**Faculty of Engineering**

**Master Program of Urban Planning and Landscape Architecture**

**STRATEGIES FOR THE INTEGRATION OF CULTURAL LANDSCAPE IN HISTORIC CENTERS**

**"BETHLEHEM AS A CASE STUDY"**

**خلق استراتيجيات تضمن دمج وتكامل عناصرالمشهدالحضري في المراكزالتاريخية**

**"حالة دراسية: بيت لحم-البلدةالقديمة"**

**Prepared by:**

Mahmoud Husnie Issa

**Supervisor**

Dr. Yazeed Anani

**Defense Date:** 3rd May 2011

*Submitted to the Faculty of Engineering at Birzeit University*

*In Conformity with the Requirements for the Degree of Master in*

*Urban Planning and Landscape Architecture*

*2011*

# Strategies for the integration of cultural landscape in historic centers "Bethlehem as a case study"

خلق استراتيجيات تضمن دمج وتكامل عناصرالمشهدالحضري في المراكزالتاريخية
"حالة دراسية: بيت لحم-البلدةالقديمة"

**Prepared by:**

Mahmoud Husnie Issa   1075194

**Defense Committee**

**Supervisor: Head of Committee-**

Dr. Yazeed Anani                                      …………………………………………

**Committee Member:**

Dr. Samar Al-Nazer                                   …………………………………………

**Committee Member:**

Dr. Lubna Shaheen                                   …………………………………………

**Defense Date:** 3rd May 2011

**Submitted to the Faculty of Engineering at Birzeit University**

**In Conformity with the Requirements for the Degree of Master in**

**Urban Planning and Landscape Architecture**

# ABSTRACT:

The chaotic growth of Bethlehem represents an aggression on some of community values that are reflected in space and activities. Cultural landscapes express both spatial and social entities that do influence ecological balance, individuals' connection and relation to the place. This research intends to study cultural landscape at Bethlehem city which represents a unique model of architectural morphology and cultural heritage, in order to come up with clear understanding of the values of cultural landscape for the national identity and quality of life; then to generate policies and strategies capable of managing this fortune conveying community needs and enhancing cultural landscapes quality.

Research methodology is based on deducting methods, contexts and values from theoretical repository and comparative case study analysis, then exposing the case of Bethlehem in the laboratory of strategic planning cycle which concentrates on extensive field work aiming at assessing target area condition and ending up by creating a clear vision for the study target area

The final research outcomes are strategies and strategic options for the integration of cultural landscape at Bethlehem historic center buffer zone. This includes a demonstration for cultural landscape components in the micro and macro levels to achieve study queries.

Key Words:  Cultural Landscape, Historic Centers, Integration, Strategic Options.

# مستخلص

لقد واكب النمو العشوائي لمدينة بيت لحم هجمةً تجاه بعض القيم والنشاطات المجتمعية المطوّعة المتخذة من الفراغ العمراني حيزا لها . كعناصر المشهد الحضري الثقافي( Cultural Landscape) التي تعبر عن معطيات فراغية و اجتماعية تؤثر بشكل واضح على التوازن البيئي و تعكس علاقة الإنسان بالمكان الذي عاش و يعيش فيه.

يهدف هذا البحث الى دراسة عناصر المشهد الحضري الثقافي في مدينة بيت لحم و التي تمثل نموذجاً متميّزاً في بنيتها المعمارية و موروثها الثقافي الحضري، وذلك بهدف الوصول الى فهم واضح لأهمية هذه العناصر في الحفاظ على الهوية الوطنية و تطوير مستوى نوعية الحياة في المدينة. ثم تأتي خطوة توليد استراتيجيات تهدف الى المحافظة على هذا الموروث ملبية حاجات المجتمع و معززة نوعية ووضعية هذه العناصر الفيزيائية الثقافية.

منهجية البحث تعتمد على اشتقاق الطرائق و القيم و المعطيات من المخزون العلمي للنظريات المتعلقة في هذا الموضوع بالإضافة الى تحليل حالة دراسية مشابهة. ثم يتبع هذه المرحلة وضع حالة بيت لحم في منظومة التخطيط الإستراتيجي و التي تركز بشكل مكثف على العمل الميداني الهادف الى تقييم الوضع القائم للخروج برؤية واضحة لمنطقة الدراسة.

نتائج هذا البحث هي عبارة عن اخراج خيارات استراتيجية تهدف الى تحقيق تكامل لعناصر المشهد الثقافي الحضري في منطقة بيت لحم القديمة و هذا يتضمن تفعيلا لهذه العناصر في مستويات مختلفة لتحقيق اهداف الدراسة.

## <u>Dedication</u>

*To My Mother for Being Always Involved*

## **<u>Acknowledgments</u>**

I would like to acknowledge my family, friends and colleagues for their continuous outstanding help and support throughout the development of this thesis, I am honor thankful for all of them for being always with me.

I am indebted to Dr. Yazeed Anani, my research mentor and supervisor who provided an insightful and very careful orientation.

Lastly, I am thankful for the United Nations Population Fund (UNPF) for their financial support through the Institute of Community and Public Health (ICPH) at Birzeit University, without which this publication has never been touted.

# **TABLE OF CONTENTS**

**Chapter 1: Prologue**

**Chapter 2: Cultural Landscape: Meaning and Identity**

**Chapter 5: Conclusions and recommendations**

**Bibliography**

.

## List of Figures

**List of Tables**

# **Acronyms and Abbreviations**

| |
|---|
| **ARIJ:  Applied Research Institute –Jerusalem** |
| **BACMP: Bethlehem Area Conservation and Management Plan** |
| **CCHP: Center for Cultural Heritage Preservation** |
| **CBO: Community based Organization** |
| **CDS: City Development Strategy** |
| **CIP: Capital Investment Plan** |
| **CTXT: Contextual.** |
| **MLG: Ministry of Local Government** |
| **OUTSTD: Outstanding** |
| **PNA: Palestinian National Authority.** |
| **RMKBL: Remarkable** |
| **TEK :  Traditional Ecological Knowledge** |
| **UNESCO: United Nations Education Science and Culture Organization** |
| **UNRWA:  United Nations Relief and Works Agency** |
| **WB: West Bank.** |

# Chapter One

# 1. Prologue

## 1.1-Statement of Problem (Background):

The messy growth of Palestinian cities in recent years allows to thoroughly reconsider their developing process and at the same time allows to point out some critical issues that are affected by this kind of growth. This study aims at focusing on an important component of the Palestinian city; it is cultural landscape which represents a deep connection between space and development of people's life. Cultural landscape in its simplest image symbolizes people's understanding of nature and environment from one side and reflects their identity and relations from the other side. Despite this fact they do take very minor weight in our recently produced master plans, and because of that many cultural landscapes are being lost affecting the values that were produced due to the existence of such an important key player in community.

The study represents a step ahead towards a deep understanding for this component. In the fact of absence of deep studies that analyze cultural landscape, that increases the risk of losing them; which will come out with dangerous affects starting from upsetting the typology of the urbanization

system at the study area, hurting the value of the space and the national identity of the city. Affecting those important elements-(elements of cultural landscape)- means changing the image of the city and transforming it into a human settlement that does not have identity and relation to the space that embeds it, and could be located in any other location in the world. This takes a highest crucialimportance when it comes to the Palestinian case and cities which face a daily attack towards steeling the identity of the city and Judaizing its components.

Moreover cultural landscapes are illustrated in more than sole icon, they can be understood as tangible and intangible, the values derived from it could be physical and symbolic values…….etc, This variety of representation and understanding calls for management, thus it is the research's objective to produce a real management vision for the cultural landscapes-in Bethlehem city- to adopt the best use and application in order to protect their value and convey community needs.

On the other hand, the research assigns Bethlehem old core and its distinguished surrounding landscapes as a case study, due to the unique architectural typology of its morphology and potential cultural landscapes. . Those elements and natural structures represent a unique value once it is looked at as space for development of the whole city and the old core, since surrounding landscapes represent continuity for the cultural value in addition

to being a potential for solving old core and city problems and enhancing its value once treated as a comprehensive flexible unit.

Finally, the research aims at the achievement of a successful model represents the relation between cultural landscape, man needs, and his built environment, and this can guarantee the development of a city in its spatial and social layout.

## 1.2 Definition of study area

The research assigns Bethlehem as the study area of the research. Bethlehem city is 21 km² area, stretches from the south of Jerusalem to the Hebron Area in the south and the Dead Sea in the East. It stands at an elevation of 77 m above sea level. And it is a portion of Bethlehem governorate one of the 16 Governorates in the Palestinian Territories, with a total area of 607, 8 km².

Bethlehem represents a unique case in the international architectural and cultural
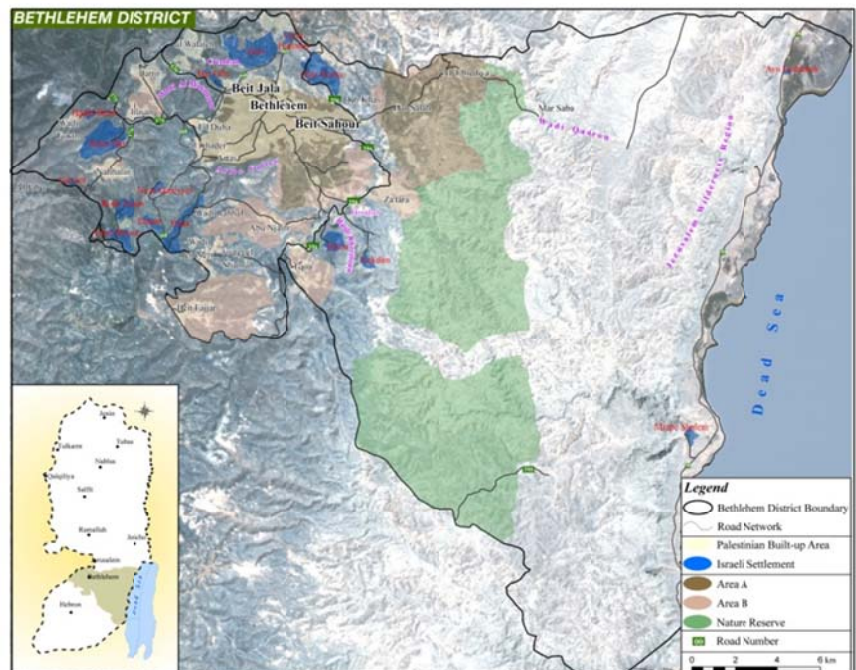


Figure 1.1: Bethlehem District location, Source: ARIJ, 2008.

heritage, represented in its old cores and the attached landscape which reflects a variety of ecological, agricultural and cultural patches. Moreover Bethlehem city was the study destination of many international institutions and researches which made it an open resources city ready for further analysis and detailed inspection.

The most focused designation of research study area identifies the *unit of cultural landscape* in Bethlehem old core and surrounding buffer zone as the main field of research study –a detailed illustration of research study field is clarified in chapter four-This calculates an area of 740 Donum (Donum=1000 sq meter) which is the official declared buffer zone area
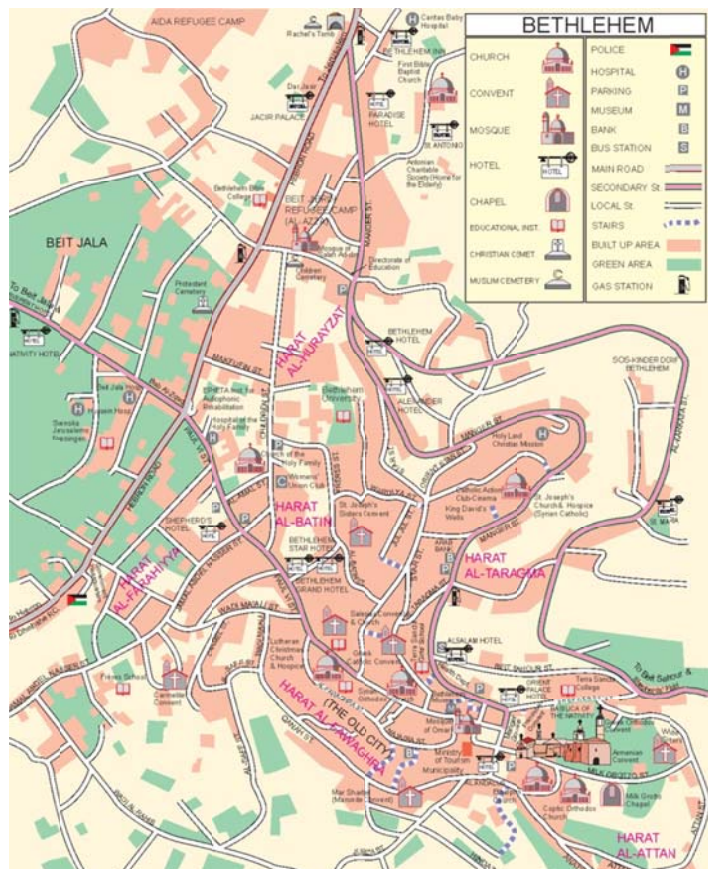
Figure 1.2: Bethlehem old core map, Source:www.pal-stu.com, 2007

embracing 250 Donum of old core of Bethlehem settled on the top of two connected hills overlooking the distinguished countryside view and terraces.(Figure 1.2)[1]

This buffer zone area was officially declared through Bethlehem municipality and CCHP (Center For Cultural Heritage Preservation) as a reflect of site study and workshop, that recommended setting out this area as a special area of regulations due to the richness of its included components and their direct effect into the image of the old core and the surrounding distinguished terraces.

## 1.3 Research questions

Research questions represent a key player in illustrating the focus and scope of research; they establish the center direction of the study (Wilkinson, 1991). Thus this research questions vary from being descriptive, impact, and normative to cover the intended research objectives and results.

The research main focus question is solution oriented question that concentrates on the main research output:

*What are the strategies needed for the management of cultural landscape at Bethlehem city; tackling physical and social constrains, conveying community needs, enhancing landscape's identity and preserving its quality?*

---

[1]Map of Bethlehem old city, Available at: http://www.pal-stu.com/vb/showthread.php?t=33406, Accessed[ 10th May 2011]

Moreover, it was crucial to generate other key questions in order to accomplish research main queries; therefore research is built upon the generation of some exploratory questions from one side and case related questions from the other side. The exploratory questions are demonstrated as follows:

- What is cultural landscape?

- How do we value it?

- How do we protect and manage it?

The case related questions were categorized according to the adopted strategic planning procedure, that is going through the cycle that starts from the **"Where are we, Where do we want to go,** and **How do we get there"**

Therefore the first sub questions are categorized at the **where are we level**, those are the **descriptive** questions responsible for illustrating the existing situation and they are:

- What are the characteristics, conditions and features of Bethlehem cultural landscape?
- What are the demographic, Anthropogenic and spatial values of cultural landscapes at the study area?

The second category, "*Where do we want to go?*" aims at demonstrating the vision for cultural landscapes:

- What are the social and spatial qualities that we would like to conserve or establish?

The third category questions, "*How do we get there?*" asked to clarify research approach and scope:

- Who should be the active stakeholders?

- What are the strategies may be produced to achieve a smart cultural landscape management plan?

Finally, those main, exploratory and case related questions represented the dilemma of the research, its scope and main outputs.

## 1.4 Coping Strategy and Methodology Design

The research about strategies and management of cultural landscape is a multi-functional approach that starts by being descriptive, exploratory, explanatory and ends by getting the image of a problem solving research (Creswell, 1994). The research main variables are cultural landscapes of Bethlehem and community demographic needs along with envisions and ambitions there, those are *dependent variables* that take the image of cause and effect variables.

Research methodology is based on the case study approach –Bethlehem as a case study- thus methodology was designed into a successive set that starts by deduction of methods, contexts and values from theoretical repository and

similar case study analysis, then reflecting those enriching entities on Bethlehem context to be able to expose it into the laboratory of strategic planning cycle. Figure (1.3) below, graphically illustrates the scope of research that starts by demonstrating the research problem, then going through an extensive revision of theoretical and literature review to generate a criteria for the study research context, parallel to revising a   similar comparative case study which was used as an external validity tool that paved the way in front of developing the process of dealing with field work., those both results are then reflected into the case of Bethlehem, which will get exposed to strategic planning methodology.
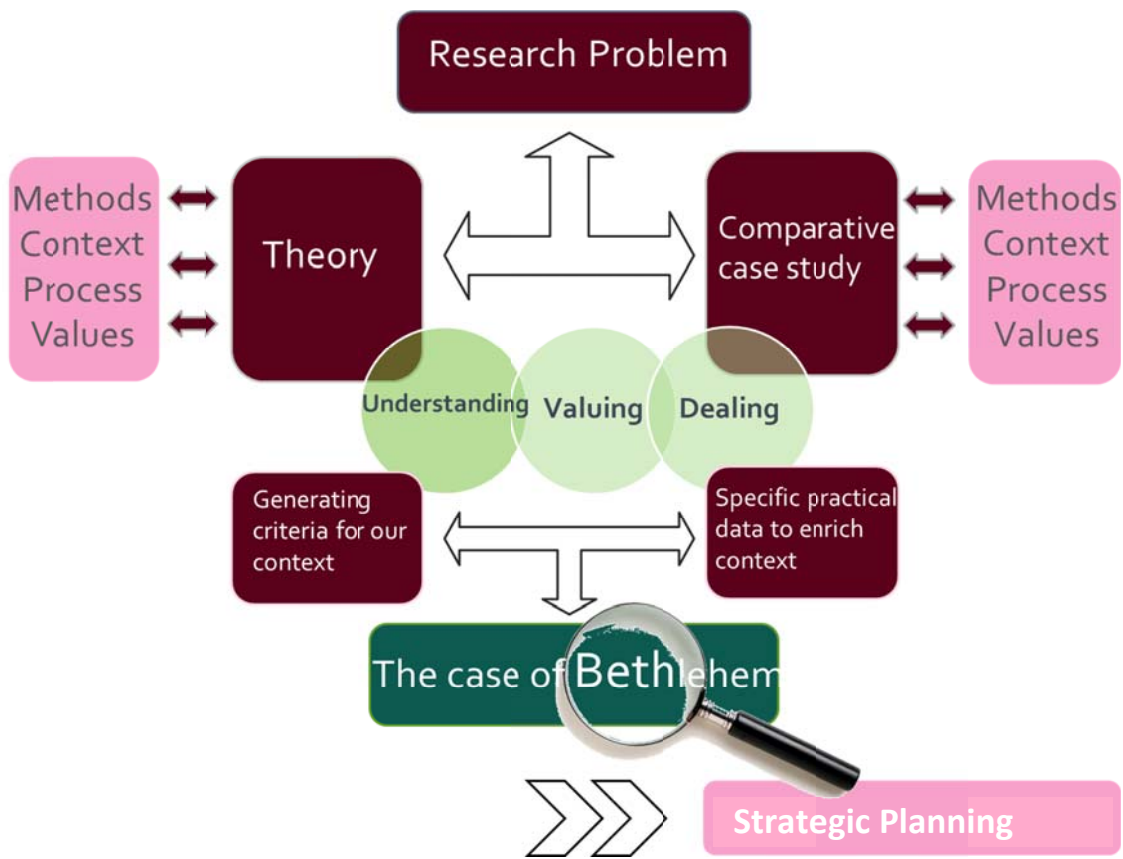


Figure 1.3: Research methodology chart, Source: Author 2011

**Components of Methodology:**

- **Strategic Planning Methodology:** strategic urban planning approach represented a shift from the narrow physical technical focus on infrastructure and services towards a wider view that understands study area circumstances and asks for community participation to demonstrate their ambitions and visions (Sanderson, 1999), thus it was adopted to organize field work, to answer research questions and to be integrated within the holistic methodology design and paradigm, in order to deduct those envisions, a structured workshop method was adopted to achieve this goal.

  **Structured workshop methodology depended** on building a participatory body with project stakeholders, and giving the space for working together under one platform, there the results acquired from data collection were presented and participants were given the space to generate their own visions, raise their key issues, nominate objectives and vote for sufficient scenarios to achieve the admired goals, this is extensively illustrated in Chapter Four (Developing a Vision for the Integration of cultural landscapes in Bethlehem).

  This research case study phase concentrates on extensive field work aiming at assessing target area condition, establishing a vision, and ending up by creating a clear vision for the study target area; these steps require adopting the proper data collection and sampling procedure for the quantitative and qualitative variables as follows:

- **Data collection methods**: a combination of qualitative and quantitative data collections is expected due to the nature of research that requires landscape management traditional tools (aerial photos, schematic maps, previous planning projects, iconography……….) in addition to site surveys that are needed to map cultural features to produce strategic assumptions, on the other hand, the qualitative variables are to be collected by setting out professional workshops, stakeholders meetings, scoring sheets, community based analysis sessions.

