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<td>SCTA</td>
<td>The Saudi Commission for Tourism and Antiquities</td>
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<td>SCTH</td>
<td>The Saudi Commission for Tourism and National Heritage</td>
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<td>UNESCO</td>
<td>United Nations Educational, Scientific and Cultural Organization</td>
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<td>Maga’ad Jeddah We Ayaman Alhelwa</td>
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<tr>
<td>CTHMIHR</td>
<td>The Custodian of the Two Holy Mosques Institute for Hajj Research</td>
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<td>GCC</td>
<td>The Gulf Cooperation Council countries</td>
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<td>AKF</td>
<td>Aga Khan Foundation</td>
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<td>MOIA</td>
<td>The Ministry of Islamic Affairs, Endowments, Da`wah and Guidance</td>
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<td>JCC</td>
<td>The Jeddah Chamber of Commerce</td>
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Abstract

Built heritage sites, which symbolise, represent and reveal valuable parts of any nation, require special attention including a visionary policy covering regulations, legislation and so on. Built heritage conservation policy worldwide has developed in the last four decades towards using heritage sites for tourism development. This thesis attempts to explain the evolution of built heritage conservation policy in Saudi Arabia, from the first conservation efforts in the 1970s to 2015, through the case study of Historic Jeddah.

Jeddah is an ancient coastal city on the Red Sea. Considered the main gateway to the holy cities of Makkah and Al-Medina since the 7th century, it has grown and developed with notable Islamic influence. The defensive wall which stood from 1509 to 1947 preserved the ancient city to the present day, where the remainder of the historic walled city is called Historic Jeddah. This is the only historic urban centre in Saudi Arabia that remains inhabited with its urban and architectural authenticity. The thesis argues that its survival has been assured by three successive built heritage conservation policies: Matthew’s Policy (1970-2006), the SCTA Policy (2006-10) and the UNESCO Policy (2010-20).

The research traces these three built heritage conservation policies by investigating in depth three analytical dimensions: the policy contents, the actors involved and the actual impacts (interventions and interactions) on the built environment of Historic Jeddah.

The research is based on the hypothesis that the focus of built heritage conservation policy in Saudi Arabia has shifted from preserving national identity and legacy (mainly represented by structures of state power) towards using built heritage sites for the purpose of developing international tourism, especially after the recent attempts to inscribe a number of national heritage sites on the UNESCO World Heritage Sites list. The evidence used to test this hypothesis comes from the examination of a range of documents, archives and conservations projects since the 1970s, as well as interviews conducted with various Saudi heritage stakeholders.

Key words: Built heritage, Conservation, Policies, Saudi Arabia, Historic Jeddah
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Acknowledgement

Firstly, I would like to express my gratitude and thanks to Allah for blessing me with the ability to study and work hard for my future.

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Finally, I dedicate this thesis to my beloved daughter “Nour”.
Chapter One:
Introduction

The remaining of a traditional Souk entrance in Historic Jeddah (Ahour, 2013)
Chapter One: Introduction

1.1 The research topic

“Heritage is one of the most controversial concepts since heritage revealed itself as a various functioning role in our society; identity of citizens, history of region, as well as important destination of tourism industry, means of community development.”

(Kim and Kim, 2009: 1)

There has been much debate on the nature and scope of “built heritage” studies. In fact, the concept of heritage itself is not easily defined (Rahman, 2012). Larkham (1995: 85) defines heritage as: “simply all things to all people”. The opponents of this point of view (Graham and Howard, 2008; Smith, 2006; Naio, 2004; Harvey, 2001) prefer as broad as possible a definition of heritage. For Harvey (2001), the concept co-evolves with the societies concerned, their power relationships and emerging identities, national and otherwise, making it more difficult to define than heritage development, heritage management or heritage tourism, for example. Therefore, creating an appropriate built heritage conservation policy that provides the above is essential to safeguard the heritage sites and gain from them.

At the beginning of the 1970s there was widespread interest in built heritage conservation (the Venice Charter), reflecting international awareness of the importance of built heritage sites worldwide for the protection of cultural identity and national legacy. This global interest was the cornerstone of most of the current built heritage conservation discourses worldwide and has influenced conservation policies, strategies, approaches and schemes everywhere because of the severe decay of world and national heritage sites around the globe. Since then, many countries have taken steps first to preserve their national legacies, then to rehabilitate them in order to gain economic vitality, by establishing special bodies (ministries, departments, commissions and so on) to conserve the built heritage. As a result, many heritage sites throughout the world have been effectively conserved by the application of different policies.

This research is concerned with understanding a range of different policies that can form conservation objectives, processes, approaches and methods. This will be achieved by studying a selected case for a long period of time (a chronological study) in order to establish whether and how conservation policies can safeguard, revive and
develop a built heritage site with a tourism development agenda. An understanding of each built heritage policy is sought by eliciting and analysing the key actors’ contributions to decision-making, implementation and management. Additionally, the impacts of both the policy and the actors on the built environment of the heritage sites are studied in detail by focusing on urban planning and architectural typology. Farahat (1986) and Fadaan (1982) classify architectural typology in heritage sites in the Arab/Muslim world according to: design principles, traditional build techniques, architectural structures, materials used, height and width, detailed decorations, exterior (façade) designs and colours, internal divisions between males and females and so on. This will shed light on how the concept built heritage conservation has evolved in Saudi Arabia, through the case study of Historic Jeddah, which is one of the contributions of this thesis.

Historic Jeddah was chosen as a case study for a variety of reasons, discussed in Chapter 5 (section 5.4). The historical district of Jeddah has been developing since fishermen first settled there, circa 250 BC (Pesce, 1974). It gained prominence when the first Muslims established hegemony over the small coastal town in the 7th century. Some historians (Alyafi, 2013; Pesce, 1974) claim that Historic Jeddah has a local, national and international significance for its historical links back to Eve. However, in the 1950s there was a mass exodus of the populace from the walled city, marking the start of the deterioration of the historic district. In the 1970s the local authorities recognized that a preservation master plan was needed; therefore, an international firm was appointed to design one. Since then, Historic Jeddah has become a catalyst for a number of built heritage conservation policies that included variety of initiatives, schemes and projects by different stakeholders.

This research attempts to trace and understand the evolution of the built heritage conservation policies that have been implemented in Historic Jeddah since the 1970s. It considers three dimensions (policy documents, the key actors and results on the ground) to determine how different policies can influence the development or dilapidation of a built heritage site over a period of time, taking aspects of tourism development into consideration, which is considered one of the main contributions to knowledge of this thesis. Finally, identifying any mistakes made during the implementation of conservation policies in Historic Jeddah can be seen as providing lessons for other built heritage sites in the Gulf Cooperation Council (GCC) countries in general and Saudi Arabia in particular.
1.2 Inspiration for this research

I was born in Jeddah city in the mid-1980s. I grew up watching Historic Jeddah suffering from negligence, degradation and decay. During my undergraduate studies (BA in Landscape Architecture at King Abdul Aziz University in Jeddah), I participated in a number of projects that focused on the built environment in the historical district of Jeddah, which made me familiar with the existing situation. This gave me a sense of civic duty to do what I could as a local landscape architect to safeguard and revive Historic Jeddah.

The idea for the present research grew out of the master’s dissertation that I wrote at the Liverpool University Architecture School on the response of Hejazi architecture to climate change, taking Jeddah as a case study (Bagader, 2010). This investigated the evolution of ways in which Jeddah’s traditional buildings adapted to climate change issue throughout history, by examining various building typologies and build techniques. One such type was the traditional buildings of Historic Jeddah.

The wealth of detail in Jeddah’s traditional architecture and how it interacted with social, cultural, religious and geographical factors impressed me, so I began to look at the history of the conservation of these traditional buildings in terms of policies, restoration techniques, funding approaches and so on. Despite the great number of heritage sites in Saudi Arabia, I was shocked at the lack of information on the development of policy, regulation, implementation and management in the Kingdom. I therefore considered it my patriotic duty to study built heritage conservation policies and their impact on heritage sites, taking Historic Jeddah as a case study.
1.3 Justification for the research

Over the past four decades in Saudi Arabia, there appears to have been a radical shift in built heritage conservation policies at both governmental and non-governmental levels. As detailed in Chapter 4, these policies have evolved from total neglect during the 1970s to nominations in recent years for the inclusion of several sites on the UNESCO World Heritage Sites (WHS) list. This fundamental change in discourse on heritage sites has never been studied from the perspective of understanding the policy implications, the key actors’ roles and how the various initiatives, visions and (most importantly) implementations have affected the built environment of heritage sites in Saudi cities. This research therefore addresses the physical implications of built environment policy on heritage sites, focusing on the case of the historic core of Jeddah (al-Balad district or Historic Jeddah). It seeks to shed light on the relationship between the changing government policy stances on built heritage conservation (towards tourism development) and their manifestation in the physical transformation of the urban fabric and buildings of Historic Jeddah from the beginning of built heritage discourse in Saudi Arabia in 1970 to the writing of this thesis in 2015.

The choice of Historic Jeddah as a case study is justified by the facts that it is the only remaining inhabited historic location in a Saudi city and that it was recently (2014) named a UNESCO WHS. As such, Historic Jeddah currently acts as a catalyst for a range of built heritage conservation policies and initiatives by various stakeholders, both governmental and non-governmental; this movement is affected in one way or another by the nature of built heritage conservation implementations. Furthermore, the literature review shows that no longitudinal research has previously been conducted on built heritage conservation in Saudi Arabia.

1.4 Research hypothesis

Built heritage conservation policies in Saudi Arabia have evolved from merely preserving the heritage as reflecting national identity and legacy towards using the heritage sites to develop tourism, hence recent efforts to have certain sites added to the UNESCO WHS list.
1.5 Aims and objectives

This research aims to investigate the evolution of built heritage conservation policies in Saudi Arabia (if founded) between 1970 and 2015, and how this has affected the instigation and implementation of built heritage conservation projects in Saudi Arabia in general and in the historic core area of Jeddah (Historic Jeddah) in particular.

The following objectives play a central role in the research:

1. To trace and analyse the various built heritage conservation policies that were put forward in Saudi Arabia in general and in Historic Jeddah in particular between 1970 and 2015.

2. To identify the key actors and stakeholders of the built heritage conservation projects in Saudi Arabia, then to investigate their perceptions, attitudes and roles in the development and implementation of the previous and current built heritage conservation policies related to Historic Jeddah.

3. To investigate how the different built heritage conservation policies, at both national and local levels, have been materialized in a number of interventions (or non-interventions) (especially after inscribing the historic area in the UNESCO WHS list) in the historic urban fabric and architectural typology of Historic Jeddah since the 1970s.

4. Finally, to understand how the recent tourism-oriented approach, based on adding several heritage sites to the UNESCO WHS list, has promoted built heritage conservation policy and led to the development of tourism in Saudi Arabia in general and Historic Jeddah in particular.

1.6 Research questions

1. What are the built heritage conservation policies that have been implemented by governmental and non-governmental organizations in Saudi Arabia in general and Historic Jeddah in particular since the 1970s?

2. How have the different stakeholders been involved in and contributed to the evolution of the concept of heritage conservation in Jeddah since the 1970s?
3. What has been the impact of the various built heritage conservation policies on the built environment of Historic Jeddah since the 1970s?

4. How are the recent attempts to include Saudi heritage sites on the UNESCO WHS list shifting the heritage conservation discourse of various stakeholders towards sustainable tourism development?

1.7 Research strategy

Figure 1.2 is presenting the five main phases of the research strategy. Each is then addressed in detail.
Figure 1.2: Flow chart of the research strategy (Author, 2012)
Phase 1
As part of the process of determining the scope of the study, this research began with a review of extensive studies, using a variety of secondary sources. As mentioned in section 1.1, the analytical approach taken by this research involves understanding the relationships among three dimensions at certain times in one particular place. Therefore, much of the literature review (chapters 2, 3 and 4) is concerned with discussing these dimensions. These chapters cover the following subjects:

i. The definitions of the concepts of heritage and built heritage conservation;
ii. The evolution of heritage conservation discourses, models, theories, policies and strategies for construction and implementation;
iii. The key actors’ (and stakeholders’) roles in formatting, implementing and managing built heritage policy;
iv. How the different stakeholders can participate in national/local built heritage conservation policies;
v. The impact of local/national stakeholders and international recognition on developing the conservation policies and the promotion of historic sites and their cultural value in connection with the promotion of tourism (e.g. UNESCO);
vi. The actual effects of built heritage policies on the built environment of the heritage sites in urban planning and architectural typology;
vii. How tourism development can be a key factor in promoting built heritage sites and vice versa.

Phase 2
The second phase was the design of the methodology to be used in pursuing the research aims and objectives. Chapter 5 sets out the mixed-method approach taken, whereby both quantitative and qualitative surveys were conducted as part of a case study of Historic Jeddah, selected for this purpose as the only remaining instance of historic urban fabric in Saudi Arabia and the only existing comprehensive urban fabric among the Red Sea coast cities (RC Heritage, 2009), Also relevant are the recent attempts to nominate the heritage area as a WHS, which the author contends had a major impact on changing the entire

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1 Including historic references, maps, journals, magazines, local/national newspapers, statistics, governmental and local reports, websites, unpublished dissertations, conference papers and books published on the subject.
concept of built heritage conservation policies in Saudi Arabia. It was decided to conduct the fieldwork in three stages: document analysis, a physical survey and interviews, comprising a structured survey of key house owners and semi-structured interviews with other selected stakeholders.

**Phase 3**
The fieldwork thus comprised three connected stages: collecting selected data from various sources, making site visits, involving a range of tasks and data collection, and conducting interviews with various actors and stakeholders. The first of these stages involved collecting selected data that were not available before the fieldwork trip, because permission was required to access these data, such as old and new maps, previous and current official policies, reports and other documents. The site visits at the second stage involved observation, resurveying, drawing and taking photographs of the built environment of Historic Jeddah. The third stage was a quantitative questionnaire survey and a series of qualitative interviews with different stakeholders in Historic Jeddah. The interviews were designed and informed by analysing the data gathered in the earlier two phases. The three stages were carried out consecutively in the period between June 2013 and November 2013, plus two other visits in 2014 and 2015. Full details are given in Chapter 5.

**Phase 4**
The fourth phase was the analysis of the data collected in the field, again divided into three stages.

The first stage of analysis was in two parts, the first of which consisted of a chronological qualitative analysis of archives and official documents (maps, photographic and other visual sources, UNESCO files and other documents), which enabled me to trace the historical evolution and development of different policies implemented by governmental and non-governmental organizations since the 1970s. The second part was an analysis of Historic Jeddah using GIS software, beginning with the first physical survey in 1974 by Robert Matthew, Jonson-Marshall and partners (RMJM) in order to have a full mapping of the urban and architectural inventory of Historic Jeddah. This analysis, based on the data collected in Phase 1, enabled me to investigate how built heritage conservation policies had been translated into physical interventions on the urban
fabric of the historic area at particular times since the first official conservation master plan by RMJM in the early 1970s.

The second stage of analysis depended on the first stage, because of the large number of sources. A selected sample of historic buildings and public spaces were subjected to a chronological qualitative analysis and to GIS analysis.

In the final stage of analysis, data from the questionnaire survey of Historic Jeddah house-owners were analysed using SPSS, tabulated and described, then the interview data were subjected to qualitative analysis.

**Phase 5**
The final phase was the presentation and discussion of the findings, as set out in chapters 7-10, where these findings are explained with particular reference to the aims and objectives of the research. The discussion enables the author to examine the hypothesis set out in section 1.4 and to answer the research questions from section 1.6.

**1.8 Structure of the thesis**
The ten chapters of the thesis are listed in Table 1.1 and outlined below.

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<td>10</td>
<td>Conclusion</td>
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The first three chapters establish the context of the research and the theoretical background. This chapter has explained its scope.

Chapter 2 explores the concept of built heritage conservation and its main theories and methods. It also reviews the major debates and different approaches suggested by prominent theorists in the field.
**Chapter 3** looks at built heritage conservation policies: approaches, actors and their impacts on the built environment of historic heritage sites in the Islamic world.

**Chapter 4** explores how the concept of built heritage conservation has evolved in Saudi Arabia in the last five decades by asking several questions: What does ‘heritage site’ mean in the Saudi context? Who is in charge of conserving them? How have Saudis translated this understanding into action? The answers allow the refinement of the research aims and objectives.

**Chapter 5** introduces, explains and justifies the methodology adopted to pursue the research aims and objectives. It explains how this was done via the case study of Historic Jeddah presented in the following four chapters. It details how the research was undertaken and sets out the ethical considerations taken into account during the process.

*Introducing the case study*

**Chapter 6** introduces the case study of Historic Jeddah. This chapter reviews the different heritage conservation discourses and advocacies presented in the literature as applied to Jeddah. This review offers a historical and chronological account of perspectives on heritage conservation, illustrating their evolution towards the current positions. It is assumed that the attempt to include Jeddah’s historic core in the UNESCO WHS list led to a radical shift by relating heritage conservation to tourism development. The following three chapters investigate the three built heritage conservation policies applied to Historic Jeddah since 1970.

*Research findings, discussion and conclusions*

**Chapter 7** presents the first built heritage conservation policy implemented in Historic Jeddah: Matthew’s Policy (1970-2006). It reviews the policy documents, introduces the key actors identifies the physical impacts and explores the tourism development approach.

**Chapter 8** presents the SCTA Policy (2006-10) and investigates its impact on the entire built heritage conservation concept in Saudi Arabia.

**Chapter 9** presents the current built heritage conservation policy in Historic Jeddah: the UNESCO Policy (2010-20).

**Chapter 10** summarizes the entire study and draws conclusions from the findings. It lists the contribution of the thesis and suggests future research in the field.
Chapter Two:
The Evolution of the Built Heritage
Conservation Concept

Venice, Italy (Author, 2014)
Chapter Two: The Evolution of the Built Heritage
Conservation Concept

2.1 Introduction

“Conservation, protection and restoration of historical/heritage site(s) are central to the urgent task of conserving the historical symbolism, cultural values and regional identities of the physical environment, patriotically in educating future generations.”

(Al Saud, 2013: 13)

The concept of built heritage conservation is very complicated in terms of ideological approaches, actors involved, technical methods and implementation processes. The literature review presented in this chapter is divided into several sections: firstly, introducing the terminology of heritage conservation; secondly, highlighting the historical development of the concept; finally, exploring the importance of built heritage conservation policies in order to safeguard and develop heritage sites.

