity), Roads, Valleys, Mountains landscapes.

Kh. Al-Karmil was a crossroad station to the caravans coming from Petra, to Jerusalem and other roads to Gaza. The open space in the area of the pond and the spring is an ideal place for the caravan to rest, have water and receive food supplies, on the main traditional road of Ma'in village, which links between Al-Karmil and Susya village, and appear the old road directed to south to Samu' towards al-Karak- Jordan.

The natural landscape in the core center of Kherbit Al-Karmil will add values to the archaeological site; they are unique and deserve the development so they can be preserved and maintained for the new generation, (figure 25).



Figure (25), the view of the landscapes from the village of Ma'in, 2019

Interviews with elderly and handicraftsmen

The interviews with the elderly showed that many women preserve the identity of costumes where they still wear the embroidery dresses (figure 26). The wives from the family of “Sulieman Al-Dahnous” showed that they retained many old costumes, and some of them still wear these outfits (figure 27).”Nazeha Musa’f”, a woman worked in embroidery (figure 28) and practiced other self-jobs from the reality of cultural heritage, such as making straw (figure 29). Other industrial products were noticed clearly such as, milk’s industries (figure 30) and agriculture’s industries (figure 31).

The pictures show real opportunities to invest in handicrafts, ancient roads and landscapes, agricultural, archaeological sites and traditional buildings.

However, it needs a clear vision and policy of support from the official side in the country and donors who can provide financial support to preserve this heritage for future generations. They also can offer real opportunities to empower families, develop other traditional crafts, and revive it from extinction.



Figure (26), an interview with elderly, 2019



Figure (27), women from the Dahnous's Family, showed the traditional costumes, 2019.



Figure (28), an interview with women working in traditional handicraft (embroidery), 2019.



Figure (29), an interview with the same women working in the straw handicraft, 2019.



Figure (30), a man selling yogurt and milk, 2019

Flourished agriculture, with spring and pond that sustains its continuous inhabitants from the Bronze Age to present time forms a link the past and present bio-cultural activities.



Figure (31), man who plough the land by the tractor, 2019.

The documentary photos show strong elements and potentials of cultural heritage. They appear in the fields of agriculture, handicrafts that some women still do, in everyday life and on daily occasions of happiness and sadness.

Cultural heritage is an expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values. Cultural Heritage is often expressed as either Intangible or Tangible Cultural Heritage (ICOMOS, 2002).

5.4.2 Engineering works.

This study used the engineering approach for the design of archaeological sites by using the 3D applications and modeling.

The idea is not only to give a 3D impression of the archaeological site, but also to understand the process of archaeological formation based on the actual shape of archaeological deposits.

Due to the complexity of archaeological sites and Buried, a manual reconstruction cannot often be considered, and there is a need for more automated approaches that can directly capture the environment. Other automated tools or applications can be found in the field of conservation to build heritage.

In this area, photogrammetric techniques have been used for many years. However, through advances in automation and digital technology, much more complete analyses can be achieved at a reduced cost. In addition, digital 3D models can also be used for planning restorations and can be considered as archives afterwards (Fisher and others, 2001).

All the works on site and data collected in CD-ROM are attached with this study.

Preliminary information collected and submitted to the engineers .

- 1- Urban planning guides provided by Al-Karmil Municipality for the town.
- 2- Aerial photography of the archaeological site.
- 3- Preliminary 2D plan for the archaeological site provided by Al-Karmil Municipality.
- 4- Preliminary 2D plan for the Al-Karmil Pond provided by Yatta Municipality.

Outputs of engineering works in the site.

- 1- A 3D virtual imagination of archaeological site (The Church and Castle) as before in the Past.
- 2- A 3D virtual imagination of the historical site (Abu- Iram Courtyard), Recommendation visions, reuse of buildings in the courtyard.
- 3- A proposed tour between the pond to the Castle and church during the historical courtyard.

5.5 Conclusions

The major conclusion was drawn from the facts stated in the scientific objectives of this study. The objectives included the exploration of the opinions of economic and development experts to find out the feasibility of investing in archeological sites, such as Kh. Al-Karmil; the contribution in the identification and documentation of cultural heritage elements in Kh. Al-Karmil.

In addition, the study aimed at the investigation of the relationship of cultural heritage with economic and social aspects, and the improvement of people's awareness regarding Culture Heritage.

There is no doubt that the importance of community awareness about the cultural heritage of any area, and the role of national regulation and policies are necessary to protect the cultural heritage for future generations. The objectives also included an investigation of the current conditions and future organizational reality of the heritage in the region in general and in the south of Hebron.

This study considered the political conditions and dangers that surrounded the area, and considered the cultural heritage is important in the fields of economic, social and cultural aspects, especially the cultural identity of the history of people. At the same time, the old cultural fabric can be rehabilitated and used to meet the requirements of the modern era and will contribute to economic development significantly.

The findings indicated that the available heritage assets are being destroyed. Despite of the prevalence of manifestations of negligence in the archaeological site, and the prevalence of manifestations of illegal random construction, the findings indicate that the available heritage assets still are generally known.

This study suggested that there should be effective strategies to promote and guide public awareness to identify and document elements of cultural heritage in Al-Karmil town. Many of oral stories were collected, some of which were documented in this study. The sites and features, known by most of the people, are also identified. The location of "the palace" and pond monuments were as also reiterated by the residents. In addition, many ancient roads still preserve their authenticity, and the traditional houses scattered between the Roman Pond "Al-Birka" site and the Castle site make it a unique path that deserves attention for development and rehabilitation, and subsequently to be registered as a World Heritage Site. **This study suggested an Introduction to Site management planning.**

Forces including population growth, development, urbanization, pollution, vandalism and looting threaten archaeological sites in Al-Karmil Town.

Site management planning is emerging as a critical element not only for the conservation of this heritage, but also to address issues such as tourism and sustainable development.

Site management planning, contains background-addressing the archaeological heritage, the concept of heritage values and a methodology for the conservation and management of archaeological sites and the Scenarios of Preserving and investing in.

Scenario1: Engaging Cultural Heritage Protection (excavations, restoration, conservation and rehabilitation) of Kh. Al-Karmil

Within the travel track area that allow visitors to spend as long as possible in the Al-Karmil town, one, via some attention paid, will be able to detect elements impacted potential development in cultural heritage, and where there are many of the most important elements such as Flourished agriculture, with spring and pool, several churches have been exposed in the village of Al-Karmil close to each other dated to the Byzantine Period, Caravan Station where Kh. Karmil was a cross road station to the caravans from Petra to Jerusalem and other road to Gaza, Archaeological Sites "burials, caves, Byzantine Church associated with a castle" are the most elements reflecting the history of the people. Moreover, the Traditional Buildings represented the peasant way of life of local community are located between the Roman Pool and the Byzantine Church.

Project of cultural Heritage: Our Present-past: It is known by archaeologist that every single building has a complex history and the value that these exposed archaeological remains have for the local communities is tremendous. The traditional villages, as part of the cultural heritage, provide ethnographical facts, employed as the guide for archaeological analogy (a key), interpreting the social activities of the past people through their survived remain. Therefore, Inhabited or abandoned traditional villages becomes a unique living museum, presenting comprehensively ancient and present way of life.