- **Sampling approach:** part of the qualitative analysis of the designed methodology is having samples from study area (Bethlehem), in its different architectural and spatial typologies, sampling aims at understanding urban quality of life, nature of surrounding cultural landscapes, quality of housing, quality of facilities and services, quality of collective spaces. And since it is not feasible for such kind of research to put the whole study area under analysis thus sample spaces of study area were exposed to analysis as part of research laboratory.

- Use the obtained statistical data to illustrate and map spatial entities using geographic information systems; this will be helpful for illustrating current and future needs and conditions.

This methodology design is comprehensive and well integrated to meet research requirement and flexibility.

## 1.5 Hypothesis

*The management of cultural landscapes would strategically: refurbish cultural heritage, ecological balance, convey community needs, enhance social values, protect national identity, and boost economic outcomes.*

## 1.6 Statement of limitations

Research limitation represent does not only represent obstacles that face research study but also reflects an understanding of available resources that affected the scope of research. Those limitations can be categorized as follows:

- Time restrictions: investigation of Bethlehem cultural landscapes is an interesting action where its added value is touched during doing the process of research as well as when exploring results, however due to the academic time limited typology of this research it was to focus on specific zones for the purpose of extensive analysis.

- Lack of references that deal with cultural landscape in the Arabic context.

- Limited access to decision makers.

- Lack of updated statistics reflecting population, social and economic changes within the old core of Bethlehem.

Dealing with those limitations was based on adopting solution approaches that depend on breaking down the study area, and analyzing zones of study area instead of approaching all the case study area this is to deal with time limitations, for other limitations such as the lack of references, research extensively depended on field work that deducts recommendations and results from site survey and project stakeholders visions.

## 1.7 Research structure and organization

The research is organized to reflect sequence and hierarchy of flow of information and study methodology succession; and it comes in five chapters as follows:

- **Chapter 1: Prologue**

This chapter is presented in the form of preparatory background to introduce the following parts of the thesis. This chapter briefly defines research problem, limitations questions, research methodology[2].

- **Chapter 2: Cultural Landscape: Meaning and Identity.**

This chapter reflects part of the extensive revision of theoretical background of research; in this chapter two main modules of theory are being examined:

The first part aims at understanding cultural landscape and defining its components.

---

[2]Field work methodology is detailed at chapter four at the field work section.

The second aims at demonstrating relation between cultural landscape and identity.

- **Chapter 3 :Cultural Landscape: Value and Policy**

This chapter represents a deeper part of theoretical background examination and dives into the technical details of theory related to research specific topics and location individuality; thus in this part, values and perceptions of cultural landscape are being studied with concentration to the case of Palestine ,in addition to revising land use policies and regulations.

- **Chapter 4: Cultural Landscape in the Target Area**

This chapter represents the core of study; it aims at testing what has been learnt in the previous three chapters of the theory and comparative case study on the target area. The chapter exposes target area into strategic planning process to asses situation, define stakeholders and come up with the envisions and strategic options for the target area.

- **Chapter 5: Conclusion and Recommendations**

Recommendations chapter aims at demonstrating the main findings of this research, in addition to illustrating what have been learnt and the gap that the research anticipated in filling in the local, national and international levels.

# Chapter Two

# 2. Cultural Landscape: Meaning and Identity

This chapter aims at demonstrating a compilation of literature reviews and theories targeting the process of answering research questions embedded under the themes *"understanding, valuing and dealing with"* ,as illustrated in figure 1.3 of the previous chapter, thus this chapter mainly answers "what is cultural landscape?, How is it being valued, protected and managed?" in the international and local contexts.

## 2.1- Understanding cultural landscape

The process of understanding the notion of cultural landscape goes in a logical sequence that starts by understanding the linguistic dimensions, both in the international and local contexts which represent a communication system for this notion and its application, then finally going a step further than this approach by studying the characteristics and features composing cultural landscapes going through physical and mental analysis.

### 2.1.1 Definitions

Several definitions based on different contexts and environments for the term cultural landscape lead to various understandings and interpretations of its conception. This part aims at demonstrating several definitions for this important term in order to come up with clear awareness for its elements and

components. This is important not only for clarifying and understanding the notion of cultural landscape but also it is important for defining all the scope of this research and its applications on the study area.

Explaining cultural landscape can be expressed as an open discussion rather than being a definition; many researchers and scholars introduced cultural landscape depending on personal or common surrounding environments, however all definitions still share two main entities composing Cultural Landscape that are: man and nature.

The conceptual origins of the term as now understood and practiced, lie in the writings of German historians and French geographers in the mid/later nineteenth century. 'Cultural landscape' as a term was apparently invented in academia in the early twentieth century. The term, and a particular idea it embraced, was promoted by Prof. Carl Sauer in the United States in the 1920s and 1930s.Sauer's (1925) classic definition is -as mentioned in (Jaque,1995)-:

*The cultural landscape is fashioned from a natural landscape by a culture group. Culture is the agent, the natural area the medium, the cultural landscape is the result (Jacque, 1995)*. In the same direction (Parks Canada, 2000) provides its own definition for cultural landscape: An Aboriginal cultural landscape is a place valued by "an Aboriginal group (or groups) because of their long and complex relationship with that land. It expresses their unity with the natural and spiritual environment. It embodies their traditional knowledge of spirits

places, land uses, and ecology"[1]. These definition regard cultural landscape as both subject and object and this is interesting for understanding cultural landscape which starts from being a *medium* embracing human and results with a an environment embodies people and nature.

On the other hand Denis Cosgrove (1998) sees cultural landscape from a different point of view,-but still takes into consideration man and nature-since he defines it as: an area where human activities take place and nature still exists; this kind of definition puts on table an open question about the definition of nature which is in (Cambridge dictionary 2007, Electronic Version) "all the animals, plants, rocks, etc, in the world and all the features, forces and processes that happen or exist independently of people, such as the weather, the sea, mountains, ……" . This definition completely conflicts with the previously mentioned ones, since the concentration is on the virgin nature which exists independently of people, or still keeps its naturalism despite the presence of human activities. However, investigating cultural landscape from Cosgrove perspective leads to paying attention to more element rather than the ones that were generated after specific human interactions.

On the contrary to Cosgrove definition, Baker (1992, p.7) defines cultural landscape as "**actions and attitudes** of ideologically motivated individuals or societies", and Norton (1989, p.76) sees it as "end product or the

---

[1] An Approach to Aboriginal Cultural Landscapes, Available at: http://www.pc.gc.ca/docs/r/pca-acl/sec4.aspx , [Accessed 4 April 2009]

dynamic product of many individual decisions made at different times within social and physical environments". This definition inspires the feeling that cultural landscape is a *stopping* product however it is more suitable to look at it as an active element that affects as much as it can be affected rather than being an outcome or product. This is also demonstrated in the UNESCO definition for cultural landscape:" the ***combined works of man and nature"*** also categorized into (I)"a landscape designed and created intentionally by man"; (II) an "organically evolved landscape" which may be a "relict (or fossil) landscape" or a "continuing landscape";(III) an "associative cultural landscape" which may be valued because of the "religious, artistic or cultural associations of the natural element"[2].

Finally, this illustration of various international understandings of the term cultural landscape aimed at showing the wide space for defining and identifying it, in order to adopt or create a specific definition that reflects the local environment composed of people *acting* in nature, in addition to understanding the elements composing cultural landscape as will be discussed in the following parts of this thesis as well as understanding this notion in the Arabic language and local context also comparing it with the previously illustrated international definitions.

---

[2] Cultural Landscape, Available at: http://en.wikipedia.org/wiki/Cultural_landscape, [Accessed 3rd March 2009]

**2.1.2 Understanding the semantics of Cultural landscape in the local context**

Living with the fact of absence of any clear definition for the term cultural landscape in Arabic, this section aims at exploring how this expression is being interpreted in the local context, depending on term's semantics, and identifications especially from people dealing or managing cultural landscape, through structured interviews.

### *Cultural landscape, the word*

First of all understanding the word landscape in the Muhit Oxford Study dictionary of English to Arabic (2004), there is one entry for the word landscape: and it is translated as 1) Manthar منظـر (which means a [natural]view); 2) a picture representation of a natural view. Two sub-entries: 1) landscape as verb: to organize the land; 2) landscape gardening: natural gardening.

In most standard Arabic dictionaries, the word landscape is represented by "*manthar*", natural view, or "*mashhad*" مشـهد , view. Both references are based on the three-consonant root verbs "*nthr*" نظر (to view or look) and "*shhd*" (to see or even witness) and in the 'verbal noun' stem "*manthar*" and "*mashhad*" they mean 'that which is viewed, seen or witnessed'.

Moreover this three-consonant root verb "*nthr*" or"*shhd*" reflect an interesting process performed by the *visual scenery* and its reflections into the human

eye's biological system; that is, the action starts by seeing the "mashhad" visual landscape  by the abstract eye, transferring it into the human brain then nerves respond to this scenery through a complicated chemical system that spreads into the body effecting emotional entities, such as feeling of belonging, like or hate, identity, happiness or sadness.  This illustration of the simple verb "nthr" reflects the deepness of its impacts and reflections.

In the field of geography, landscape is translated as "*iqlīm*" اقلـيم . In current parlance "*iqlīm*"means region and is therefore relative: the coast is an "*iqlīm*" in its opposition to the hinterland; the Middle East is an "*iqlīm*", and so on.

The United nations education and science organization UNESCO adopted the term "*mashhad hadāri*" مشـهد حضـري, to refer to cultural landscape. But the entry for "*mashhad hadāri*" is immediately followed by two entries, one on *ma'ālemtabi'i* معلـم طبيعـي meaning 'natural features' and another on "*ma'ālem hadari*'" معلـم حضـري meaning 'cultural features' and which it explains as man-made (Naser, 2007).

### Cultural landscape the expression

In addition to the direct linguistic technical illustration of the term cultural landscape in the previous paragraph above, (Naser, 2007) indicates that there are some interesting variations of people's understanding for this term, that is, there are differences in how people do identify cultural landscape as follows:

- There is much use of the English term cultural landscape in specialized circles, even when the discussion is held in Arabic. In these circles, landscape is understood as the 'scenery that a person sees once this person leaves the built-up areas'; to most it evokes first and foremost nature. Upon further probing in relation to the Palestinian landscape, the words terraces, olive groves, hills, trees, greenery, water, agriculture emerge .Fewer people included the built environment as part of the 'landscape' and still fewer knew that the term emerged from the field of landscape art.

- The notion of a 'thing of beauty' is very present in people's mind in association with the word *manthar* منظر and people also use the word to refer to a painting or a picture of a landscape. It is more frequently used in its plural form *manather,* and is immediately associated with 'beautiful scenery in nature'. Using the term *manather*. Although the notion of 'man-made' with relation to *manthar* or *manather* is generally absent, there are few examples where the built heritage is integrated within it.

- The word *mashhad* مشهد is less well-known with reference to landscape, some have never heard of it or if they have, they did not associate to landscape. Therefore the term "mashahdhadari" مشهد حضري remains restricted to specialized groups and would be meaningless to the majority of the public. (Naser, 2007)

In conclusion, the "Arabic" linguistic interpretation of the term cultural landscape relates the term to a wider group of actions and emotions that are originally produced due to the act of *"nthar"* seeing and its impacts on man's attitude or relation to the space, however the expression cultural landscape in the local context reflects a variety of understandings that differ from one to another according to lived environment or academic background. Therefore the next step of understanding cultural landscape is going through its components and features rather than the wide expression or the linguistic understanding of words; this is what the coming section is to clarify.

### 2.1.3 Characteristics and features composing cultural landscape

In this research of investigating the notion of cultural landscape, it was discovered that illustration of features and components creating cultural landscapes could be in various layers according to the different literature and theories regarding this issue and to the diversity of environments and ecologies by which cultural landscapes are found. Therefore the process of categorization of components of cultural landscapes starts from the most general categorization which is tangible and intangible features as follows.

**2.1.3.1-Tangible elements of cultural landscapes**

**A- Anthropogenic elements:**

Anthropogenic elements as defined by Palazo (2007, p.7) are equivalent to UNESCO first category identifying cultural landscape "a landscape designed and created intentionally by man"[3]. Thus this category embodies the physical elements that were generated due to human interference into ecology such as: agrarian landscapes, irrigated terraces, historical elements, pathways systems, water wells, orchards, olive groves, pastures,………….etc.

**B-Natural and ecological elements:**

This category traces in a way UNESCO second category identifying cultural landscape, "an organically evolved landscape, continuing landscape"[4], therefore in this category, features from several disciplines are embraced such as hydrological features like: water sheds, streams, natural water cisterns….etc geological features such as: natural lands cliffs, exposed land layers, wild and forestry covers, fossils, ………..etc

---

[3] Cultural Landscape, Available at: http://en.wikipedia.org/wiki/Cultural_landscape, [Accessed 3rd March 2009]

[4] IFLA Cultural Landscape Committee, Available at: http://www.iflaclc.org/definitions.html, [Accessed 26 April 2010]

## C -Third landscape:

Tangible cultural landscape features could be found in another category different than the previously mentioned ones, this is what the French landscape designer Gilles Clement (2000) theorizes in what he calls "third landscape" that is places in the planetary garden that are not used: fallows, road-side, border of railway, top of mountains…….etc this kind of spatial cultural landscapes will be really important in the future, because in these places important biological diversity is found. "Moreover the third landscape is the spontaneous biodiversity of a city, which is dependent on us humans, and we are dependent on it. Such diversity not only needs to be safeguarded, it needs to be established and looked after." Clement (2000, p.25)

## D-Elements in motion:

Landscape architects eyes are most of the time oriented towards man and spatial entities however there are other creatures composing landscape and are found in cultural landscapes that should be looked after since they are factors keeping landscape in motion (Clement, 1991).Those are plants, seeds, animal, birds, insects who move, and make landscape move all the time.

## 2.1.3.2-Intangible elements of cultural landscapes

The intangible cultural landscapes has been defined as part of the intangible heritage which is defined by UNESCO (2003)[5] as embracing all forms of traditional and popular or folk culture, i.e. collective works originating in a given community and based on tradition. These creations are transmitted orally or by gesture, and are modified over a period of time through a process of collective recreation. They include oral traditions and naming, customs, languages, music, dance, rituals, festivities, traditional medicine and pharmacopoeia, the culinary arts and all kinds of special skills connected with the material aspects of culture, such as tools and the habitat. Going more into detailing to understand the intangible cultural landscape, (Nazer, 2008) identifies some activities as components of cultural landscape that people perceive and interact with, such as festivals held in the landscape, agricultural activities, recreation and children playing areas taking place in the landscape, all those elements are examples of intangible cultural landscapes that were found in the local Palestinian context as clarified.

On the other hand, intangible cultural landscapes are also introduced by UNESCO (2009)as anthropological and socio-cultural components of landscape, understood as *Local environmental knowledge*: forms of environmental and operational knowledge that represent the sediment of the long term

---

[5] UNESCO Intangible Cultural Heritage Lists, Available at http://en.wikipedia.org/wiki/UNESCO_Intangible_Cultural_Heritage_Lists,[ Accessed: 10th April 2009]

experience of the relation and interaction, material and symbolic, of a territory and of its inhabitants, interaction which is at the foundation of the shaping of the local historical natural and cultural landscape.

Wrapping up the previous paragraph, intangible cultural landscapes compose a very crucial factor of cultural landscapes however it is not this thesis scope to focus on, thus it is only illustrated for clarification of the term and its reflection on the study.

The conclusion of this chapter opens up a wider question after absorbing the meaning of cultural landscape in the international and the local context and understanding their main features and components, these entities pave the way towards analyzing and searching about the consequences of cultural landscapes, how they affect and are affected by some crucial factors. Thus the next part of this chapter aims at investigating identity as a real *phenomenon that is* inspired by cultural landscape.

## <u>2.2-Cultural Landscape and Identity:</u>

Why identity in this context? This is the first question that comes to one's mind when reading the title of this part, and it is a best prelude for this section. In general identity is a crucial component that is reflected in the manmade space hence specifically found at the cultural landscape and this will be investigated in this part, however identity takes a deeper dimension in this research context since the study area "Palestine-Bethlehem" is a place that lays under occupation where identity is a hot issue being targeted and manipulated by many other occupiers and colonizers, moreover cultural landscape of Palestine was looked at as an empty landscape absent from Palestinian identity or inhabitants, this paved the way for the popular image of Palestine as "land without people" ostensibly lying in wait for "people without land" which is the Zionist slogan, therefore identity is extensively studied in the following sections to illustrate these issues.

### 2.2.1-The notion of identity

Identity which is defined as "qualities of a person or group which make them different from others" in Cambridge dictionary (2007) or "exact sameness" as defined at Word Reference (2009)is interpreted as a philosophical entity in several levels in relation to cultural landscape and living environments. David Hume (1967) who was from the earliest philosophers to explain identity identifies it as the most universal relation, which is discovered by **perception rather than reasoning**. He also stated that identity is

found in relations with time and place, thus Hume emphasizes the importance of **memory** as a source to discover and produce identity (Hume, 1967). However according to Heideger (1960) identity appears with the character of **unity**, therefore no matter where and how people live, identity makes a claim upon them. Another illustration of identity is interpreted by Eli Hirsch (1982) who related the concept of identity to the need of **continuity**, that lies in the **objects** physical persistence over time in which the nature of the unity–making relationship binds the successive stages of a single persisting object -such as cultural landscapes, which are physical elements persist over time-.

In conclusion, memory unity and continuity are agreed in a way to be key players in composing the main elements of identity, those elements are demonstrated and found in physical entities making the place such as *cultural landscapes* which according to Duncan (1981) reflect social identity and represent a communication of national identity, hence initiating an attachment to a place or identity of place which can be seen as both the cause and the result of the quality and typology of the place. In other words identity is embraced in cultural landscapes (place) in a way and cultural landscape formation through history reflects specific identity.

## 2.2.2-Cultural Landscape and identity

The essence of place lies in the quality of being somewhere specific *knowing that you are "here" rather than "there"* (Rapoport, 1975). The attachment to place or the identity with the cultural landscape is seen as both the cause and

the result of the quality of the place (Dayaratne, 1992). Thus either being end product or ongoing process –as previously discussed in definitions paragraph- between man and nature, cultural landscapes still reflect an identity for people and place. M. de Pison defines cultural landscape as **'temple of memories'** built upon the totality of its history. It has reality formalization and individuality, which means that it is a geographical object that is possible by itself, a way to present the immediate reality of earth, to make it perceptible.' It is dynamic, silent and lives within its totality' (World heritage papers 7, 2003).

A diversity of natural and human conditions defines the cultural landscape of our territories. This is the direct consequence of the interaction between a varied geography and the melting pot of peoples that have modeled these conditions through their history and within the framework of a variety of cultural processes (World heritage papers 7, 2003).

Therefore, it can be concluded that the essence of place is that the meaning we attribute to places, and their identity is largely an expression of communally held beliefs, values, and of interpersonal involvements, this gets intensified when those tastes and believes got threatened such as the Palestinian case. According to that, our human and cultural landscape reflects our tastes, values and aspirations, and these affect the creation and the sense of cultural landscape (Senan, 1993). In addition to the physical geographical meaning of the cultural landscapes, the social interaction in the built environment, in which the spatial structural system serves as the framework for the built environment

provides the basic source for identity of a place and for positive interaction among people. The ways in which land uses are related to each other can work positively or negatively to habitual use of a place. In turn, through facilitating communication among people, this become the basis for the sense of community. The human activities in places are molded by people, that is how a spatial web has been spun that in each place is being revealed in a different way, structuring a textured cultural landscape made up of huge plains or hidden places, full of surprises and able to reveal the memory of traditions in direct relation with man and his territory (Senan, 1993).

Cultural Landscape belongs to the vital and imaginary experiences of the subject and is an individual construction, but when a community with a determined culture shares these values the obvious identity of landscape becomes a social construction (Feliu,2002). Thus the community assigns symbolic and significant values to the composing values of the surroundings, which it establishes as essential components of its identity and allows the community to recognize itself in the cultural landscape. These relations or this process gives each member of the community the sense identity and belonging to a place (Feliu, 2002).