The chapter tackles the literature regarding the evolution of the built heritage conservation concept both intellectually and practically. It addresses the concept theoretically by exploring its components, and then explores its development from the mere notion of preserving monuments to a comprehensive conservation plan that promotes tourism development as key factor for the sustainability of the sites concerned. It thus establishes the basis on which Chapter 3 can examine how these theoretical concepts have translated into actions, initiatives and interventions on the ground.

2.2 Questions related to the concept of built heritage conservation

2.2.1 What is heritage?

Heritage is “a property that is or may be inherited; an inheritance”, “valued things such as historic buildings that have been passed down from previous generations (to another)”, and “relating to things of historic or cultural value that are worthy of preservation” (OED.com, 2012). Heritage has many meanings and connotations, which vary with the perspective from which we look at it. Behiri (2011) asserts that heritage is a symbolic resource, strongly linked to the question of collective memory and identity. Furthermore, Graham (2011: 94) claims that:
“The content of heritage is commonly seen as embracing both the tangible (natural landscapes, buildings, monuments and the like) and the intangible (folklore, rituals, traditions, faiths, myths and others).”

Whether the heritage is tangible or intangible, it acquires a symbolic significance from its architectural elements, its memorial value, or its contemporary importance (Boukas et al, 2013). It also reveals its “aesthetic, historic, scientific, social or spiritual value for past, present or future generations” (Pendlebury et al., 2009: 350).

The concept of heritage is very difficult to define (Harrison and Hitchcock, 2005). Lowenthal (1997) rejects the commonly held view that it is synonymous with history: “…heritage is not history at all. It is not an inquiry into the past, but a celebration of it... a profession of faith in a past tailored to present-day purposes.” The Open University (2016: 13) goes further by defining heritage as: “Heritage must be seen as separate from the pursuit of history, as it is concerned with the re-packaging of the past for some purpose in the present.”

Graham and Howard (2008) suggest depicting heritage as knowledge, as both a cultural product and a political resource. Graham and Howard (2000: 5) also stated that:

“…if heritage knowledge is situated in particular social and intellectual conditions, they are time-specific and thus their meanings can be transformed as texts and are re-readable in changing times, circumstances and constructs of place and scale; therefore, it is unavoidable that such knowledge is also a field of contestation that is neither fixed nor stable.”

Griffith (2010) believes that the term ‘built heritage conservation’ symbolises the process of using meticulously planned work to prolong the integrity of the built heritage in terms of policy, materials, history and design. Thus it differs clearly from physically repairing and adapting buildings (The Building Conservation Directory, 2012). Drury (2012) argues that the concept of built heritage conservation is:

“an attitude of mind, a philosophical approach, that seeks first to understand what people value about a historic building or place beyond its practical utility and then to use that understanding to ensure that any work undertaken does as little harm as possible to the characteristics that hold or express those values.”

He adds:

“Conservation now needs to be explained in such terms, rather than by technical directives (that is to say, to be operative rather than prescriptive), because of the
diversity of the buildings and places that people have come to value and wish to hand on to future generations.”

However, the above citations relate to the concept in general; when we consider its urban and architectural aspects, it is slightly different. The concept of heritage can be formed in different ways according to the purpose of claiming heritage, which is not just for reclaiming the national identity but sometimes also for economic purposes, namely tourism (Graham and Howard, 2008).

To sum up, heritage can be seen in different ways according to the intention of use and how it is culturally, socially and perhaps physically translated and conceived by local inhabitants through history. It can be used as part of a particular historical era, an economic source or a national identity (Carter and Bramley, 2002). No doubt all of these usages and purposes have important impacts on urban areas, by upgrading, developing, rehabilitating and bringing other benefits to them, but the author contends that these ends cannot be achieved without a comprehensive heritage conservation policy.

### 2.2.2 What is urban heritage?

Steinberg (1996) claims that most urban planners and managers tend to define urban heritage as “monuments”. He also states (1996: 463) that “this understanding excludes historic residential areas and historic city centres, which equally represent the urban heritage.” Moreover, there are more “non-tangible elements” of urban heritage, such as customs and beliefs that “play a role in the articulation of space use and the built environment” (ibid).

This understanding is shared by several international cultural organizations, such as UNESCO, ICCROM and ICOMOS, as well as many local conservation activists and advocates (individuals and groups). It seems that organizations and interest groups have had some success in protecting and maintaining monuments of historical value.

There is rarely a simple relationship between urban heritage and sustainability. The recent concern for sustainability and the ‘brown agenda’ of urban environmental development has completely excluded urban heritage from the sustainability discussion.

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2 Including: churches, temples, palaces, castles, fortresses, historic city walls and gates, and other types of institutional buildings.

3 The United Nations Educational, Scientific and Cultural Organisation.

4 The International Centre for the Study of the Preservation and Restoration of Cultural Property

5 The International Council on Monuments and Sites.
Sustainability should be addressed when considering the built environment. Whether buildings originally had cultural, military, religious or economic value, they are all part of the national heritage in this perspective, and the assets of urban heritage must be preserved so that people in the present and the future can benefit from them. Beyond their cultural significance, they can be exploited as economic assets, for example through tourism and other joint ventures (Afify, 2011).

2.2.3 What is built heritage conservation?

The term “conservation” has been used in both academia and among the public with great flexibility, and it is often interchangeable with other terms such as “preservation and restoration” (Kong and Yeoh, 1994). For Fowler (1987), built heritage conservation is a “wide-ranging”, “positive” and “dynamic” concept transcending the earlier, narrow sense of “preservation”; the latter means preventing further deterioration, whereas conservation actually requires change. Lowenthal (1985) expresses this unequivocally: conservation is “part of the process of change” and it requires the past to be reshaped, upgraded, modernised and even fabricated to meet contemporary expectations.

However, Radoine (2003) warns that built heritage conservation has two opposing facets, revealing the past in a positive light as inherently valuable and worth cultivating, but also restraining and imprisoning the future by freezing the heritage site in its new form. Thus, the present can fluctuate between a tendency to preserve the past as it was and the forward momentum of a projected future (Shin, 2010).

2.2.4 What is the importance of built heritage conservation?

“Although heritage, by its very nature, has been in existence for a long time, an understanding of the way it is used is relatively recent. Heritage is a valuable legacy inherited from the past.”

(Rahman, 2012: 13)

Heritage sites, including buildings and monuments, are a source of national pride, contributing to a sense of place and reminding nations of their history as they face the future (Boniface and Fowler, 1993). The colonial built heritage can be painful if relatively recent, or it can be seen to contribute to the nation’s culture, especially when colonization ended long ago (Caffyn and Lutz, 1999). Thus, Europeans often perceive positively the
effects of Roman colonization on urban form and development, administration and law, whereas Saudis tend to see traces of the Ottoman Empire remaining in their country as a colonial legacy that should be expunged from its history. From either perspective, heritage has a value in educating present and future generations as to the historical significance of their built heritage and the necessity of its conservation (Carter, 1994).

There is another purpose in built heritage conservation that can be described as reclaiming people’s national identity. Al-Naim (2008) believes that most developing countries (especially in the Arab-Muslim world) have recently sought to reclaim their heritage for several reasons, including the influence of Western countries (colonisation or Westernization) and waves of modernisation. Some aspects of these influences will be discussed in detail later in this thesis. There is also an economic advantage to heritage conservation, as “the historic fabric becomes a landmark [or monument] that will put the city on the tourist map both [nationally and internationally].” (Holcomb, 1999), such as was the case with the Old Fez rehabilitation project (Chapter 3, 3.5.1). The integration of heritage tourism into the daily life of the city creates a “living heritage” that supports the national economy (Ashworth et al., 2007), as is the case in Egypt and Morocco, and more recently in Historic Jeddah. Behiri (2011) sees built heritage conservation as an economic resource, particularly in terms of tourism development, because heritage rehabilitation represents a way of enhancing and developing an “abandoned” urban area. Urban heritage tourism may also boost the economy locally and nationally while revitalizing historic places. The development of the heritage “industry” has social, political and economic dimensions (Hewison, 1987).

Ever more heritage buildings are being conserved and numerous museums opened, showing how much the public appreciates the value of heritage. For instance, hundreds of thousands of British buildings of various types and styles from many periods are officially listed as worth preserving (English Heritage, 2010). The UK’s built and cultural heritage strongly attract overseas tourists, helping to make tourism its fifth largest economic sector and generating £86 billion in revenue in 2010 (British Tourism Framework Review, 2010). In the same year, the UK attracted more international tourists (3% of the world total) than any other country except France, the USA, China, Spain and Italy (English Heritage, 2010; British Tourism Framework Review, 2010).

Heritage resources cannot be replaced or renewed, but need to be conserved and managed well (McLean, 2006). Heritage values need to be defined and the ownership of
heritage needs to be determined if it is to be developed as a “product”; this requires “comprehensive heritage policies and strategies”, “practical heritage regulations” and “wise heritage management”, however complex. Hall and McArthur (1998) link policy with sustainability, arguing that treating heritage as static, in ignorance of its constant evolution and that of the values associated with it, prevents managers from developing the flexible strategies required to ensure sustainability.

Increased concern over the value and management of heritage is reflected in the literature on dissonance heritage (Tunbridge and Ashworth, 1996), integrated heritage management (Garrod and Fyall, 2000; Hall and McArthur, 1998), heritage visitor attraction (Leask and Yeoman, 1999), clarifying the core heritage (Poria et al., 2003), heritage and postmodern heritage (Nuryanti, 1996) and consuming heritage (Waitt, 2000). It seems that built heritage conservation has evolved and developed to become an “industry”. To sum up, most contributors to the literature on built heritage agree on the importance of conserving built heritage sites and treating them as economic goods, which tends to be translated into built heritage policies that support the idea of tourism development. This concept has evolved through different phases, discussed in the following section.

2.3 Historical development of the concept of built heritage conservation

The concept of built heritage conservation has evolved through several stages, beginning in the 19th century but clearly noticed in the mid-20th century after the extensive destruction that two world wars inflicted in Europe and elsewhere. Its initial purposes were to preserve and safeguard selective heritage buildings, then it expanded to cover whole heritage sites and their surroundings. Finally, after the direct participation of UNESCO, the concept developed to incorporate the use of built heritage sites as a source of economic benefit through the activation of heritage tourism, which shows its effectiveness in preserving and sustaining the sites concerned.

2.3.1 Mere monument preservation: Between the World Wars

The initial concept of built heritage conservation was a response to the global political conflicts of the first half of the 20th century. It was prompted and supported by a few Western countries, following the widespread destruction of historic cities in most of the European countries involved in the First and Second World Wars (Steinberg, 1996).
Between the wars (1918-1939), a small number of countries “appreciated the value of their historic cities” and sought to preserve and protect them from decay. Although this included “demolishing and destroying” (Soliman, 2010), there were also some national efforts to safeguard the remains of war-ravaged cities. In Europe, the “preservation” of the built heritage applied only to those historic buildings considered especially important (castles, palaces, churches, museums and so on), which were treated in isolation from others and from the urban context (Menon, 1989).

![The Cathedral of Notre Dame de Paris, photographed by Zuffe (2009)](image)

**Figure 2.1: The Cathedral of Notre Dame de Paris, photographed by Zuffe (2009)**

### 2.3.2 Rehabilitation of entire sites and their surroundings: After the World Wars

Immediately following World War II, the Cathedral of Notre Dame in Paris was preserved, but its surrounding historic areas were demolished. This Catholic cathedral was preserved as a national monument to represent survival from the massive destruction of Paris during the war (Steinberg, 1996). This was one of the early examples of built heritage conservation, indicating that the whole concept of urban architectural conservation that existed before the Second World War had gradually evolved afterwards. Indeed, in the post-war decades on the 1950s and 1960s, the concept of built heritage conservation changed, especially in Europe and North America, from preserving a particular buildings or sites (monuments) to conserving the entire historic urban fabric as it was (Menon, 1989). Furthermore, there was a growing criticism of the two different approaches to dealing with historic areas, the “modernism” of the architectural school and the “bulldozer” approach of the planning school (Steinberg, 1996). On one hand, people resisted the high-rise housing that modernisation had imposed, preferring the standards associated with traditional dwellings (Steinberg, 1996). On the other, the “bulldozer”
approach was also very unpopular in its indiscriminate demolition of houses and their associated communities (Dix, 1987).

These two conflicting approaches in dealing with historic sites gave rise to the concept of “urban rehabilitation” (Steinberg, 1996), neither passively protecting historically significant buildings in isolation, nor preserving all that was old (Martin, 1978). Rather, entire older parts of cities began to be used and reused in increasingly creative ways (Dix, 1987). The rehabilitation process made it possible to upgrade the infrastructure of the historic core of cities (Abu-Lughod, 1978; Martin, 1978). Interestingly, Steinberg (1996) claims that numerous studies in different countries have demonstrated that the restoration and modernisation of old buildings can be accomplished more easily and at less cost than originally expected, especially compared with demolishing and replacing them. Initially, rehabilitation work involved many mistakes and failures, whether financial or social (ibid), but the experience tended to be positive, so support steadily grew, both in Europe and outside it.

2.3.3 Tourism development: The Venice Charter and UNESCO

By the mid-1960s, as marked in 1964 by the issuing of the Venice Charter, the concept of built heritage conservation had shifted to include “tourism development” in its agenda. In 1972, UNESCO adopted the World Heritage Convention (formally, the Convention Concerning the Protection of the World’s Cultural and Natural Heritage), listing built heritage sites from around the world, first to protect them and then to promote them as key tourism tools (WHS, 2012). Many experts believe that this moved the entire concept of built heritage conservation towards sustainability (Chaudhry, 2010; Harrison and Hitchcock, 2005; Steinberg, 1996; Menon, 1989).

Since the World Heritage Convention was agreed and signed by many UN member countries, the idea of built heritage conservation became an international protocol supporting heritage sites worldwide. Many were listed by UNESCO as World Heritage Sites, allowing them to be safeguarded and to enjoy international recognition. Tourism development became a key factor in promoting this new version of the built heritage conservation concept. Many examples of urban heritage and monuments have shown how WHS listing can attract extra attention and sustainable funds. Venice, for instance, has been preserved since 1969 and has become “one of the most famous heritage tourist destinations in the world” (UNESCO Venice Office, 2011). A report by the
UNESCO Venice Office (2011), however, shows that although approximately 22 million tourists visit every year, only four million stay in Venice overnight, while only two million attend museums, art galleries and other cultural sites. The report thus rejects the application of the term ‘cultural tourism’ to Venice, accusing tourism of “free-riding on the city’s cultural beauty” (ibid).

Finally, the “international” concept of built heritage conservation has evolved from preserving national monuments towards conserving entire heritage areas in order to promote their heritage sites to the world via the UNESCO WHS list or other approaches. To conclude, built heritage conservation leading to tourism development is the current world understanding of the way to ensure the survival and sustainability of the built heritage. This thesis presents a case study in Saudi Arabia to explore how the concept of built heritage conservation has evolved in the Saudi context.

![Figure 2.2: The historical development of the built heritage concept. Adapted by the author (2012)](image)

### 2.4 Built heritage conservation and sustainable tourism development

As mentioned previously, there is an international recognition, represented by the work of UNESCO, of tourism development as the most effective approach to the conservation of heritage sites with economic sustainability. The following two subsections review some definitions of sustainable tourism development and its relevance to built heritage conservation.

#### 2.4.1 Definition of sustainable tourism development

Tourism is a twentieth-century phenomenon (Kuban, 1987). It is an advanced form of paid hospitality, which has diversified and advanced new styles of serving visiting guests. Sustainable tourism “takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities” (World Tourism Organization, 2012). Chaudhry (2010) contends that sustainable tourism development in any country must take account of two main
sources of tourism, which might be identified as residents (the home market) and visitors from abroad (the export market). He goes on to identify four general approaches to sustainable tourism development.

1. The economic approach
This approach addresses issues of foreign currency, income, employment and regional equalization effects. It can be seen as one aspect of the built heritage conservation policy, but not the main objective.

2. The environmental approach
This approach pays attention to the role played by the environment and what aspects of environment are to be taken into consideration while developing tourism for any country. It is particularly applicable to natural heritage sites (landscapes) rather than urban and architectural ones.

3. The socio-cultural approach
This approach pays attention the socio-cultural influences and effects of the tourists on the inhabitants and stresses that respecting the socio-cultural characteristics of the host society could ease mistrust, resignation and aggressive dissatisfaction in the native population which might arise from some tourists’ behaviour. The local population’s interests should be considered in planning for the development of tourism and they should be represented in any decision-making.

4. The cost-benefit approach
This approach states that planning for the development of tourism should take into account the costs (disadvantages) and the benefits (advantages) of the various activities undertaken. The two fundamental rules of this approach are to clearly define feasible goals and to consider alternative courses of action.

2.4.2 Sustainable tourism development and its relevance to the concept of built heritage conservation: economic vitality

“The aim of conservation must be to enhance the environment and to insure its continuity as a desirable place to live in, setting the individual person into place amid the insecurity of infinite space and time, and relating him/her in a culture.”

(Maguire, 1982: 23)
Built heritage conservation has economic and social implications, not just urban or architectural ones (Chaudhry, 2010). Culture is an essential part of city life, evolving dynamically with its community, linking past, present and future. As Rogers (1982: 15) contends, “we must realize that maintaining structures means maintaining the desirability or continuity of a culture – we are in fact conserving culture, not buildings.” This is why built heritage conservation has to be linked closely to tourism development.

Tourism is a unique opportunity for economic development changes in lifestyle (McKerche and Ho, 2006). It also offers cultural vitality and can support the preservation and conservation of heritage (Mason, 2003). Orbasli (2000: 3) states: “Making tourism work for historic towns and their conservation depends foremost on the objectives of development and the authority to control it.” Sustainable development of built heritage conservation policy needs realistic planning that assures direct benefits for local interests and local economies (Kousis, 2000). Obstacles can be poor planning, management that is too reactive and the failure of those making planning and conservation decisions to communicate with marketing and tourism experts (Orbasli, 2000).

Sustainable tourism development assumes a conscious desire to capitalize on authentic experiences and on tourists’ belief that they will enjoy a historic narrative; in which case heritage conservation becomes an important factor for sustainable tourism development (MacCannell, 1976). The knowledge that history and heritage are popular tourist products has made many authorities reconsider or reinterpret heritage conservation as a marketable attraction; even places previously perceived as decaying or falling apart could be revitalized, giving their inhabitants the opportunity of a new “living heritage concept” (Orbasli and Woodward, 2009). Many researchers (Orbasli, 2006; Laws, 1995; MacCannell, 1976) stress the important role played by tourism in heritage conservation.