As a mean of Assisting the local community, the institute of archaeology of Al Quds University, in association with the Ministry of Tourism' conducted two Seasons of archaeological excavations in the Byzantine church and the associated castle to reconstruct the ancient history of the area. Important material cultures have been so far revealed (coins, Mosaics in very good condition, pillars and columns with Greek inscription, and pottery). In regard to the important primary

finding, the Municipality and the local Youth Club of Kh. Al-Karmil, express their wishes of developing the project further for the heritage of the local community as:

- 1- National historical park: Link the Byzantine archaeological site with the traditional houses and the Roman pool and spring to form a historical Park for the local community in the first stand and visitors from the surround villages and cities.
- 2- Restore, conserve and rehabilitate several old houses with their courtyard and caves as a museum.
- 3- Excavate and restore the archaeological site and the castle and use them as an open museum park for visitors.
- 4- Use the material found for the excavations for the museum exhibition.
- 5- Built a traditional walking track between the Pool, the traditional houses (the museum) and the archaeological site with the castle.
- 6- Intensive Awareness of the local community regarding their past, present history and material culture.

Scenario 2: Training and capacity building

Looking forward to create a professional field school that implies cultural heritage (archaeology, history, ethnography) with restoration, conservation and rehabilitation, where theoretical education goes hand on hand with practical side. The plan is linked education with field work training that will be in the village of Al-Karmil, located only a few kilometers from Hebron.

Graduate students will be skilled enough to join the field of culture heritage preservation, the interest in cultural heritage preservation and restoration as a mean of sustainable economy and touristic industry base has been growing lately and several institutions such as: Riwaq, Al-Taawon, Centre for Cultural Heritage Preservation - CCHP, and the Hebron Rehabilitation Committee specialized in this field are working.

They hired many Palestinian field workers, but Skills that are reinforced with a strong knowledge of cultural heritage preservation to make sustainable development are non-existent.

The study suggests for Example, in cooperation with The Institute of Archaeology in Al-Quds University which is an Institute combined archaeology with restoration and conservation as well as anthropology and history in the curriculum, the field school will be crucial for Strengthen the degree of university with intensive training, and joining the local institutions providing the students of the institute with skills needed to conduct cultural heritage projects and field work.

Conducting the projects in Al-Karmil is vital for sustainability. The population pressure on cultural heritage sites. Many young people are unemployed and finished schools with low level. Fundraising projects related to traditional crafts can be exploited such as the manufacture of mosaics, Arabic building crafts (plaster, painting and dressing stones) give them opportunities to work with Restoration institutions, and instead of working in the nearby Israeli settlements. These jobs that benefit residents will contribute to raising awareness in addition to increasing employment opportunities.

5.6 Recommendations

- This study reached the means that could be used to promote cultural heritage tourism because findings revealed that means of promoting cultural heritage tourism in Al-Karmil town are not very effective, for example, there are no billboards, leaflets and others.

It was suggested that mass media is a good source to be used in promoting a destination, use of billboards, more exhibitions, building of tourist information centers and others for promoting cultural tourism and enhance community knowledge. Furthermore, findings revealed that there should be more emphasize on the aspects of budgeting, introduction of cultural day, the use of mass media and other sources related, which could be suitable for the environment to support public awareness campaign on cultural heritage tourism assets.

- The programs of cultural heritage preservation are rich in the elements of rehabilitation and restoration for architectural monuments and buildings that give them an atmosphere of enjoyment. The development of crafts provides suitable employment opportunities that create a balance to revive these historical and archaeological areas.

- Modernization (socio-economic changes), the geopolitical situation including the Israelization process, and environmental factors. In addition, the focus of protection and preservation policies in Palestine must shift from single monuments, sites, and features to the entire cultural landscape. Kh. Karmil is one of the many abandoned archaeological Palestinian sites, which unfortunately was destroyed by many factors. The marginalized area due to social or economic conditions or both make these areas a focal point for corruption, the poverty and lack of employment opportunities. If these areas contain a cultural heritage, it will be threatened by people (the resident

themselves) due to lack of awareness or disappointments, people want to change but they want support.

- The preservation of the architectural and historical from leakage and fraud needs formal efforts through the modernization of laws and provisions relating to the definition of historical monuments, and the enforcement of executive deterrent force for the prevalence of the law.

- At the same time, preserving the architectural heritage requires the popularity of the efforts by spreading community awareness about the historical significance of the monuments in our conflict with the Israeli occupying power.

- Awareness campaigns are also conducted in schools and different colleges, and in collaboration with the responsible ministry.

- To undertake research, experiments and operations, it is necessary to improve the basis of the cultural heritage. Design new programs in the field of the Socio-economic importance are also realized. New Strategies for public awareness on cultural heritage, more questionnaires opinions from community about the improvement of the cultural heritage aspects are also needed.

APPENDICES

Appendix 1: Questionnaire for Community People

A Questionnaire on

Measurement of Community's Cultural Awareness and its Contribution to Development: *Kh. Al-Karmil* as a Case Study (2018)

Dear citizen,

This questionnaire is designed to gather the information needed to achieve the scientific purposes of the research titled: (*Cultural Heritage and Community Awareness Contribution in Development, Kh. Al-Karmil as a Case Study (2018)*).

This study aims at exploring the elements of cultural heritage in Al-Karmil town, south of the West Bank city of Hebron. It also aims at examining the degree of citizens' (*stakeholders*) social awareness to envisage a developmental vision for development by using cultural heritage resources (*historical and archaeological*) and (*tangible and intangible*), wherever possible.

Dr. Ibrahim Awad, a specialist in Applied Economics, and *Dr. Issa Al-Surai*, a specialist in Cultural Heritage, are the main supervisors of this study.

Our distinguished respondent, it gives us a great pleasure if you could answer the questions of this questionnaire by placing (✓) in the appropriate place. The researcher will be grateful if you can spare few minutes of your time to answer the elements of this questionnaire. It should be noted that collected information will be used for scientific research purposes only and will help in the success of this study.

The researcher would like to extend her deep thankfulness for your kind attention and valuable time in responding to the elements of this questionnaire.