**2.2.3- Cultural landscape Identity in colonized Palestine**

Understanding identity and its consequences on cultural landscapes, paves the way towards investigating facts effecting identity itself as an independent entity of lived environment. Colonization as an ideology is an action that directly targets and

affects identity thus it is the question of this section. Different meanings to the word colonization can be found, such as: control by one power over a dependent area or people; country or territory extensively settled by migrants from a mother country, and, for a time, controlled by it; or country, territory, controlled, administered, and often developed by another(Webster Dictionary, 1974 and Longman Dictionary, 1978). This is the literal definition of colonization which also includes a desire to eliminate the *"other"* culture and identity and replace it with the controller power.

An image that demonstrates colonizers mentality of neglecting the Palestinian identity can be found in the images of the European photographers being taken at the end of the 19th century who imaged Palestine quite extensively. A striking feature of these early European photographic representations of Palestine is that the country's native population rarely appears in them (Nassar, 2006). Instead of an inhabited space with villages, towns, and a social, cultural, political, and economic life, Palestine was reduced to an empty landscape that corresponded with the stories of the Old and the New Testaments. For some reason, this process of "biblification" necessitated leaving the local population outside the frame (Nassar, 2006). These actions reflect an intent to ignore the Palestinian identity of the cultural landscape, thus giving an image that this landscape has no identity as it is a void landscape without people, this was of a great danger since it was a kind of marketing for the Zionist slogan "land without people for people without a land". In other words, the European

historical imagination cast 19th century Palestine in a first century light, thus paving the way for the colonization, of the land, therefore this reflects the importance of insuring the identity of Palestinian cultural landscape.

 On the other hand, a focused view on the Palestinian case shows that the Israeli colonial project was not a *genocidal* project as much as a "spacio-cidal" one that targets the space rather than –relatively speaking- targeting human causalities. Thus the entire Palestinian identity of landscape has been targeted. The weapons were not so much tanks, but bulldozers that have destroyed streets, houses, cars, and dunum after dunum of olive groves and cultural landscapes. This Israeli ideology aimed at creating a great devastation and changing space identity by which a jumble of demolished buildings, leveled hillsides, and flattened vegetation, both wild and cultivated are seen after any Israeli invasion or control over Palestinian landscape(Hanafi, 2006).

Moreover, an image that reflects the desire towards eliminating the Palestinian identity through changing and targeting landscape is what Falah 1996 stated: - in his research about the de-signification of Palestine cultural landscape- "Centrality of the control of land, landscape…...Israeli authorities pursued a strategy which by removing the past cultural traces of other people from the landscape, undercut and weakened Palestinian claims to this territory" (Falah, 1996m,p8), he also argues that In the process of cultural landscape transformation, one party systematically attempted to eliminate the other's attachment to their habitat. Places that were the loci for Palestinian culture

and national identity, the vessels of a collective memory of the region's palimpsest-like cultural landscape, were obliterated in acts of de-signification.

In the same understanding, Falah clarifies that Zionists initiated an ethnic cleansing plan (Plan D, Dalet in Hebrew) started by human ethnic cleansing and ended by a whole transformation of landscape to build new names for the landscape and to get rid of Palestinian identity that spread in their homeland and cultural landscape, thus Land had been leveled, building stones had been removed from its location, radical changes in land use and Conversions into citrus plantation, irrigated crop fields and fishing pools took place to vanish the Palestinian identity in order to generate new identity through the creation of new landscape.

# Chapter Three

# 3- Cultural Landscape: Value and Policy

The way in which cultural landscapes are being treated reflect the way they are being valued, simple examples faced in our daily life represent the different ways cultural landscape is envisioned by different individuals in the community according to the needs and value of landscape, and personal perceptions toward elements of landscape; example demonstrates this issue is how elements of cultural landscape are looked after by different slices of society especially when the comparison is between the elder (old people) and the youth slice, elder group is much aware of some cultural landscape element- such as trees- and give them higher values.

## 3.1 Changing values and perceptions/Envisioning landscape:

This section aims at illustrating how value of cultural landscape changed according to community perception rather than landscape changes buy demonstrating these values changes in two different social systems.

### 3.1.1- Landscape from utilitarian into exchange value

Defining values depends on the previously interpreted definitions for cultural landscape (see part 2.1), that is mainly composed of two factors man and land. And since the "change in cultural landscape generally occurs slowly; unless there are good reasons for altering the visible appearance of a place, it continues to preserve its

original features"(Falah, 1998, p 9).Then the main change that might occur is mainly on how cultural landscapes are valued or envisioned.

Illustrations of the changing value of *land* that represents the most abstract definition of cultural landscape were clear in (Denis Cosgrove,1998) who demonstrates the different ways by which land is valued in two different social systems that are feudalism and capitalism. Cosgrove (1998) claims that the historical origins of capitalism lie in the dissolution between human beings and the material conditions of their lives, relations often termed "natural". These are the dissolution of the relation of the human beings to the earth as the natural basis of production; of those in which humans appear as proprietors of the instruments of production; of ownership as a means of consumption of prior significance to production; and of the laborer as living labor power, part of the objective conditions of production. The relationship between human beings and the land, both objectively and subjectively, is implicated in all these and we should therefore expect it to undergo radical change during the period of the capitalist transition.

In feudalism the value of land lay in its use for the production and reproduction of human life. Control over it ensured human survival, but ownership did not imply property. Ownership was collective and contingent. Land was not a saleable commodity, but control over it was a measure of *Status*. Monarch, noble, and even the classes of serf and peasant were defined by lineage in terms of status in relation to land. Its value to these different classes lay always in the land's potential as product: directly in the case of the peasant community, indirectly in the case of higher

orders as the numbers of bodies it could sustain and whose surplus labor it could support(Cosgrove, 1998).Therefore and due to this way of valuing land, landscape was presented in literature and art  as a humanized earth, ˌeven the garden: enclosed, and fertile, the incubator of domesticated plants, yielding the luxuries of specialized foods like soft fruits, olives and vines and the necessities of health in medicinal herbs and plants.

In contrary to this image in art or literature, the representation of landscape under capitalism had even similar weaker reflections but with an aristocratic taste. Thus with capitalism the situation radically differs. In an economy based on free labor and private ownership of the means of production, land is a commodity whose value lies in exchange. It is property defined by *contract*; fierce battles took place to establish the notion of untrammeled personal property. Clearly even in capitalism the value of land still relates in part to its productivity in sustaining human life. Thus 'improved' land commands a higher price on the market than unimproved land. But the production value of the land is alienated by appearing as exchange value; at the end of the day land is a form of capital. Indeed in capitalism improvement may be entirely unrelated to the capacity of the land in ensuring human life. Today the highest value of all is set upon land at the heart of the great metropolitan urban areas, at 'peak land value intersections', and that land is allocated to use by the dominant institutions of capitalist production and exchange: banks, insurance companies and the head offices of giant corporations. The highest value non-urban land lies for decades uncultivated on the fringe of the metropolis while its exchange value appreciates in anticipation of

urban expansion. A whole school of geographical location theory is founded on the principles of land value as exchange and land use as its reflection (Harvey,1974).

In conclusion, the value of landscape changed due to the way it was treated or perceived, in other words land and cultural landscape was looked at as a main provider for life needs, and not a commodity to exchange, thus there are crucial differences between use value and exchange value, and those differences define how landscape is being treated.

### 3.1.2-Value of cultural landscape in the Palestinian context

This section aims at demonstrating how Palestinians value cultural landscape within their living environments. It is a long term process of perception, that gave cultural landscape value, depending on many factors such as religious believes, occupation, traditions, way of life, festivals……etc, therefore cultural landscape in the Palestinian context could be perceived either as a sacred component, economic or political component.

### Cultural landscape as a sacred element

The process of assessing or describing the value of landscape in the Palestinian context goes beyond the theory or the written literature, thus this value can be found in many faces reflecting people thoughts such as poetry, traditional songs or proverbs, there landscape elements are praised and there points of magic and beauty are illustrated, also land and landscape is usually valued as sacred entity that you are akin

towards it. Moreover, during research to accomplish this thesis, and depending on the many discussions that I had, it was clear that land for Palestinians is always related to family honor which person might die to protect.

On the other hand, person or family status does not only depend on the quantity of land he owns as previously described, however family status or respect highly depends on the conditions of their land, that is if a person or a family owns a land that they do not well plant or manage they would be ostracized, thus the image of person who does not take care about his land is a bad one in the surrounding community, land is precious and requires special care to generate crops and keep personal and family honor.

Furthermore some researches put the way by which Palestinians value landscape in a scientific mould such as (Falah, 1988), who insures that cultural landscapes had high values and importance in the Palestinian case, since the concept of place among Palestinian peasants was not confined in their accommodations or to the village core, however it is a place irradiated outward to include village fields, terraces, orchards, springs, roads leading from the village, cemeteries, threshing floors, trees, and nearby holy shrines and tombs. In addition, peasants occasionally created new places to commemorate events, honor ancestors, or simply reclaim new land. Many of these landscape elements were designated by specific names passed on from one generation to the next in the form of a complex or topographic package of places informing the peasant's world and cementing its identity. In other words there

two main factors that strengthened the Palestinians respect and persistence towards their cultural landscapes:

- ***Way of life focused on outdoor activity within the surrounding landscape:***

  In their everyday lives, peasants engaged in a wide range of pursuits. Apart from sleeping and seeking shelter from cold or rain, most activities took place outdoors in courtyards, at the front door, and in the street (Graham-Brown, 1980). In some villages, animal husbandry necessitated dwelling with the flock in caves or in open fields during the summer.

  To accommodate their economic, social and spiritual needs, they established various public places and sacred structures (Goodrich-Freer, 1980).

- *Main provider of life resources:*

  In a simplest lifestyle, outdoor spaces represented the main resource of people needs, land was the man food basket in which they plant their all kinds of food and grow up their sheep.

  On the other hand, educationally they acquired their education in those open spaces –looking for education as a resource- (Khalidi, 1984).

**Cultural landscape as an economic value**

This sections aims at illustrating the value of cultural landscape depending on its physical entity which is formed according to several facts such as the geopolitical and socio economical factors.

### A- Cultural landscape and geopolitics

These relations mentioned in the previous paragraphs, created integrity between culture and nature, initiating valuable cultural landscapes that had been approached as a very crucial component in Palestinians life. However the way cultural landscapes are envisioned is changing due to critical changes taking place in different platforms initiated by geopolitical factors from one side, social and economic reasons from the other side.

In Palestine, politics plays a major role in the initiation and change of landscape and geography "geopolitics", due to being under a series of colonizing and occupation systems since the beginning of the twentieth century, these changes in governmental systems were reflected on the main component of landscape *"land"* which faced a variety of taxation, and assessment systems affecting its intangible symbolic value as well as its exchange value in the real estate market. However this paragraph aims at illustrating some of the main geopolitical factors that took place during the Israeli occupation affecting value of cultural landscape.

The exchange and symbolic values of cultural landscape were affected during the Israeli occupation by at least two sophisticated ways; **separating man from land** and generating **land confiscation laws**. Separating Palestinians from their own landscape was mainly by reducing the values acquired from land; Israel during its occupation of Palestinian land intended to provide job opportunities for Palestinians in various fields but away from their own lands, they also assigned higher salaries than those that peasant would get from working in his own land, moreover Palestinian peasants were not able to compete with the Israeli mass production that became cheaper than the local product. This strategy eased the transformation of lands into nonproductive ones which would be later confiscated to build a colony in which another Palestinian *x-peasant* will work in leaving his land (Tarabeen, 1990).

Moreover the Israeli authorities created a number of laws aiming at controlling and confiscating the Palestinian land, leaving them with the least available land for future built up extension (Data Studies and Consultation; 2008), examples of those laws:

1) Land confiscation law for common purposes: stipulates the confiscation of land for the general benefit in order to build *vital* projects such as schools, hospitals, roads and essential services.

2) The Emergency and public security law of 1945: this is a set of rules and regulations enacted by the British Mandate under the pretext of maintaining public order and considering the citizens' security. This set of laws was however

exploited by the Israeli authorities and used in land confiscation and closures for security and military training purposes.

3) Absentee property law which was passed in 1967 and tackles the movable and immovable properties of absentees. The Israeli authorities assigned themselves as the "guard of absentees' " properties the task of maintaining their properties until their return; Israel had the right though to act with the properties through managing, leasing, buying or selling them.

4) The Compensation Law: this is considered a continuation of the Absentee's Property Law and aims at liquidating the absentees' property seized by the Israeli Authorities.

5) The State Registered Land Law: this law specified the administration of the state's properties by seizing all the lands that were registered under the name of the Jordanian government as state land.

6) Declaring unregistered lands as state lands: these are the lands whose registration process was not completed because of the 1967war such as the abandoned lands that were left for public benefit, e.g. pastoral lands, forests and Emiric/Ruler's lands (Data Studies and Consultation, 2008).

As a result of all these laws Israeli authorities were able to confiscate 40% from the west bank area until the year 2009 (Arij; 2009) which were used for building new Israeli colonies or military basis. Moreover, Israel authorities did not only depend on it brutal laws to confiscate land they also break these laws and built the so called separation wall

which includes another 18% of the west bank area to Israeli border
(figure 3.1).
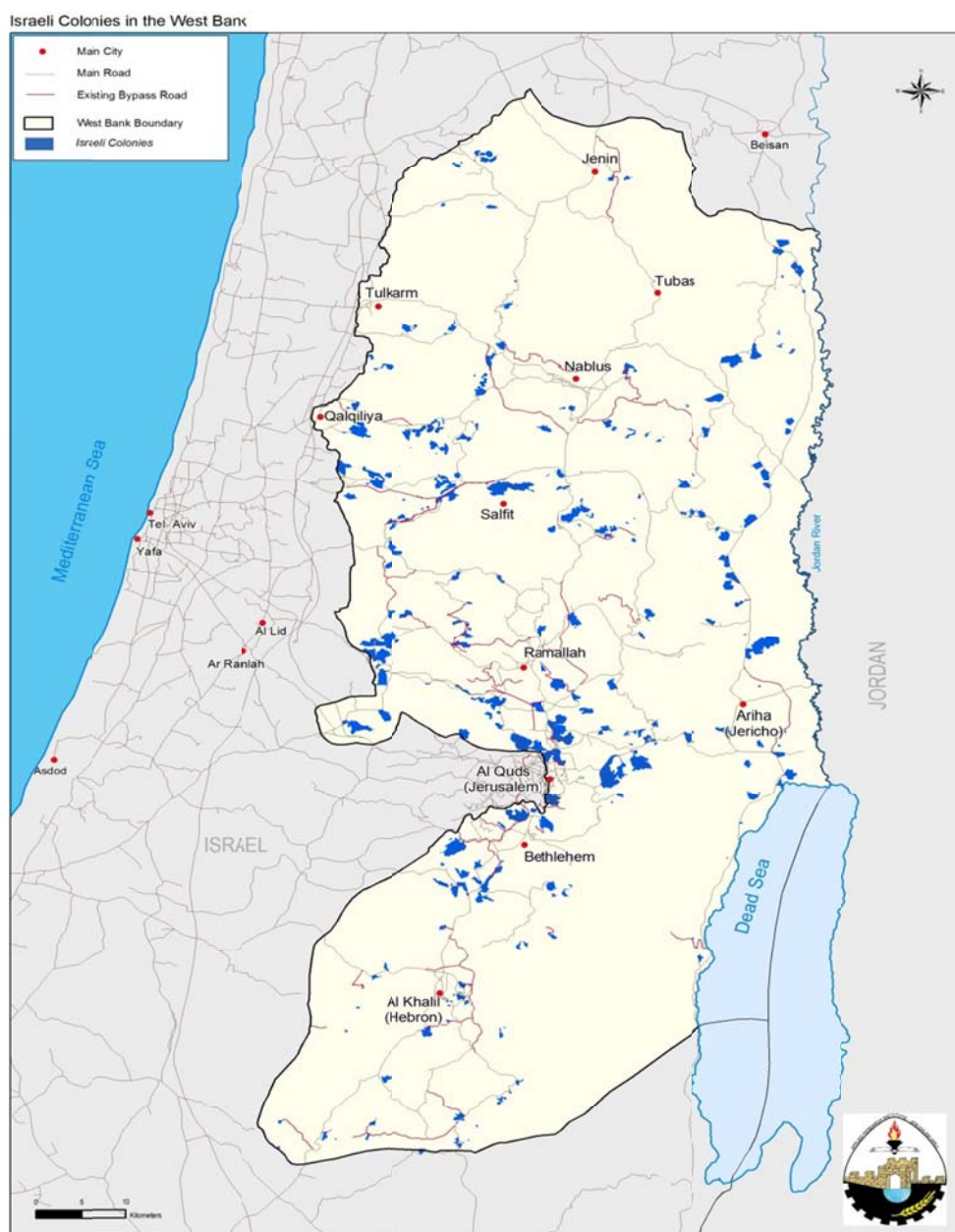


Figure 3.1: Illustrations of confiscated lands due to Israeli colonies, Source: ARIJ 2010.

These were some major political factors that led to decrease the available land, as a result rising land prices and giving the most priority of using this land for building purposes not giving any importance to its symbolic and cultural value.

### B- Cultural landscape and socioeconomics

On the other hand, and from the socio-economical side    (Taraki, 2008) illustrates that changes in zoning regulations, rise in land prices, and the availability of housing loans and commercial building schemes had important socio-economic effects on valuing and assessing cultural landscapes .Value of cultural landscape became more an exchange value rather being a use value.

Moreover, the change of way of life, the transformation of society from a rural into an urban one affected the way how people do look at the elements of cultural landscape, the main elements of cultural landscape trees[1] and land are being seen in different perspectives, in the different generations, their value is transforming from being sacred and symbolic to economically spatially useful or not.

---

[1] For older Palestinian generations the value of land was measured according to number of trees within it, determination of land borders and property was also determined depending on trees, any exchange between people was to trees which embed land within and not the contrarty.

These contradicting envision towards cultural landscape rise a message for the need of management, by which managers must know what values are found in their cultural landscapes and make sure that their management protects and enhances these values. But values are dynamic, evolve and change. Knowledge about the values must be updated, and therefore management strategies must be able to change to protect the outstanding cultural landscapes (lennon, 2004).

## *3.2- Cultural Landscapes in historic old cores context\ land use policies and regulation:*

### 3.2.1-Cultural landscape reading and treatment:

This section intends to focus on theories related to dealing with cultural landscapes either by conservation, development, protection, restoration, ecological integration……..etc or any other policy adopted for dealing with cultural landscapes, in order to generate an organizing theme , a major issue highlighted in exploring those theories and their application is the study and understanding of cultural landscapes.

The study of cultural landscapes is intricate and involves numerous disciplines, including ecology, landscape architecture, history, and cultural geography. (Meinig,1979) remarked that the central problem in examining cultural landscapes is that they are composed not only of what lies before our eyes but also what lies within our heads. (Eugene, 1995) identified four common qualities should be examined and investigated in cultural landscapes: (1) emphasis on that which is visible, (2)

understanding that cultural landscapes evolve through a process of human-land interaction, (3) recognition of a time dimension, as it pertains to landscape evolution, and (4) vagueness surrounding the spatial dimension or aerial extent of the landscape. This identification gives an orientation about the context of cultural landscapes, which were considered in some countries such as the United States as cultural resources and are thus the responsibility of the secretary of the interior, whose duty is to preserve cultural resources listed or eligible for listing on the National Register. These standards include four treatments—preservation, rehabilitation, restoration, and reconstruction—that can be applied to cultural landscapes, since they reflect peoples' values and attitudes toward the land and reflect patterns of settlement, use, and development(Boyle, 2008).

Boyle (2008)clarifies four types of cultural landscapes that can be found in the context of old cores: historic sites, designed, vernacular, and ethnographic, Boyle also clarifies a methodology of two basic steps to analyze cultural landscapes:

First is the identification of landscape characteristic depending on four processes instrumental in shaping the land:

- Land uses and activities,

- Patterns of spatial organization,

- Response to the natural environment,

- Cultural traditions.

And other seven physical components: circulation networks; boundary demarcations; vegetation related to land use; buildings, structures, and objects; clusters; archeological sites;

and such small-scale elements as footbridges, paths, gravestones, fence posts, and road markers.

The second step is an evaluation of significance according to treatment categories clarified above and which are potentially applicable for all the types of cultural landscapes except the vernacular who have strong natural resource components, as can be found at agricultural properties, industrial sites (stone quarries), transportation systems, and ceremonial sites, that represent a broad array of dynamic variables, including the landscape's ever-changing nature (McClelland, 2008).