The concept of built heritage conservation has evolved from preserving individual heritage sites into conserving the entire heritage context, with a tourism approach that ensures the sustainability of the place for later generations and economic vitality for the direct stakeholders (OECD, 1980). This research argues that Saudi Arabia and other GCC countries have been slow to adopt this approach, resulting in the loss of a large number of significant heritage sites under the pretext of development and expansion. Laws (1995) indicates that in Dubai, a perfect climate for beach tourism in the winter led to a marketing campaign under the name of Arabian Adventures, giving the leisure of beach tourism a cultural accent and offering cultural excursions to traditional wind tower
houses, local souks and spice and gold markets. This is an example of tourist marketing to promote tourism for heritage sites.

This section has defined sustainable tourism development and related it to built heritage conservation. The next considers built heritage conservation policy and its application.

2.5 Applying the concept of heritage conservation to heritage sites

2.5.1 Policy in the built heritage conservation context

Policy can be defined as a broad framework for action, whereas strategy sets out the methods or sequence of steps leading to the result determined by policy (Dredge, 2006). Policy thus tends to be dictated by higher-order requirements (Bates et al, 2001). An example is a country’s foreign policy, designed to safeguard national interests, within which are strategies, such as international relations, that are used to achieve said goals.

The conservation of the built heritage serves to slow the process of decay and to prevent any new damage (Orbasli, 2000). The term “conservation” comes from the Latin *conservo*, meaning to preserve or maintain (Ashworth, 2006). Conservation needs will differ from case to case and should thus always be assessed individually (ibid). It is important for the person responsible for conservation to select the methods carefully, as the main purpose is to change as little as possible so as to preserve the original site (Butler, 1991). Al Saud (2013: 43) defines conservation as:

“… the efforts designed for comprehending cultural heritage history and meaning, including the rescue of its materials, besides such heritage requirements pertaining to preservation, restoration and improvement.”

The built heritage conservation policy mainly seeks to safeguard urban or architectural heritage sites (or both) via three approaches: restoration, preservation, then rehabilitation (Ghost, 1996). In some cases the main policy can be found in reclaiming a national identity or tourism development, and its implementation can be seen as a way for governmental bodies (or others) to involve other stakeholders in creating a comprehensive conservation scheme (Abernethy, 2001). Public participation, reusing heritage sites for new functions and regenerating heritage urban fabric are some of the strategies that can be used in built heritage conservation. In other words, there is no one policy that will
work in all cases, as every heritage site has its own policies and approaches, but this chapter lists some of the common ones.

2.5.2 The need for a built heritage policy

“The pressures facing the historic urban environment are many. Globalization, development, demographic change, and economic pressures are the main factors that directly drive change in the urban environment and impact the preservation of historic urban environments.”

(Macdonald and Cheong, 2014: 6)

In light of definitions of heritage such as those discussed above (section 2.2.1), many heritage experts (Shin 2010; Harrison and Hitchcock, 2005; Lounethal, 1997; Steinberg, 1996) claim that the main reason for conserving our historic sites is to pass them on to the next generation so that they may be aware of their heritage and identity; this requires a comprehensive built heritage conservation policy.

Figure 2.3 shows that the concepts of heritage and conservation can be seen as complementary, because without a vision of policy including a series of legal, technical and financial conservation processes, built heritage can be distorted or destroyed (Harrison and Hitchcock, 2005). Therefore, Radoine (2003) warns that those responsible for conservation must understand the spatial and temporal barriers to knowing all that can be known about centuries-old heritage. Only a holistic overview will reveal the thread of truth woven by countless years of innovative development, collective experience and transformation. Such a holistic perception of built heritage conservation is elusive and often clouded by false assumptions. Radoine (2003) states: “Indeed, this vision is the key to the puzzle that permits us to understand the essence of the past and the shape of sound strategies for the future”.

This research intends to shed light on the importance of heritage conservation via sustainable tourism development efforts as a serious discourse to address the idea of heritage, regardless of the patterns of heritage conservation adopted. Recent trends in heritage conservation emphasise the importance of sustainable tourism development. Chaudhry (2010), Orbalsi and Woodward (2009) and Timothy and Boyd (2003) all stress this recent connection between heritage conservation and turning the sites concerned into living and marketable destinations. In other words, heritage as an emotional collective
memory is unattainable without an economically realistic tourist policy. This will be elaborated in Chapter 3 by exploring several case studies.

2.5.3 Common notions underlying built heritage conservation policies

The conservation of a historic heritage site involves various tasks. Above all, the implementation of sustainable built heritage conservation requires, among other elements, an appropriate policy and a well-organized strategy (Avrami et al., 2000). However, built heritage policies vary worldwide. For instance, in many developed countries the heritage site must have significance and historical value, so the first important conservation policy is found in preserving the national or local identity. Another main policy component is to reclaim national identity that has been lost for whatever reason, as is the case with the Beirut downtown project (reclaiming heritage after the civil war of the 1980s). Other components are safeguarding and regenerating historic areas. The final and most common policy element, which most countries are currently pursuing, is the use of heritage sites to promote tourism. A comprehensive built heritage policy can contain all of the above ideas, in order to maximise the potential of the sites concerned.

2.6 Responsibility for setting and implementing built heritage conservation policy

Built heritage sites, as noted earlier, are valuable resources for any society, nation or ethnic group. Therefore, they should be seen as belonging to everyone, especially after the World Heritage Convention of 1972. This section seeks to determine who owns built heritage sites, to identify the key actors in the conservation wheel and finally, to specify the roles of international organisations in directing policies for safeguarding universal legacies.
2.6.1 The ownership of built heritage sites

If heritage is by definition inherited and heritable, it is essential to establish its present ownership. Inheritance differs from ownership, which in this context may mean guardianship of that which has been and will be passed down by inheritance. Managing resources and formulating appropriate policies requires knowledge of who owns the heritage in question. Swarbrooke (1995) proposes a tripartite classification whereby heritage attractions are owned by the public, private and voluntary sectors, each with its particular goals and motivations (Table 2.1).

Table 2.1: The ownership of heritage attractions (Swarbrooke, 1995)

<table>
<thead>
<tr>
<th>Sector</th>
<th>Examples of attractions owned</th>
<th>Primary and secondary motivation for ownership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Public</td>
<td>Ancient monuments, Archaeological museums, Historic buildings, Parks, Forests, Museums</td>
<td>Primary - conservation, Secondary - public access, education, revenue, catalyst for tourism development</td>
</tr>
<tr>
<td>Private</td>
<td>Historic theme parks, Museums, Wineries and distilleries, Culture centres, Art galleries, Industrial plants and mines</td>
<td>Primary - profit, Secondary - boost visitation, entertainment, public image enhancement</td>
</tr>
<tr>
<td>Voluntary</td>
<td>Historic buildings, Museums, Heritage centres, Tinals</td>
<td>Primary - conservation by self-sufficiency, Secondary - entertainment, education</td>
</tr>
</tbody>
</table>

Swarbrooke (1995) claims that although the sectors may own similar types of attraction, such as museums, the main concerns of the public and voluntary sectors (built heritage activists and advocates) are conservation and education, whereas profit and recreation mainly motivate the private sector.

According to Timothy and Boyd (2003), public ownership means that a site is owned (and perhaps operated) by a department or agency of government such as an environment, culture or education ministry. English Heritage, for instance, is a government agency charged with promoting and preserving historic buildings and monuments in England, while equivalent devolved bodies do this in other parts of the UK.

Properties in private ownership may have been purchased privately before the relevant legislation was enacted, while others have been passed down the generations. One example of a major private-sector heritage company operating in Britain is the Tussauds Group, which runs Warwick Castle and Madame Tussauds Museum (Cook, 2009). The apparent goals of the voluntary sector are to raise sufficient funds to conserve and maintain heritage property. In England, Wales and Northern Ireland, the National
Trust is an NGO that does this by charging membership and entrance fees, soliciting donations and selling souvenirs. Other heritage sites such as museums and historic places have joint public sector and voluntary ownership and/or management. As owners of all types will vary in motivation, so their approaches to heritage management will differ.

This pattern of heritage ownership in the UK has many similarities with other developed countries such as Italy, France and Germany, but the situation is often different in developing countries such as Saudi Arabia, Egypt and Yemen. In Egypt, for instance, most of the heritage sites are supervised by governmental bodies because many sites have been looted, destroyed or demolished. For example, Fatimid Cairo was in a very bad condition and became a slum area in Cairo; therefore, the Ministry of Culture and Antiquities decided to designate the area as a national heritage site and assumed responsibility for upgrading the heritage area (Sutton, Fahmi, 2011). It seems that the question of who owns heritage is difficult to answer, especially in developing countries, due to political, cultural and economic conflict.

Finally, a heritage site has to be owned by everyone (Larkham, 1998), but it can be supervised, funded and managed by governmental bodies or by an international organization such as UNESCO. There are many examples worldwide of governmental bodies such as English Heritage achieving success in conserving heritage sites and using them as tourism development measures, while others have failed in these aims, leading to the intervention of UNESCO, such as in Fatimid Cairo and Old Fes.

2.6.2 The roles of key actors in built heritage conservation

A number of actors have major roles in heritage conservation and management. Their identity may vary according to type and setting of heritage resource and the activities concerned. For example, the English Tourist Board (ETB, 1991) refers to the three-way interactions among visitors, places and host communities, being the main elements of built heritage conservation and tourism development/management. These three foci of interaction (Figure 2.4) are all subject to heritage decisions in both management and implementation (Stevenson et al, 2008). In more detail, Middleton’s (1998) wheel of influences (Figure 2.5) depicts the players in built heritage management and the activities of heritage conservation and tourism development; in other words, the components of heritage management at the tourist destination.
Figure 2.4: The interaction of visitors, places and host communities (Middleton, 1994)

Figure 2.5: Tourism management at destination – the wheel of influences (Middleton, 1998)

The upper half of the wheel shows the visitors’ choices, while the lower half represents the lifestyle of residents. The wheel is further divided into ten slices that Middleton (1998) categorises by the following four sets of key actors involved in or affecting decisions at visitor destinations in Britain.

i. Residents, including interested local community groups and any people actually living at the destination.

ii. Elected representatives and appointed officials of local government, consisting of all stakeholders.

iii. Businesses, including private ones that directly or indirectly provide services in the area.

iv. Visitors, who comprise the heritage tourism market.
These four groups and the cooperation, coordination and partnerships among them in heritage management, decision-making and implementation have received growing attention in the literature (Byrd et al., 2009; Currie, Seaton and Wesley, 2009; Aas et al., 2005; Vernon et al., 2005, Porter and Salazar, 2005; Russo et al., 2001; Garrod et al., 2000; Hunter and Green, 1997). This analysis has also been linked to cooperation and collaboration in pursuit of sustainable tourism development (Timothy and Boyd, 2003; Hall et al., 2000).

Gary (1989) defines a stakeholder as being entitled and able to participate in an activity (here, heritage management) because it affects them in some way. Actually identifying stakeholders may be difficult, though; for example, where tourism development is only beginning to emerge, collective and individual interests may not yet be clear (Reed, 1997). The literature states that in many developed countries the above four key actors (or most of them) are involved in all stages of built heritage conservation: nominating sites, making decisions, practical implementation and managing. This has never been the case in Historic Jeddah; the local authorities were the only key actors and stakeholders in the conservation policies until the Saudi Commission for Tourism and Antiquities (SCTA) was established in 2008.

2.6.3 International organisations supporting built heritage conservation

As mentioned earlier in this chapter, some international organisations have a major influence in changing the built heritage conservation concept. Several such bodies including the Aga Khan Foundation (AKF) and ICOMOS support the concept of heritage conservation, but it was the global community, represented by UNESCO, that established the World Heritage Centre (WHC) to conserve humankind’s physical heritage. Its main aim is to raise awareness of the importance of preserving national heritage and identity (UNESCO, 2012). Therefore, most of the other international and national built heritage conservation organisations, including ICOMOS and the OIC Research Centre for Islamic History, Art and Culture (IRCICA), are associated with the WHC or work under its supervision; therefore, this section focuses on UNESCO, the WHC and the World Heritage Convention.
- **World Heritage Sites**

According to the UNESCO definition, World Heritage Sites “are exceptional heritage places” (WHC, 2012). The UNESCO guide (2003) states that “… all the treasures included on the World Heritage List must be unique, irreplaceable and authentic”. Every WHS must have “outstanding universal value” (Buckley, 2004).

WHSs are notable for their claim to universal significance transcending national identity. Thus, places with this status differ from locally significant ones, even if national authorities manage and promote them (Assi, 2008). Inscription on the WHS list recognizes the existence of a global heritage that the whole international community should cooperate to protect (Dann, 1999). A cultural WHS can be either a monument, a group of buildings or a site, such as a cultural landscape, where “nature/culture interactions are deeply anchored and extensive” (Assi, 2008).

- **Historical background**

Many historical sites in Europe were destroyed during the Second World War (section 2.3). In response, at the Second International Congress of Architects and Specialists of Historic Buildings in 1964, ICOMOS was founded and the Venice Charter was adopted. This prompted and supported a conservation approach to the preservation of remaining historic monuments. By 1972, Saudi Arabia was among many countries which had signed the UNESCO World Heritage Convention. The WHS list was begun in 1977 (WHC.com, 2012). Only individual monuments were covered by the Venice Charter, whereas the World Heritage Convention first addressed cultural heritage and laid the foundation for the concepts of area conservation and rehabilitation (ICOMOS, 1994). It seems that the first universal action towards heritage conservation was launched through political efforts.

The World Heritage Convention is the most important UNESCO convention on heritage protection. Almost all countries are involved and it has become a platform for debating conservation policy (WHC.com, 2012). This means that via the WHC, UNESCO took upon itself the role of developing and applying the idea of heritage conservation at world heritage sites.

UNESCO also helped to establish a fund to protect world culture and natural heritage, but only a few countries have had any substantial benefit from it and very little money has flowed to historic city centres such as Old Fez and Old Cairo (UNESCO.com, 2012). In order to apply these concepts of conservation, several strategies, including
legislation and rehabilitation processes for urban historic conservation, have come to the surface (Radoine, 2003).

- **Criteria for choosing sites**

Inscription on the World Heritage List requires a site to have “outstanding universal value”, to satisfy at least one of ten criteria (six cultural and four natural) and to demonstrate its authenticity and integrity (WHC, 2012; Leask and Fyall, 2006). Meeting these conditions requires the authorities to identify the relevant universal themes, such as spirituality, defence and utilization of resources, to prove that the site is culturally and historically representative, then to establish and underwrite a management system and plan for the nominated resource (Assi, 2008).

- **The role of the WHC in the listed sites (cultural criteria)**

Once a site (a building or group of buildings) is listed as a WHS, it becomes financially covered by the WHC. It also falls under WHC supervision with regard to maintenance, redevelopment and so on. According to the WHC (2012), the centre might provide the following services to the WHS:

- Advice on the formation of the suggested local conservation agency; together with the United Nations Development Programme (UNDP), providing advice on the appointment of key technical staff;
- Sponsoring, launching and developing international campaigns with the normal arrangements for advisory and technical committees;
- Providing expert missions to undertake further specialist studies as required;
- Providing scholarships and grants for the training and education of the required staff;
- Providing continuity and a focus for activity prior to the establishment of permanent arrangements for implementation;
- Providing expertise to bring into effect the agreed upon recommendations with respect to implementation;
- Briefing all individuals and organizations involved in the future activity in the area, including collaboration with other international agencies and funding sources;
- Establishing, for an initial trial period, arrangements for monitoring activity in the area.
- The WHC and its relation to tourism development standards

Since the establishment of the WHC, UNESCO has launched rigorous programmes of support and partnership for several heritage conservation plans (Drost, 1996). UNESCO’s standards entail active sustainability and economic vitality, while ensuring the involvement of state and international agencies such as the World Bank in investing and financing heritage conservation projects at historic sites worldwide (Kim et al, 2006). It seems that one of the most important ways to give life to such projects is to make them sustainable through tourism development. This can be done by supporting the local authorities and their partners at the heritage sites by offering the appropriate technical and management advice, financial aid and professional manpower (Nicholas et al, 2009).

2.7 Conclusion

This chapter has demonstrated that defining heritage is difficult, because there are very many ways of perceiving it and because the values, motivation, goals and objectives related to using this term differ so widely. It has also discussed various definitions in the field of built-heritage conservation and its importance in ensuring the survival and sustainability of built heritage sites. All of these factors make built heritage conservation a complex, conflictual and challenging area. Different built heritage conservation notations were introduced in order to situate the concept within the framework of the research.

The chapter has explored the development of built heritage conservation and the role of international organizations in promoting heritage sites economically and culturally. The role of the UNESCO World Heritage Sites list was discussed in terms of providing financial, legal and technical aid. The question of who owns the built heritage was addressed, recognising different approaches to identifying them.

Effective channels of communication should be established among stakeholders, while local communities should be encouraged to make decisions, to enhance collaboration and shared thinking between users and providers of tourism services in heritage towns. At a national level, establishing an appropriate organization involves the exchange of ideas among professionals, academics, local governments, residents and others in order to find effective ways of managing heritage sites. Hall and McArthur (1998) recommend such stakeholder interaction as being aligned with democracy and
international harmony, while at both local and national level it strengthens collaborative governance (WTTC, 1996).

The following chapter considers the impacts of the different built heritage conservation policies on heritage sites and their relations with sustainable tourism development, by focusing on three dimensions that play an essential role to any analysis of built heritage conservation: the policy contents, the actors involved and the impacts of the policy and actors on the built heritage sites.
Chapter Three:
Built Heritage Conservation Policies:
Case Studies from the Islamic World

The conservation policy in Old Cairo (Sutton and Fahmi, 2001)
Chapter Three: Built heritage Conservation Policies: Case studies from the Islamic World

3.1 Introduction

The previous chapter has introduced the concept of built heritage conservation and explained that its success depends on the provision of certain protocols to provide legal, technical and financial support (section 2.5.2). A comprehensive built heritage conservation policy should meet all of these requirements and more in order to regulate, legalize and manage the conservation efforts towards certain objectives (Harrison and Hitchcock, 2005). Since the 1960s, many developed countries and some developing ones have established particular policies to conserve their built heritage sites, involving a variety of key actors. Chapter 2 has offered various explanations of the desire to conserve the built heritage sites and identified the common notions behind conservation policies. These policies have had a considerable impact on built heritage sites in terms of protection management, restoration techniques, rehabilitation efforts, tourism development and more. Thus, the present chapter addresses the three dimensions illustrated in Figure 3.1 (policies, key actors and impacts on the built heritage itself) in order to understand how a built heritage conservation policy can affect the future of heritage sites.