The researcher: Shireen Allan

Mobile: 0568537909

Email: shireen.allan.2017@gmail.com

Before filling out the form, you are kindly requested to answer the following questions:

a. Are you a citizen living in <i>Kh. Al-Karmil</i> ?	<input type="checkbox"/> YES	<input type="checkbox"/> NO
b. Are you an employee at <i>Al-Karmil</i> municipality, local or village council?	<input type="checkbox"/> YES	<input type="checkbox"/> NO
c. Are you an employee of the Palestinian Ministry of Culture or the Palestinian Ministry of Tourism and Antiquities?	<input type="checkbox"/> YES	<input type="checkbox"/> NO
<ul style="list-style-type: none"> If your answer to questions (b-c) above is YES, please state what is your job position: ----- ----- 		

I: General Information

	Question	Please put ✓ beside your choice	
1.	Sex	Male	
		Female	
2.	How old are you?	Less than 25 years	
		From 25 – 45 years	
		Over 45 years	
3.	Level of Education	No education – I left school	
		Primary education	
		Secondary education	
		Diploma	
		University education	
		Postgraduate studies	
4.	General Description of Work	Worker	
		Administrative employee or a teacher	
		Freelancer	
		Researcher or a university lecturer	
		Student	
		Retired	
		Unemployed	
5.	Average monthly income (NIS)	0-500	
		501-1000	
		1001-1500	

		1501-2500	
		More than 2500	

II: Nature of Stakeholders' Relationship

	Question	Please put ✓ beside your choice	
.1	Place of residence or gathering	Al-Karmil (Near Archaeological District)	Khirmishwish
		Al-Karmil (Outside Archaeological District)	Al-Hudaidiya
		Massafir Yatta	Ma'in
		Yatta	Khallet Saleh
		<i>Others, please mention:</i>	
.2	Do you visit Al-Karmil's archeological district?	YES	
		NO	
.3	What does Al-Kariml's archeological district represent to you?	A residential place	
		A touristic archeological place	
		A destroyed random area	
		<i>Others, please mention:</i>	
9	a. When did you leave Al-Karmil?	Less than a year ago	
		More than a year ago	
		More than 5 years ago	
		More than 1 years ago	
		<i>Others, please mention:</i>	
		More than once a month	
	Once a month		

	b. How many times a year do you visit Karmil's archaeological district?	Once every several months			
		I do not visit it. Reasons:			
	c. Compared with the period before and after leaving Al-Karmil, its cultural heritage is:	Better			
		Worse			
		Please state the reason: Introduction of many restorations:			
.10	Do you have another connection with Al-Karmil?	YES			
		NO			
.11	<i>If your answer to question 10 is YES, please answer the following:</i> Please indicate the nature of the relationship	Family visits		Passage to work	
		Walking Tours		Others

III: Cultural heritage in Al-Karmil town from stakeholders' perspective

	Question	Please put ✓ beside your choice (You may choose more than one option)	
.11	In your opinion, what makes Al-Karmil a unique area?	It is a fertile land suitable for agriculture	
		Its connection with past and memories	
		Its ancient and archeological buildings	
		Its strategic location	
		Traditional customs and traditions	
		Traditional crafts	

		Its olive trees	
		Others:	
		<i>From the above, select the most important feature</i>	
.12	What are the most important elements of heritage in Al-Karmil area?	Palace monuments	
		Churches' monuments	
		The pond	
		Old houses	
		Stone caves	
		Customs and traditions	
		Others:	
		<i>From the above, select the most important feature</i>	
.13	Do you think that the preservation of the physical heritage is very important for the economic and cultural development of the Carmel region?	Yes, I think so.	
		No, I don't think so.	
.14	<i>If your answer to question 13 is YES, please answer the following:</i> Determine the most appropriate way in which you can raise the level of preservation of tangible cultural heritage in Al-Karmil area	Restoration and rehabilitation of archeological sites	
		Demolition of old buildings and building modern ones that keep pace with modernity and development	
		Creating gardens and shrines and keep the current status as is	
		Revitalization of markets for sale and trade	
		<i>Others, please specify:</i>	
.15	<i>Answer the question by YES or NO</i>	Yes, I think so.	

	Do you think that the preservation of intangible heritage is important for the economic and cultural development of the Al-Karmil region?	No, I don't think so.	
.16	<i>If your answer to question 14 is YES, please answer the following:</i>	Revival of traditional crafts	
	Determine the most appropriate way in which you can upgrade the preservation of intangible cultural heritage in Al-Karmil area	Revival of stories and oral heritage	
		Holding cultural festivals	
		Awareness of intangible cultural heritage	
		<i>Others, please specify:</i>	

IV: Measurement of stakeholders' awareness

	In your opinion, what are the most important aspects of cultural heritage in Kh. Al-Karmil area?	On a scale of 1 to 6, where 1 is the top priority and 6 is the lowest 6 priority; please evaluate aspects listed below.	Please provide any important examples
.17	Built Heritage	Caves and grottos	
		Sheds, traditional houses, & courtyards	
		Wells, Tabun, & stone walls	
		Crusader palace and Byzantine churches	
		The Roman pond	
		Commercial road sites	
		<i>From the above, select the most important feature</i>	

	Natural Landscapes	Agricultural areas and fruitful trees		
		Water natural springs		
		Mountains and hills		
		Fresh air		
		Herbs and wild plants		
		Birds and animals		
		<i>From the above, select the most important feature</i>		
	Intangible Heritage	Stories and oral heritage		
		Religion and beliefs		
		Traditional crafts		
		Accents		
		Public figures		
		Festivals and evenings		
		<i>From the above, select the most important feature</i>		
	Moveable heritage	Household furniture		
		Building tools and handicrafts		
		Popular fashion and traditional jewelry		
		Written documents: books, drawings, manuscripts and pictures		
		Musical instruments		
		Weapons		
		<i>From the above, select the most important feature</i>		

Fifth: Feasibility of economic, cultural and social development from stakeholders' perspective

	Question	Select one or more answers by using X	
.18	What elements mentioned in the previous question that can be directly dedicated to the preservation of heritage for future generations?	1. Crafts 2. White nights festivals 3.	
.19	Have you personally contributed to the revitalization of heritage in the area?	Yes	
		No	
.20	If your answer to the previous question is YES, how was your contribute?	Maintenance of a personal old house	
		Development of rural tourism	
		Reconstruction of infrastructure	
		Agriculture Development	
		Practice traditional activities (music, dance, ...)	
		Traditional handmade crafts	
		Promoting the area	
		Others	
	Cultural heritage has the potential for sustainable development. Activities can contribute to sustainable development?	The revival of traditional customs, dance, music, etc.	
		Revival of traditional crafts	
		Revitalization of traditional agriculture	
		Maintenance and preservation of traditional rural houses	
		Revival of archaeological sites of the palace and churches	
		Development of specific tourism products and industries	
		Publishing and media for promotion	
		Others	

Finally:

If you have any of the following, it would be highly appreciated if you share them with us:

- Old postage stamps.
- Old photos.
- Maps showing the old and new *Al-Karmil*.

- It would be highly appreciated if you send us any information, drawings or documents that will help in the success of this research. We undertake to respect the rights of all copies in accordance with the law of public and private property.
- We would like to ask anyone who has made a (*walking*) tour of the area to send us electronic copies of them, whether to the residents or the region.

You can deliver your materials in person, send us email: Shireen.allan.2007@gmail.com or call us at: +970 568 537 909

Thank you for your cooperation

We hope that we can contribute to the development of the community in Al-Karmil

(Optional)

Name of respondent: _____ **Place of residence:** _____

Age: _____

Mobile: _____



Figure (32): meeting with teachers in Al-Hadiadiya School before answer the questionnaire.