However (Boyle, 2008) argues that cultural landscape restoration is a very costly management practice that may be neither feasible nor desirable, also restoration is not a viable option given the size of the area and the unpredictable nature of landscape processes. It might be prudent to direct new development to those areas where integrity has already been compromised. Therefore (knight, 1996) argues that Landscape ecologists should struggle in **establishing boundaries.** They view landscapes as open systems that are not static and cannot be easily defined. Understanding the fundamental mechanisms, spatial dynamics, and variability of ecological flow of materials, energy, and information across landscape boundaries is central to their research. Thus protection is preferred rather than restoration for these purposes and there are efficient methods such as the use of    geographic information to map and design protected view sheds where visual intrusions are prohibited (Boyle, 1998).

## 3.2.2-Values based theory for the management of cultural landscapes:

The changeful nature of cultural landscapes presents substantial obstacles to preserving them (Melnick, 1994), thus how does one preserve something so fluid by its nature as a cultural landscape? Answer to this questions rests in taking a fresh approach to the management of *all* aspects of the cultural landscape: economic development strategies and decisions, land management practices, real estate markets, recreational habits, commemorative places and events, building culture, stewardship of the natural environment, and responses to social justice or equity conflicts(Mason, 2008)

Moreover recent developments in preservation theory indeed point toward more flexible and decision-focused models for practice that is called "values-centered" or "values-based" theory. Values theory begins with the assumption that there are many kinds of value ascribed to heritage in any given place and time instead of just historical and aesthetic values. A particular old building, for example, may have artistic values as a design, historical value for association with some past event or person, urbanistic value as part of an ensemble, social value as a meeting place for a community group or religious congregation, and monetary value as real estate. These values all have legitimacy, and it is fully expected that some of them may be in conflict, also the stakeholders asserting the different values will conflict (Meinig, 1979). Furthermore, the heritage values of a place are not always the most important. In some instances, creating a new school or a hospital might serve greater social good than preserving an existing building's historical layers or cultural landscapes.

These contradicting view lead to the critical need of applying the Value Based management which aims at recognizing all the existing values and trying to manage them. Values-based site management addresses the need for coherence.

Values-based management does not assume the primacy of traditional heritage values over others that have gained recognition more recently. Historical and cultural significance are sometimes at odds with other, contemporary kinds of value. Once all the values of a site have been identified and weighed in relation to one another to establish its significance, a critical step is determining where the values *reside.* In the most literal sense this process can mean mapping the values on the features of the site and answering questions such as which features capture the essence of a given value. What about these features must be guarded to retain that value? If a view is seen to be important to the value of the place, what are its essential elements? What amount of change is possible without compromising the value? Clear understanding of where values reside allows a site manager to protect what makes a site significant, and this understanding is a critical precedent to the inevitable trade-offs and other tough decisions faced by managers (Mason, 2008).

Finally due to our understanding of Value based site management theory it is crucial issue to come up with land use proposals that keep the value of cultural landscape and in some ways develop it and if we are talking about monetary value then it is a management challenge to propose policies that generates income which is one of the most efficient land use policies. Therefore this issue for designed landscapes such as gardens or for archaeological sites, where the managing authority controls or owns the property, income can be derived from entry charges, concessions, leases and

licenses. In larger continuing landscapes, the managing authority has planning controls only, the property is owned by many landholders who collect the direct charges, and the managing authority is funded by taxes levied on the landholders (lennon, 2001). Thus it is the management authorities' responsibility to propose smart land use plan that insures protection of cultural landscape as much as getting the best socio-economic benefits for the community.

# Chapter Four

# 4. Cultural Landscape in the target area (Strategic Planning Process for Bethlehem)

## 4.1 Prologue (Background and Introduction):

Before exposing research case study -"Bethlehem"- to strategic planning analysis, this background aims at demonstrating the previous projects and work that has taken place in Bethlehem historic center in order to understand the gaps that this research will bridge and fill in.

The unique historic, architectural and religious composition of Bethlehem made it a target for the implementation of many projects based on international funds and various experiences related to urban context; especially at the period from 1996 till 2000[1], where some extinguished efforts were being organized for celebrating the launching of the new millennium in Bethlehem. Because of this very limited time, the planning projects that were prepared came up with illustrations for existing land use maps and emergency master action plan whose main objective was to define a group of various pilot projects that can beautificate the city and upgrade its infrastructural systems; actually those were the main objectives of most of Bethlehem 2000 projects,

---

[1] PNA controlled Bethlehem in Dec. 1995, after the evacuation of the Israeli Civil Administration in response to Oslo agreement.

without being able to set up a clear strategic vision and keeping the yellow color[2] of Bethlehem old core that represents a dense zone on all mater plans.

Afterwards a group of physical rehabilitation and urban assessment projects were executed as a continuation for Bethlehem 2000 project, the nature of those assessment projects was descriptive that do site the problems but without being able to come up with strategies that can come over them. This was the situation till the (BACMP) Bethlehem Area Conservation and Management Plan vision was launched. This planning project vision was based on going through a holistic comprehensive approach that aims at integrating old core architectural morphology with external surroundings. The pros of this project can be summarized in;

1. Preparing a detailed package of rectified cartography, this kind of document was totally absent for Bethlehem historic centers and it is a crucial prerequisite for any successful planning project. Thus most of the cartography used in this thesis is either an item or a treatment from this project products.

2. Providing a survey and thematic maps to show the significance of Bethlehem, in which main elements composing the morohology of Bethlehem architectural and cultural composition were highlited, this product was called plan as an alpha- bet and was used as a launching point in elements nomination in this research.

3. Providing a strategic document that embeds the three towns of Beit Jala, Bethlehem and Beit Sahour in one city plan, this reflects a deep understanding

---

[2] The yellow color on master plans is a presentation for old core and dense areas as per MLG standards.

for area resources and potentials starting from the regional macro level to the architectural micro level.

4. Providing an example of professional building capacity for the local team participating in this project.

However on the other hand this project had some gaps and cons such as:

1. The final recommendations were based on pure physical rehabilitation that is improving quality of life "seeing and living" without giving any attention to the socioeconomic values that can be obtained, so there was no attention for the nonphysical components and this means that recommendations were not value driven. In other words project recommendation did not pay attention for the real reasons that control implementation success by increasing the economic and social value of cultural element and not only to transfer them into neat museums.

2. Planning process only dealt with municipalities and no attention was paid to community who are main project stakeholders.

3. Planning process was not able to interact with local law and regulations (advocacy), thus project recommendations were not able to control or hinder the ongoing action and construction that can demolish plan vision.

Those cons represented some crucial gaps that are to be filled in this research as will be described in coming parts in the field work and thesis recommendations chapter.

**Introduction**

Focusing this study on Bethlehem "the target area" requires adopting a mechanism by which lessons learnt from the previously illustrated theories and case study can be used to collaborate a clear understanding of cultural landscape from one side and to generate clear strategies from the other side. Therefore strategic planning procedure was adopted for this purpose and for answering the

Figure 4.1: Field work queries, Source: Author 2011.

previously clarified research questions. Moreover, the conclusion of this chapter is expected to have answers for the main three questions illustrated in Figure (4.1) that represents the main field work queries since they ask about the local understanding of cultural landscape, its value and strategies to protect it.

**4.2 Justifications For Using Strategic Planning Paradigm:**

Strategic planning approach represented a shift from a technical focus on infrastructure and services towards capacity building and holistic strategies (Sanderson, 1999). In this research, strategic planning paradigm was elected due to its community based nature that opens a window for more representation of visions and points of view and enhances a platform for working together rather than just one active pulling side.

In general the approach emphasized partnership between ordinary people, private sector, government and civil society thus it was a mature response to the challenging urban contexts and global trends by being holistic integrated flexible, strategic participatory. In other words the approach shall be responsive to the three word challenges noted by the Capital Investment Plan (CIP, 2006); **integration**- addressing economic, environmental and social issues in an integrated approach; **collaboration** to incorporate and consult all stakeholder groups, **empowerment** to adapt with, use and access new technologies.

Moreover, strategic planning is one of the newest techniques of planning (Eadie, 1983; Sorkin, 1984; Kaufman and Jacobs, 1987). It is a disciplined effort to produce fundamental decisions and actions that shape and guide situation or organization assessment, what it does, and why it does it (Bryson, 1989). The core idea in strategic planning is to focus selectively on the future in order to

build on strengths and take advantages of opportunities while minimizing weaknesses and threats (Bryson, 1989).

Therefore, for the purpose of this study, it was a strategic option to go for strategic planning for the analysis of the study area (Bethlehem), since strategic planning paradigm provided the proper space to share the research issue with active stakeholders and community representatives rather than playing the role of imposing results and strategies. Moreover, strategic planning paradigm initiated a rational sequence for situation assessment, envisions sharing and strategies generation assuring and increasing participatory approach.

Finally, strategic planning paradigm represents an efficient mechanism for solving research inquiries, by addressing the research variables and providing a systematic flow of questions and problems solving, in a comprehensive participatory environment. This is of high importance in this kind of research were different levels of stakeholders take part and there are different types of information within a time limited frame work, that pushes for adopting a paradigm that looks for the *"low hanging fruits"*.

## 4.3 Strategic Planning Process at Study Area



Figure 4.2: Strategic Planning Wheel, Source: Author based on Trousdale Wheel, 2010.

Strategic planning scope and entities are illustrated in this figure (Figure 4.2) The first quarter of this wheel aims at answering the "where are we now statement", which includes a situation assessment for Bethlehem cultural landscape conditions and potentials, by adopting two main tracks:

- The first depends on building a real human ***"social partner"*** by setting out and defining the stakeholders who have the capacity and will to go

through the strategic planning process, and also are capable to share their knowledge and envisions for Bethlehem Cultural Landscape.

- The second aims at building a deep understanding of the physical situation by generating an "***analytical server"*** -analytical archive- by which statistical and spatial data can be analyzed and illustrated into simple virtual maps.

The second quarter of this strategic planning wheel settles the envisions through the participatory activities summarized by stakeholders meetings and working group workshop. This is the phase were the researcher gets the opportunity to share the learnt knowledge of previous part "the analytical server" with the nominated stakeholders in preparation of the next phase.

The third part of the wheel sets out the strategic options according to the generated visions. In this study those strategic options are illustrated as part of the analysis and recommendations of the field work.

The fourth quarter represents the "common practice" ending phase of the strategic planning process, however this phase is more oriented towards results actions and project monitoring, thus it will not be approached in the scope of this research since its main focus is on strategies generation, but this phase –"Have we reached"- will be presented in the recommendations chapter that cares about clarifying the

**4.3.1- Defining stakeholders**

Setting out project stakeholders is a crucial phase in strategic planning process, since it does not only affect the scope of planning but it also determines the success or fail of the whole plan. Therefore stakeholder can be defined as a key player in the strategic planning cycle; and can be a person or organization that can be positively or negatively impacted by, or cause an impact to, the actions of a plan (Ruiter *et. al.*, 1998). Types of stakeholders are:

- Primary stakeholders: are those ultimately affected, either positively or negatively by corporation's actions.
- Secondary stakeholders: are the 'intermediaries', that is, persons or organizations who are indirectly affected by corporation's actions.
- Key stakeholders: (who can also belong to the first two groups) have significant influence or importance in corporation.

Therefore determining stakeholders for this research depended on nominating a larger group of possible stakeholders then creating a smaller focus group due to research constraints and limitations. The process adopted for this nomination depended on understanding the real role of stakeholder in this research, this was determined depending on the following questions that were developed according to (Trousdale, 2008) :
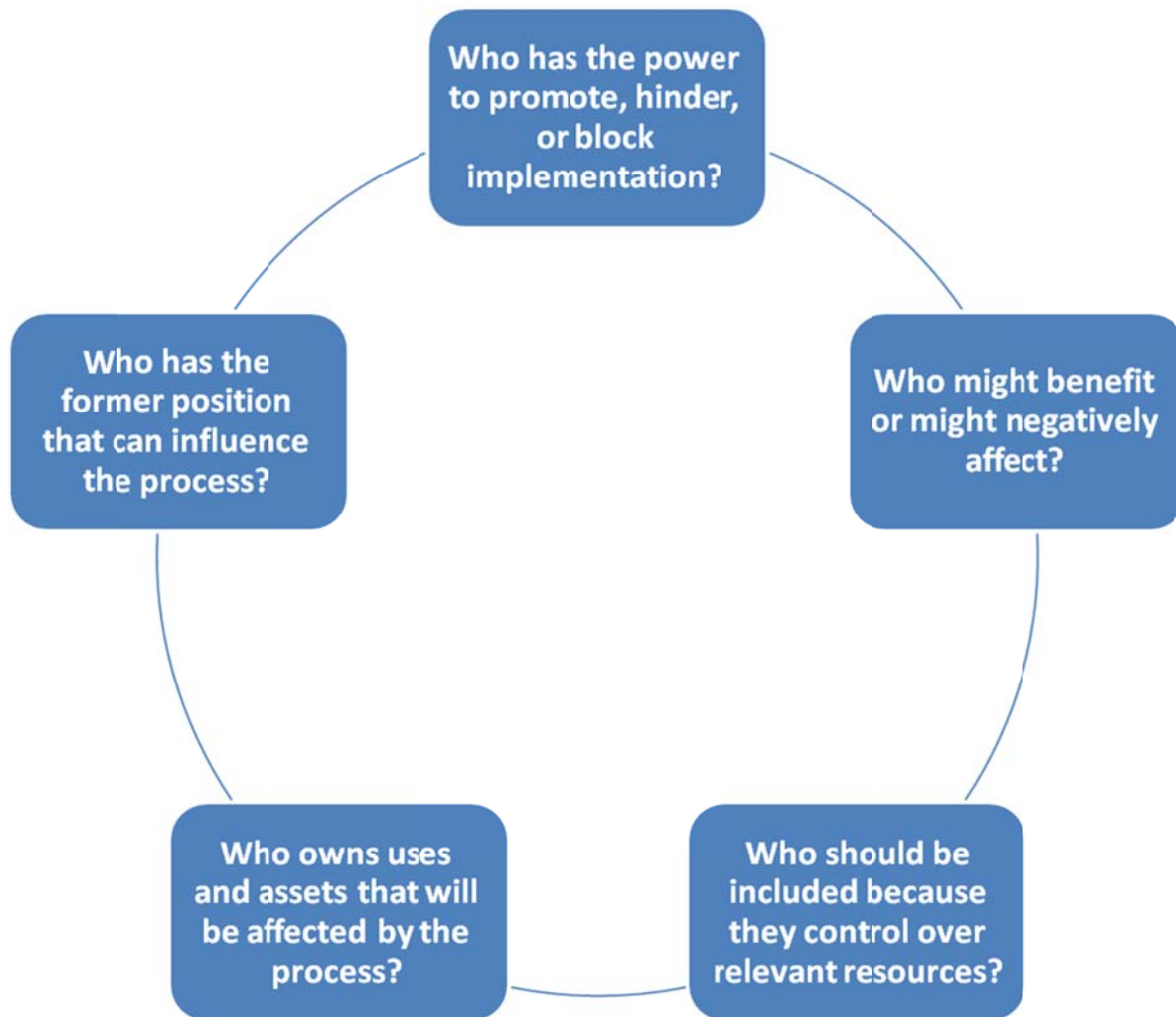
Figure 4.3: Questions used to determine the stakeholders, Source: Author based on Trousdale 2008.

1- Who might benefit or might negatively affect?

2- Who should be included because they control over relevant resources?

3- Who has the power to promote, hinder, or block implementation?

4- Who has the former position that can influence the process?

5- Who owns uses and assets that will be affected by the process?

Those questions are suggested for the nomination process, which includes proposing names of persons\associations, clarifying the potential contribution of stakeholder, and degree of involvement (long list of potential stakeholders), those included representatives of different social groups, women, youth, …etc. and they are categorized and listed as follows:

Governmental representatives:

- Representative of ministry of local government (MOLG).

- Elected municipal officials: Bethlehem municipality representative.

- Representatives from neighboring municipalities: Beit-Jala, Beit-Sahour representatives.

- Control over relevant resources: Ministry of tourism and antiquities.

Semi-Governmental representatives and NGO's:

- Technical authorized staff: CCHP (Center for Cultural Heritage Preservation); and planners architects and engineers.

- Existing resources specialists: bureau of archeological affairs, ARIJ, association of wild life, Directorate of agriculture-Bethlehem governorate.

- Power to promote, hinder, or block implementation: higher council of planning and building, engineers association.

Private institutions and people representatives:

- People own, use and asset plan contents: neighborhoods council, Bethlehem churches council, Cardinal house, three private land owners (selected areas according to research process and owners nomination after workshops), community based organizations, town social representatives (Families representatives, Mokhtar)

- Private land owners (selected areas according to research process and owners nomination after workshops)

  International institutions and donors

- Donors: UNESCO representatives.

- Donors: Welfare association representative.

**4.3.2- Stakeholder analysis**

Stakeholder analysis has the goal of developing cooperation between the stakeholder and the researcher and, ultimately, assuring successful outcomes for the project. A stakeholder analysis is performed when there is a need to clarify the consequences of envisaged changes or at the start of new projects and in connection with organizational changes generally (Ruitier, *et.al.*, 1998). It is important to identify all stakeholders for the purpose of identifying their

success criteria and turning these into quality goals. Thus this analysis takes place at various times during plan process, the first step analysis starts by setting out a short list of stake holders (primary), then another steps of stakeholders analysis takes place at plan milestones starting from setting the visioning workshops, action planning and finally monitoring the process. Therefore at "where are we" milestone stakeholder analysis identifies a short list of partners as follows:

1- Bethlehem Municipality: the body responsible for land and built up areas management in Bethlehem city.

2- CCHP; semi-governmental center that has control over relevant resources and formally responsible of old core.

3-MOLG, is the body responsible for implementing plan.

4- Community representative.

**4.3.3 Situation Assessment: "building the analytical server"**

**1-Assessment of Bethlehem cultural landscapes current conditions**

As previously introduced, understanding "where are we now?" can be achieved by upbringing a clear understanding of Cultural Landscapes condition in the study area before visioning its future or management policies. Attaining this

objective is designed depending on systematic mapping for the study area and cultural landscape components.

This physical assessment comes in different levels and scales aiming at demonstrating cultural landscapes and their current condition at study area by surveying their presence, condition and potentials.

**2-Methodology of assessment**

As previously interpreted at the beginning of this chapter –section 4.1-, it is expected to have answers for some questions such as the *local understanding of cultural landscape*; the assessment section aims at answering this question and demonstrating its connection to the previously clarified variables in the theory chapter (chapter two). However situation assessment will be concentrated on the tangible and physical elements, since this study aims at assessing the physically measurable components of cultural landscape, rather than the other important components that were previously demonstrated.

Tangible elements of Cultural landscapes at study area were classified into four main categories as previously illustrated in chapter two (Chapter Two-2.1.3) which are:

- Ecological components, ex: natural lands cliffs, exposed land layers.

- Anthropogenic components, ex: irrigated terraces, historical elements, pathways systems.

- Third landscape, ex: elements that cannot be classified in the above categories.

- Elements in motion *(Fauna),* ex: seeds, animal, birds, insects who move; however due to research typology and limitations this category will not be tested.

Those categories embed underneath a number of components of cultural landscape from one side and embrace the immeasurable value and identity that gives the landscape component its individuality and uniqueness.