Figure 3.1: The three dimensions of the evolution of built heritage conservation policies (Author, 2015)

This chapter introduces the different approaches to built heritage conservation policy most often used in urban sites throughout the world. It also discusses the particular roles of the key actors in actualizing such policies, then considers the effects of policy
content and key actors’ efforts on the built heritage in terms of decision-making, implementation and management. In order to link this with reality on the ground, cases in the Muslim world similar to the main case study of Historic Jeddah are examined. Studying these cases in terms of the above three dimensions will shed light on how different countries have understood and actualized the built heritage concept and translated it into national policy in order to conserve the national and the universal built heritage.

Figure 3.2: The methodological structure of this chapter (Author, 2015)

3.2 Different Patterns of Built Heritage Conservation Policies

The meaning of policy in the context of built heritage conservation was discussed in Chapter 2 (section 2.5.1), which concluded that there is no single policy suitable for all built heritage sites, as suitability depends on many factors: cultural, social, historic, economic, urban, architectural and others, related to the sites themselves and their wider context (Dredge, 2006). Therefore, this section will explore the common patterns and approaches proposed in theory and used in practice. Indeed, there are many theoretical and practical approaches to built heritage conservation and its implementation in historic urban sites, depending on the nature of these places, as summarised by Sutton and Fahmi (2001) and Abu-Lughod (1978). These authors identify five different approaches to safeguarding the urban, architectural and historic built heritage, and one other is identified
from in the literature. The five approaches are restoration, reconstruction, rehabilitation, revitalization and recreating heritage for tourism. These patterns have evolved as the international discourse evolved from preserving selected monuments into conserving the entire historical/heritage area in order to promote economic vitality by attracting tourists.

Figure 3.3: The evolution of common built heritage conservation policies (Author, 2015)

3.2.1 Restoration of monuments

As explained in Chapter 2 (section 2.3), the concept of built heritage conservation developed from the efforts of some European countries to preserve and safeguard some selected heritage sites. Fahmi (2008: 163) argues that “this approach concentrated on restoring monuments or significant buildings” such as palaces, castles, bazaars, mosques and churches, as well as traditional dwellings exemplifying vernacular architecture. This pattern appears to reflect the initial discourse behind safeguarding the built heritage by focusing on certain sites only, which raises the questions of who chooses these sites and why.

Although in theory this approach to restoration could apply to all of an urban historic site’s buildings, it is usually focused on significant individual buildings rather than those surrounding them (Sutton and Fahmi, 2001). The result can be the creation of a “museum town”, for visitors (tourists) but not for residents. Abu-Lughod (1978) classifies this pattern of heritage conservation as the partial restoration of damaged monuments with a clear visual differentiation between surviving fragments and newly built reconstructions of missing or destroyed elements.

Farahat (1986) believes that this pattern attempts “to evoke a sense of history rather than to create a movie set.” Furthermore, the restored heritage pattern may be defined as a policy of preserving a particular heritage building (or group of buildings) that has a significant history or character, which then becomes a monument. This approach is
very similar to the initial idea of heritage conservation established in some European countries during the 1940s, which still forms part of the conservation effort, due to its efficiency.

3.2.2 Heritage reconstruction

The Second World War caused the loss of large numbers of historically significant sites in Europe. This led European countries such as France, Poland and the UK to devise a new way to reclaim the lost heritage, which was to reconstruct destroyed buildings to their original state and to guard them from subsequent deterioration by preserving their use (Abu-Lughod, 1978). This reconstruction pattern may be necessary where buildings have collapsed so that the site has to be cleared (Sutton and Fahmi, 2001), but Farahat (1986) warns that demolishing in order to rebuild may not respect the original architecture.

The author argues that this approach can lead to historic sites becoming dead or lifeless museums, rather than promoting the living heritage concept. The reconstruction pattern has often been followed in the Arab-Muslim world due to its efficiency in preservation at both the heritage and tourism levels (Sutton and Fahmi, 2001). Two good examples of this pattern, discussed below in sections 3.5.2 and 3.5.3 respectively, are Souk Waqif in Doha and Al-Bastakiya District in Dubai.

![Figure 3.4: The Marketplace of Warsaw - Poland after the WWII bombings (left), and after its reconstruction (right) (Public Domain, 1952; Dennis Jarvis, 2001)](image)

3.2.3 Built heritage rehabilitation

The third alternative is to rehabilitate the society and economy of the historic site as it is now or was recently, rather than seeking to recreate the past (Sutton and Fahmi, 2001). This means rehabilitating not separate buildings but entire quarters, because the importance of a heritage building extends to its urban surroundings. This pattern is a clear
reflection of the how the international discourse has shifted since the Venice Charter of 1964 towards conserving the entire context of heritage sites.

3.2.4 Built heritage revitalization

The World Heritage Convention of 1972 shifted the concept of built heritage conservation towards reusing built heritage sites for new purposes and functions to fit with the contemporary requirements of economic vitality, such as the development of tourism. Article 11 Section 4 of the Convention mentions the importance of using heritage sites for tourism development, in order to safeguard them and ensure their continuity with benefits.

Sutton and Fahmi (2001) see each urban heritage area as a potential asset for its present population and that of the whole city. It is essential for residents to be involved in revitalization by sharing decision-making and even participating in the improvement of its buildings. The heritage rehabilitation pattern is a mixture of all of the patterns of heritage conservation, because it seeks to bring traditional life back to the designated area and make it part of the contemporary city (ibid). The literature suggests that this policy should be the goal of preservation policies, for it emphasises the wish to preserve a dynamic community rather than a lifeless shell. There are many important examples of this pattern in the Arab-Muslim world, such as Old Fez, Old Cairo and Historic Jeddah.

3.2.5 Built heritage recreation

A final pattern, similar to reconstruction but with a significant difference, is the modern fabrication of old-style buildings to give the impression of traditional authenticity in place of demolished or destroyed buildings in a historical area, with tourism development in mind. A living example of this pattern in the Arab-Muslim world is the centre of Beirut, to be discussed in section 3.4.2.

To summarise, this section has outlined five approaches to built heritage conservation. I would argue that every heritage site requires the deployment of one, some or all of these, depending on the purpose behind the conservation effort and many other factors: physical, social, economic and cultural. It seems that the factors underlying any built heritage conservation effort will determine the key actors, the decision-making guidelines and the implementation processes. The following section explores the various
key actors commonly associated with any built heritage policy and their different contributions to it.

3.3 The Key Actors in Built Heritage Policy

Section 2.6 of Chapter 2 identified those who are usually responsible for creating and actualizing built heritage policy in general, and discussed their roles in terms of decision-making, implementation and management. This section considers these key actors in more detail, noting their direct or indirect involvement in actualizing built heritage policy. Senturk (2011) distinguishes four types of actors according to geographical level: international, regional, national and local (Figure 3.5). He adds that the international actors, such as UNESCO and ICOMOS, have significant roles in prompting, supporting and actualizing the idea of built heritage conservation, which has influenced policymaking at the regional, national and local levels. This section focuses on these common actors and their roles in built heritage policy (Table 3.1).

![Figure 3.5: Common actors in built heritage conservation policies (Author, 2015)](image)

<table>
<thead>
<tr>
<th>Type of actor(s)</th>
<th>Has impact(s) on...</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Change attitude</td>
<td>Policy format</td>
</tr>
<tr>
<td>International</td>
<td>Yes</td>
<td>Not necessarily</td>
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<tr>
<td>Regional</td>
<td>Yes</td>
<td>Not necessarily</td>
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<tr>
<td>National</td>
<td>Yes</td>
<td>Yes</td>
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<tr>
<td>Local</td>
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*Table 3.1: General impacts of common actors in built heritage conservation policies (Author, 2015)*
3.3.1 International actors

As reported in Chapter 2, the concept of built heritage conservation was created and developed under the aegis of the United Nations, in collaboration with ICOMOS, via UNESCO, the cultural arm of the UN. Indeed, UNESCO and ICOMOS are the two main international actors, exercising direct or indirect influence on most heritage sites worldwide.

UNESCO

“Heritage is our legacy from the past, what we live with today, and what we pass on to future generations. Our cultural and natural heritage is both irreplaceable sources of life and inspiration.”

(whc.unesco.org, 2015)

UNESCO defines conservation as a value that has been transferred from a national issue to a universal one, which is important for the transfer to later generations of values that are created by social, economic, cultural and natural conditions. Chapter 2 explained the role of UNESCO as an international organization that supports the notion of built heritage conservation and safeguards global heritage sites via the WHS list, the WHC and other bodies. According to whc.unesco.org (2015), UNESCO seeks to achieve eight missions via its built heritage conservation policies, the most important being to encourage all countries to protect their heritage sites (see Appendix A.).

These missions have a positive influence in changing the attitude of the states signatory to the World Heritage Convention towards built heritage conservation (Ferrucci, 2012). The literature offers many examples where built heritages sites have benefited from UNESCO’s technical, financial and management support. Section 3.5 of this chapter will explore some examples of how UNESCO thus helped to safeguard and develop heritage sites in Morocco and in Qatar.

ICOMOS

The International Council on Monuments and Sites (ICOMOS), founded in 1965 in Warsaw, the year after the signing of the Venice Charter, is “a non-governmental international organization dedicated to the conservation of the world’s monuments and sites” (icomos.org, 2015). It is thus a professional organization that is very active in conservation and heritage, with a focus on obtaining information in the different fields of conservation and distributing it via its publications or at meetings. Its founding members
were 25 countries, represented by experts in their field (Senturk, 2011). ICOMOS lists its aims as:

1. To bring together experts in conservation from the whole world and to create the environment for discussion and information exchange;
2. To collect information on conservation rules, techniques and strategies, and to analyse and distribute them;
3. To collaborate with other institutions in order to collect the documents required for the conservation of architectural heritage and development, as well as to work on the acceptance of international agreements and their application;
4. To run programmes for the education of conservation specialists to work worldwide;
5. To take a role in providing well-educated specialists to work on conservation and preservation programmes.

To sum up, UNESCO and ICOMOS are prominent among international organizations with a major role in developing built heritage conservation policies in terms of decision-making, implementation and management.

3.3.2 Regional (sub-national) actors

Each regional actor is concerned with the built heritage sites within a particular region, meaning for example a continent such as Europe, or a faith grouping such as the Islamic world. This subsection considers two such examples: the Council of Europe and IRCICA.

Council of Europe

Through its Department of Culture, Heritage and Diversity, the Council of Europe works on the conservation of heritage sites throughout Europe (Senturk, 2011). Article One of the European Cultural Convention of 1954 states that each signatory country “shall take appropriate measures to safeguard and to encourage the development of its national contribution to the common cultural heritage of Europe”. In 1975, in order to protect the unique urban and architectural heritage of Europe, the Council organized a symposium in Amsterdam whose motto was “Future for our history”, involving exhibitions, films, seminars and publications (coe.int, 2014). The aim was to encourage members of the public, governments and municipalities to consider their roles in the conservation of Europe’s architectural heritage (ibid). The symposium produced a manifesto which initiated work on regulations and legislation affecting conservation and their application.
within the economic and social life of the continent. Symposia, research and seminars continue on topics including the protection of cultural property and of the character of rural areas. Member countries of the Council are also working on programmes to manage their own local regulations and governmental structures as required for the application of conservation studies (Senturk, 2011).

IRCICA
The Research Centre for Islamic History, Art and Culture (IRCICA), an international institution founded in 1980 and run by the Organization of Islamic Cooperation, is involved in research, publishing, documentation and information (ircica.org, 2015). Its particular interests are the history of Muslim nations, of Islamic arts and sciences, and Islamic culture and civilization more generally. Its aims are to disseminate Islamic culture and civilization worldwide and to catalyse research and collaboration in order to build understanding of Muslim culture among other groups (ibid). IRCICA has 14 functions in the Islamic world, six of which are directly concerned with the various aspects of built heritage conservation listed in Appendix B.

3.3.3 National actors
Regardless of international or regional support, each nation needs recognizable national actors to manage its conservation efforts (Senturk, 2011), establishing a general framework, deciding heritage policy, legislating, regulating (e.g. building codes), choosing technical approaches and so on. Scott and Redmond (2013) argue that a built heritage conservation policy has to be regulated, legislated and managed at a governmental/national level in order to be respected and implemented. The author contends that national actors constitute the most influential sector of the entire conservation wheel, because they establish the legislative and regulatory basis for all conservation efforts.

The literature (Castro et al, 2010; Rojas and Camarero, 2008; Aas et al, 2005) indicates that most countries, developed and developing, have at least one national organization or agency responsible for managing and conserving the country’s heritage with the state’s legal, technical and financial support. Such organizations usually have one or more overarching objectives, such as safeguarding the national patrimony, using heritage sites as an economic resource (via tourism) or reclaiming the national heritage.
Figure 3.6 shows that the wide variety of such organisations can be classified as governmental (ministries and other national bodies) and non-governmental (public and private bodies). This subsection considers some of these national actors and how they manage and regulate conservation efforts.

**Government ministries**

Governments worldwide have ministries responsible for conserving their national heritage. The literature indicates that some of these focus directly on heritage conservation as a national priority, while others have an indirect connection with heritage, not treating it as a priority. Firstly, many developing countries have ministries concerned with the related matters of heritage and culture, such as the ministries of Heritage and Culture in Oman and in Bahrain, or the Ministry of Heritage and National Integration in Pakistan. Here, the state treats heritage and its conservation as a priority, and the meaning of heritage is wide enough to include cultural elements such as architecture, cinema, dance, folklore, literature, music, philosophy, textiles and theatre. In order to conserve the national heritage, both tangible and intangible, these ministries may have multiple missions. For example, the Omani Ministry of Heritage and Culture (2015) lists 13 missions which I consider applicable to all nations (see Appendix C.).

A second type of ministry has other objectives, linking heritage conservation with tourism development, examples being the Ministry of Cultural Heritage and Activities and Tourism (the Culture Ministry) in Italy and the Ministry of Culture and Tourism in Turkey. These, in my opinion, are more effective than those above in delivering built heritage conservation, because they can translate ideas into action (i.e. tourism). For example, the principal concerns of the Italian Culture Ministry are culture, protecting and preserving artistic sites, property and landscape, and linking these with tourism (Decree 181/2006). The World Tourism Organization website (2015) states that: “around 46 million tourists visited Italy between 2006 and 2010.” According to Italian Tourist Board
statistics (2010), the Italian national economy depends on heritage tourism, with Venice being the prime example. Therefore, the Italian national actor (the Culture Ministry) focuses on developing heritage sites, first to safeguard the national patrimony and then to gain the financial benefits of tourism.

A final type of ministry is exemplified in the United Arab Emirates (UAE) by the Ministry of Municipal and Rural Affairs, which merely has a subsidiary Heritage Department; this was formerly also the situation in Saudi Arabia. This somewhat old-fashioned type of governmental organization is concerned mainly with urban planning and has care of heritage as a secondary objective (Al-Naim, 2010). I shall present evidence in the following chapters to support my contention that a ministry of this kind failed to deliver adequate heritage conservation in Saudi Arabia. Al-Zaharani (2010) asserts that such ministries ensure the legal and financial support of their governments; however, the bureaucratic, economic and political forces at work in the ministries (or states) concerned can sometimes delay or disrupt the basic work of heritage conservation, such as occurred in Dubai when the government decided to make the city a global business centre with a globalized vision, leading to the loss of many heritage sites (Henderson, 2006).

**National heritage agencies**

Outside the remit of their ministries, the governments of many countries have established specific organizations responsible for aspects of heritage conservation at a national level, which includes the main built heritage conservation framework, general and specific regulations and so on. They have missions similar to those of the above ministries but with more specificity. An example of such a government agency in the United States is the National Register of Historic Places, which lists more than 90,000 historical (heritage) buildings, sites, structures, districts and objects. Automatically included are all National Historic Landmarks and all historic areas that the US National Park Service administers (nps.gov, 2015). The register has created the United States Code of Conservation, which sets the general policy criteria for how a historic (heritage) site can be listed, protected and conserved (National Register Research, 2009). Many public and private organizations work under and with the National Register, such as the Historic Preservation Community in Colorado.
Public and private organizations/agencies

“There are hundreds of organizations and hundreds of thousands of people who each year give their time for free (or paid) to protect the nation’s heritage. The organizations range in size and nature, from those operating on a national level to local government, voluntary organizations, and specialist amenity societies.”

(Historicengland.org.uk, 2015)

Governments are not the only important players in built heritage conservation policy, legislation, regulation and management, as other public sector bodies and private groups or individuals also play supporting roles. Macdonald and Cheong (2014) state that such public and private organizations usually work under the governmental bodies responsible for the conservation of national heritage, and that they may work with them or against them, according to their objectives and discourses. One of the main approaches is the establishment of public-private partnerships, which have been created to sustain formerly public buildings and which constitute the bulk of the documented case studies (Amirtahmasebi, 2010). Partnerships between governmental organizations and private/public sector bodies have delivered conservation outcomes in historic urban areas in a variety of ways for certain of time (Licciardi and Amirtahmasebi, 2012). It seems that national governments have understood the significance of the roles that these groups can play in upgrading heritage sites.

The public organizations concerned work mainly to improve public understanding of the need to conserve national heritage sites and to conduct actual initiatives at heritage sites, usually with the approval of the national and local authorities. This is considered a public participation role. For its part, the private sector is mainly concerned with providing the funds to implement these initiatives and to make financial profits from these efforts (Angawi, 2013). In many developing countries, public organizations are involved in decision-making, implementation and management, while the private sector works on financial matters. The English Heritage Trust, for instance, is a registered charity responsible for the National Heritage Collection (English-heritage.org.uk, 2015). It is a public organization that supports the idea of heritage conservation and which recently (1 April 2015) became semi-governmental. The Heritage Help website (heritagehelp.org.uk/,
English Heritage was established by the UK government in 1983 to run the national heritage protection system and manage a number of historic properties, thus replacing various longstanding state bodies in this field (English Heritage, 2015). The English Heritage annual report (2010-11) lists seven major objectives (see Appendix D), which could be said to reflect the main activities of any public organization in the field of built heritage conservation. Later, in chapters 7, 8 and 9, we shall discuss the roles of such public organizations and how governmental bodies as SCTA have entirely changed the concept of built heritage conservation in Saudi Arabia by applying similar objectives.