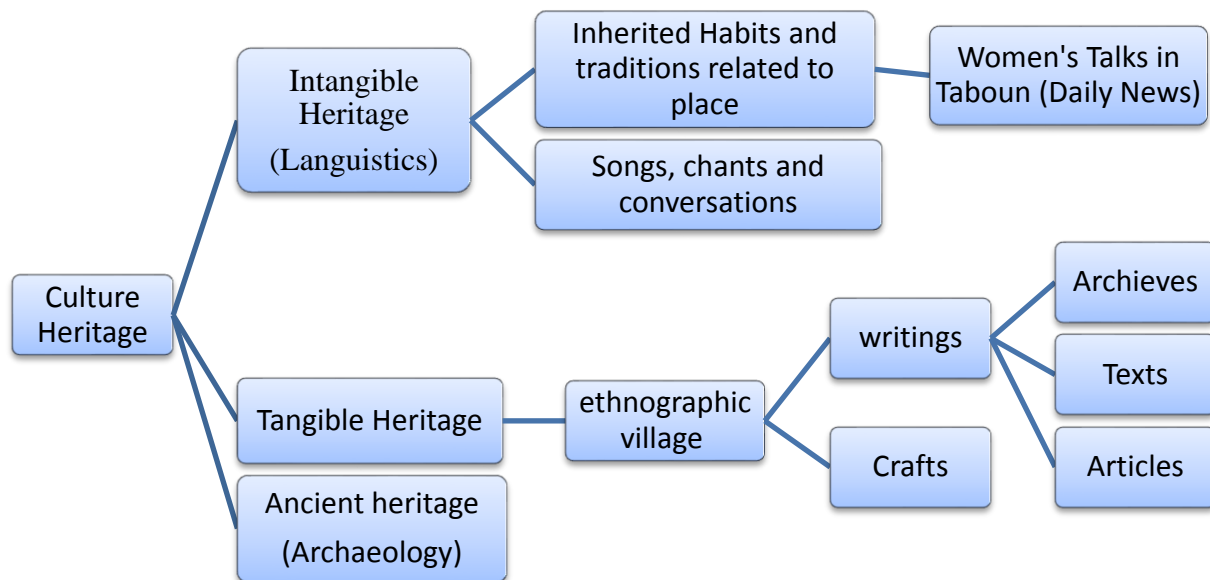
Figure (33): meeting with teachers in Al-Karmil School before answer the questionnaire.

Appendix 2: Ethnographic Interviews

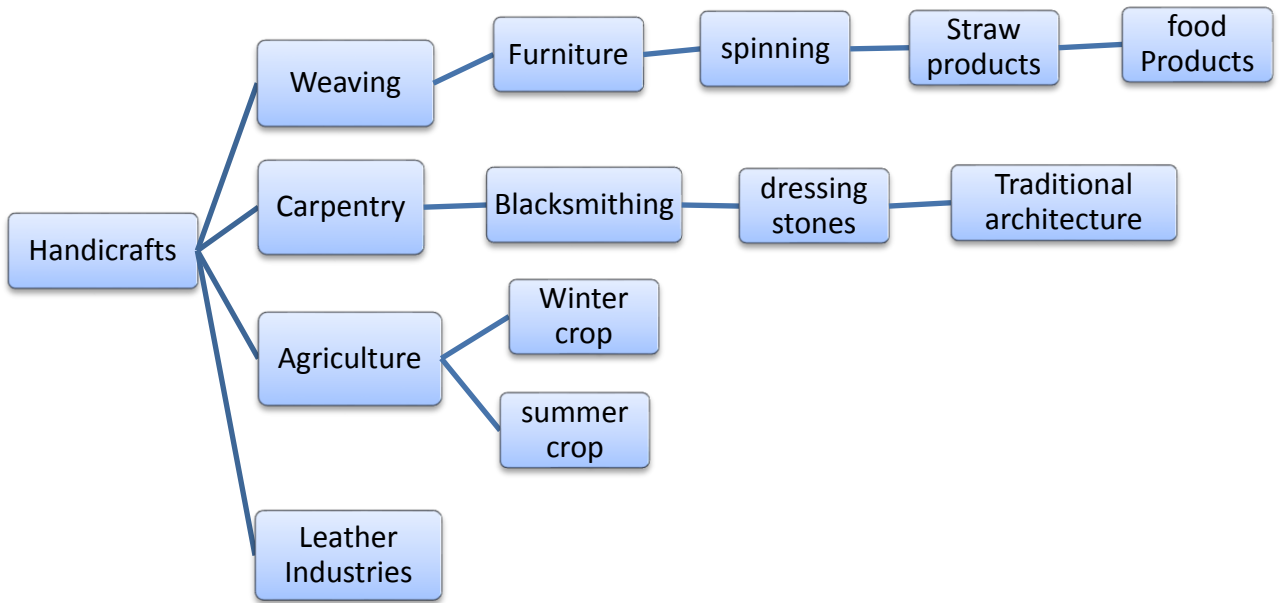
Ethnography as a tool for social research plays a vital role in the development of a people. Ethnographic writings entail a detailed description of a culture on the basis of fieldwork (RANJAN, p1, 2011). The researcher visited the area many times, conducted many interviews with elderly to record the oral ballads and chants, especially in the field of heritage, Architecture, customs, traditional handicrafts. The researcher moved according to the following plan represented by Model 3 and Model 4.

The “means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognized as part of their cultural heritage”. Convention for the Safeguarding, Article 2 – Definitions, 2003.

Cultural potentials represented by the huge amount of heritage components and cultural expressions reflected by rich intangible heritage can serve as a basis for a tourist renaissance. The men were chanting two types of “TARAWID” التراويذ: “Samer” السامر and Harvest. In addition, the women have three types of “Tarawid: pilgrim Tarawid, goats Tarawid or “MIRAS مرس” Tarawid (Puree of yogurts), and henna Tarawid on the tongue of adult women that differ from the songs of henna, crying in the tone of the wailing, (Prof. Issa Sarie).



Model (3)



Model (4)

This study aims to investigate the elements of culture heritage, the tangible and intangible heritage, depending on the model 3 and model 4, was considered as a curriculum to investigate and collect the data as possible to contribute in the results that described before, and in the same time, to contribute in the documentation of the oral history in Kh. Al-Karmil.

Interview (1)

Name: Mousa Abu Eram, Picture 1

Address: Al-Karmil

Age: 65 Years

Marital Status: Married

Question One: What does the archaeological site of Khirbet Al-Karmil mean to you? What memories do you have about the past?

Cultural heritage may be tangible or intangible. Al-Karmil's physical heritage is what appears in today's monuments, such as caves, buildings, ponds, churches and palaces, which are considered as archaeological evidences. However, when we talk about cultural heritage or civilization, we mean all stories and myths our ancestors have experienced and through which they shared values, ethics and customs. Civilization is an interdependent and inherited heritage. A civilized culture is a breathing spirit that grows and flourishes; however, sometimes it is weakened or strengthened by people's authenticity. The more people are authentic, aware of their remains and culture and their cultural heritage, the more this legacy develops and flourishes to spread among others.