The assessment methodology depended on reflecting field surveys and inspection visits into various **analytical maps** *"analytical server"* showing different components and categories of cultural landscape. Different types, scales and resolutions of maps, panoramic views and photos were generated to clarify the three categories of cultural landscape at the study area, by annotating their existence from one side and assessing their conditions and value from the other side, afterwards this illustration will be used in the

**A-The ecological components:**
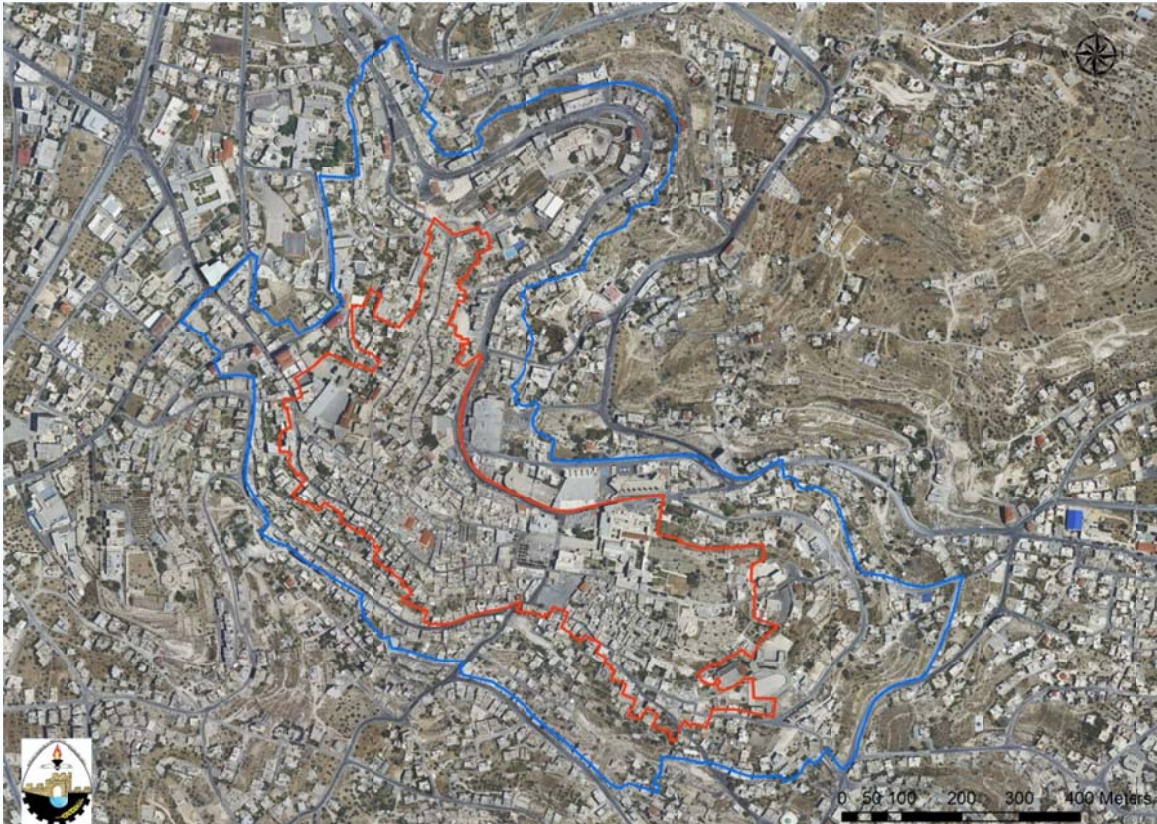


Figure 4.4: Bethlehem old core aerial photo, Source:  Arij, 2011.

The *"happy"* geographical location of Bethlehem toping hills was the main generator of the ecological components of cultural landscape "continuing cultural landscape".   Bethlehem is usually defined as a **promontory**(*Pro:      ahead,      Montory:      mountain)*   settlement,      which means that its morphology depends on mountains which guaranteed city natural defense (Palazo, 2009), this morphology also lead to recognizing two valley *"wadi"* as illustrated in the study area contour

map, (see Figure 4.5) this typology of the city was responsible for the

**still existence of pristine landscape** in addition to ecological



Figure 4.5: Bethlehem as a promontory settlement, Source: Author based on west bank topography map, 2010.

components of cultural landscape such as: hydrological features like

water sheds, streams, natural water cisterns, natural lands cliffs,

exposed land layers, and arid plants cover, as illustrated in (Figure:

4.5), those elements had a major role in composing the image of the

cultural landscape as much as comprising Bethlehem's *flora* and

*fauna.*

**B-Anthropogenic components:**

This part of cultural landscape assessment aims at illustrating the human contributed landscape, this category represents a very important part of cultural landscape, since it reflects space influence of human existence thus reflecting way of life, identity and culture. To clarify this category, models of anthropogenic cultural landscape are clarified each one by one on, separate study area maps, and all of these categories are then projected into Bethlehem map (see appendix 5.1) The main anthropogenic components found at study area are clarified in figure (4.6) which represents a sample of those anthropogenic elements with a virtual legend clarifying their representation.

- The terraced terrains cultural landscape.

- Vegetation and Land covers (Soft landscaping, trees, woods and olive groves,………etc.)

- Stairs and walk ways.

- Gardens and gaps between buildings.

- Water elements (water channels, reservoirs…etc.)

- Streets and public open spaces.

- Cemeteries and archeological features.

- Architectural built up area, (this is a one of the main components of the architectural cultural heritage but will not be focused on through this research).

The main tools used to study and demonstrate these components were an orthographic aerial photo, analysis and regeneration of field surveys, Bethlehem land-use/land cover map and researcher's experience in the field.



Figure 4.6: Example of existing cultural landscape elements, Source CCHP 2008.

*B1-The terraced terrains cultural landscape:*



Figure 4.7: Example of terrace, element of cultural landscape, Source: Author 2010.

Terraced terrains represented an image and identity of Bethlehem surrounding landscape (Figure 4.7); they were mainly produced as water collecting system as one of the traditional ecological knowledge (TEK), but their obvious existence generated a unique land typology for Bethlehem (Zeit, 2008). Thus the existence of terraced landscape reflect a real image and identity of the city and a strong element of resistance to the transformation of the city since it is not easy to modify such a strong confrontation, sediment in time in layers, also in terms of land plots division and property (Palazzo, 2009).Therefore illustrating this important component of cultural landscape is needed to clarify their value, condition and possible interventions. This clarification was by generating a map for Bethlehem existing terraces depending on previously held site survey(CCHP, 2005). Terraces were classified into four main

categories according to their conditions[3]: contextual (CTXT) which represents the most common existing terraces within the study area, outstanding (OUTSTD) this category represents a better quality of terraces and remarkable (RMKBL) terrace are the unique terraces found in the study area and finally the waste(WASTE) terraces which are not properly used and left as waste collection points or rubbish areas. (figure 4.6–4.9)
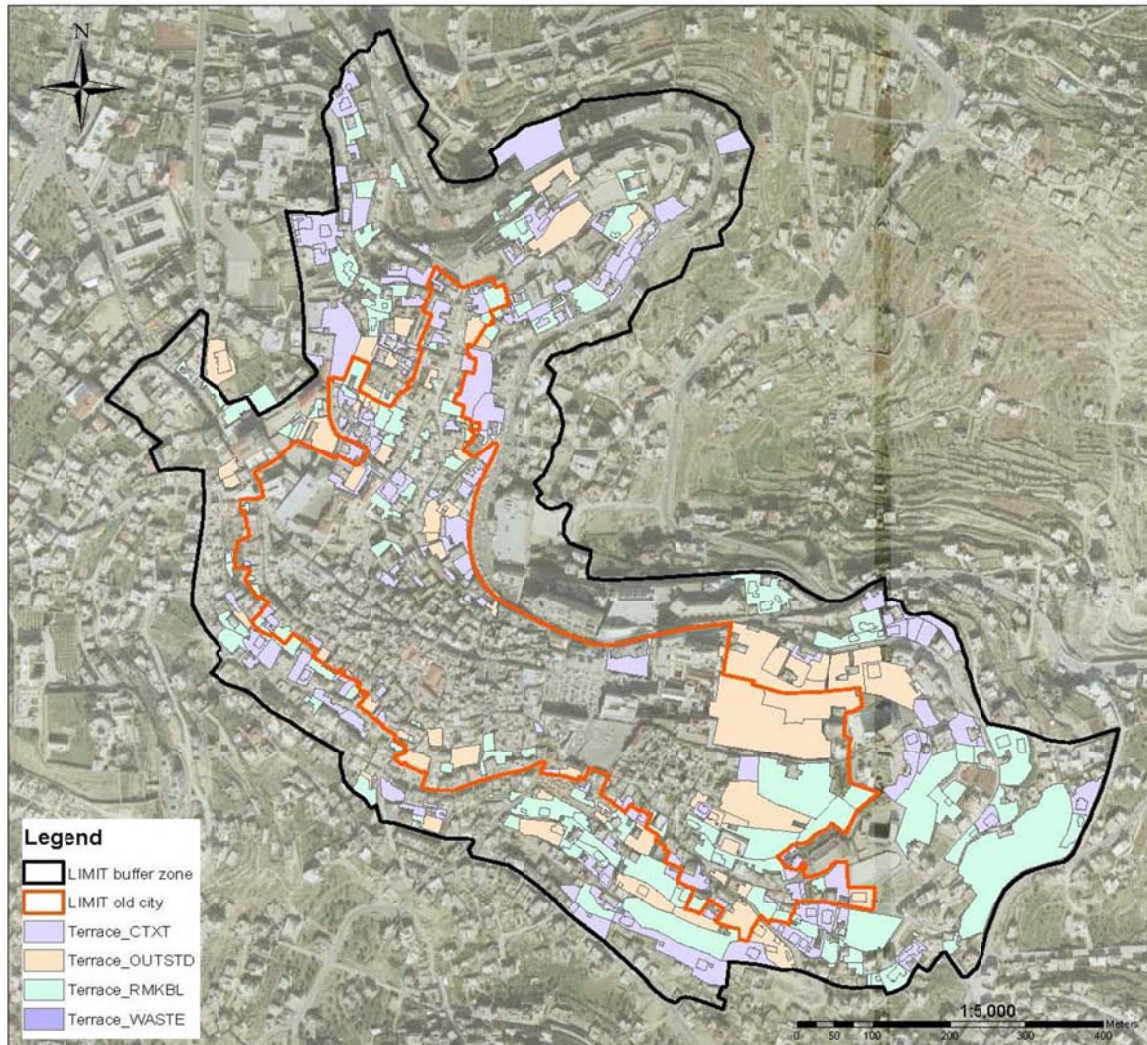


Figure 4.8: Existing terraces in Bethlehem study area, Source:  Author, based on previous surveys, 2010

---

[3] This classification is taken from the original data survey and it is based on heritage value definition which takes into consideration structure, history and value to give the classification.

Figure 4.9: Examples of terraces within the context of old core (gaps between buildings), Source: Author 2008.

**B2-Land covers (Soft landscaping, trees, woods and olive groves**

Soft landscaping elements took their cultural value due to the enriching -they created -to people's way of life in Palestine; whom extensive use of various kinds of plants was reflected in growing indigenous types of herbs and trees within their living space context; and were used as food, for medical remedies as much as being used for their decorative and aromatic value. In the same

context the types of plants that were grown up in Bethlehem reflect the *use value* that was previously illustrated in chapter two (return to chapter two utilitarian value and exchange value), that is growing plants that were needed for the daily life, such as vines, fruits and olive groves that had especial symbology to Palestinians due to its national, religious and use value.

Figure (4.10) illustrate spot areas of survey, on which plants were projected, what was obvious is the use of nonnative plants (Benjamin Ficus, succulent plants, decorative plants etc.) or to reforestation with Aleppo pines; another problems the growth of infesting species like, e.g. *"alyantus".*
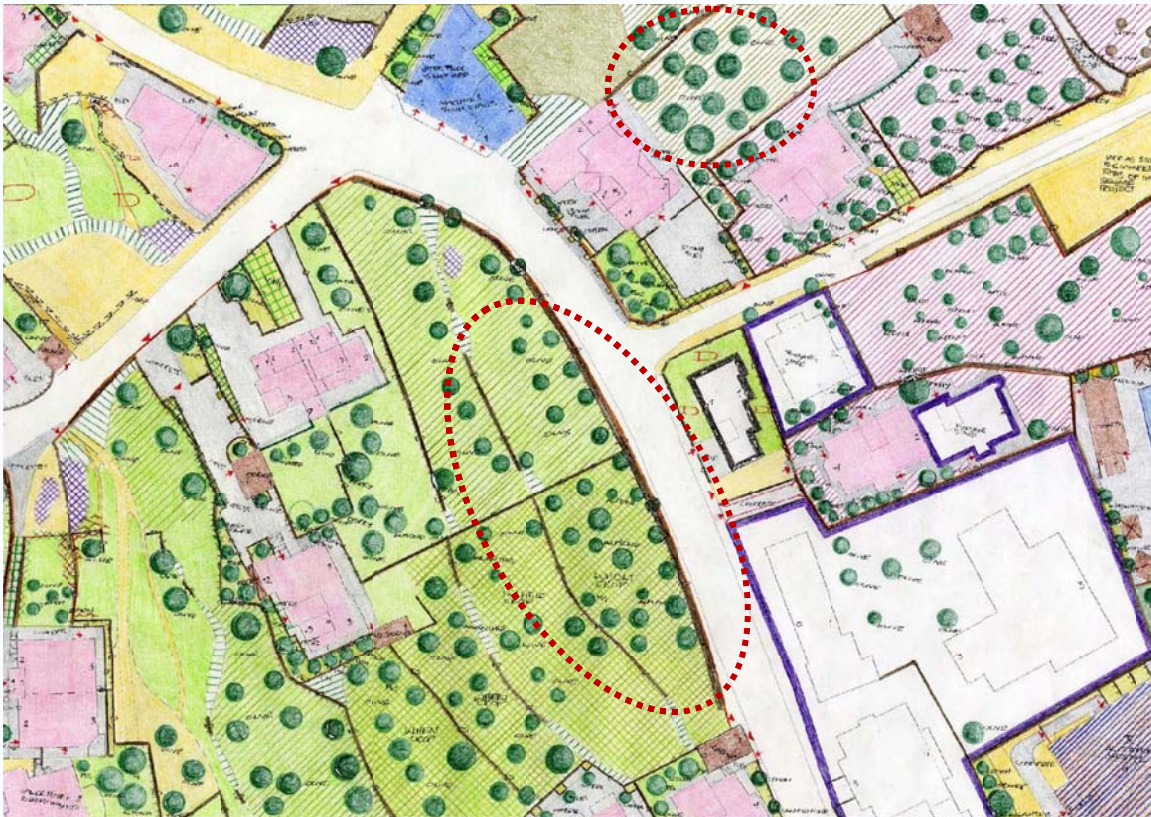


Figure 4.10: The spread of non-native plants in Bethlehem (Red circled), Source CCHP 2008.

This extensive use of non-indigenous plants has negative effects on soil chemistry as much as the absence of cultural traditional image which used to be present in people's mind and in the old paintings of Bethlehem whose plants gave its unique image, tradition and smell (UNESCO, 2008). (See Appendix 5.2, examples of plants in Bethlehem)

**B3-Stairs and walk ways:**

The geographical characteristics of Bethlehem created a special structure and morphology; the city is built up along the crest of a mountain having two east-west axis intersected with a
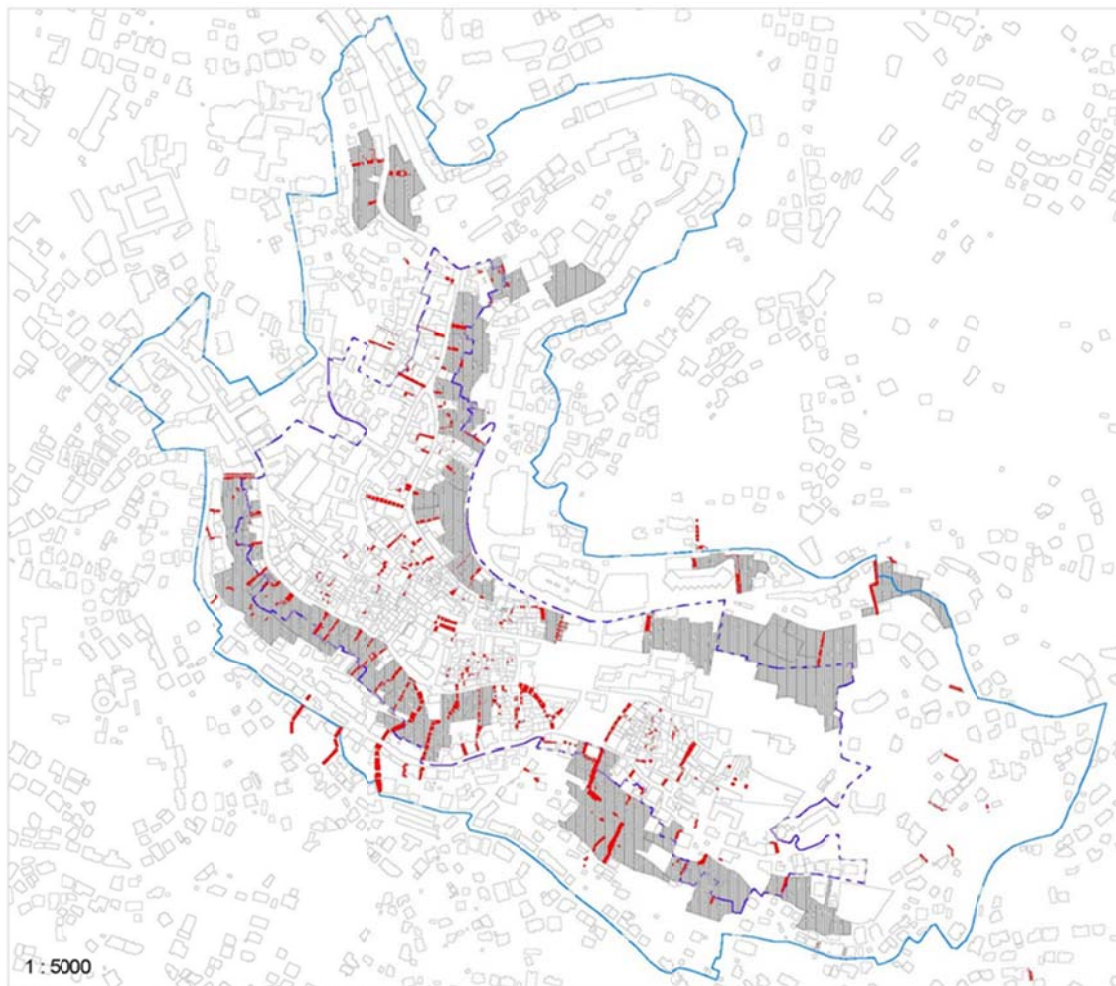


Figure 4.11: Stairs locations (red lines) within study area, Source : Author, based on field survey 2009.

number of distinguished stairs representing an important element of Palestinian cultural landscape (Santalie and Ghadban, 1996), for their importance of transportation among the old core and the city and their role in providing points of view towards the countryside terraces and demonstrating the special relation of Bethlehem and its adjacent landscape. This part aims at illustrating this important cultural feature and also illustrating some critical points that counter a lack of connection within city intents due to the absence of this element (stairs).

Figure 4.12: Examples of stairs representing an element of cultural landscape, Source: Author 2010

***B4- Gardens and gaps between buildings:***

This section aims at illustrating an important category of cultural landscape: gardens, they were part of the traditional dwellings architectural typology however due to city evolution they are now *gaps between buildings* but still have the potential of being protected and some strategies could be brain stormed for such elements especially when they are not sufficient for constructing a new building, (figure 4.13 illustrates this case) this is a common case that should be highlighted for wider study and analysis.



Figure 4.13: Examples of (potential) un-accessible gardens, Source: Author Based on conservation and management plan survey maps 2010.

This figure represents a number of large spot areas located on the southern slope of Bethlehem old core; those areas are not accessible by vehicles, this makes them inappropriate for construction, those areas were generated due to physical urban planning mistakes that reduced their financial value, however the repetition of such cases open the window for deep thinking of building strategies for their use and development of quality of life and cultural landscape integration within the old core, thus this component will be brought to the stakeholders workshop for this purpose.

**B5-Water elements (water channels, reservoirs, rain water cisterns…..)**

Techniques for dealing with the scarce water was developed by people to guarantee its existence all the year around, thus water cisterns represent an element of cultural landscape, they do exist in the dwelling space, in the house itself or even in the fields. (see figure 4.14). Moreover water collection techniques

Figure 4.14: Water cistern within a terrace in Bethlehem old core. Source Author 2010.

represent a traditional habit present till today, however many of these

traditional water cisterns are being destructed or damaged due to absence of awareness to their cultural and functional value.