It is also important to mention tourism agencies in this context, because they are considered to be one type of private organizations that must be involved in conservation efforts. Since tourism has become a capital-intensive industry, huge sums of money have to be invested and risked for any advanced tourism projects, especially ones involving delicate heritage sites. It is therefore necessary to win minds, raise capital and attract entrepreneurs to take on an active role in the risk of investing in tourism projects (Chaudhry, 2010). To ensure sustainability and expediency, many governmental and non-governmental agencies ought to be involved from the beginning in planning and regulating such projects, to guarantee the protection of the marketable heritage, boost the morale of the entrepreneurs and demonstrate official and public commitment to sustainable tourism development in cultural heritage (Wanhill, 1998).

### 3.3.4 Local actors

Rahman (2011) divides the local actors in built heritage conservation efforts into three categories: local authorities (municipality, city council or heritage department), daily users (residents and shopkeepers) and visitors (tourists or others). First are the local authorities, which usually form part of a national organization concerned with the conservation of the national heritage. Such local actors are responsible for implementing national (or local) built heritage conservation policy or strategy at heritage sites and for the daily monitoring of the sites, including restoration, protection, managing and other tasks (SCTA, 2009).

The second type of local actors are the daily users of the heritage areas, who are considered key actors in the conservation wheel. Residents and shopkeepers in the area
have a direct impact on conditions at each heritage site, in terms of their character, authenticity and integration into daily life (Mufti, 2013). There is an important financial aspect, because many urban heritage sites include traditional bazaars or markets that sell goods which reflect the heritage sense of the place.

According to Rahman (2011), the roles of local authorities and daily users are complementary to each other. Similarly, South Oxfordshire District Council (2015) states that:

“The success of a conservation area depends on the joint commitment of the local authorities and those living and working in the conservation area working to preserve and enhance its character.”

The final category of local actors is visitors to heritage sites. Their importance lies in the key role of tourism development in ensuring the sustainability and continuity of heritage sites. I would argue that the underlying reason for most of the conservation efforts on the part of all key actors is to attract tourists locally, nationally and internationally.

This section has categorised the key actors in the preparation and enactment of built heritage policy. The case studies in section 3.5 will explore the roles of such actors in more detail, after section 3.4 has addressed policy implications for heritage sites.

3.4 The impacts of built heritage policies on heritage sites

As mentioned previously, both the policy approach and actors’ involvement will be translated into action at heritage sites. Therefore, this section explores some common concrete implications of built heritage conservation policies for heritage sites. The literature has shown that policy affects sites at two levels: those of urban planning and architecture typology. These are considered in turn, after an examination of the general effects of conservation policy.

3.4.1 General impacts of any built heritage conservation policy

There are large numbers of actual impacts of any built heritage conservation policy; this subsection considers the common ones only. Farahat (1985) opines that a built heritage policy needs number of procedures to achieve its objectives. He adds that legislation is the most important way to ensure good conservation. There is much legislation regarding the conservation of urban architectural heritage, most of which is based on the experience
of Western countries. Figure 3.7 illustrates the general impacts of built heritage conservation policy, which are then examined in turn.

**Figure 3.7: The general impacts of any built heritage conservation policy (adapted from Farahat, 1985)**

**Designation of historic districts, sites and buildings**

Any historic conservation effort should be based on a clear designation of which districts, sites and buildings are considered to be of historic value. Since such designation qualifies for governmental intervention, through restriction or subsidy, a governmental agency should undertake such responsibility and act according to explicit criteria (Farahat, 1985). In the United States, the National Park Service (NPS) administers the National Register for Historic Places, a key tool that permits this designation process. Governmental agencies, or the NPS itself or private groups, can make nominations of historic areas, but the final decision is made by the NPS (NPS, 2012).

**Protection of historic areas**

There are many approaches to protecting historic areas. These paragraphs contrast the British and French legislative approaches. In the UK, under the Civic Amenities Act 1967, local authorities designate sectors of architectural or historical interest as conservation areas, where alterations and new construction are subject to approval. Loans can also be made to help owners carry out preservation measures. Earlier legislation included the Ancient Monuments Act of 1913 and the Historic Buildings and Ancient Monuments Act of 1953. The National Trust takes over old buildings for conservation. In
1962, the Local Authorities Historic Buildings Act authorised towns to contribute to landmark maintenance through low- or no-interest loans and grants (Lottman, 1976).

France has developed the concept of the “protected sector”, codified in legislation enacted in 1962. The so-called Malraux Law was designed to conserve entire neighbourhoods in historic quarters, but it has also been applied to a considerable area of Paris. Once the area or building is listed under the law, the sector or building becomes the subject of a plan for conservation and rehabilitation. To build, demolish, transform, or restore structures within these sectors, owners must agree to this plan, which in turn makes them eligible for special loans for the work (Lottman, 1976).

Designation of zones of deferred development
The designation of zones of deferred development in France has the effect of freezing prices (Lottman, 1976). In such sectors, the state reserves the right to pre-empt land that would otherwise be sold above a given price, to prevent construction on designated property, and to authorize the building up of a property reserve.

Special building codes for historic areas
There are different criteria for designating historic districts, sites and buildings, as mentioned earlier. Historic area building codes depend on these criteria. In Jeddah, the building codes of the historic core buildings were based on degrees of significance (national, regional and local significance) (Matthew et al., 1980).

Grants and technical advice
Some European countries have made promotional efforts to encourage owners to cooperate with conservation plans. In the Netherlands, for instance, a provisional Monuments Act was passed in 1950 and followed by permanent legislation in 1961, providing grants to private owners to help cover restoration fees. In Amsterdam, where some 6,800 of the national total of 40,000 inventoried monuments are located, a separate Preservation Bureau provides advice on restorations and negotiates the subsidies that the city offers. During 1971, a total of 1,600 buildings were restored in the city thanks to contributions from city, provincial, national and private funds (Cutler, 1976).

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6 Named after the Minister of Culture in office in 1962.
Development rights transfer

There are several legal mechanisms of historic building development within a historic conservation area. Lottman (1976) proposed a legal mechanism in the United States to overcome the basic obstacle in historic preservation that is posed by disadvantageous economic circumstances.

Standards for rehabilitation of historic building and areas

The American National Trust for Historic Preservation (1997: 30) defines ‘rehabilitation’ as:

“...the process of returning a property to a state of utility, through repair or alteration, which makes possible an efficient contemporary use while preserving those portions and features of the property which are significant to its historic, architectural and cultural values.”

This definition is taken from The Secretary of the Interior’s Standards for Rehabilitation (Couto and Tender, 2014; Fielden, 1982). It is consistent with The Decree of 1915 for the Protection of Arabic Buildings in Sidi Bou Said (Hakim, 1976), which is among the earliest legislation in this regard in the Arab world (Appendix E).

Sustainable tourism development

A historic site has to be well funded or financially independent to survive, especially under the severe strain of globalization and modernity, exacerbated by poor awareness of the importance of these sites (Butler, 1992). Therefore, heritage buildings have been used as attractions to promote tourism development (Kim, 2009). Venice, Old Fez and the Islamic heritage of Andalusia (Southern Spain) are good examples of how historic heritage locations can be tourist destinations, as well as economic resources.

However, there are many other ways to make heritage sites financially independent by reusing them to provide the requirements of everyday life. Restaurants, theatres, shops, bazaars, galleries and other facilities have been restored to many heritage sites in order to conserve them in the first place, using the historical value of the site to promote tourism development (Briassoulis, 2002). This means reusing an abandoned historic building for a new function, in order revive it. Section 2.4 examined the relationship between built heritage conservation and tourism development, showing how this became a dominant policy in many heritage sites worldwide. It seems that preserving an urban heritage site and using it as a ‘dead’ museum is now considered outdated and the
reason for many projects to have, whereas reviving heritage sites by using them for new functions is likely to save the site and earn money.

3.4.2 The impact of built heritage policies on urban planning

Built heritage policy has many different impacts on urban planning (urban fabric, spatial planning, urban design and so on) according to the general framework of the built heritage conservation policy and the nature of the heritage site (Cohen, 1978). These include traffic rules such as car-free zones, tourist routes or corridors, urban regeneration and more. From the many examples of heritage sites worldwide, this subsection uses the cases of Old Cairo and central Beirut to exemplify the effects of built heritage policy on urban planning.

Old Cairo

Old Cairo is an architecturally mixed area, composed of the remnants of cities from different eras and containing many significant monuments, including palaces, souks, mosques and madrasas). Among conservation efforts of various origins were the UNESCO Plan (1980) and the UNDP Plan for Old Cairo’s Rehabilitation (1997), but their application and government policies were found to be fragmentary and inadequate, tending to prefer tourism-related projects. A plan new plan was therefore designed to create a heritage conservation corridor where monuments were to be conserved (restored, rejuvenated and reconstructed) in the context of the overall urban fabric of Old Cairo (UNESCO, 2015). Sutton and Fahmi (2001) trace the details of these different plans to make Old Cairo a marketable heritage site. They affirm that the urban planning of the Old Cairo conservation master plan was based on making the heritage corridor a car-free zone in order to maintain its character.

Under the direction of the Ministry of Culture, the government body in charge of the rehabilitation, these monuments have become traditional cafes, music halls, theatres, galleries, conference halls, restaurants, traditional hotels and so on. The Ministry has organized year-round cultural activities and festivals at national and international levels. In collaboration with the Department of Antiquities, it has conducted a major tourist campaign to make the heritage corridor an integral part of the Old Egypt international tourism offer. This means that the governmental agencies responsible based the entire urban planning of the built heritage conservation on the touristic heritage corridor approach (Figure 3.8). I consider this to have been the best possible approach to urban
planning in Old Cairo given the nature of the heritage sites (scattered monuments from different eras). This approach is similar to that of the “tourist corridors” recently adopted in Historic Jeddah, with the difference that Historic Jeddah is one piece of urban fabric, unlike Old Cairo.

![Figure 3.8: Monument clusters and heritage corridor of Old Cairo as per the UNDP Plan (Sutton and Fahmi, 2001)](image)

**Beirut Central District**

The example of Beirut Central District (BCD) differs from Old Cairo in urban planning terms because the general framework (urban regeneration by reclaiming heritage) is different. BCD is the historic heart of the capital of Lebanon, an urban area with thousands of years of history. Its reconstruction and development constitute one of the most ambitious contemporary urban developments in the Middle East (Abed, 2004). During the Lebanese civil war of the 1980s, most of the old BCD was damaged or destroyed, causing the site to lose its character and identity (Beirut Municipality, 2012). This is similar to what happened in some parts of Historic Jeddah, where a whole quarter had vanished and where the local authorities have recently tried to reclaim these sites by a similar approach.
Due to the absence of a national strategic plan and the presence of a weak urban and city planning authority, in 1994, the ‘Lebanese Company for the Development and Reconstruction of Beirut Central District’ (Solidere) was put in charge of the financing, planning and implementation of the revitalization of BCD (Solidere.com, 2012; Abed, 2004). Gavin (2004) reports that prior to the foundation of Solidere, Dar Al Handasah was charged with preparing a BCD master plan. However, the intentions of Solidere’s reconstruction plan were more ambitious than simply the renewal of BCD. The project aimed at creating a city centre of mixed use, suited to residents, visitors, lovers of history and culture, while generating wealth for the nation (ibid, 2004).

The basic aim of this project was to give Beirut the opportunity to restore its regional role, while recreating a neutral meeting-ground for its citizens, symbolising a common heritage and identity. The ambitious objectives are reflected in the BCD master plan, which Gavin (2004) describes as not a traditional two-dimensional land-use plan, but an urban design in three dimensions taking account of massing principles (Figure 3.9). The aim was to achieve development while protecting views of the sea and mountains, recreating the traditional street layout, preserving almost 300 valuable buildings, integrating the archaeological heritage and creating multiple opportunities for architects and developers (Abed, 2004).

![Figure 3.9: The BCD master plan shows the 3-dimensional urban design plan (Gavin, 2004)](image)

The BCD recreation heritage approach was aimed at reconstructing the entire area and rebuilding it in light of the historical morphology of the space, in terms of the street form, the contribution of public spaces and historic sequence images. Residential
neighbourhoods, workplaces and leisure spaces between cafes and restaurants (Figures 3.10 and 3.11) were included in order to recreate urban heritage by reviving central Beirut to meet contemporary needs and to gain economic vitality (Abed, 2004).

Figure 3.10 (left): Streets in the BCD (Gavin, 2004)
Figure 3.11 (right): Leisure spaces (cafes and restaurants) in the BCD (solidere.com, 2012)

3.4.3 The impact of built heritage policy on architectural typology

As noted above, urban planning decisions will have direct or indirect effects on the typology of heritage architecture. The beauty of urban heritage sites lies in the variety of heritage architecture within an urban system formed according to religious, geographic, social, economic or cultural factors (Angawi, 2013). By heritage architectural typology, I mean the features of architectural heritage including its traditional uses, functions, materials, heights, colours, forms, principles and build techniques. Many experts (Farahat, 2013; Angawi, 2013; Orbasli, 2009; Abu-Lughod, 1978) identify four different approaches to the conservation of urban architectural history, which can be summarised as reconstruction and preservation of use, partial restoration, reconstruction for a new use, and regeneration or revitalisation. These are now explained and exemplified in turn.

Reconstruction and preservation of use

The first approach is to reconstruct historic buildings in urban heritage sites to their original state and protect them from subsequent deterioration by preserving their use (Abu-Lughod, 1978). This entails the restoration of the whole site to its original physical condition in terms of materials, heights, colours, forms and so on. Farahat (2013) describes this as the “dead museum” approach, arguing that returning the sites to its original condition without using it for new purposes that suit the requirements of daily life will effectively make it a 9-to-5 museum and “kill the soul of the urban heritage place because it has to be a liveable place”. Opponents of this point of view (Orbasli, 2009;
Gülersoy, 1980) argue that the approach will safeguard the architectural heritage of the place. The Grand Bazaar in Istanbul is a clear example. The ancient 15\textsuperscript{th}-century bazaar has been reconstructed with the same historical shape but with a new agenda to promote tourism (Figures 3.12 and 3.13). The bazaar had been conserved several times, most recently in the 1980s, when the local authority decided to present Istanbul as a tourist destination (Gülersoy, 1980). The result is that in 2014 it was listed as the world’s most visited tourist attraction, with 91,250,000 annual visitors (World’s Most-Visited Tourist Attractions, 2014). This shows that the reconstruction and preservation approach can succeed in some cases.

![Figure 3.12](image1.png)  
**Figure 3.12**: (left) The Nuruosmaniye Gate of the Grand Bazaar, Istanbul (Dall’Orto, 2006)

![Figure 3.13](image2.png)  
**Figure 3.13**: (right) Kalpakçılar Caddesi, the gold jewellers’ road, one of the 61 covered streets in the Grand Bazaar (Espiritu protector, 2008)

**Partial restoration**

The approach of partially restoring deteriorated monuments with a clear visual differentiation between surviving fragments and newly built reconstructions of missing or destroyed elements seeks not to create a film set but to instil a sense of history (Farahat, 2013). Restoring part of a heritage building to maintain the historical sense of the place is a technique that has been used in the UK in particular. In London, for instance, some of Oxford Street buildings have been partially demolished and replaced by new buildings in keeping with the historical shopping area, keeping historical facades and their architectural components such as windows, doors and decoration (Figures 3.14 and 3.15). The National Heritage Act 1983 allows local authorities to preserve the sense of heritage of historic places by the most appropriate means. This is an example of how this approach works in actuality. While it can be said to have the disadvantage of demolishing most of
the architectural heritage of the interiors, it appears that it safeguards the unity of the heritage site by preserving the architectural exterior.

Figure 3.14: Demolition of a heritage building (except façade) in Oxford Street, London (Author, 2015)

Figure 3.15: Preservation of the original façade to maintain the historic scene (Author, 2015)
Reconstruction for a new use

The third approach is to reconstruct structures in their original form for new uses (e.g., palaces converted to museums or cultural offices, souks transformed into rows of tourist shops). Farahat (2013) states:

“This strategy is less wasteful of space and assures continuous maintenance; it can, however, lead to a disembodiment of the monument from the true life of the community that surrounds it.”

Orbasli (2009) contends that this approach can conserve a heritage site with economic vitality by changing its architectural typology into a new creation. Thus, this approach involves using the site for new uses and functions (or the same but with new vision), with an economic agenda. The Burger & Lobster Restaurant in the city centre of Manchester, UK, is a clear example of how a heritage building can be transformed into a modern restaurant while preserving the historical architecture. The transformation preserved both the interior and exterior historical architectural features of the former headquarters of the Manchester Ship Canal Company. The facades were maintained in their original state (Figure 3.16), while the interior structure was opened and widened in order to create a larger space (Figure 3.17).

Figure 3.16: Burger & Lobster Restaurant façades (Author, 2015)
Regeneration or revitalization

Finally, there is the approach of adapting old forms and functions to present needs, which can involve reconstructing or rehabilitating existing structures (Farahat, 1986). Essentially, however, it means continually and harmoniously replenishing what is useful and beautiful in the area (ibid). This strategy should be the goal of conservation policies, for it only emphasises that we wish to conserve a dynamic community, rather than a lifeless shell. Venice is considered a major exemplification of this approach, based on the concept of living heritage in all its aspects.

The following section moves the focus away from Europe, however, by outlining some case studies from the Muslim world to link together the three dimensions of policy, actors’ roles and impacts on the sites themselves.

3.5 Case Studies in the Muslim World

This section reviews the literature on a number of case studies, in Morocco, Qatar, the UAE and Pakistan. These cases, of Old Fez, Souk Waqif, Al-Bastakiya and the old walled city of Lahore respectively, are explored in turn to understand the effects that built heritage conservation policies and the roles of key actors can have on historic urban heritage sites in the Islamic world. They have been chosen for their similarities with the case study of Historic Jeddah, in terms of religion, architecture, urban setting, culture, geography and so on.
They also reflect the different patterns or frameworks for reclaiming the concept of conservation heritage in Muslim countries and elsewhere in the world, with the share goal of “conserving heritage and identity” (Ragette, 2003). Heritage conservation may refer to a particular building or group of buildings or monuments, or to a wider urban area that is facing serious issues such as deterioration or destruction. These patterns can be classified as corresponding the approaches analysed in section 3.2: restoration, reconstruction, revitalization and rehabilitation. The four case studies are intended to show how these approaches can be used to conserve urban heritage sites in terms of the three dimensions identified at the start of this chapter: policy, actors and impacts.