However, if the community is closed by itself in a way that does not know its culture or the importance of cultural heritage, whether tangible or intangible, it will end up demolishing it unintentionally. They might be hidden evidences in some people's minds. They may not have been tackled in books or news nor explored deeply. Therefore, they need to be explored and highlighted because they are part of the people's identity and culture.

Question Two: What are the reasons that make Al-Karmil an important destination for tourism?

There are no civilizations as sacred as of that of the East. In Palestine, it is very different from what exists in the world. Civilization or cultural heritage in every corner or spot in Palestine represents a specific doctrine. Jews cling to it to prove their presence on its land. The land of Palestine witnessed the birth of our Lord Jesus (*peace be upon him*), and Christians believe that every church in Palestine has a story and a narration which represents a deep dimension. We shall

not forget Isra and Miraj, the strangest journey in history from Mecca to Jerusalem, and then to heaven. Unlike other countries all over the world, this land that has a different and unique civilization and heritage, and this is religiously and historically rooted in all peoples' hearts. It is a pilgrimage site that enjoys the abundance of religious sanctities; therefore, we have to take care of what exists in Palestine.

Each small village has its own history and name. In the Canaanite language, Al-Karmil (*the vineyard of the Lord*) was named like this because it is famous for its grapes and grape presses, and it used to feed the Arabian Peninsula with wine. It was mentioned that, *Tamim Al-Dari*, dwelled in Hebron because he was an addict of wine. Hebron is of high quality agriculture, and was inhabited by the Canaanites. Caves, tombs, dwellings, olive presses, grape presses and churches are a great testimony of people's culture and history. Paying high taxes for the empire is an indication of its richness of plantings from which they used to collect money.

Question Three: Can you talk about Al-Karmil's traditional food?

Local grains, such as wheat, barley and sorghum, which are called compound flour from which they make triple bread.

As for cooked food, such as groats and wheat groats with yogurt, they are baked and prepared in three forms:

- Mallow (خبيزة) with flour which is called: *Hariq Osba'o حراق أصبعه*
- Mallow with dried tomatoes or tomatoes' peels, it is called *Maqliya المقليّة*
- Mallow with rice, which is called: *Al-Shakhtoura (In Iraqi dialect, Al-Shakhtoura means the boat that is in the Tigris).*

Lentil Soup, Mansaf, Fat Laban (Saj bread, Yoghurt & Ghee), Quttin (dried figs). Resins, Debs, Al-Shaddeh, which means: cooked Debs and spices. (Wheat is placed on the Saj to be roasted, it is grinded with the black seed, and then cooked with little oil).

Ain-Tabikh or Enabiyya, Malban, Yogurt, Laban Shanina or Shakwa, Laban Kushk or (Jameed), stuffed zucchini, stuffed cabbage, Karnak or white cabbage, Lisan El-Thour (Waraq Lisan), and Qarn El-Ghazal.

Drinks, such as tea and coffee, offered to guests, and poured by the left hand to the right hand. The first cup is called "guest cup", the second is "Haif", and the third is called "Finjan El-Saif".

Question Four: What is the oral heritage you remember from your ancestors?

A part of Al-Samer in the war between the Bedouins of darkness and the people of Yatta. They had disagreed on a piece of land in the Masafer Yatta. He mentioned the names of families.

Al- Hadi said:

Ethnain etradadou fi al-Naqa	Wa oltof ya rab al-Ibadi
Min Arab Salim Abu Rabia	Wa min Yatta ya El-Haji Shihade
Etwaado wa kan el-Miaad	Wa ala el-Dabbeh fi el-Wadi
Kan telat min Salim bizreh	Qasat arqoub el-Shadahe
Kan Jibrael darab Salem	Wa oltof ya rab al-Ibadi
Kan Jibrail Tharab Salim	Ya dammou ghata el-Bladi
Wa enkatalat hamra lal Halees	Ya el falo min el-thala badi
Kan talat ibn El-Hadar	Kan liha athrouf bilwadi
Kan jaezt ibn el-Halees	Mitqalid bel-Saif qladi

Two men had a conflict over the Camel	Oh Lord, protect us
From the Arabs of Salim Abu Rabeea	And El-Haj Shihade from Yatta
They agreed on a specific time	It was on the edge of the valley
If Salim starts fighting	He will kill Shihade
Salim attacked Jibrail	Oh Lord, protect us

If Jibrail hits Salim	The whole area will swim in blood
Hamza EL-Halees was killed	Let's flee from here immediately
If Ibn El-Haddar appears,	He is a powerful man in the area
Ibn El-Halees was coming	Holding his sharp sword

The horse, which was pregnant, was killed and the colt came from under its arms.

Al-Hidaa in harvest season. It was used to encourage harvester and reduce their fatigue. He says:

Ya minjali ya abu ranneh	Yalli sharetum el-ghalleh
Ya minjali ya abu ruzzeh	Yalli sharetu min Ghaze
Ya minjali ya min jalah	Rayeh lil-sayegh jalah
Rawhuna ya shabab	Min balad el-Hawaeen
Kalbha maa thibha	Wa el-Kul minha mlawaeen
Touch bi eidak toukh	Ya ibn em El-Roukh
Touch bi eidak toukh	Han wa obrokh
My sickle, your sound is great	I bought you with a great amount of money
My sickle who is Abu Ruzzeh	I bought you from Gaza
My sickle! Who made you sharp	The jeweler did!
Please, let us leave	From this place
It has its dogs and wolves	From which everybody is scared

With the gun, shoot with your hand

You, the son of Em El-Roukh

With the gun, shoot with your hand

Come and stay here

Ya marisna ya maris

La bawab wala haris

Ya maris aad shino yejeek

Samen wa baid mdahdal feek

Samen o baid el-Karkat

Shou wa ghadaha el-tarrakat

Our dear land

No guard is protecting you

Our dear land, what do you receive?

You receive ghee and eggs

The ghee and eggs of Al-Karakat

They had their lunch from El-Tarrakat

Ya bithrati, ween tabati... Dok el-Dukran... bitlaa malaan.... Dok el-Dukran... bitlaa malaan....
Ya bithrati, ween tabati.... In tab hawak... dari othor min sahbak.... In tab hawak... dari othor
min sahbak....

Oh my seeds, where are my plants? Just did you axe in the land, it will come out full... Oh my
seeds, where are my plants? Just did you axe in the land, it will come out full... If you like this...
you need to excuse your friend... If you like this... you need to excuse your friend...

Hat el-Ghurbal.... Hat el-Ghurbal.... Yalla yegeeb el-Barakeh... fiha el-Barakeh... Fiha el-
Barakeh

Bring your sieve... bring your sieve... it will bring you the blessings... the blessings... the
blessings...