On the other hand Bethlehem unique topography enhanced the existence of natural water channels and wadi "valley" that were a main feeder for those cisterns.
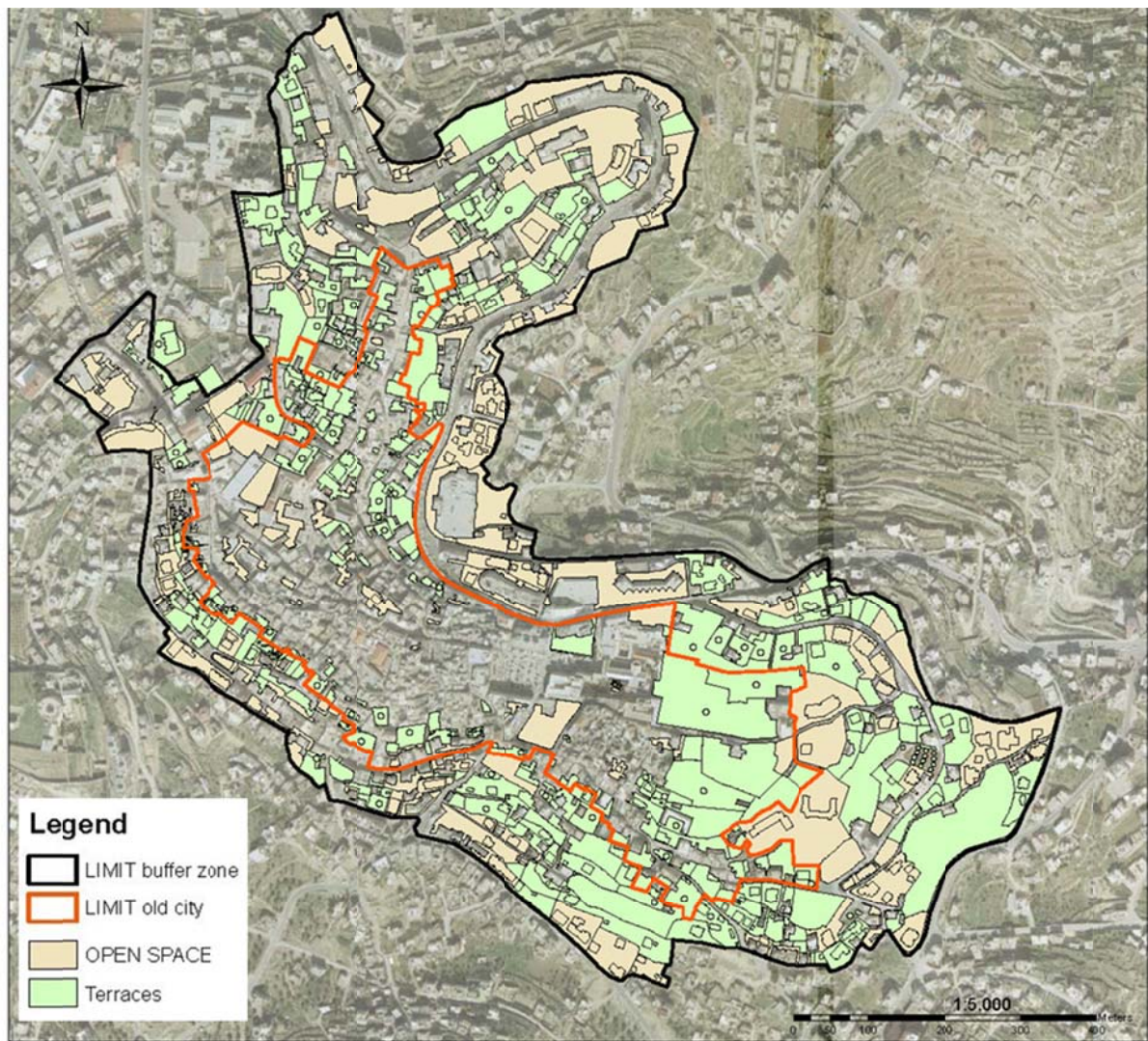


Figure 4.15: Terraces and Open spaces, Source: Author 2010, based on 2005 Bethlehem survey

**B6 -Streets and public open spaces:**

Streets, path ways and open spaces represent good example of people interaction within the landscape, thus they are a cultural element, and the figures 4.15-4.16 illustrates Images for open spaces, streets and path ways.



Figure 4.16: Streets space examples, Source: Author 2010.

*B7-Caves, Cemeteries and archeological features:*



In spite of the infrequent existence of caves and archeological features in the study area but they represent important element of cultural landscape, the

Figure 4.17: Bad treatment for an ancient roman water channel, Source : Author 2010

Figure 4.17 illustrate a Roman water channel in the study area that is badly treated without any reflection to its archeological value. These archeological components represent a historical entity of Bethlehem cultural landscape, and they represent a strong illustrate ancient for city history and heritage.



Figure 5.18: Caves example at the southern slope of the old core, Source: Author 2010

Other examples of archeological feature are the caves, and grave stones that are still apparent in the southern part of old core, field work revealed some examples of these components that compose and important part of Cultural Landscape.

**C-Third landscape:**

As previously introduce in section 2.1.3., third landscape represents an important element of cultural landscape, in the study area it was discovered that this feature is demonstrated in most of city nodes which are very

important nodes for the city, figure (4.19) clarify location and conditions of this feature.



Figure 4.19: Example of third landscape in Bethlehem, Source Author 2010

The dashed zone represents an example of Third landscape category, this is one of bethlehem old core nodes, images on the left clearly illustrate the condition of these zones within the city; the importance of these areas comes in their potential of enhancing biodiversity, and reflection of the image of virgin nature. However the current situation of these junctions is a place for dumpe or waste.

**4.3.4- Developing a Vision for the Integration of cultural landscapes in Bethlehem**

 The scope of envisioning Bethlehem cultural landscape represents an answer for "where do we want to go?" statement question, however this envisioning is part of the holistic vision of the city which for the purpose of this research considered as: well preserved historical city whose architectural and land resources are being used to keep this image and identity of the city in addition to conveying community needs and perceptions.

The methodology of obtaining cultural landscape envision depended on holding structured stakeholders workshop, which is used to demonstrate an envision for the cultural landscape components of the study area, in order to come up with strategic options that keep their identity and develop their values.

**Setting out a work shop**

The first step in setting out the workshop is determining its objective which is: envisioning cultural landscape in the study area. Workshop structure depended on preparing some entities such as workshop invitation, agenda, presentation and other materials (see appendices 5.03-A, 5.03-B).A short presentation illustrating research scope and methodology was presented, within this presentation a highlighting on the previously illustrated assessment of Bethlehem cultural landscape identification and current conditions was made (see 4.2.2),at this level it was possible to identify seven elements of cultural landscape – that are: Stairs, Cemeteries, Garden and Gaps between buildings, Terraces, Land cover, Natural Cultural Landscape- which were of a higher

importance according to workshop participants, those elements obtained from the analytical server into stakeholders deeper discussion and analysis.

**A-Process**

The workshop represented a one body working group, that is after a holistic presentation representing research issue was demonstrated, then research variables and values were clarified, this included a brief introduction into the theoretical review attached to research scope, such as cultural landscape definition in local and international contexts, cultural landscape identity, and changing values and perceptions towards cultural landscape. This gave a wider space for discussing those variables through the research local context before nominating categories of cultural landscape for thorough envisioning process.

**B-Material**

As a continuing practice of the process above, some materials were prepared to reflect participant's nomination for some cultural landscape categories to come up with easier envisioning techniques, thus an example of each category was printed given a number and wall mounted, participants were able to see all the categories, each one of them had the opportunity to select at least three main categories and write an individual anticipation or strategic action regarding the selected category underneath each category, afterwards some

categories had more votes and envisions than the others (see figure 4.19).



Figure 4.20: Workshop material, options nomination cards , Source: Author 2010.

### C-Definitions

The resulted categories of the nomination -from the previous phase- are called the *key components*: which are the landscape **elements** that were designated by workshop participants and are believed to have potential for development and answering research queries. Those elements then went through discussion to generate **key issues**: which represent challenges and dilemma facing the development of the particular element or key component. The particular designation of elements and their related **i**ssues led to the definition of **objectives** that are: the aimed situation for each element, these objectives

were raised to the key stakeholders group in order to come up with the **strategic options** that represent: the frame work of achieving objectives by solving the key issues. See (Figure 4.21) which schematically illustrates this process flow and scope. (See appendix 5.3C) for the workshop material.



Figure 4.21: Schematic chart illustrates the flow of information obtained from the workshop to get the strategic options, Source: Author 2010

The obtained envisions represent the objectives and the strategies for the integration of cultural landscape in the study area, the chart below (Figure 4.200) demonstrates the main nominated categories, key components "landscape elements", issues, objectives, and strategic options obtained from the work shop that was held on the 12th November for the aim of this study, these entities represent phase number three of the strategic planning and answers the "where do we want to go" question.

**D-Workshop outcomes analysis**

The section aims at deeply demonstrating the outcomes of the work shop which are clarified in (Table 4.2). This section intends to illustrate the nominated landscape elements and the proposed strategic options for each of them.

**D1-Stairs:**

As previously demonstrated, stairs in Bethlehem represent something different, they are all perpendicular on the main axis of the old core of the city "reminding us of the *Cardo and Decumanus* in Jerusalem[4]", those stairs represent an important component of cultural landscape, their presence is an identity reflection of the space, in addition to serving functional people needs, workshop analysis summarized the following strategic actions:

- Stairs should be prepared to facilitate citizens' and visitors' movement and circulation through the old core; some new technologies[5] could be used to function this cultural element for the use of youth, old and disabled.

- Stairs are an important cultural element, that have some historical stories: their use during wars, excursions, and social life, documentation of those stories guarantees their continuity and value; they can be used as part of touristic routs "not only visiting the church in Bethlehem[6]", thus they should be furnished with proper signage reflecting their stories and leading to the distinguished panoramic view that they do provide.

---

[4] Cardo is the main axis of the city, Decumanus is the perpendicular axis, those are the ancient roman names for the two axis, and they were named after the soldier group that was opening each of them. (http://en.wikipedia.org/wiki/Cardo, accessed on 6th Oct. 2011)

[5] Examples of new technologies are : hydraulic ramps, disabled trails, electric lifts….etc. (http://www.stairwaychairliftsbuyerguide.com/handicap-lifts/, accessed on 6th Oct. 2011).

[6] There is no touristic routs definition at Bethlehem, the common practice for visitors is only to visit the church of nativity then leave the city.

**D2-Cemeteries:**

Cemeteries themselves were not raised as a separate component in the workshop, however the high percentage of land that they do occupy from historic center area (more than 8%) (Arij,2011), and the number of elements of cultural landscape that -have crucial historic and identity value- that they embrace in addition to their importance for the ratio of the green footprint in the city increased their importance. Thus Cemeteries represent an important cultural landscape element, and both the Islamic and Christian cemeteries do take distinguished locations in the study area, thus they are considered as
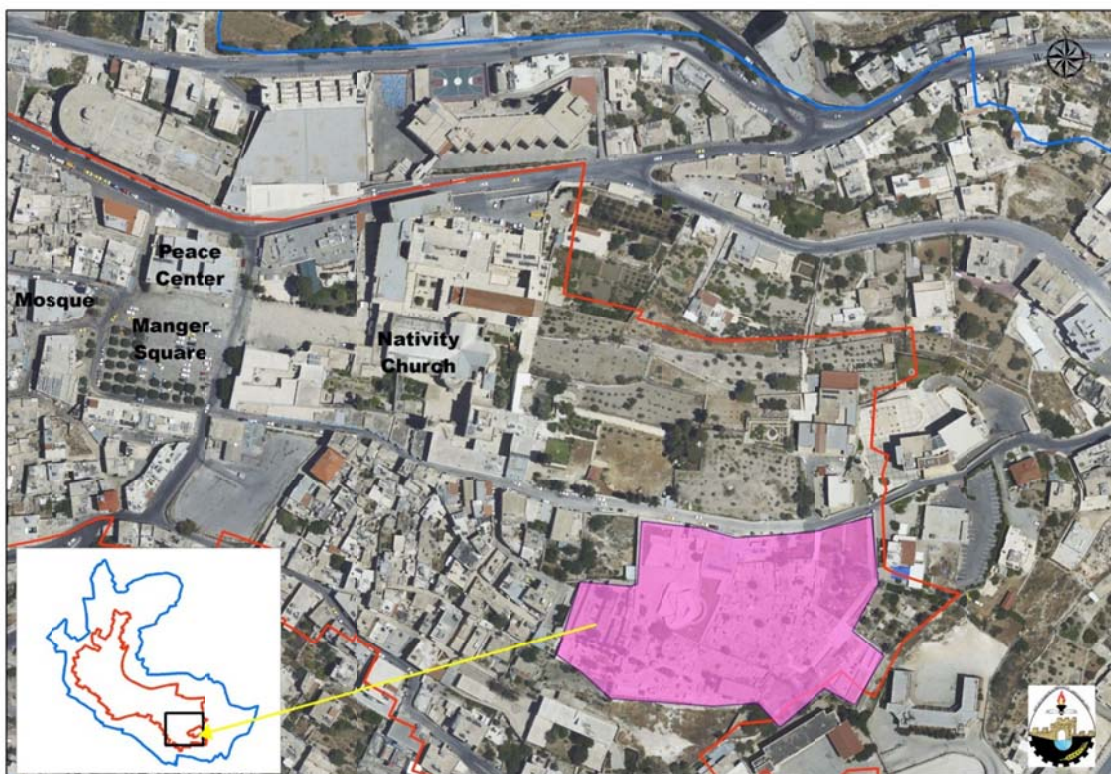


Figure 4.25: Cemeteries occupy more than 6% of old core area, Source: Arij, 2011.

crucial resources that should be taken into deeper strategic analysis see (figure 4.25).

The historic value of the cultural elements that they embrace should be more demonstrated due to its importance to city identity, Thus it is proposed to have them greener and to make them visible and understandable by lowering their outer walls, linking them to the surrounding roads network and having special care by the competent authorities, as illustrated in (Table 4.2).

**D3-Gardens and Gaps between buildings:**

Home gardens are part of the Bethlehemite cultural landscape, envisioning their strategic options, to enhance the identity and quality of cultural landscape
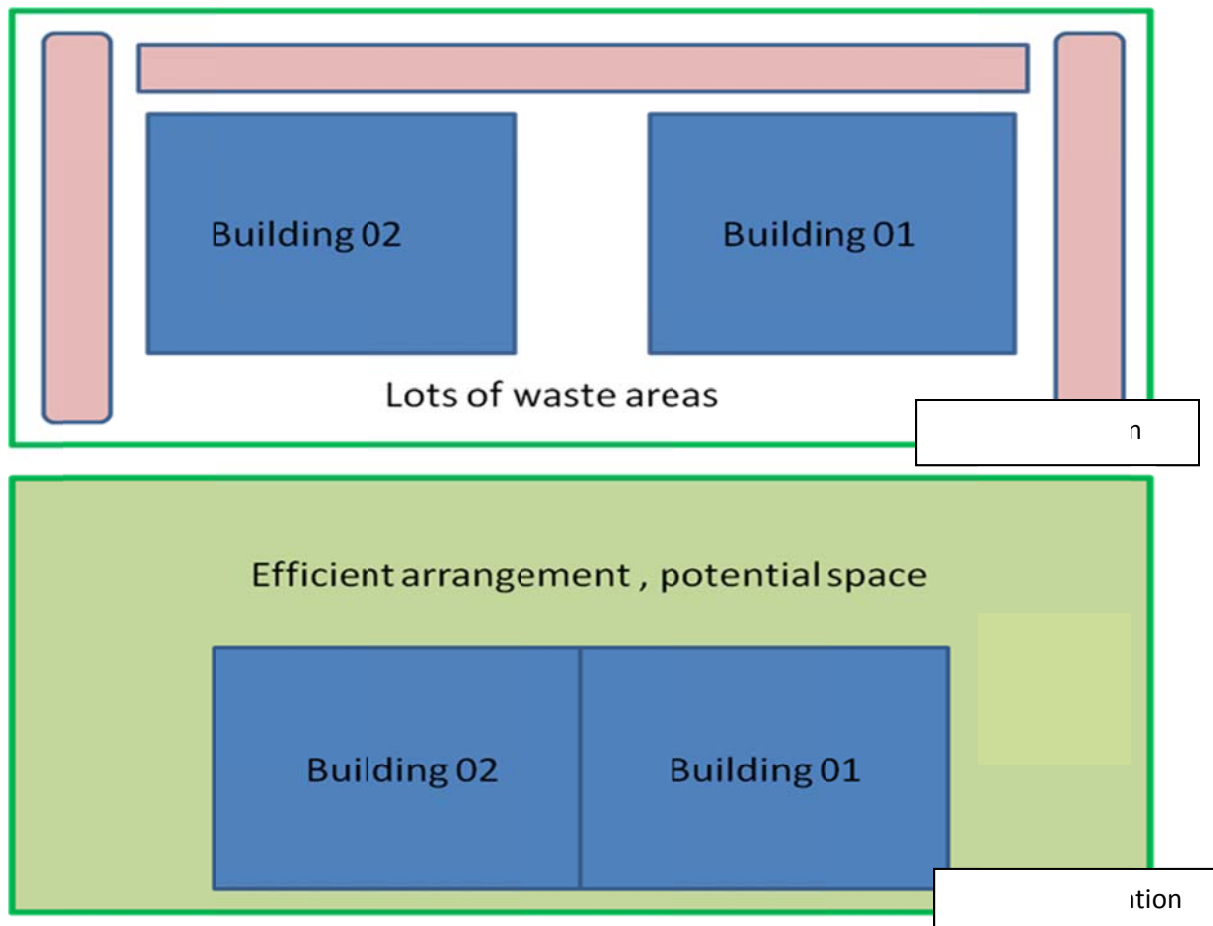
Figure 4.22: Set Backs different arrangement for a more useful space, up down: existing situation, proposed situation. Source: Author 2010.

and convey people's need was through a hierarchy of strategic options:

- Revising building regulations in the old core and in the buffer zone, the intent of this process is to keep the setbacks green foot print but to revise its distribution around buildings, (see figure 4.22) that illustrates the option of eliminating the setback between two buildings in order to get a larger garden that can be benefited from the side, this is just an example of thinking flexibility in proper solutions to solve this issue.

- The presented case of in-accessible gardens raised the question reparcelization of those gardens to keep the green footprint, and provide accessibility.

- Another strategic option for preserving this component is developing the idea of productive garden which "value based theory" which can guarantee the continued existence and preservation of such an element.

- One of the key issues that are illustrated in (Table 4.2) is the gardens of the religious and public institutions, those categories consume a distinguished ratio of cultural landscape area, their area represent more than 8% of old core area (Arij,2011), however they are not functionalized for the well of the public of the city image see (Figure 4.23), thus the objective is to open them to public benefit by Empowerment of mutual

interest between institutions and mass public through Initiating revenue based activities.



**D4-Terraces:**

Terraces are unique cultural landscape element of Bethlehem as previously discussed, the main key issues is presented in the dissolving value of this element due to being used as dump locations, using nontraditional materials for their formation, raising and eliminating their traditional structures during construction and excavation works see (Figure 4.24). Thus the strategic options recommended by the working group are:

- Preserving the traditional material of structure.

- Providing path ways.

- Enhancement of TEK "traditional ecological knowledge".

- Concentrating their agricultural use in the master plan to come up Set binding regulations, especially for the construction project architectural design.



Figure 4.24: Historical terrace being used as a dump location, Source: Author 2008

**D5-Third Landscape**

This is a very common existing component in the Palestinian cities and is mainly noticed at streets nodes and junctions; working group recommended keeping them always clean, accessible and left on its original nature with the rocky mountainous typology which will transfer these areas into real Landmarks reflecting city cultural landscape image and identity.

**D6-Vegitation**

Land covers represent the simplest local understanding of cultural landscape, and this gave a wider space to define the key issues and the main proposed strategic option as illustrated in (Table 4.2) and as follows:

- The use of local indigenous plants rather than the foreign ones.

- Urging the growing of productive plants.

- Some plants are part of Bethlehem image and identity such as the vine and lemon trees, their growing is part of cultural landscape management and preservation.

- Land cover should not affect buildings structure, (plants roots were the cause of causing damage in some cases….)

- Encouraging the existence of elements in motion (reptiles, turtles, birds,…..etc.) whose existence is important for biodiversity and plants life cycle.

- "Bethlehem used to have a smell" one of the participants said, thus there is a need to bring it back by encouraging fragrance plants which also reduce air pollution.

**D7-Natural Cultural Landscape**

To better function this unique ecological component of cultural landscape key issues and strategic options were defined as:

- This topography represented a most common way for water collection; however water of the remaining *wadi "water valleys"* is not in function and most of rain water is connected to sewer

water treatment rather than the proper storm water collection systems.

- Skyline protection by generating suitable policies and regulations capable of protecting the image of Bethlehem old core, buffer zone and its surroundings, in order keep the panoramic windows overlooking Jerusalem, Jericho and eastern Jordan mountains.

- According to what has been previously demonstrated in theory chapter (see paragraph 2.2.1), cultural landscape perception in the Palestinian society used to take its value from their productive use, many of the ecological cultural landscape surrounding Bethlehem, is a left unused land, thus policies and regulations should urge owners to function those landscapes to higher their perception as well as being an income generating factor which will guarantee their sustain use and preservation as previously introduced in the value based theory. This could be achieve by enhancing agricultural and touristic investments and projects.