3.5.1 **Old Fez**

The city of Fez was founded around 800 AD (Radoine, 2003) on Islamic urban and architectural principles. Radoine (2003) and Bianca (2000) divide the city’s evolution and growth into three periods: pre-colonial (800-1912), colonial (1912-1956) and post-colonial (1956 to date). Each of these stages of development has affected the old city or medina in one way or another, in terms of the built heritage conservation policy, its urban characteristics, and socioeconomic factors and so on. Bianca (2000) proposes a division of the city into three separate but interconnected entities, illustrated in Figures 3.18 and 3.19:

1. The medina, composed of the old twin town (Fez al-Bali) and the former Marinid palace of Fez Jdid (new Fez) with the Jewish quarter (Mella) attached. This entity is the old walled city of Fez that was founded by the Umayyad Prince Idris.

2. The French colonial city, Dar Debibagh, laid out by H. Prost in the early 1920s on the plateau overlooking the river Fez and the bowl of the medina.

3. The nucleus of Ain Qaddous, a sort of dormitory city for low- and middle-income populations, planned in the early 1950s according to the principles of the *Athens Charter* (Le Corbusier, 1943) and located on the hillside north of Fez.

As well as these three entities, the city includes a number of illegal settlements built by rural immigrants, which developed spontaneously around the eastern periphery of the medina and in the old quarries near Ain Qaddous (Bianca, 1986). The city evinces a clear Islamic urban planning system in the public and private spaces in streets, souks and
public services. The medina is a walled city with more than ten gates, which make it physically very similar to Historic Jeddah.

![Figure 3.18: Map showing the component entities of Fez in 1976 (Bianca, 2000)](image)

![Figure 3.19: The old city of Fez (olivebranchtours.com, 2015)](image)

**Built heritage conservation policy**

Two successive conservation policies are examined here: The French colonial policy enacted by General Lyautey and the more recent UNESCO programme. As Resident General of Morocco, Lyautey was responsible for the first documented built heritage conservation effort, which safeguarded Old Fez during the French colonial period. Radoine (2003) argues that the colonial policy maintained the historic character of Fez by having the new settlement built outside the old medina at Dar Debibagh, thus effectively conserving the urban heritage. At the same time, however, this new colonial settlement shifted development from the medina to the expanded colonial precinct; this combined

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7 Similarly, the residents of Historic Jeddah were rehoused outside the old town during the oil boom, leaving the original architecture intact.
with the housing crisis to introduce disorder and irregularity into the historic medina (Radoine, 2003). In comparison, the medina experienced decay and loss of identity in the post-colonial period, due to rapid population growth and migration into the area, until 1981, when the first national and international conservation programme was launched in Fez (Bianca, 2000).

This UNESCO conservation programme was the second official initiative to conserve Old Fez, but it is worth noting that several other attempts had been made in both the colonial and post-colonial periods. Radoine (2003) states that the term “conservation” was used rather ironically during the colonial period. Historic urban settlements were simply preserved as lifeless objects, not living things needing to develop and adapt to present circumstances without losing authenticity, integrity and history. For Bianca (1986), governmental bodies dealt chaotically with the intricacy of urban forms, historic and modern, thus exacerbating the disjuncture between policy and the real growth of cities.

In the post-colonial period, the medina has been designated a “preservation zone” in all urban planning documents, but there have been no guidelines on achieving this (Radoine, 2003). This was perhaps the most striking issue that Fez witnessed regarding its heritage conservation policies. The size and complexity of Old Fez mean that a policy of blanket preservation resulted in neglect and decay, caused by hesitancy in tackling the related issues, because preservation of the medina was seen as making it sacrosanct. Meanwhile, no regard was given to sustaining its socio-economic and cultural fabric (Radoine, 2003; Bianca, 1986; 2000).

As mentioned earlier, population increase and unplanned conservation policies led to decay and deterioration in the character of Old Fez. Therefore, in July 1980 King Hassan II asked the Moroccan government to give urgent priority to the project of safeguarding Fez (Radoine, 2003). It seems that conservation projects in Middle Eastern and North African countries are usually launched by executive order or political appeal rather than by popular will.

In 1981, the Moroccan authorities designated the area that should be conserved in Fez, using the GIS designation approach. Their survey showed that there were 13,385 buildings in the medina, of which 11,601 could be proportioned as follows (Radoine, 2003):

- 49% in intermediate physical state
The medina was also favoured as a location for industrial activities, which replaced palaces and other historic structures (Bianca, 2000). This negatively affected the structures themselves and the urban infrastructure, which could not cope with pollution by industrial waste of any kind. The situation became critical, leading international bodies to act urgently to stop the medina from disappearing. Thus, UNESCO began an international campaign to protect Old Fez and listed it in 1981 as a World Heritage Site (WHC, 2012).

![Figure 3.20: The current urban fabric of Old Fez (Al Saud, 2013)](image)

**Actors**

When Fez was inscribed on the WHS list, the government founded a body called ADER-Fez to implement the protection programme. The following are among its activities:

1. Establishing a database of expert research data;
2. Coordinating pilot protection projects;
3. Giving technical help on restoration and rehabilitation to interested bodies, both public and private;
4. Impressing the importance of cultural heritage on the people of Fez and encouraging them to participate;
5. Sponsoring the protection of Fez nationally and internationally.

The Moroccan government bodies represented in ADER-Fez collaborated with the WHC to achieve a high standard of conservation and rehabilitation of the medina of Fez. Significantly, at the Second International Colloquium of World Heritage Cities held in

- 41% decayed
- 8% in danger of collapse
- 1.5% in ruin.
1993 in Fez, the World Bank showed an interest in becoming involved in rehabilitating historic cities. This concern with cultural heritage marked a new departure for the Bank and the colloquium also strongly affected other international financial bodies, its primary aim being to persuade them collectively that cultural heritage is economically important (World Bank, 2012; WHC, 2012).

Radoine (2003) notes that the World Bank did not lend enough for all the needs of the Fez conservation programme, which other national and international bodies also funded. Some of these donors helped to raise interest nationally and internationally in heritage conservation. The Arab Fund for Social and Economic Development paid for work to restore the water supply and public fountains. Finally, UNESCO provided strong support by educating the global community on the important legacy of Fez for all humanity.

**Impacts**

The rehabilitation of old Fez is interesting not just for the revival of traditional crafts or the reconstruction historic buildings, but rather for making Fez an international symbol of heritage. In 1994, the Fes Festival of World Sacred Music was founded, followed by the Fes Forum in 2001, both dedicated to the traditions of knowledge, art and spirituality of the city. This means that the local authorities understood the comprehensive concept of conserving heritage by using the historical value of Old Fez in international events that supported tourism (Prentice and Andersen, 2003).

The planning policies during the colonial period in Morocco supported the idea of conserving the heritage of the old medina, as well as the actions of the government and UNESCO in implementing day-to-day conservation work. There is no doubt that Fez is one of the most important examples of rehabilitated and revived heritage in the Arab-Muslim world, because of its combined policy of conserving cultural and physical heritage. Supporting the idea of conservation heritage with an international event (the music festival) succeeded in terms of reviving and rehabilitating a “living heritage”.

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Summary

The case of Old Fez is directly relevant to the case under study. The urban fabric of Old Fez was first conserved accidentally by the order of General Lyautey to leave the medina intact and begin new urban development outside its walls. As explained in Chapter 6, the urban fabric of Historic Jeddah was also conserved by a colonial power, when the Mamluk ruler gave the order to surround Old Jeddah with a wall for protection against external threats, so that when new urban expansion took place it left the historic area untouched. Another similarity is in UNESCO’s efforts to conserve the heritage area and rehabilitate it into an international tourist destination that attracts millions of visitors every year.

3.5.2 Souk Waqif

The historic Souk Waqif [standing market] in Doha, the capital of Qatar, has long been a trading and cultural hub for southern Iran and other Gulf states. The souk, located at the heart of the old town of Doha, was first mentioned in historic documents around 1766 AD (Doha Municipality, 2012). However, in the period between the 1950s and the 1980s the huge growth in oil revenues in Qatar, as in most Gulf countries, led to a strong wave of urban modernisation, neglect of the national heritage and rapid expansion of cities including Doha, at the expense of heritage conservation (Mostafavi, 2011). Local rulers and decision-makers came to realise that the widespread destruction of their historic sites would cause a loss of local identity and heritage (Radoine, 2010). This is very similar to what happened in Historic Jeddah, but it was earlier in the 1970s when some public
figures and local authorities noticed the decay of the heritage due to neglect and abandonment.

*Built heritage conservation policy*

In 2003, the Emir of Qatar appointed the artist Mohamed Ali Abdullah\(^8\) to design and implement a master plan for the reconstruction of the souk in order to revive its old character, with the technical support of a private international engineering office. Abdullah’s policy relied mainly on the following objectives in order to re-synergize the souk:

- Reconstructing the historic image of Doha by rehabilitating Souk Waqif;
- Protecting the surrounding area from developers;
- Creating a public vehicle-free zone;
- Re-establishing a lively souk selling the original goods.

*Actors*

There were (and remain) two key actors in the Souk Waqif preservation and renovation policy: the designer Mohamed Ali Abdullah and the Emir of Qatar, who supports the project legally and financially.

*Impacts*

Starting with the surviving rundown buildings, Abdullah restored an animated setting alive with human activity (Radoine, 2010). Having persuaded the Emir that it was possible to revive Souk Waqif, Abdullah obtained a billion Qatari riyals of investment, one of the largest sums spent on heritage in the Gulf states (ArchNet.com, 2010). Thus, a talented designer excited the interest of decision-makers in the development of their rich heritage.

Before beginning work, Abdullah drew pictures illustrating Doha’s cultural history, the lives of its people and their relationship with the sea, which he used to guide his recreation of the souk and its cultural environment (Radoine, 2010). Having completed the necessary modifications to his proposal, the designer assembled a group of technicians and craftsmen, who worked on the project from 2004 to 2007 (Doha Municipality, 2012).

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\(^8\) A local Qatari artist who has designed many villas in Doha with an old architectural identity.
It is important to mention that in order to revive the character of the old souk, the Emir insisted on using traditional building techniques, materials and forms (Doha Municipality, 2012). To understand the design of the Souk Waqif reconstruction, we need to know that traditional Qatari building methods were “less advanced” than in other Muslim cities (Mostafavi, 2011). All buildings had similar structures and facades (Radoine, 2010). The skeleton comprised light beams of wood on mud-brick pillars, with roofs of bamboo, matting and clay.

Radoine (2013: 1) states that “the project of Souk Waqif is a unique architectural revival of one the most important heritage sites in the city of Doha.” Thanks to artistic merit and careful research, Abdullah succeeded in rejuvenating the place and reviving its memory. The rehabilitation (rather than restoration) of the souk has restructured its urban layout so that it functions in harmony with present-day requirements. This is no theme park of Gulf heritage, but an authentic experience of enduring Qatari culture for Arab visitors and international tourists. Mostafavi (2011) cites a visitor as calling Souk Waqif “the only place in Qatar where we can breathe our history.”

Figure 3.22: Souk Waqif (Arwcheek, 2010)
Summary
An individual initiative with governmental support can safeguard a national heritage site from destruction. The Qatari case should serve as an example for other Gulf countries, including the UAE, Kuwait and Saudi Arabia, where the influx of oil money seems to have led to a lack of prioritisation in terms of old and new buildings; in other words, there is no appreciation of the old built environment in general.

3.5.3 Al-Bastakiya

Al-Bastakiya is a historic district and one of the oldest residential areas in Dubai (Figure 3.24), whose construction dates back to the 1890s. The district is named after the Bastak region in Iran, from where some rich families came to settle in Dubai. Al-Bastakiya lies along Dubai Creek and includes narrow lanes and courtyard buildings with unique wind towers (locally called barjil) (Dubai Municipality, 2012).
**Built heritage conservation policy**

According to a report by the Aga Khan Award for Architecture (AKAA, 2010), after the discovery of oil in the first half of the 20th century, most rich families moved away from Al-Bastakiya. Its historical buildings were then largely used as warehouses or the accommodation of immigrant workers, which was one of the main reasons for the deterioration of the historical character of the area. In the 1970s, half of Al-Bastakiya was destroyed, then in 1989, the Dubai Municipality scheduled the remainder for demolition to make way for the development of a new office complex (Dubai Municipality, 2012). It seems that the concept of heritage conservation was not supported in the UAE at the time, either by governmental bodies or among the public; instead, bulldozing and redevelopment threatened the district’s heritage.

However, some sources (Dubai Municipality, 2012; AKAA, 2010) report that a British architect, Rayner Otter, took up residence in Al-Bastakiya and carried out extensive renovations of his house there. He also began a campaign to preserve the district from demolition (AKAA, 2010). Otter used a political tool to achieve his goal of preserving Al-Bastakiya, by writing to Britain’s Prince Charles, who was due to visit the emirate in the 1990s. It is understood that the Prince suggested that his royal hosts should visit Al-Bastakiya and that it should be preserved for its historical value. Shortly after his departure the decision to demolish Al-Bastakiya was reversed.

**Actors**

Following this dramatic reversal of policy, Al-Bastakiya was designated as a national heritage site and in 1995 the Architectural Heritage Department (AHD) of Dubai Municipality carried out a project for the revitalisation of Al-Bastakiya in order to revive the historic fabric and to preserve its unique courtyard houses. Thus, the AHD is the key actor, with some private sector involvement.

**Impacts**

The project aimed to preserve the wind tower buildings, together with the traditional urban fabric of Al-Bastakiya, which both represent the traditional urban and architectural heritage of the UAE. Thus, the main goal of the AHD was to implement a comprehensive programme of rehabilitation through the phased preservation and adaptive reuse of its

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9 This is similar to what happened in Historic Jeddah and many other Gulf cities.
10 The Prince is known for his views on architecture and historic buildings.
wind tower courtyard houses. The project has, since 1995, conserved 105 of these traditional residential units that were under threat of demolition due to the development pressures in this rapidly growing city. The project has marked out a preservation area where there are now art galleries, cafes, specialised museums, a traditional market and Dar Alnadwa, a hall for the local community. In addition, planning controls and design guidelines have been developed for the area.

Finally, the Al-Bastakiya reconstruction project presents mixed patterns of conservation heritage, culturally and physically. In other words, it is a combination of conservation patterns in several phases: recreate, revive, rehabilitate and reuse. However, assessments of its success vary: Bukhash\textsuperscript{11} (2009) asserts that the project has completely succeeded in protecting and reviving the Emirati cultural heritage, whereas Farahat (2010) argues that while Al-Bastakiya is a national heritage site, the conservation programme has made it a lifeless open-air museum. He adds that if the local authorities encouraged some of the low-income families in Dubai to re-inhabit the district it might bring the life to it again as a “living heritage”. This is further proof of how successful heritage conservation can be when linked with economic sustainability.

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{before_after.png}
\caption{Al-Bastakiya before (left) and after (right) the conservation project (AKTC, 2007)}
\end{figure}

\textsuperscript{11} Rashad M. Bukhash is the director of the Architectural Heritage Department, Dubai Municipality.
Summary
The case examined in the UAE is similar to that of Qatar. Another individual initiative has safeguarded the heritage area of Dubai, but ironically this time it was done by a foreigner. Saudi Arabia, as the next chapter will discuss, was in a similar situation to that of Qatar and the UAE in terms of the conservation decisions and the general policy of not involving the wider public in such major projects.

3.5.4 The Walled City of Lahore
The Old City of Lahore, in the north west of the present-day city (the second largest in Pakistan), was fortified with an encircling wall during the Mughal era of the 16th and 17th centuries. The built heritage conservation of the historical urban centre was based on a single goal: to preserve the walled city’s manifold assets by re-establishing its internal balance as a living community in an urban district of national significance with high historic and environmental qualities. To achieve this balance, commercial activities had to be controlled, while in order to re-establish a social network, it was necessary to improve living conditions and thus to attract middle and higher income residents.
Built heritage conservation policy

The conservation policy recommended a framework consisting of three interrelated action levels. The aim of the first level was to reduce and re-channel outside pressures on the walled city in order to facilitate internal reorganization and protect weaker functions from being overpowered by more aggressive forces. The second level aimed to conserve and enhance the urban fabric as a whole by a combined conservation and renewal effort with due consideration for social and economic driving forces. The third and final level aimed to highlight especially important historic areas and buildings in the walled city by a concerted conservation effort.

Actors

In Pakistan, the protection and maintenance of historical monuments and sites was the responsibility of a governmental body, the Archaeology Department. However, under the pressure of urban growth and legislative changes, the agencies’ responsibilities were increasing and it was difficult for it to deal with the situation. This led to the involvement in the project of a private company, Pakistan Environmental Planning and Architectural Consultants (PEPAC) (Ali, 1990). PEPAC was commissioned and began work on the conservation plan in 1986. It worked on surveys and studies, prepared an inventory of buildings of architectural, historical and cultural value, and documented selected elements in the form of monographs and scale drawings. Its recommendations included the classification of 1400 buildings worthy of protection (Kron, 1998).

Impacts

The conservation policy for the old walled city was a set of immediate action projects for the rehabilitation, repair and renewal of buildings and the upgrading of utility services.
The policy recommended the conservation of the architectural and historical legacy while accommodating the lifestyle, economic processes and dynamics of change (Al Saud, 2013). One such project was to restore the 1638 Wazir Khan public baths or hammam (Figure 3.28), whose frescos had been superficially damaged. The hammam is now a tourist centre, offering women’s computer classes. Although fairly sound structurally, the hammam was of importance to the Development Authority because of its touristic location on a busy pedestrian route from the Delhi Gate, via the Wazir Khan Mosque to the Lahore Fort. Locals would also pass this way en route to the wholesale cloth and dry goods markets. Instead of spending the programme’s somewhat limited resources on sites in more desperate need of conservation, they seem to have been directed at this project in order to sharpen local interest in conservation (Qurashi, 1988).

![Figure 3.28: Wazir Khan Hammam (DarNadeem, 2015)](image)

Prominent among proposals to conserve other nearby historic monuments was the Mori Gate, lying between the Lahore Fort, already well preserved by UNESCO, and the Delhi Gate, close to Choona Mandi Haveli Complex, also recently the beneficiary of conservation and reuse. In contrast to the strict monitoring and control of the fort, its surroundings were “visually cluttered”, according to Kron (1998), who notes: “One exits the Fort to be confronted by a mass of electrical cables, transformers and half a dozen steel recycling operations.” PEPAC proposed relocating the steel traders and replacing them with commercial and residential users. While there were no particularly interesting items in the area of the Mori Gate itself, it was surrounded by many other historically important artefacts.
Summary

The Pakistani built heritage conservation policy provides is a clear example of a governmental body responsible for conserving the national heritage which appointed a local architectural firm to do the preservation work. It is also an example of how the conservation effort can take into consideration the daily social and economic life of the residents.