Jareeshah Tarawid (Songs)

These Tarawids are sung in the days of wedding ceremonies. One pillar of these days is (Wedding food) that started to be prepared from the early morning hours. Old people meet around the fire, start to check on the food, and sing different Tarawids, such as:

Thalouth badawiyat ala mashrou el-Hawa

Rayheen la Abu Nidal, in Rad yegerhen

Wa in youkheth-hen la Awladu halayel

Three female Bedouins are walking

They are going to Abu Nidal, who if he wants, may reject them

Or take them as brides for his sons



Figure (34): Mousa Abu Eram in the left, Khalil Shwahen in the right, during the interview with researcher, 2019

While cooking the grits (Jareesh), they usually talk about the beauty of the brides:

Ya nijme tallat min el-Sharq wahdha

Talaab ala el-Satreen wa el-Faresh tah-tha

Shababi ya Shabab meen youktheth okht-ha

Kin qal Nashaat ana yalle ouktheth okht-ha

You are a start that rises from the East

You have all the beauty that you deserve

You dear youth, who is taking her sister in marriage

Nashaat says, I'll be taking her sister in marriage

Wedding Songs:

Mid eidak hanneha ya Arees

Mabroukeh hal-Badleh wa hal-Qamees

Mid eidak Haneha ya Khayya

Ya Fatima ya rafiqitna bab El-Housh

La darina wadanaki qabel el Jroush

Wa eja ibn amha wa fatelha kul el-Qroush

You extend you hand and put Henna on her

Congratulation on your suit and wedding

Extend your hand and take her

You Fatima, our friend from a long time

We paid you farewell

You cousin came and took you with him

In weddings, they also say:

Yalli ghanamati wa ghanamatik shirkeh

Yalla nouridhum ala naba el-Birkeh

We are partners in cattle

Let's go and water them from the pond

Crying Tarawids (Songs)

Ihjenat el-Hatab (Firewood Collection Song): When women go out together to collect wood from the mountains.

Tiri sarah wa abeed el-Misrah

Shawahtlu wa abaad el-Mishwah

Wa Atari ainu ala ghairi

Let's go out in the mountains

I waved at him, but he ignored me

I figured out that he is interested in another girl

Crying over a dead person:

Dawwas lail ma yehab

Wala yerebou nabah el-Kilab

Dawwas tholmeh wa ma yekhaf

Bisreq el-Naajat maa El-Khiraf

He is a night courageous person

He does not fear from dogs' barking

He is a night courageous person

He may steel sheep and even goats

A narration about al-Karmil's pond

Gina alaa nabi el-Hudaihid

In jaf eqal el-Baiir rishah

Lakin ardu thiqa la tesaa la thaliat

We came to al-Hudaidid spring

If the camel feels thirsty, this pond will water it

But the land is so small and it is not so spacious for everything

In the Taghriba of Ibn Hilal, they passed through al-Karmil to water their camels from the pond there because of the great availability of water. What was mentioned about al-Karmil does not date the spatial memory today; they date incidents, habits and traditions, ethics, and the like.

Samer Ghazawi's Tarwida

Ghuzlan la biyshrabin min mayyeh wala biqrabin

Ghuzlan la biyshrabin min mayyeh wala biaain

Maahin dafatir wara toul el-Zaman biqreen

Waish gabak la Tareeq el-Saba ya Fairy

Wa el-Kul hammo ala qalbu dihi dari

Waish jabak ya Jamal teraa maa el-Naqa

Wa el-Shaib fi gharbak wa el-Ain ashaqa

Waish gabak la Tareeq el-Saba ya Fairy

Wa el-Kul hammo ala qalbu dihi dari

Deer neither approach nor drink water

Deer neither graze nor drink water

They have books and they keep reading all year round

Why did you come here, you man?

Everybody is concerned

Why did the camel graze together?

Your hair turns grey but your eye still loves things

Why did you come here, you man?

Everybody is concerned

Songs played on shababa

Yalli bitshabbeb ghayyer hal-Daqqqa

Wa etlaa la emmak qabil tetraqa

Yalli bitshabbeb ghanni wa baddil

Hal-Zaman mayel mu mitaadil

You, the one who plays on the shababa,
change your melody

Go to your mother before doing anything

You, the one who plays on the shababa, sings
and vary your songs

This life is not always good

Al-Samir. The war of Darkness

Sahat alik el-athara... waish oloomak ya sayeh... sahat alik el-Manaya

Oloomi yak hail el-Thalam wa fut hatta el-Mughara

Kin talat ala Im Jibraeel wa saifu jaru wa jarraru

Walhum dakhil madsus wa akhium taada el-Mughara

Single girls shouted at you... how are you, Sayeh? What's the news?

My news is, I entered the cave

I might be late for Om Jibraeel, but my sword is my life

The first was a spy, and the last has just passed the cave

Invocation for Rain

When the rainy season is delayed, they will the invocation for rain prayer, but differently. They supplicate to Allah in a very primitive traditional way that may go back to pre-Islam era. They used to have a rooster and put it in the donkey's saddle, and walk at night

Ya deek jaair la rabbak... Atshan lalili bakkak

You rooster, shout to your lord... Tell him that we are very thirsty

Women used to turn on their clothes, walk behind them, and supplicate with them.

Rahat Om el-Ghaith tgeeb el-Zalazil

Ma jat ella el-Qamh toul el-Mazabil

Rahat Om el-Ghaith tgeeb el-roud

Ma jat ella el-Qamh toul el-Qaood

Question One: In your opinion, what is the importance of the pond for Al-Karmil town?

It was a big water pond on the Pilgrims' Road, and it has remained until before 1990. Al-Karmil is called the pond area, which feeds the entire community with water. Children used to learn how to swim even before the establishment of Al-Karmil Village Council. It was a way to preserve heritage, and the water in the pond was enough for the inhabitants.

The pond belongs to the people of Yatta and they were about 3000 people. However, the current population of Yatta reaches 120 thousand. In coordination with Al-Karmil Municipality, Yatta Municipality controlled the pond and used it as a park; and they changed the monuments of the archaeological pond.

The pond had pots, called *Toul*, which were used to preserve drinking water for animals, and they were used to feed 100 goats at one time. Today, many of these monuments and others have disappeared. They have been changed into a park that includes stone seats. People hold official celebrations, such as honoring *Tawjihi* or the anniversary of the Prophet's birthday.

How do you rate the degree of benefit? Is it better than what exists today?

“It was better in the past”. We used to feed sheep with water and boys used to learn how to swim. Today, the services are available for a fee. Although they planted trees, water has become cleaner, and has installed games and established a cafeteria; it is still an investment project that generates profits for the municipality.

When would you go when you want to go out for a picnic?

People used to fear from the undiscovered water that comes out of the caves because it was linked with the Jinn. This clean and fresh water was the main source of drinking.

The area was called “*Bir Al-Kroum*” due to the abundance of the vineyards, and there were many vine trees. Now, the area is changing to be a desert because of the drought. We used to plant apple trees, but today the area is not suitable even for planting barley. He has a narration that the people of *Beit Jala* were displaced from Al-Karmil due to the existence of Byzantine churches.

Interview (3)

Name: Mohammad Ibrahim Shihada Al-Makhamra

Address: Al-Karmil

Age: ----- Years

Marital Status: Married

Question One: Can you talk about your practical or professional career history?