# Best Use of Cultural Landscape as a Resource for Development

| Main Question | Component | Key Issues | Objectives | Strategic options |
|---|---|---|---|---|
| Best Use of Cultural Landscape as a Resource for Development | Stairs | Not comfortable | Prepare to serve every body | Rehabilitation |
| | | Insecure | | |
| | | Waste, not clean | Cultural related touristic activities | Part of touristic routs, documenting social stories |
| | | Not functioned, abandoned | To be functionalized | |
| | | Path not clear | Serve to explore the city and overlook the panoramic view, quality. | Signage system, and enhancing touristic activities |
| | Cemeteries | In accessible, their historic value is not illustrated | Accessible, contribution in the ratio of green area and city sky line | Linkage with roads\street fabric and increase awareness of their historic value. |
| | | Consuming large space, of historic center area | Utilities and adaption of space | Subversion with the land function(built environment) in the vicinity. lowering surrounding walls visible, eye contact, greeny, part of city skyline. |
| | | Abstract,Not welcoming | welcoming and thriving | |
| | | Lack of control systems | well managed | Supervision by the competent authority |
| | Garden and Gaps between buildings | In accessible | Accessible | Reparcelization when possible. |
| | | Not productive | Home self dependent gardens | Promoting food security culture, local corps production, subsidy |
| | | Building regulations and land designations have negative impacts. | Protecting the green footprint | Revising building regulations.(set backs, GFA.....) |
| | | Public and Religious institution spaces not used | Open to public benefit | Empowerment of mutual interest between institutions and mass public through Initiating revenue based activities |
| | Terraces | Terraces demolitioning during construction and excavation | To collect water and to keep plantation. | Enhancing of TEK " Traditional ecological knowledge" |
| | | | Keeping terraces rhythm and structure | Set binding regulations, especially for the construction project |
| | | Using nontraditional materials | keep the image of the city | Set binding regulations. |
| | Third Landscape | Dump locations | Hygienic environment | Set binding regulations. |
| | | Raising and eliminating their traditional structure, dissolving value | Enhance its importance for the biodiversity | Be part of municipality mandate |
| | Land cove | In accessible | Bringing it back to its original nature, mountainous typology | Be part of municipality mandate |
| | | No stewardship | Clean and pleasant to eye ascenary, landmark | Be part of municipality mandate |
| | | Not clean | | |
| | | Using foreign plants | Predecting the identity fragnance and image of Bethlehem Cultural Landscape | Use indigenous plants |
| | | Effecting soil chemistry | Productive land cover | Urging the growing of productive plants. |
| | | Roots effect traditional buildings structure | Protect historical structure | awareness regarding plantation practices. |
| | Natural cultural landscape | Wadi water not used | Usufructs of water | Establish storm water collections systems. |
| | | Landscape disturbance, disrupted scenary | Skyline protection, coherence | Enactment of suitable policies and regulations |
| | | Not Productive | Income generating landscape | Encouraging agricultural and touristic investments and subsidies. |

Table 4.21: Matrix of workshop outcomes, Source: Author 2011.

# Chapter Five

# 5. Conclusions and Recommendations

**<u>Main Findings</u>**

This chapter concludes the main findings of the study and aims at illustrating part of the next steps to be done by briefing some proper key recommendations based on study outputs and reviewed literature.

Moreover key recommendation aim at sharing the obtained experience of this study and illustrating the scientific addition into three different levels that are:

- Particular level of study area "Bethlehem":

  By adopting the strategic planning paradigm, it was possible through this research to asses elements of cultural landscape at Bethlehem and come up with clear strategic options based on a community participatory approach, that guarantees their feasibility on ground, and this is one of the main gaps and lacks that Bethlehem faces, thus this research aimed at trying to fill this gap.

- Regional level "Palestine":

  This aims at clarifying the ways of benefiting from this study into the regional level of Palestine. Since it was possible through this research to identity elements of cultural landscape that are common in the national Palestinian level, it is appropriate to

generalize some of the previously demonstrated strategies such as:

1. Site sustainability through value adding to agricultural and tourism products.

2. Public funding through agricultural subsidies for political or economic purposes.

3. Private funding for programs, such as establishing non-profit conservation trusts; encouraging fund-raising partnerships with for-profit concerns.

- Global level:

This aims at internationally illustrating the definitions of cultural landscape and their treatment methods into an international platform. This was achieved by the clear identification of the meaning and understanding of cultural landscape elements in the local context, in addition to nominating the elements of cultural landscape that have the potential to protect national identity and serve for city development and quality of life.

**What Comes Next? Research Key Recommendations**

In order to to fulfill the knowledge gap and to guarantee the proper implementation of the strategic options that were demonstrated in chapter Four (Table 4.22), The following research recommendation represent a three

level approach starts from community based level, professional level and institutional level, in order to achieve a comprehensive execution, implementation and generation of strategies.

1. **Community based level:**

   - Enhance the cultural and environmental awareness, to guarantee better understanding of value, treatment, identity and interference.

   - Promotion of the "TEK' Traditional Ecological Knowledge.

   - Securing Community participation in planning process and decision taking.

   - Elaboration of the value based concept when dealing with elements of cultural landscape.

2. **Professional Based Level:**

   - Establish a building capacity system that guarantees the transfer and distribution of knowledge.

   - Concentrate on project other than the physical rehabilitation and focus on others that assure real improvement of quality of life, rather than the quality of "seeing and living".

   - Re-assess the current building laws and regulations.

3. **Institutional level:**

Recommendations at this level may include upgrading the institutional effort, and also institutionalize the efforts that are done individually without being under an institutional umbrella; despite the fact that there is an institutional shortcoming in the planning action in Palestine due to Lack of inter-sectoral coordination which is one of the main problems facing the Palestinian planning system and institutions. Up to now there is still a lack of clear or written mandates and a distribution of responsibilities among stakeholders in the planning sector, which so often results in effort duplication and waste of resources (Shaheen, 2007). However the following recommendations are applicable at this level:

- Institutionalize the various individual efforts, and empower the generation of CBOs for an effective working body.

- Increase the power of advocacy in the master planning level in order to assure implementation of researches recommendations under a legislative and regulatory layout.

- Coordinate the effort of several institution such as ministries, engineering association and municipalities under united working body to avoid any execution conflicts.

- Empowerment of mutual interest between institutions and mass public through initiating revenue based activities.

- Coordination and Involvement of ministries such as ministry of agriculture and ministry of tourism to draw clear policies for cultural landscapes by promoting some actions such as initiation new touristic routs or increase indigenous plants growing up.

- Initiate local revenue driven projects, in order to achieve financial sustainability and independence from the external philanthropy imposed agendas. This could be supported by Community Based Organizations (CBO), local corporations or through a partnership with the private sector.

- Promote strategic (multi-sectoral) planning, as a proactive tool to the volatile geopolitical environment. Needless to say, this is indispensible to the development of detailed land-use plans at the local level, but this time based on the strategic orientation adopted and supported by the locals.

## Epilogue: What has been learnt?

Epilogue summarizes the learnt knowledge of the study which can be categorized into:

- **Exploring notions and values:**

Understanding the notion of cultural landscape in the Palestinian context was one of the main findings of this study, since Cultural Landscape is a set of human productions that reflects the society needs, beliefs and memories. It represents

and symbolizes the relationships between human being and his lived environment. Thus cultural landscape can be recognized in physical and living components. Those were highlighted and analyzed through this study.

On the other hand values of cultural landscape were explored. The fact of ability of perceiving Cultural Landscape as the outcome of a struggle between groups that have different interests trying to dominate the land by reflecting different colors of cultural landscapes enhances the relation between cultural landscape and identity, the analysis and interpretation of this relation-identity and cultural landscape-was one of the values that were explored within this study in order to clarify the importance of this element for a threatened Palestinian identity.

Moreover, other tangible values of cultural landscape were demonstrated and it was discovered that those values are changing and dynamic depending way of life and geopolitical changes.

- **Assessing situation:**

    The research was based on building an "analytical server" for the case study; this involved an assessment for the physical situation of cultural landscapes at the study area -Bethlehem-, the conclusion of this study clarified a group of high potential elements of cultural landscape reflecting the identity and the image of Bethlehem. However all these elements were found to be either misused putting them under a critical threaten of being lost.

- **Identifying approach and prominent tools:**

After defining elements of potential and main constraints, research was able to set out and identify the main approach for dealing with all the faced dilemmas. Strategic planning paradigm represented the most prominent development and solution finding tool. This paradigm represented a key guide for developing the final strategic options that were partially based on community participation.

END

# Bibliography

- **A**hmed Tarabeen, Palestinian under the British Mandate, the Palestinian Encyclopedia Part (2), First Edition, Beirut, 1990.
- **A**nani Y. (2007). *Palestinian Landscape Values in Turmoil*. International Conference: Conservation and Management of Landscape in Conflict Regions (November 29-December 1, 2007). Birzeit, Palestine.
- **A**RIJ, 2010-2011. Maps of Bethlehem and West Bank, Bethlehem.
- **B**aker, A. R. H. 1992. Introduction: On Ideology and Landscape. In Ideology and Landscape in Historical Perspective, ed. A. R. H. Baker and G. Biger,pp. 1-14. Cambridge: Cambridge University.
- **B**rown, S. Graham. 1980. Palestinians and Their Society 1880-1946. London: Quartet Books.
- **B**ryson, John M., 1989. Strategic Planning for Public and Nonprofit Organizations. San Francisco: Jossey-Bass Publishers.
- *Cambridge Dictionary. Electronic Version,2007.*
- **C**lement, Gilles.1991. The garden in motion.
- **C**lement, Gilles.2000.The last stone.
- **C**osogrove, D., 1998.  Social formation and symbolic landscape. 2nd ed. London: The University of Wisconsin Press.
- **C**reswell, John W. 1994. Research design: Qualitative and Quantitative Approaches. California: SAGE Publications, Inc.
- **C**CHP, 2005. Manual For the Conservation and Management of Bethlehem Old Core,  Not Published ; Report of Recommendations and Site surveys.
- **D**ata Studies and Consultations, 2008. The Legal System of the Real Estate Market In the Bethlehem District. Bethlehem-Palestine.
- **D**. W. Meinig, The Interpretation of Ordinary Landscapes (New York: Oxford University Press, 1979), 1–2; Meinig, "The Beholding Eye: Ten Versions of the Same Scene," Landscape Architecture 66 (January 1976): 47–54.
- **D**ayaratne, R. (1992): Supporting People's Placemaking, Theory and Practice: the Case of Support Housing in Seri Lanka.

- **D**uncan, J. S. (1981): Housing and Identity. Cross Cultural Perspectives. New York:Holmes and Meier.

- **D**ennis H. 1996. Mountains and Plains, The Ecology of Wyoming Landscapes Knight. New Haven: Yale University Press.

- **E**adie, Douglas C., 1983. "Putting a Powerful Tool to Practical Use: The Application of Strategic Planning in the Public Sector." Public Administration Review, vol. 43 (September/October), pp. 447-452.

- **E**ugene J. Palka, "Coming to Grips with the Concept of Landscape," Landscape Journal 14 (spring 1995): 63–73. Palka's analysis explores the evolution of the concept of landscape across time and cultures.

- **F**alah, Ghazi. 1996. The 1948 Israeli-Palestinian War and its Aftermath: The Transformation and De-Signification of Palestine's Cultural Landscape. Annals of the Association of American Geographers, Vol. 86, No. 2 (Jun., 1996), pp. 256-285.

- **F**eliu, C. Anon, 2002. Cultural Landscapes: Evaluating the Interaction Between People and Nature. Paris: ICOMOS International.

- **G**oodrich-Freer, A. 1980. Arabs in Tent and Town. London: Seely, Service and Co.

- **G**TZ publications,CIP Capital Investment Plan, 2006.[Anon.S.l.]

- **H**anafi, Sari 2005. Spaciocide In; P. Misselwitz and T. Rieniets eds.2006. City Of Collision. Germany: Birrkhauser. Ch.1.

- **H**ume, D. (1967): A Treatise of Human Nature. Oxford: Clarendon Press.

- **H**arvey, D. (1974) *Social Justice and the City.* London, Edward Arnold.

- *Heideger, M. (1960): The Principle of Identity. In Essays in Metaphysics: Identityand Difference. New York: Wisdom Library.*

- **H**irsch, E. (1982): The Concept of Identity. Oxford: Oxford University Press.

- **I**brahim Abu-Lughud, Roger Heacock, KhaledNashef … 1999, **T**he Landscape Of Palestine: Equivocal Poetry, Birzeit University Publications.

- **J**ACQUES, D. 1995, The rise of cultural landscapes. Int. J.Heritage Studies, No. 1, pp. 91–101.

- **K**aufman, Jerome L. and Harvey M. Jacobs, 1987. "A Public Planning Perspective on Strategic Planning." Journal of the American Planning Association, vol. 53 (Winter), pp. 23-33.

- **K**halidi, W. 1959. Why Did the Palestinians Leave? Middle East Forum 35(7):21-24, 35.

- **L**ennon, J. 2003. Values as the Basis for Management of World Heritage Cultural Landscapes.

- **M**cClelland et al., "Guidelines for Evaluating and Documenting Rural HistoricLandscapes, 2003.

- **M**ason, R. 2008. Management for Cultural Landscape Preservation. In: Longstreth, Richard ed. Cultural Landscapes: Balancing Nature And Heritage In Preservation Practice.

- **N**assar, Issam. 2006. Colonization By Imagination: on the Palestinian Absence fromthe Landscape In: P. Misselwitz and T. Rieniets eds.2006. City Of Collision. Germany: Birrkhauser. Ch.3.

- **M**uhit Oxford study of English to Arabic, 2004. Mohamad Badawi, ed. Academia Lebanon, Beirut Lebanon.

- **N**aser, Christian, 2007. The Meanings of Cultural Landscape. Not published

- **N**azer, Samar W. 2008. "Hortus Conclusus": Change, Perception, and Meaning in Artas Valley-Palestine. Phd Thesis Norwegian University of Life Sciences UMB.

- **N**orton, W. 1989. Explorations in the Understanding of Landscape: A Cultural Geography. New York: Greenwood Press.

- **O**xford Study Dictionary of English to Arabic, 2004.

- **P**lan,  summer 2008 journal of planning.

- **P**ARKS CANADA, 2000. An Approach to Aboriginal Cultural Landscapes.

- **P**alazzo, Elisa, 2010. Landscape Settlement and Urban Transformations in Bethlehem.

- **R**apoport, A. (1975): Australian Aborigines and the Definition of Place. In P. Oliver

  Shelter.Sign and Symbol. London: Barrie &Jenckins.

- **R**obert Z. Melnick, "Changing Views, Missing Linkages: The Enduring Dynamic ofLandscape, Environment, and Cultural Heritage," in *Durability*

*and Change: The Science, Responsibility and Cost of Sustaining Cultural Heritage,* ed. Wolfgang E. Krumbein et al. (New York: John Wiley and Sons, 1994).

- **R**uiter W., Sanders F. (1998). *Physical Planning: Policies, Methods and Techniques*. Faculty of Civil Engineering, Delft University of Technology.

- **S**usan C. Boyle.2006. National Park Service,

- **S**AUER, C. O. 1925. The morphology of landscape. University of California Publications in Geography, Vol.2.2, pp. 19–53.

- **S**anderson, D. 1999. Current Donor Approaches to Urban Development" Urban Briefing Notes: Care International.

- **S**orkin, Donna 1., Nancy B. Ferris, and James Hudak, 1984. Strategies for Cities and Countries: A Strategic Planning Guide. Washington, DC: Public Technology, Inc.

- Santalie, J. &Ghadban,S. 1996,Maisons de Betleem. 1st ed. Paris.

- **S**enan, Z. Badawi, 1993. POLITICAL IMPACTS ON THE BUILT ENVIRONMENT COLONISATION AND THE DEVELOPMENT OF PLACE IDENTITY (The Case of the Rural West Bank (Palestine)). PhD Thesis, University of Newcastle upon Tyne, UK.

- **S**haheen, L. 2007, Promoting sustainable urban development in the Palestinian cities – A framework for physical development

- **T**rousdale William, 2008 How to Conduct Project Prioritization and Evaluation for Improved Decision Making and Consensus Building, UN habitat report.

- **T**veit, Marie S. 2007. A conceptual framework for assessing visual landscape charter using indicators, Norweigian University of Life Sciences, UMB.

- **T**araki L. (2008). *Enclave Micropolis: The Paradoxical Case of Ramallah/Al-Bireh*. Journal of Palestine Studies Vol. 37, No. 4 (Summer 2008), PP. 6–20. ISSN: 0377-919X.

- **U**NESCO, 2008. BACMP: Bethlehem Area Conservation and Management Plan. The Plan as an Alphabet. Not Published.

- **W**EBSTER DICTIONARY (1974): The Merriam-Webster Dictionary. New York:Rocket Books.

- ***W**ilkinson, 1991. Methodology of research.*

- *Word reference dictionary, Electronic Version,2009.*

- **W**orld Atlas, 1988, Hammond discovery world atlas.

- **W**orld heritage papers 7, 2003. Cultural Landscapes: the Challenges of Conservation, Associated workshop, Ferrara-Italy 2002, published by UNESCO World Heritage Centre, Paris-France.

- **Y**in R. (2003). Case Study Research: Design and Methods. 3rd edition, Applied Social Research Methods Series-Volume 5. SAGE Publications.

- **Z**eit. I. 2008, This Week in Palestine, June edition, Traditional Ecological Knowledge in Palestine.

**Publications On Websites:**

- Anglia Ruskin University, 2011. University Library: Guide to the Harvard Style of Referencing, Available at: http://libweb.anglia.ac.uk/referencing/harvard.htm, [Accessed 6th Oct.2011].

- [1] IFLA Cultural Landscape Committee, Available at: http://www.iflaclc.org/definitions.html, [Accessed 26 April 2010].