In conclusion, each of the above four case studies has shown an approach to conserving national heritage involving various actors. The author argues that there is no one approach or procedure to conserve a heritage site with definite success; it is a set of actions, national discourses, concepts, formats, partnerships and commitments with a clear vision of the reasons behind the conservation efforts. In policy terms, most of the approaches have had a similar objective: to preserve the national built heritage. As to the actors, in some cases, such as Doha, the public was not directly involved, while in others, such as Dubai and Fez, the authorities encouraged the public to participate.

Despite the similarity in policy objectives, the impact on the heritage sites also differed in terms of the methods and technical procedures used. For instance, the Qatari case exemplifies the approach of restoration with renovation of the heritage site while preserving the historical scene. Old Fez, a world heritage site, is an example of built heritage conservation taking account of the cultural and social life of the place, adding tourism development as a key factor to sustain the heritage site. From here, we can gauge the importance of inclusion on UNESCO’s (WHS list) to promote tourism in these heritage sites, as happened in Fez. Indeed, I would argue that including a touristic vision in the conservation effort is a key factor in sustaining a built heritage site.

3.6 Conclusion

Different patterns and approaches suggested in the literature have indicated that there are many different ways to accomplish built heritage conservation policies. Conservation may be desired for many purposes, some of which are symbolic, socio-cultural and political, but if it is to be successful it must be integrated cooperatively with international conservation efforts. It is clear from the literature that built heritage conservation policies depend on many factors, including the benefit and satisfaction of the inhabitants, the recognition of authenticity and the uniqueness of the site, to earn support for conservation from the international community and local stakeholders. But built heritage conservation
is not an end in itself; a sound strategy is to plan for sustainable tourism development from the beginning.

This chapter has detailed several case studies to illustrate the above analysis. Conservation must be economically self-supporting and environmentally sustainable to ensure continuity and growth. It is vital to consider the satisfaction and maintenance of the socio-cultural identity of residents while serving and welcoming tourists. Several successful models were presented, illustrating different patterns and policies of conservation applied in the Muslim world. It can be concluded that more than one pattern may be used to tailor a project for the built heritage conservation of Historic Jeddah, for example. As stated earlier in this chapter, there is no one approach suitable for all heritage sites, each of which requires specific procedures, notwithstanding the similarity of objectives. The following chapter examines in detail the way in which built heritage has been conceptualised in Saudi Arabia, in order to understand the different aspects of its conservation as applied there.
Chapter Four:

The Evolution of the Built Heritage

Conservation Concept in Saudi Arabia

Asser Vernacular Architecture (SCTA, 2013)
Chapter Four: The Evolution of the Built Heritage Conservation Concept in Saudi Arabia

4.1 Introduction

The previous two chapters have presented the evolution of the built heritage conservation concept and the associated policies over the last nine decades, showing how the concept has shifted several times towards sustainable tourism development. The built heritage conservation concept in Saudi Arabia has also been through several phases of evolution, with notable impacts on the different heritage sites. This evolution has been rather tardy and has encountered several social, political, cultural, religious and legal issues, resulting in the loss of many heritage sites. This chapter discusses how the built heritage conservation concept has evolved in the Saudi Arabian context from preserving selected monuments (most notably sites of royal power in Najd and anywhere else) to conserving the totality of heritage sites in the Kingdom. The attitudes of the Saudi people towards built heritage conservation will also be discussed in order to understand how they have contributed to this evolution.

This chapter will attempt to understand the reasons behind the changing Saudi attitudes (governmental and non-governmental) towards heritage conservation and how heritage can be at the same time a religious, political and social statement. For instance, much of the built heritage directly associated with the Prophet Mohammed has been damaged, demolished or destroyed at the instigation of certain radical religious voices. According to Angawi (2013), these voices have argued that Islam forbids Muslims to worship the blessed Islamic historical sites rather than those whose importance depends on closeness to God, such as the Two Holy Mosques.

Despite the loss of many built heritage sites in the Kingdom, a large number remain, scattered throughout the country. Governmental organisations have enacted several initiatives, efforts and policies to conserve what is left of this heritage, which will be discussed in this chapter. Finally, the chapter will explore some major case studies to show how Saudis have understood the concept of built heritage conservation and translated it into actual interventions.
4.2 Concept of built heritage conservation in Saudi Arabia

4.2.1 What does built heritage conservation mean in the Saudi Arabian context?

It must first be made clear that there was no concept of “built heritage conservation” in Saudi Arabia (in general) until the establishment of the Supreme Commission for Tourism (SCT) in the year 2000 (Al-Zahrani, 2010). Just as in the other GCC countries, the idea of built heritage conservation was not yet fully understood, being confined to preserving the “political state heritage”. “For most of the twentieth century, preservation of architectural heritage in Saudi Arabia focused on the monuments of the ruling dynasty, the House of Saud...” (Determann, 2010: 1). Determann (2010) describes this as “preserving monuments of royal power”, such as palaces and fortresses, especially in the central region of the Kingdom. The Maṣmak Fort in Riyadh was one of the most important of such monuments, preserved since King Abdul Aziz Al Saud entered Riyadh in 1902. It became an important place of remembrance marking the “recovery of Riyadh” as the foundation myth of the contemporary Kingdom of Saudi Arabia. As such, the Maṣmak Fort was also central to the celebrations of the Kingdom’s centennial in 1999, which was considered a heritage celebration.

![Maṣmak Fort in Riyadh](image)

Figure 4.1: The Maṣmak Fort in Riyadh (Determann, 2010)

It seems that the attention that the modern Saudi state paid to its built heritage was a reaction to the presence of a large number of historical monuments and elements of architectural and urban built heritage dating from the time of the Ottoman Empire, the
previous political regime in the Arabian Peninsula. A large number of Ottoman heritage sites were violated and destroyed by the new government in order to remove them from the daily lives of citizens and to turn a new page for the young Saudi state (Alyafi, 2013). Notably, the issue of removing the Ottoman heritage arose in respect of the two holy cities, which contained many Ottoman (and other) remains in the form of mosques, forts and urban architecture. This will be discussed in section 4.3.

In 1976, the Antiquities and Museums Agency was established in order to preserve national heritage sites, but its status as an agency within the Ministry of Education indicates that heritage was not considered a state priority. The author argues that the failure to found a specialist body responsible for conserving the Saudi heritage led to the loss of many heritage sites. Indeed, the only documented built heritage site was Historic Jeddah, under its Protection Law of 1981. This law defines a heritage site as “a building of at least 100 years old”. The only built heritage sites defined as urban heritage sites were in Historic Jeddah, while the remainder of the national heritage was confined to museums and some archaeological sites.

In 2000, the Saudi government established the SCT, replaced in 2008 by the Saudi Commission for Tourism and Antiquities. Since then, the concept of built heritage conservation has dramatically shifted, with new objectives, actors and impacts. The integration of antiquities (including built heritage sites) with tourism under one body was intended to promote tourism by attracting visitors to such sites. Since then, Saudi individuals and organisations in the public and private sectors have begun to appreciate the remaining built heritage sites and have translated this appreciation into real interventions. The Saudi government then made conservation of the built heritage a priority, as the SCTA Policy (2006-10) states. Eventually, ‘heritage’ was used to denote both built heritage and antiquities, as reflected in 2015 in the change of name of the SCTA to the Saudi Commission for Tourism and National Heritage (SCTH). I strongly believe that Saudis have understood the meaning behind conserving the country’s heritage sites by promoting these as tourist attractions.
4.2.2 The different types of built heritage sites in Saudi Arabia

“Statistics indicate that there are more than a thousand heritage sites in Saudi Arabia but only a few of them have been granted world heritage status by the international body of UNESCO.”

(123independenceday.com, 2015)

Saudi Arabia occupies a huge geographical area, with five different major vernacular urban and architectural types suited to the local climatic and environmental conditions (Kaizer, 1984) plus the initial Islamic built heritage sites that have direct or indirect relation with Prophet Mohammed (peace be upon him), such as in the two holy cities of Makkah and Al-Medina. Mortada (2003), al-Saleh (1984) and Kaizer (1984) identify these urban and architectural types as: mud architecture in the centre of Arabia (Najd), stone architecture in the mountainous south-western region (Asier), African hut architecture on the south-west coast (Jazan), wind towers in the east (Alahsa’a) and the Mamluk and Ottoman types in the Hejaz region (al-Saleh, 1984) (Figure 4.2). Al-Saleh (1984) and Kaizer (1984) discuss in detail the climatic factors such as heat, humidity and rain, topography and soil, as well as religious, social and external cultural factors that have influenced these different architectural types.

Figure 4.2: The main types of architecture in Saudi Arabia, which still exist as heritage sites. Adapted by the author, 2015
In addition to the above five urban and architectural types, there are many antiquities dating back as far as 250 BC throughout the country; as well as historical villages, souks, mosques and other public spaces (SCT, 2005). Many archaeological sites are also found in Saudi Arabia, such as the World Heritage site at Madâin Sâlih. Recently, museums have become part of the presentation of the Saudi heritage, but despite their importance in illustrating the national heritage, these museums cannot replace the actual built heritage sites. To conclude, Saudi Arabia is rich in built heritage places, but these sites have been marginalized, ignored and destroyed for several reasons (to be discussed later), leading to the loss of a large number of them, especially urban heritage sites, which have succumbed to urbanization and the expansion of modern cities (Angawi, 2013).

4.2.3 The motivation for conserving built heritage sites

In the first five decades following the foundation in 1932 of the Kingdom of Saudi Arabia, the concept of built heritage conservation in Saudi Arabia was very similar to that in the other GCC countries in terms of negligence, deterioration and demolition of everything ancient and a seeking for new modern ideas in social, urban, architectural, economic and other aspects of Westernisation and globalisation (Al-Naim, 2011). However, Saudi Arabia was poor and its towns were sparsely inhabited, which allowed its traditional vernacular architectural heritage to survive until the oil boom of the 1950s, 60s and 70s. But this unintended “conservation effort” lacked any structured or institutionalised basis until the beginning of the new millennium, when the Saudi government established a special commission for preserving the national heritage via tourism development (Al-Zahrani, 2010).

Here the thesis will highlight the factors behind governmental efforts to conserve the Saudi built heritage since the 1970s. During the early 1960s the country witnessed a huge economic boom from its oil revenues and rushed into town building and modernisation. Bianca (1986) describes these urbanisation and expansion activities as causing the demolition of traditional vernacular urban and architectural heritage and its replacement by concrete architectural types and modern urban fabric. This had catastrophic results for the Saudi urban and architectural heritage, as with many GCC countries, such as the UAE and Qatar. Grill (1984) documents the rush to urban expansion and city development of the GCC countries and asserts that it was a result of
state policy. During the early 1970s, according to Grill, these newly expanding urban centres faced overwhelming waves of rural-urban and international migration to benefit from the rapid development. The demand for rapid expansion entailed a disregard for heritage conservation. These cities became huge workshops for bulldozer expansion in all directions, stifling the possibility for any heritage conservation discourse to emerge, as was originally the case for Al-Bastakiya in Dubai (see the case study in Chapter 3, section 3.5.3).

At the beginning of the 1970s, the concept of built heritage conservation had thus been activated but not fully understood in Saudi Arabia (Al-Naim, 2010). During the oil boom of the 1960s, the national authorities as well as some experts noticed a severe wave of modernisation that affected the vernacular Saudi built environment (Al-Zahrani, 2010). Al-Naim (2011) argues that the rapid changes that the urban environment in Saudi Arabia witnessed since the 1970s has resulted in a sense of “not belonging”. He adds (2010: 29) “… as people suddenly found themselves in a completely different physical environment from the local built environment to which they were accustomed.” Bemoaning the “loss of traditional identity” in the Saudi built environment, Eben Saleh (1998: 275) states:

“Recent buildings have lost their traditional identities and have become hybrids of exotic character in their architectural form, main concepts, arrangement of spaces, organization of elements, and building techniques employed.”

Konash (1980) agrees with Eben Saleh’s assessment, adding that Western firms practising in Saudi Arabia during the 1970s accelerated the loss of the traditional Saudi identity by their lack of knowledge of local culture. He therefore urges greater collaboration between Saudi and foreign architects. Western urban concepts have had an undoubted severe impact on Saudi cities; therefore, Al-Hathloul suggested in 1981 that any future building regulations should respect the traditional architectural types mentioned above, which had met the needs of Saudi families and responded to the cultural, social and religious needs of Muslims (Al-Hathloul and Muhal, 1991). Fadaan (1983) goes further. He thinks that the social changes occurred in Saudi society after the oil boom have led to loss of traditional identity, writing that the “attraction(s) to Western lifestyle have drawn Saudi attention away from developing a clear and concise understanding of the evolution of a traditional living environment”. All of these authors agree on the negative impact of Western urban concepts (modernity) on the built
environment of Saudi cities, resulting in a loss of identity and a disregard for authentic heritage.

Thus, in the 1970s and 80s, the concept of heritage conservation in Saudi Arabia was suppressed by the rush towards modernity, which is why Al-Hathloul (1980) and Fadaan (1983) attribute the loss of traditional identity to the vast and rapid social changes that were imposed by unprecedented physical changes in the urban and architectural context. Al-Zahrani (2010) explains that it was the opinion of some that the demolition of old buildings would help to expand the urban areas and ease the engagement of redevelopment, in a bulldozer-like approach. However, there were also those who advanced the view that “we need to conserve our heritage by all forces because it reflects our identity” (Al-Naim, 2008). There was a major need for an urban heritage conservation policy in Saudi Arabia to preserve archaeological and historical buildings and private and public places, towards the improvement of the social and economic conditions and of human relations and dimensions. This resulted in the successive establishment of the SCT, SCTA and SCTH in order to safeguard the Saudi heritage and to promote it for tourism development, as discussed further in section 4.3.

4.2.4 **Who is in charge of conserving these sites?**

Saudi Arabia, like the other GCC countries, is a centralized state; consequently, the heritage conservation wheel (decision-making, implementation and management) has to be under a governmental body, like other sectors of the state (Al-Zahrani, 2010). Nevertheless, some non-governmental organisations (NGOs) and individuals have recently become part of the conservation wheel, but the governmental bodies are still dominant (Angawi, 2013). This chapter has previously mentioned that the key actors in the governmental sector have shifted towards creating a specialized body that has technical, financial and legal support. This shift in the key actors indicates a dramatic development in the Saudi built heritage conservation concept. Figure 4.3 illustrates this shift in the key governmental actors from a sub-department in the Ministry of Education to a specialist commission (SCTA/SCTH) responsible for conserving and developing Saudi heritage sites. As the figure shows, most of the governmental bodies have worked directly with the local municipalities, as the MOMRA Act 1982 states: “Each local
municipality is responsible for preserving local heritage sites according to MOMRA regulations, in collaboration with the national body concerned.”

The establishment of the SCT was the first stage in changing the entire discourse, at least at the governmental level. The SCT had a significant influence in shaping the current built heritage conservation policy, with its focus on tourism development as a key factor. While NGOs have had less influence on changing the built heritage conservation concept, as discussed in section 4.3. To conclude, the governmental bodies concerned with the built heritage were and still are the dominant actors in drawing up the guidelines for conserving the Saudi heritage, although their notation has changed.

**Figure 4.3: The key actors in charge in the conservation wheel in Saudi (Author, 2015)**

### 4.3 How have Saudis translated their understanding of built heritage conservation into actions and interventions?

As noted earlier, the oil boom resulted in economic growth and waves of urbanisation, leading to the loss of a large number of heritage and historical sites. On the other hand, these developments also drew the attention of the government and those interested in the built heritage to its importance as a vital element in the preservation of the Saudi identity. The literature has shown that most of the Saudi government’s efforts occurred after its acceptance of the UNESCO Convention in 1978 (WHC.UNESCO.org, 2015). This was translated into several initiatives, projects, strategies and policies, mostly aimed at conserving the Saudi built heritage. The following subsections illustrate some of these efforts and their role in conserving that heritage.
4.3.1 Major initiatives by the government

After the UNESCO Convention the Saudi government launched several initiatives to safeguard the Saudi built heritage. These were translated into award competitions, programmes and campaigns designed to raise public and private awareness of the importance of built heritage conservation. The author thinks that the UNESCO Convention had a significant role in changing the initial governmental efforts, as the major national initiatives show. Three such initiatives are discussed here.

King Fahd Awards Competition in Islamic Architecture

In 1986, the Saudi government started to support the ideas of heritage and identity (urban and architectural) by establishing the King Fahd Awards Competition in Islamic Architecture, an initiative which reflects interest in a wide range of intellectual and cultural aspects of urban and architectural heritage (Al-Zahrani, 2010). This competition aims to develop the concept of urban and architectural heritage in Islamic countries in the categories of design and research. It is supported and organised by a regional actor, IRCICA, and funded by the Saudi government. There have been 270 entries in the design category and 90 in the research category, from 40 countries around the world (IRCICA.org, 2012). This is considered one of the earliest efforts by the Saudi government to promote the idea of built heritage conservation, but the literature has shown that it does not mark a notable shift in the concept of built heritage conservation, because it is not limited to Saudi heritage. There have been a number of similar awards but these have had no discernible implications for Saudi heritage sites.

Prince Sultan bin Salman Awards for Urban Heritage

Following the King Fahd Awards, the literature reports no major efforts until the ambitious Prince Sultan bin Salman established his Awards for Urban Heritage in 2011. The author argues that this initiative changed the practical point of view from that represented by the King Fahd Awards, by specifically promoting the idea of built heritage conservation. The awards are given to new projects that reflect a real understanding of architectural and urban heritage in Saudi Arabia. Projects have been submitted both by professional firms and by students, representing the fields of architecture, planning, landscape and interior design. The awards can be given for the exploitation of traditional materials. Regarding the conservation of the urban heritage, the awards official website (2013) states that:
“The awards are offered for projects focusing on the revitalization of urban areas or structures in a way that ensures their continuity. Restoration should be distinctive and the project should have unique urban, economic, social or cultural dimensions.”

The awards can be given to developers, planners, urban designers, architects or master builders (al-turath.com, 2014). It seems that the Saudi understanding has shifted from a narrow focus on research and Islamic architecture to actual heritage places in the country.

King Abdullah Programme for Taking Care of the Cultural Heritage of the Kingdom

This programme was submitted by the SCTA in 2011 and approved by the Council of Ministers in 2014, resolution No. 42779 (SCTA.gov.sa, 2015). The SCTA report (2014) states that the vision behind this programme is to

“…protect, rehabilitate and develop the components of national cultural heritage; educate, raise awareness, and create interest in the cause and make it an integral part of Saudis’ lives and identity. In addition, it seeks to emphasize a sense of pride and to institute it into the daily routines of the Saudi community, reconnecting citizens to their country by making history and heritage sustainable components, and emphasizing a sense of belonging among the nation’s youth.”