In 1963 or 1964, he worked as an agricultural guide at the Ministry of Plants and Livestock, in the capital, Jerusalem, which also included Ramallah, Jericho and Bethlehem. He was a guide in the main directorate for three years and then moved to Hebron as the officer of Agricultural Statistics. At that time, the Department of Foreign Relations and Agricultural Information was formed in the Jordanian Ministry of Agriculture and he was accepted there.

He went to Amman to attend a course that relates to his new job. It began on May 15 and ended on June 5 on the day of war and defeat. In 1967, he was appointed in Irbid Governorate as an agricultural guide, then in Ajloun, until he was sent on a one-year mission to the Jordanian Training and Statistics Center and graduated from it. Because of his distinctive research on fertilizers and the extent of their spread in Jordan, the President of the Center requested him to be transferred from the Ministry of Agriculture to the Ministry of National Economy, and he can then travel to the United States for four years to head the Jordanian General Inspection Department at the Agricultural Statistics Department. Unfortunately, at that time, he received the re-union documents that made him retreat.

Question Two: Can you tell us about the pond and memories you remember? What were the stories that used to be narrated?

Sheep were drinking from the pond. The view was beautiful; when the sheep drank water from the pond, they start to run and graze in the land that surrounds the pond. Bedouins used to bring camels to drink; people used water springs to drink; people from Yatta used to fill in water even if it was only to drink tea so that they can enjoy it. Today, the water springs are contaminated with sewage because of the construction that surrounds the area.

They grow white corn in July each year and used to said that they've cut corn in *Aranis*, and their lunch consisted of wheat, barley and corn. Geographically, Al-Karmil means "*Karmi Eil*", which

means Karm of God as it was called by our ancestors, Canaanites. Historically, when the war of 1967 started, and since Yatta had no job opportunities, they came looking for antiquities and attacked them for trade. There are Canaanite tombs surrounding Al-Karmil from all sides are in the form of a well that includes an opening in the form of an arch or half circle.

Question Three: In your opinion, what are the most important elements of physical cultural heritage?

1. Caves and tombs.
2. The pond and water springs.
3. Old buildings.
4. Old caves.
5. The ancient roads linking India to Yemen and Oman, the Hijaz.

Al-Karmil has an Arab, Greek, Roman and Byzantine civilization, and includes monuments of churches, and on each cave, there was a building. It is often said that the ancients believed in life after death or resurrection. They also mentioned a specific village, south of Al-Karmil and their lineage to the designated state in Yemen extended their civilization from Yemen through Jeddah to South of Palestine and Gaza through ancient roads (commercial roads). He mentioned the church at the archaeological site and the palace.

He mentions the existence of (mosaics) in many houses in the archaeological site. As for the jobs, they were famous of extracting stones from quarries, and famous for making tillage tools from wood and iron.

Interview (4)

Name: Adla Talab Thahir Abu Tabikh

Address: Al-Karmil

Age: 80 years

Marital Status: Widow

Question One: What do you remember from your life in the past? How did it look like?

When we came to *Al-Karmil*, there was no other houses around. When I asked her about her age, she said that she is about 75 or 80 years old. From her first location in Al-Karmil, where she lived in one of the (*Thiran Caves*), the matter that cannot be imagined by the new generation. From her new location in *Al-Karmil*, she used to see Yatta at the size of her hands, which means that the city was so small compared to what it looks today. She was able to call *Abu Mohammed Abu Eid* in Yatta. The house she lives in today in Al-Karmil is her third house. She said that she moved from one stage to another until she has settled in this last house, a concrete house. Her original house is in Yatta.

They were buying their supplies, such as sugar and flour, from "Yatta", and they used to plant tomatoes, cucumbers, zucchini, wheat, lentils, etc.

Talking about the past, she said that they used to go to the west in September and stay until spring. After that, they move to the east of north. However, since the 1995, they have settled in this house. They used to drink from the water springs and there were no wells. They used to fill 4–5 *Atwas* (water buckets) to fill the barrel. One *Tous* (water bucket) on her head and the other four are on the animal. Nowadays, they by water in tanks. They started to receive water from the (faucet) only two years ago. They now have more than 20 wells. They have shops and raise sheep.

From the old stories, she narrated: They call the palace as the (Palace of Blessing). Upon the death of Egyptian President Gamal Abdel Nasser, the women gathered around the pond, slapping their faces.

Question Two: Do you remember or sing any of the oral heritage?

In songs and praise:

Ya bin yalli shaarik athab el-Jadal

Abouki shari liha ma hu shari maal

You, who have made your hair in braids

Your father prefers men not money

Bakayyat (Sad songs that include crying)

Zourei el-Henna wala Tehni
Mou zaratlou athab elna
Zourou el-Henno Shiwari ashwar
Khathabin al-Baith ala el-Misam
Plant things and don't feel happy
You planted us agony
You plant Henno gradually
And you finally ruined everything

Harvest Season

El-Bakraj elli enkasar rannat fanajeenu
Wa el-Sheick bila ezweto batalat marajeelo
The pot was broken, but the cups are still alive
Sheiks without supporters means false manhood

Waish geeb el-Zain yohsud fi layali el-Shoub
Saba bawabeer tegereen Harir el-Thoub
Waish geeb el-Zain yohsud fi layali el-har
Saba bawabeer tegereen thwaibu jar
El-Zain sayeq baqar fi el ramel ya mamshah
Ya meen dara nilhaqu wala naoud khatah
Bas bidd ma nilhaqak yalli enta fayetna
Tetkhabbat ala rakbetak noukheth hakayekna
Why did the man come to harvest in these hot days
He came carrying seven Baburs

Why did the man come to harvest in these hot nights

He came holding his clothes

The man is taking care of the cows

No body knows if we see him or not

We really want to see you

So that we can take our rights from you

Jareeshah (Grits)

Ya dayes el-Diwar kin fatak el-Asha

Mayyel ala Abu Mohammad yehelaik el-Asha

Tala mansafu baad el-Eisha yes-hak el-hasa

Tele mansafu saddar jamee' el-Khalaye'

Shababuna ya khayya fi el-Bar dain

Kin farrahu albou wa ghamou el-Hazeen

You, the one who is visiting us today

Never ever though that missed the dinner

Visit Abu Mohammad, who will prepare dinner for you

He will prepare the Mansaf for you

And bring all people around

Our youth are working really hard

We need to please them and make them satisfied

Interview (5)

Question One: What did brides used to wear at the time of our grandparents?

The dialogue is between *Sabha Abu Malah* (47 Years old) and *Rabiha (Om Radi)*, 62 years old, who wears an embroidered *Ghadafa*, scarf, with a Bedouin Hadab. *Om Sabha* (86 Years old) made

here *Kenif* (Made of wool and used to save bread). *Rabiha, Om Radi*, says that their grandparents used to wear (*Al-Shaqat* Dress) by the Zard machetes, then with Al-Jalali that is made by a small white piece of cloth dyed in black. Sabha says, my mother says that al-Jalaya is embroidered in red, so Rabiha said that she followed the footsteps of her aunt, *Zahra*.