- Trousdale, W,.et al. A story of comprehensive community planning. Plan Journal. Summer 2008, pp 24-30, Available at:http.www.planjournal.ca/articles [ Accessed 10 September 2010 ]

# Appendices:

**Appendix 1.1: Bethlehem governorate landuse plan**
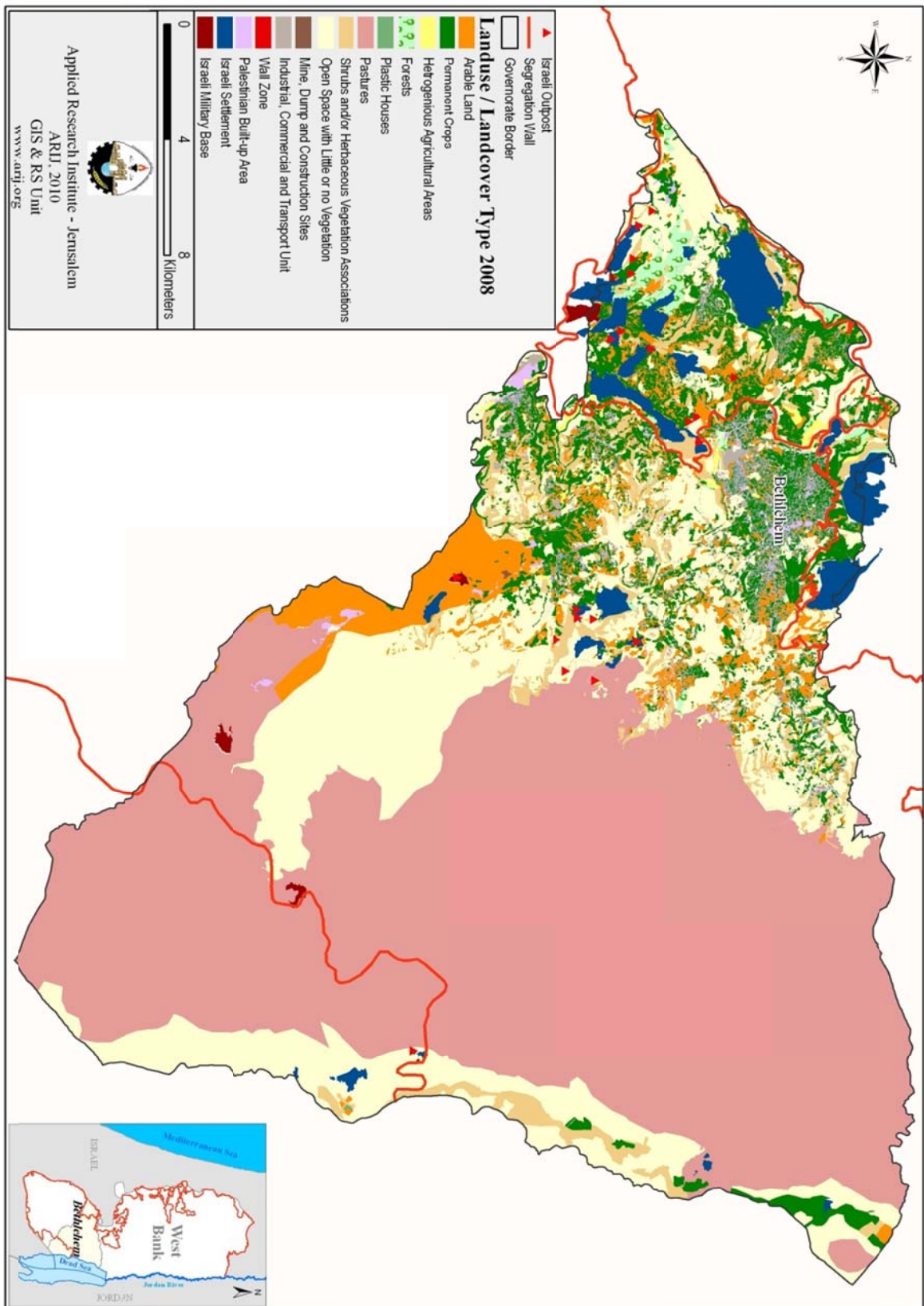
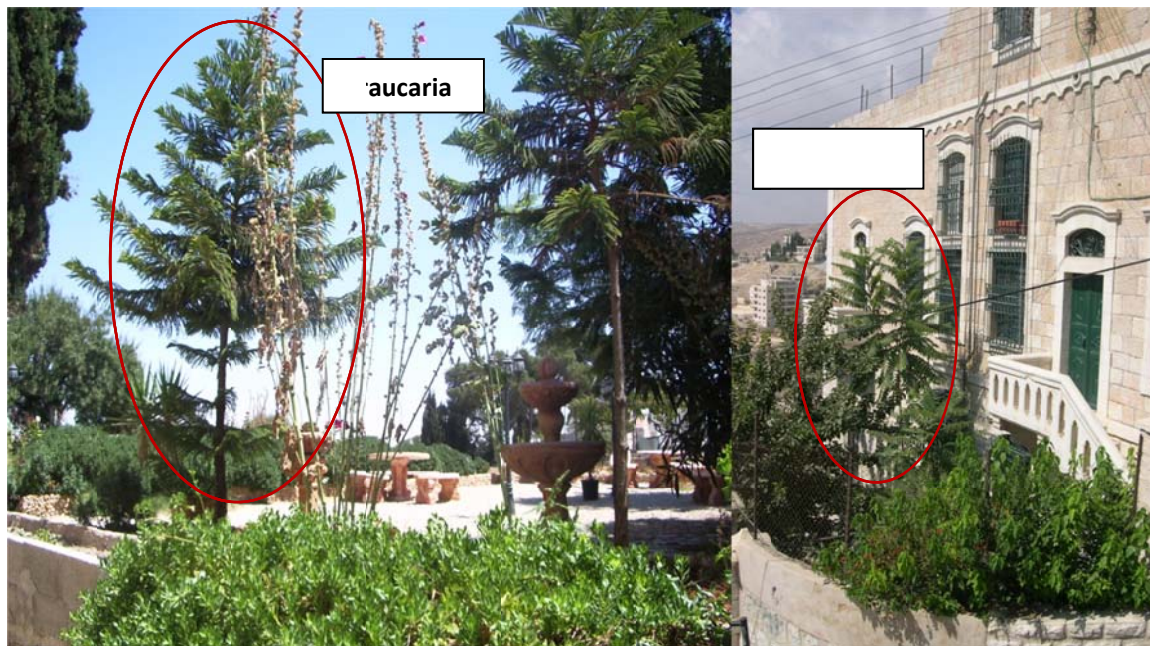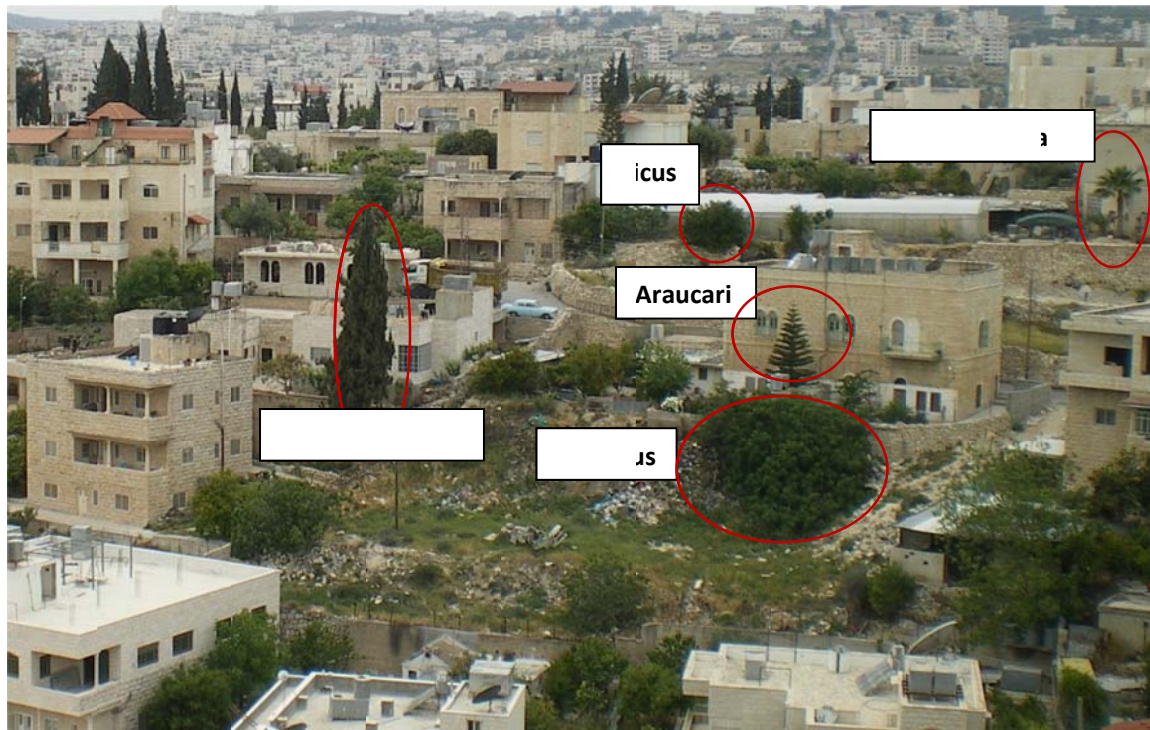**Appendix 5.1_A**: Aerial photo of the study area, (12 cm resolution).

**Appendix 5.1-B**: Sample of survey that was used for the research analysis, Source, CCHP, BACMP project, 2008.

**Appendix 5.1-C:** Legend of the survey, Source CCHP BACMP project, 2008.

## FIELD SURVEY LEGEND – FIRST CARTOGRAPHICAL BASE

### BUILT UP AREAS

**Prevalent use of Volumetric Unit**

- Residence (convents and minor functions related)
- Rural residence
- Agricultural (rural annexes, barns, stables, cattle sheds, animal farms, greenhouses, silos, mills, storehouses, etc.)
- Production/manufacture (handicrafts, industry, warehouses, technical volumes, etc.)
- Service handicraft (barber shops, hair dresser, services to the person, car workshops, tyre repairers, etc.)
- Commerce (sale and show-rooms, warehouses, etc.)
- Office districts (banks, money changes, offices, studios, etc.)
- Accommodation facilities (service flats, hotels, hostels, boards, colleges, students dormitories, etc.)
- Public services (restaurants, coffee shops, bars, clubs, etc.)
- Refueling stations, service stations and gasoline pumps
- Cultural services and show facilities (museums, theatres, auditoriums, movie theatres, libraries, etc.)
- Religious facilities (mosques, churches, convents, oratories, etc.)
- Primary education (kindergarten, nursery schools, elementary schools, etc.)
- Secondary education (high schools, vocational schools, etc.)
- Higher education (universities, postgraduate schools, research institutes and related services, etc.)
- Welfare services (first aid centers, hospices, orphan's homes and related services, etc.)
- Hospital and medical services (hospitals, nursing homes, clinics, health centers, outpatient clinics, ambulatories, etc.)
- Social and recreational services (social centers, cultural centers, recreational centers, multipurpose centers, canteens, etc.)
- Technical and administrative facilities (water supply system, power supply system, gas supply system, waste disposal installations, mail and telephone installations, municipal services, courthouse, public security, military installations, etc.)
- Sport facilities (gymnasiums, swimming pools, sport centers, etc.)
- Cemeteries
- Indoor Parking, garages
- Functions related and minor additions (canopies, garages, deposits, sheds, etc.)   (specify activity)

**Other information**

- Ground floor prevalent use
- Upper floors prevalent use
- Abandoned and/or dismantled buildings   (specify activity when not residence)
- Disused (no use)   (specify activity when not residence)
- Construction sites   (specify expected activity)
- Ruined or demolished buildings
- Number of floors (both at hill side and valley side, half floors marked +)
- Vehicles access, driveway
- Pedestrian access
- Open parking (specify parking spaces number)
- Pedestrian walks and paths
- Covered passageway (tunnel vaults, groin vaults), porticos, loggias
- Canopies
- Panoramic view

N.B.:
- functions between brackets [ ] has to be written on cartographical base
- The numbers in Purple color on the left side of the slide refer to the Caran D'Ache crayons numbers

VERSION 02_January2008

## FIRST LEVEL FIELD SURVEY

### Other structures

- Staircases, stairways, steps, ramps
- Bridges
- Portals, tabernacles, shrines
- Pergolas
- Drinking fountains, public wash-houses
- Cisterns [c], wells [w], springs [s], pumps [p]
- Fountains, basins, water pools
- Monuments, sculptures
- Ancient aqueducts
- Electricity substations, telecommunication booths
- Antennas, relay stations/antennas
- Old doors, old city walls, ramparts
- Boundary walls (dry wall [S], bricks or blocks wall [B], concrete wall [C])
- Retaining walls, artificial terraces (dry wall [D], stone wall [S], brick or blocks wall [B], concrete wall [C])
- Fencing (palisades, wire-net fencings, gates)

### UNDEVELOPED AREAS

- Asphalt areas
- Central reservations, traffic dividers
- Recently paved areas (Bethlehem 2000, etc.)   (specify type of paving)
- Paved areas (stone, cement, mixed, etc.)   (specify type of paving)
- Unpaved areas (Macadam, gravel, dirt roads, etc.)
- Green areas, grass fields (specify: parks [p], gardens [g], playgrounds [d] sport grounds [s], stop-over areas [r])
- Terraced areas   (to be eventually associated with cultivation type)
- Uncultivated areas
- Open air depots (scrap yards, waste dumps, debris, rubble etc.)
- Quarries and pits
- Rock outcrops/emergence, landslide, stony grounds
- Cavities, caves, drifts
- Natural terraces and escarps
- Natural water streams and artificial canals (perennial stream [p], dry water course [d])
- Water reservoirs
- Isolated trees, tree rows   (specify species)
- Hedgerows
- Bush, scrub
- Woods
- Reforestation areas   (draw cultivation plot, specify species)
- Pasture land   (specify crop)
- Sowing land   (specify crop)
- Olive groves   (draw cultivation plot)
- Orchards   (specify species)   (draw cultivation plot)
- Vines   (draw cultivation plot)
- Vegetable gardens, kitchen gardens   (specify crop)   (draw cultivation plot)
- Nursery gardens   (draw cultivation plot)
- Decayed/degraded open spaces   NOS  Not surveyed

**Appendix 5.2:** Spread of non-indigenous plants in Bethlehem old core, Source author 2010

**Appendix 5.3:** Workshop Invitation.

# Invitation

Dear Colleague

My name is Mahmoud Husnie Issa. I am a post-graduate student at the master programme of Urban Planning and Landscape Architecture – Birzeit University.

It is my distinctive pleasure to invite you to a consultation workshop that is being conducted within the ambit of my master thesis entitled: "Strategies for the integration of cultural landscape in historic Centers [ Bethlehem as a case study]."

The workshop will be held at the EWB Palestine engineers without borders in Bethlehem City , next Friday dated November 12, 2010 at 1:00 P.M. (See Agenda Attached).

Thanks, in advance for confirming your participation.

Best regards
Mahmoud Husnie Issa

**Appendix 5.4:** Other examples of terraces within the context of old core and view from cemetery terrace.

**Appendix 5.5:** Bethlehem Charter for the preservation of cultural heritage.

# CHARTER ON THE SAFEGUARDING OF PALESTINIAN

# HISTORIC TOWNS AND URBAN LANDSCAPES

## (*The Bethlehem Charter - 2008*)

Adopted by THE MINISTRY OF LOCAL GOVERNMENT, THE MINISTRY OF TOURISM AND ANTIQUITIES AND THE MUNICIPALITIES OF BETHLEHEM, BEIT JALA AND BEIT SAHOUR, and witnessed by THE CONSUL GENERAL OF ITALY IN JERUSALEM AND THE REPRESENTATIVE OF THE UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION (UNESCO) TO THE PALESTINIAN AUTHORITY, on 21 December 2008.

### PREAMBLE

The Ministry of Local Government, the Ministry of Tourism and Antiquities and the Municipalities of Bethlehem, Beit Jala and Beit Sahour, meeting in Bethlehem on 21 December 2008, adopt a *"Charter on the Safeguarding of Palestinian Historic Towns and Urban Landscapes"*, entitled *"The Bethlehem Charter"*; the Charter is drafted by the Joint Technical Committee of the *"Bethlehem Area Conservation and Management Plan"*, that convenes the key partnering institutions and communities of the area, with the Technical Assistance of a UNESCO International Team of Experts[i].

### PRINCIPLES AND OBJECTIVES

1.  The safeguarding of cultural and natural heritage relies on principles and rules aimed at ensuring the protection of the cultural and natural resources and their rational use as well as enhancing the environmental, cultural, architectural and social assets of the historic towns and the urban landscapes.

2.  The rehabilitation of historic towns is related to the achievement of specific objectives, already embedded in the expectations of the inhabitants in relation to a general improvement of the quality of places and the everyday life.

3.  The chaotic growth of Palestinian urban areas in recent years entails a thorough reconsideration of their expansion processes and, at the same time, highlights significant themes and problems related to the conservation of the historic town and

the necessity of preserving and rehabilitating its different parts, taking into consideration the historical and cultural value of its built heritage and open spaces.

4. The *"Bethlehem Area Conservation and Management Plan"* represents a methodological contribution to the discourse on the conservation of the historic towns of Bethlehem, Beit Jala and Beit Sahour; conservation and rehabilitation of urban structures made of buildings, open spaces and ways that shape an extraordinary system of relationships, where the layers of *"images"* and the richness of *"symbols"* are still evident in the landscape, along the valleys and the hillsides cultivated across the millennia.

5. The enhancement of quality and design for a more liveable town are key themes for an urban plan and demand a precise vision of land organization; a system of relationships between the various parts, a permanent *"grid of references"* for the definition of the places, the features and perspectives for the protection of urban identity.

6. Within this framework, it is essential to identify the elements of the cultural heritage to be preserved and those of the natural environment to be protected; all those elements that the local community and culture consider *"invariable"*.

7. In this sense, it is necessary to gradually draw the attention of both decision-makers and the society towards the historic town, addressing urban rehabilitation and planning as indispensable tools, looking at buildings and spaces that can be re-used within the monumental areas, the ordinary fabric, the buffer zones and along the edge of a territory that is continuously transformed; where the phenomena of occupation and irreversible exploitation of land are tangible and therefore *ad-hoc* rules and interventions are necessary.


**METHODS AND INSTRUMENTS**

8. In light of the above-mentioned principles and objectives, several areas in Bethlehem, Beit Jala and Beit Sahour shall become places where new experiences and innovative projects shall start, where a new urban strategy can be tested on experimental bases as well as new and different tools for urban management shall be used and monitoring mechanisms shall be performed.

9. A *"Unitary Plan"* for the three towns emphasizes on the concept that preserving a particular building or a group of buildings cannot be detached from the notion of rehabilitating the urban fabric that encompasses those buildings. This implies the need for a comprehensive rehabilitation and re-design of the urban space considering

its opportunities and potentials; in addition, a *"Unitary Plan"* helps in identifying themes and methods related to the rehabilitation and re-use of open spaces and the accessibility to the city.

10. Consequently, it is essential to establish a *"Pact for the City"*, aimed at:
    ▪ Considering the common interest as a priority - enhancing the community sense of belonging - rather than individual concerns, when developing the city;
    ▪ Including ideas, aspirations and suggestions within a shared vision of the future;
    ▪ Meeting the prerequisites of uniqueness, authenticity and integrity as well as the protection measures required to include Bethlehem in the UNESCO World Heritage List (cf. the "Convention concerning the Protection of the World Cultural and Natural Heritage", 1972, and its "Operational Guidelines", 2008).

11. The Signatory Parties of this Charter intend to pursue the above-mentioned principles and objectives, taking into consideration the following priorities in any future action:
    a. Contributing to the protection of cultural heritage through the improvement of the architectural quality and the number of public spaces and the preservation of the green and agricultural areas;
    b. Safeguarding the historic towns, and their environs, reducing the pressure in the vicinity of the margins, particularly within the buffer zones, where uncontrolled transformations and further saturations may compromise any effort to re-establish a genuine equilibrium and re-balance the physical and spatial relationships;
    c. Establishing a monitoring system of the transformations in order to *"heal"* the incongruous additions within the concerned areas as well as *"improve"* the hygienic and structural conditions of buildings;
    d. Setting up an integrated planning model concerning the conservation, rehabilitation and management of cultural heritage in the occupied Palestinian territory, in particular in the Bethlehem Governorate;
    e. Launching a community-based participatory process to strengthen the sense of belonging of the inhabitants to their city, in order to make people *"part of the solution"*.

12. As a result, the Signatory Parties of this Charter, adopting a system of measures and incentives, commit to:
    a. Seek keeping free and open, as administratively and legally viable, the environmental corridors, the main *"visual cones"*, the ways and the areas connected to *Al-Widian* (the valleys);
    b. Protect, maintain and restore the terraced areas;
    c. Decrease the saturations in the open spaces in the historic towns and reduce the expansions;

d. Control the transformations, improve the architectural quality and reduce the heights of proposed buildings in the buffer zones;

e. Improve the living and hygienic conditions in the historical towns, by encouraging and promoting projects for the rehabilitation, adaptive re-use of buildings and open spaces aimed at reducing density and *"occlusions"* and respecting distances as well as the natural light and ventilation minimum standards;

f. Establish a coherent *"grammar"* of construction materials and carefully evaluate the addition of materials and elements, on roofs and façades, unrelated to the local building tradition;

g. Identify and invest in *"unsettled"*, derelict or highly damaged areas in need of adequate intervention, taking into consideration the location and the urban character, and convert them to an occasion for the revitalization of the city;

h. Offer to the community a series of opportunities, including fund-raising, addressing policy-makers, promoters and investors;

i. Redesign the relationship between the *"inside"* and the *"outside"*, the town and the landscape, fostering urban quality and sustainability through innovation and development.


**CONCLUSION**

13. In light of the above, this Charter shall commit the Signatory Parties to follow a system of conservation principles proposed by the *"Bethlehem Area Conservation and Management Plan"* Strategic Document, and shall adopt specific criteria for the protection and the preservation of the concerned historic towns and their surroundings, in such a manner so as to best serve the interest of the cities.

14. The *"Bethlehem Area Conservation and Management Plan"* shall serve as a model for the safeguarding of all Palestinian historical towns and urban landscapes.

---

[i] The Joint Technical Committee is composed of the following: Ministry of Local Government, Ministry of Tourism and Antiquities, Municipality of Bethlehem, Municipality of Beit Jala, Municipality of Beit Sahour, Centre for Cultural Heritage Preservation-Bethlehem, Italian Cooperation in Jerusalem, UNESCO Ramallah Office and representatives of the local communities of Bethlehem, Beit Jala and Beit Sahour. The UNESCO International Team of Experts is composed of a multidisciplinary group of professionals led by Social Design – Florence, Italy.