The bride used to go on wedding procession on the camel. She also used to wear *Al-Ariqiya*, and if possible, golden liras inserted and sowed in the *Al-Ariqiya*. On the top of *Al-Ariqiya*, the brides put *Al-Zamliya*, which is a cloth sowed with (*Kabar*), in addition to another turban made from cloth fixed and installed by ostrich feathers. Her mother-in-law's wedding procession was in spring, and it was from Yatta to the pond in Al-Karmel. They used to choose spring season because of the maturity of sheep and loads of milk production, in addition to the good harvest season.

She mentioned the names of the embroidered patterns in the Palestinian dress as follows:

1. Al-Bat (duck) pattern.
2. El-Naam (Ostrich pattern).
3. Barliff line
4. Tal El-Zaatar (Thyme hill)
5. Mouj El-Bahar (Sea waves)

Question Two: Do you remember any of the songs that used to be sung in your area?

Awal ma nibda nsalli ‘ala el-Nabi

Thani madihi fi Mohammad wa fi Ali

Thalith madihi fi al-Ajaweed kulaehum

Al-Ajaweed zai el-misk, wa el-Misk fayeh

eE-Misk fayeh fi bisat el-Arayes

First, we send our prayers to the prophet

Then, I will praise Mohammad and Ali

Third, we send our greeting to all good people

Good people are like musk whose smell spreads all over

The smell of musk spreads all over the wedding

Embarih Al-Asir hamalna wa zamalna

Wa ala mashreeq al-Karmil nzelna

Yesalmak ya Abu Mohammad ya Hami thaayenna

Yesterday, we packed things and prepared ourselves

And went to Al-Karmel

May Allah protect you Abu Mohammad, the guard of our lands

Thalouth Badawiyat ala mashraa el-Hawa yegeen la Abu Ibrahim yotlobin el-Tharou

In rad yegawezhen wa in rad yegerhen

Wa in rad yekhaleyen la baito jawari

Three female Bedouins went to Abu Ibrahim asking for corn

If interested, he may marry them or protect them

Otherwise, he may keep them as maids

Question Four: Would you like to add anything important about Al-Karmil?

I've heard from my ancestors that Al-Karmil was full of vineyards and pomegranates. The bypass road that exists today was established on (*Al-Thaale Road* طريق الثعلة) after the pond, and it is located after Yatta and Al-Karmil on the borders of Masafer المسافرين. They used to plant grains and rest to be able to take care of the cattle.

Interview (6)

Name: Amna Mohammad Abdel Salam Hamamdah

Address: Near the Palace in the Archeological Site – Al-Karmil

Age: 80 Years

Marital Status: Married

Question One: Material Heritage

How did the pond look like in the past? What have you heard from your ancestors or grandparents?

“We were young”. The pond had four springs that poured into it and had extensions since the British Mandate. In Yatta, they relied on the pond for drinking and watering animals. They have lived for more than 40 years. Later, as the population near the pond grew, and because the pond is at a lower point than the ocean, the new residents started to build in higher surrounding areas, and this has led to the mixing of sewage water of the new buildings with the pond’s water.

As she heard from officials, grandmother *Amna* says, they checked the pond’s water and the result was that it became unsafe to drink. The Municipality of Yatta "has filled and replaced" the pond and the springs by the constructions of the new buildings, they established a park, planted trees around them and appointed a guard, she adds. The park holds evening parties and she can hear the sounds from her house. She has not visited the pond since its features have changed except for one time, which was before 4 years. She has clearly expressed her dissatisfaction and **recalled the days of her youth when she used to carry water 20 times per each night.**

Question Two: Material Heritage

How did the archeological building that resembles the palace look like?

She said, it is Romanian, and his founder is great, but she does not remember his name. She remembers that it included three big windows. Since they were living in small-sized *Tayaran* (caves), children used to go out for a walk with their mothers. She also added that her mother died when she was 8, which means that the description goes back to more than 70 years ago. On the

other hand, and just near *Al-Naalin* Mosque, there is another archaeological site called *Rajim Barakat*, and another site called "*Rajim al-Riza*". They are Roman sites by definition, but as not big as the size of the palace. Since their establishment, they are demolished. As they grew, they saw these places demolished and whose remains appear through their scattered stones that are described on being very large and beautiful patterned stones. In the past, residents have sold those stones to foreigners. She mentioned "*Bir Al-Karm*" which was completed by a person called *Abu Rami*. It had a marble-like carved door that dates back 30 to 50 years ago and had beautiful stones, and all of them were sold to foreigners. They were poor and did not know the value of the stones, she added.

Question Three: Traditional crafts, especially embroidery.



Figure (35): Amna Mohammad Abdel Salam Hamamdah in interview with the researcher, 2019.

She wears a 20-year-old dress embroidered with mauve-colored flowers and dark orange, somewhat brown and heavily green. Her mother died when she was eight, so she did not have any previous dress. She gave birth at a late age by the assistance of the Dayeh (midwife) who massaged her abdominal area. The Dayeh said it was difficult for Amna to have children because of the extreme fatigue she was experiencing. In her view, this is due to the farming and other traditional village works that were the responsibility of women at the time.

She does not memorize much because of the diabetes that makes her lose concentration. She narrated two verses from *Hadawi Al-Hasida* (Tales of Harvest season) by saying:

يا منجلي يا من جلاه يا منجلي يا من جلاه

راح للصايغ جلاه راح للصايغ جلاه

Oh my sickle, who made you sharp

The jeweller did!

She also said:

سن يا بولاد سن سن يا بولاد سن

رن يا البولاد رن رن يا البولاد رن

ما غاديلاك غير سن ما غاديلاك غير سن

من بعد أربع سنون من بعد أربع سنون

ما غاديلاك غير سن ما غاديلاك غير سن

Straw: They weaved straws and made small baking trays and large clay silos. This year, Jews broke a 3-meter-wide silo carrying 4 m³ wheat or barley loads. They were making buckets for flour, and other silos for wheat and barley. They lived without money (*Masari*) because they used to live on simplicity. They used to prepare everything; one bag for tea and another for coffee. They make storage tools with mud and straw.

Water conservation tools: During the harvest season, old women used to make (*Qirab*) – water bags. As for the way of making them, she clearly explained it by saying: They cut the skin and dye it from oak so it becomes red. At the time of her grandmother, they used oil in the industry. At her time, they used (*Atwas*) (water buckets). In her opinion, people are progressing slowly.

Embroidery: The embroidery of her grandmothers is different from their embroidery in terms of details and other things. She mentioned names of old patterns such as the heart, *Erkab haddak ya El-Mtawwar, rakb el Tayyara ghay, Karset el-Hakim*.

Note: She mentioned some names of areas such as Al-Raqsa and Al-Musaffara.

She served us tea with herb called *Om Sulaimaniya* whose smell is pleasant.

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Preliminary information collected and submitted to the engineers.

- 1- Urban planning guides provided by Al-Karmil Municipality for the town.
- 2- Aerial photography of the archaeological site.
- 3- Preliminary 2D plan for the archaeological site provided by Al-Karmil Municipality.
- 4- Preliminary 2D plan for the Al-Karmil Pond provided by Yatta Municipality.