Most current and future major built heritage conservation efforts in Saudi Arabia are subsumed under this national programme. The King Abdullah Programme for Taking Care of the Cultural Heritage of the Kingdom (KAPTCCH) is interested in four main components of national heritage namely: museums, antiquities, handicrafts and built heritage. KAPTCCH comprises over 140 sub-projects to be implemented by 2017. Its initial budget was almost 5 billion Saudi riyals (SCTA, 2014). In relation to built heritage conservation/preservation, KAPTCCH aims to achieve the following (SCTA, 2010):

- The registration, documentation and classification of all built heritage sites;
- The development of Saudi codes for built heritage sites;
- The recovery and repair of dilapidated heritage buildings;
- Collaboration with MOMRA in developing historic city centres;
- The renovation and development of historic Red Sea ports: Yanbu, Umluj, Wadj, Dhiba, Lith, Qunfudhah;
• The establishment of a built heritage expo project;
• Restoration of the private heritage sites controlled by the SCTA.

KAPTCCH entails the collaboration of public and private organisations in order to achieve its objectives. Angawi (2013) argues that Saudi Arabia had long needed such a project, which “will open new opportunities for tourism development types rather than the typical Religious Tourism.”

Finally, all three of the above initiatives required a special body to manage their efforts, which will be discussed later in 4.3.4.

4.3.2 Major projects to conserve the Islamic and Saudi built heritage

Many major projects have been implemented in Saudi Arabia to conserve the Islamic and Saudi built heritage. This subsection presents two examples of how governmental bodies and their associates have translated their understanding of the built heritage concept into actual projects: the expansion of the holy mosque of Makkah, and Al-Janadriyah Festival of Cultural Heritage. Both are considered major projects in terms of their scale, importance and purpose.

Expansion of the holy mosque of Makkah

Each year, Saudi Arabia hosts more than four million pilgrims who come to practice Islamic rites (Ministry of Hajj, 2013). This “religious tourism” is considered to require particular attention in tourism context. The holy mosque of Makkah is the most visited place, due to its religious importance in Islam. It therefore needs to accommodate a very large number of people with certain characteristics reflecting Islamic norms, principles and beliefs. The Saudi government has expanded the capacity of the mosque several times in the last six decades, which has irritated some critics with an interest in Islamic affairs (Okaz, 2006), whereas others are in favour of the expansion project, believing it to be in the public interest (Al-Hejeylan, 2011).

These conflicting points of view are not surprising, given the different intentions, backgrounds and positions of the two groups. On one hand, Al-Zahrani (2010) argues that the Saudi governmental bodies responsible for heritage conservation acted very wisely in order to satisfy each point of view. Al-Zahrani also claims that the Saudi authorities supported both points of view and that this is evident in the planning regulations and site
designs. Urban expansion and heritage conservation have each received different treatment: some historic sites such as the holy mosque in Makkah have been approached with heritage conservation in mind, while for residential urban sites modernity has been the major concern (Al-Zahrani, 2010). As mentioned above, the government’s decision to expand and develop the holy mosque in Makkah took a rather unique course.

On the other hand, Angawi (2013) states that major mistakes were made during previous expansions, such as the bulldozer approach of removing everything surrounding the holy mosque that might be considered to represent Islamic heritage. He adds that one of the most extraordinary sites was demolished and replaced by a library under the radical Islamic agenda of Wahhabism. This was the case for many other “Islamic” heritage places. It seems that the expansion was a matter of urgency, but that it should have been planned rationally, taking into consideration the historical, emotional and religious value of all such heritage sites.

Notwithstanding these differences of opinion, it can be said that during the Saudi Arabian era, the various projects to expand the holy mosque of Makkah represent a remarkable example of the combination of redevelopment and heritage conservation. It is important to note that the holy mosque has undergone several different expansions during its history since the time of the second caliph Omar in 638 AD (Al-Hejeylan, 2011), with the Ottoman expansion preceding the Saudi expansion projects. During the Saudi era there have been three major expansion projects: under King Abdul-Aziz in the late 1950s, during King Fahd’s reign from 1984 to 1999 (Makkah Municipality, 2012) and most recently, beginning during the reign of King Abdullah and continuing under King Salman.

In the first of these three expansion projects, the Saudi government introduced new and modern constructions while adhering to the spirit of traditional Islamic vernacular architecture and keeping intact the Ottoman expansion. In the second expansion project (1984-99), the government attempted to find a mixed solution that increased the capacity of the holy mosque to accommodate the growing numbers of pilgrims while conserving its Arab-Islamic identity. A well-known Egyptian architect, Mohammed Kamal Ismail, was appointed to design the project. Ismail’s design combined Islamic functional and aesthetic elements. He attempted to emphasize the Arab-Islamic identity of the mosque in its arched gates, domes, materials, Islamic decorations and so on, while adding some technological facilities to cope with contemporary needs, such as
escalators and lifts (Al-Hejeylan, 2011). The design has preserved many of the Ottoman remains inside the mosque, such as Alrewag Alothmani (the Ottoman Corridor).

Al-Hejeylan (2011) believes that this second expansion project maintained the Islamic heritage of the mosque while adding a contemporary touch. An opposing view is taken by Angawi (2010), who argues that most of the Saudi era expansion projects have involved demolishing the built environment around the mosque, thus isolating it from its context without paying serious attention to the historical value of its environment. This, he argues, has resulted in the loss of many important Islamic heritage sites, including the demolition of the historic quarters of Qushashya, Shieb Ali, Harat Albab, Modda and others, thus changing forever the traditional nature of the urban fabric.

Indeed, the third expansion project has involved further demolition of residential areas surrounding the holy mosque and their replacement by high-rise buildings. It is clear that the second and third expansion projects have both affected the built environment around the mosque. The Municipality of Makkah has applied the high-rise building approach to meet the needs of visitors and others for accommodation, shopping centres and health facilities (Makkah Municipality, 2011). This approach has been justified by reference to the very large numbers of pilgrims passing through in the Hajj seasons: more than 2.5 million in 2011, for example (Saudi Hajj Ministry, 2011). Angawi (2010) opposes this approach completely, preferring the use of traditional buildings to retain the sense of the holiness of Makkah. He argues that the large number of skyscrapers surrounding the mosque have destroyed the sanctity of the place. This project reflects how Saudis see heritage sites and the approaches that they have taken to their conservation.
The Al-Janadriyah Festival of Cultural Heritage

The Al-Janadriyah Festival is a heritage celebration for the Saudi national heritage that annually is held in Riyadh, having started in 1986 under the supervision of the Saudi National Guard. The festival takes place in an unpopulated area lying northeast of Riyadh and has a different theme each year. The main goal of the festival is to bring together in one place all the elements of Saudi traditions and customs. Some experts (Angawi, 2013; Al-Naim, 2008) believe that the Al-Janadriyah Festival is an inspirational event that emphasizes Saudi identity, but they also claim that it would be better if the festival took place at one of the historic sites in Saudi Arabia, as has been the case of the Kona Keda Festival in Historic Jeddah since 2013, discussed in detail in Chapter 9.

It seems that the Al-Janadriyah Festival has taken the tone of a theme park event, rather than a heritage celebration. However, its continuity has deepened a sense of pride in traditional heritage and stressed the value of national cultural identity. It has thus garnered support for heritage conservation among advocates, activists and wider public opinion. This in turn has encouraged publications and interest in all cultural matters, especially in urban and architectural heritage (Al-Hawwas, 2002). Such projects confine the idea of heritage to one small place at a certain time without any influence on society or the deserving heritage sites.
4.3.3 Establishment of national built heritage conservation policies and laws

As argued in Chapter 2, section 2.5.2, when establishing a built heritage conservation policy it is crucial to manage the legal, technical and financial aspects of any efforts (Harrison and Hitchcock, 2005). The Saudi government has set up several built heritage conservation policies since the 1970s in order to save Saudi heritage sites and ensure their continuity. Three of these are outlined here.

**Historic Jeddah protection policy (1981)**

Historic Jeddah was the first built heritage site (urban centre) to be the subject of a serious policy to safeguard its heritage places. Chapter 7 will discuss this in detail because it was part of the first built heritage policy in Saudi Arabia in general and Jeddah in particular.

**MOMRA Act (1982))**

In 1982 King Fahd decreed that the Minister of Municipal and Rural Affairs should conserve the traditional districts of each city or town. This royal decree established a new understanding of the importance of national heritage in each region of the Kingdom. Its implementation entails the state’s fiscal commitment and involvement in planning. The policy is known as the MOMRA Act 1982 and was a response to the Historic Jeddah Protection Law.
The Antiquity and Museums Law (2014)
The SCTA set up a national policy to ensure the survival of Saudi built heritage sites of various types, including urban centre heritage sites. This policy or law, which operates closely with the KAPTCCH, will be discussed in Chapter 9.

The above are the main national built heritage policies that have been implemented in Saudi Arabia in addition to the strategies of local authorities. However, it seems that the national policies have evolved too slowly to prevent the destruction of many heritage sites all over the country, as the empirical chapters will explore.

4.3.4 Establishing special bodies to conserve the Saudi heritage

Three main special bodies have been established by the Saudi government to conserve the Saudi built heritage: Al-Turath Foundation, the SCTA and the SCTH.

Al-Turath Foundation

Al-Turath Foundation [The Heritage Foundation] is a semi-private organization founded by Prince Sultan Bin Salman (Secretary-General of SCTA) in 1996. The foundation’s mission as (IRCICA.org, 2012) states:

“...is to affirm the peculiarity of Saudi’s urban heritage within the framework of Arab and Islamic urban heritage, eliciting creativity in respect of urban heritage protection and bringing into view modern architectural structures bearing cultural and traditional characteristics.”

The foundation has implemented several projects around Saudi Arabia. Most of these have applied the restoration pattern of conserving heritage. This means that the main concern of the Foundation has been to restore and document monuments. Al-Turath does not work with other stakeholders in its restoration projects and this is evident from its main strategy. Some of its projects have been:

– The restoration of Al-Hijaz railway station in Al-Medina Almunawara (Fig. 4.2);
– The restoration of the historic Shubra Palace in Taif city;
– The restoration of the Imam Saud bin Abdul Aziz bin Mohammad Mosque in Tabab village;
– Documentation of the historic palace of Marhab in Khybar city;
– Documentation of the King Abdul Aziz Palace in Al Mowaih.
Saudi Commission for Tourism and Antiquities

In 2008, the Saudi government established the SCTA in order to reduce the workload of MOMRA in the field of antiquities, including urban and architectural heritage. The Department of Antiquities and Museums in the SCTA was made responsible for conserving heritage sites in Saudi Arabia (MOMRA, 2004) by preserving, rehabilitating and reusing them (SCTA, 2010). The SCTA has undertaken several initiatives to conserve the urban and architectural heritage, which can be summarized as follows:

- To protect heritage sites;
- To classify, designate and register heritage sites;
- To promote public awareness;
- To rehabilitate and develop heritage sites;
- To help with investing and financing heritage projects;
- To offer technical support;
- To engage in partnerships;
- And finally to undertake public activities to raise awareness.

Regarding the concept of heritage conservation, the SCTA has implemented several projects to conserve different heritage sites in Saudi Arabia, in collaboration with its technical arm: Al-Turath Foundation. Before describing one of these projects, we need to mention that there are always different stakeholders in most governmental conservation
projects in Saudi Arabia, but the SCTA is frequently involved, sometimes in the strategic scheme or in the implementation process. One of these projects was the rehabilitation in 2008 of the Mahyial Asser traditional market in Asser Province. The aim of this project was to rehabilitate the old souk to cope with contemporary requirements but with a traditional image (Figure 4.5). The stakeholders of this project were the SCTA, the Governorate of the Asser region, the Mahyial Asser Municipality, owners and investors (SCTA, 2008). It is important to mention that the Municipality and the SCTA were the key decision-makers in this project without involving the other stakeholders in all conservation stages.

![Figure 4.7: A 3D view of the Mahyial Asser traditional market proposed by SCTA (SCTA, 2010)](image)

The SCTA made some successful efforts towards heritage conservation, earning major international recognition for its initiatives. For instance, it achieved the inscription of Madai’n Salih, Historic Ad-Dir’iyah and Historic Jeddah on the UNESCO World Heritage List in 2008, 2009 respectively (SCTA, 2010).

The registration of Madai’n Salih encouraged the establishment of a local airport in order to facilitate the arrival of tourists to visit this historic site. Many new facilities, such as hotels, cafes and a transportation network, were established to cope with the expected tourist influx. Similar activities were established after the registration of Ad-Dir’iyah (SCTA, 2010). This was an important turning point in the Saudi discourse, from one centred on national identity and cultural considerations for heritage conservation to one that also took into account economically sustainable tourism.
The aim of the SCTA was the establishment of a modern and active tourism industry in addition to the traditional religious tourism of the Hajj and Omara. This is visible in active campaigns and programmes for local and national tourism and an aspiration, after the WHS registration, for an international tourism campaign. This new discourse will necessarily involve the engagement of a wide variety of non-governmental stakeholders (investors, tourism agencies and international co-operation with UNESCO and the WTO).

Saudi Commission for Tourism and National Heritage

The recently founded SCTH\textsuperscript{12} has the same agenda as the SCTA, being effectively the same commission in all but name, with additional new responsibilities. The author thinks that national heritage has thus become a state concern, as discussed in detail in Chapter 9.

4.3.5 Supporting the NGOs and individuals

The various steps taken by the Saudi government which are discussed above have been very important in advancing serious interest in and commitment to heritage conservation and in facilitating the emergence of a strong new discourse of heritage conservation at the levels of regulation and planning. This tendency has helped the emergence of a growing number of non-governmental initiatives, institutions and contributions.

The earliest non-governmental initiatives took the shape of criticism and advocacy by conservationists and activists like Angawi, Al-Zahrani, Khalil and many others, who tried as loudly as possible to draw attention to the importance of local and national heritage in the Kingdom and to safeguard the Saudi urban and architectural heritage. The governmental initiatives discussed above allowed these criticisms and objections to be better heard at official and non-official levels. Indeed, some of these advocates are now actively engaged in official conservation efforts; for example, Al-Naim became head of the National Built Heritage Centre\textsuperscript{13} (NBHC).

Most of the non-governmental or private institutions and groups of individuals that support the concept of heritage in Saudi Arabia were founded in the city of Jeddah. Since the 1980s, various private groups have tried to conserve the old quarters of the historic core of Jeddah, by reusing some of the old buildings, like the Amar group did, or

\textsuperscript{12} Founded in 2015.

\textsuperscript{13} The National Built Heritage Centre is one of SCTA’s main projects. It was established in 2010.
by attempting to raise public awareness of the city’s lost legacy, as the Jeddah’s Heart
group is doing.

The Amar Headquarters is a fine case of a traditional building where some
adjustments have been made in order to provide “a comfortable environment while
respecting the traditional context.” (Yavuz, 1992: 13) The building was redesigned by
Sami Angawi and rehabilitated in 1988 for use as an architectural office (AKTC, 1988),
rented by a group of local Saudi architects from the Ministry of Endowment, with the aim
of “stimulating interest in Saudi architectural heritage by means of restoration and
development in the old part of AlBald in Jeddah” (Angawi, 2013).

Yavuz (1992) mentions that the group has faced several challenges, which in the
author’s opinion was the main dilemma in the Saudi built heritage conservation concept.
Yavuz (1992:1) states:

“The group consider their main changeless as: lack of information, research and
reference materials relating to appropriate conservation techniques; scarcity of
craftsmen specialized in traditional crafts; and an apparent gap between traditional
craftsmen and construction professionals. The restored five-storey building served
the dual purpose of offering comfortable working conditions whilst exhibiting
what can be achieved through restoration, blending the past with the present.”

The existing features were maintained throughout, as Yavuz (1992:1) also
commented:

“Although some internal walls appear to have been removed, air-conditioning and
modern services were installed to ensure the level of comfort associated with the
contemporary office environment. An exhibition space and a computer room
formed part of Amar’s activity in gathering and making available information
concerning the Saudi architectural heritage in particular and Muslim culture in
general.”

Figure 4.8: Amar headquarters building (reusing heritage) (AKTC, 1988)
Elsewhere, the Jeddah’s Heart group implemented another type of participation intended to raise the awareness of the community about conserving the architectural heritage of Saudi Arabia. Jeddah’s Heart has members from multiple disciplines, a range of ages and both genders. Most are Jeddah natives (al-Ghazzawi, 2012). According to the group’s founder, Ziad Aazam, its main goal is to raise public awareness of the significance of the historic core of Jeddah, not just its historical worth but its cultural, social and economic value too (Okaz, 2012).

Jeddah’s Heart has organised several public activities to encourage Jeddah’s community to be more involved with Old Jeddah. The group also organised several tours within the historic fabric of al Balad, as well as several lectures by Saudi academics about all aspects of life in Old Jeddah (al-Ghazzawi, 2012), but the most significant contribution of Jeddah’s Heart to the historic core of Jeddah was participating in producing the first map of al Balad, showing the house-owners’ names of the old houses (Figure 4.9), which helped the present researcher to trace these owners during the fieldwork.

Figure 4.9: Map of al Balad, made by members of Jeddah’s Heart, with a first draft by Muhammed Shukri. The information was gathered from Omdah Malak in Al Balad, Jeddah municipality. Information from Ziad Aazam (al-Ghazzawi, 2012).
The above initiatives by NGOs were limited by the lack of technical and financial support at a national level until the SCTA was founded in 2008. The author argues that the SCTA has entirely changed the concept of built heritage conservation in Saudi Arabia, due to its agenda for reviving heritage sites and reusing them for new purposes.

4.4 Conclusion

Saudi Arabia has a rich and diversified assortment of built heritage sites in the different regions of the kingdom, which for a long time suffered from the poverty, isolation and stagnation affecting the country as a whole. Since early the 1970s, with the advent of the oil boom, successive five-year plans enacted a state policy of rapid urban expansion and population concentration in what was called the development axis. This had catastrophic effects on urban heritage and made heritage conservation the subject of widespread debate. Some voices preferred a bulldozer approach, while others warned of the significant loss of local, traditional and national heritage. A series of governmental and non-governmental initiatives enforced the emergence of a preferred discourse of heritage conservation for many reasons. The establishment of the SCTA in 2008 gave weight and momentum to this discourse, with the added dimension of tourism development to ensure sustainability and vitality. It is too early to assess the success of the evolution of this heritage conservation discourse.

Perhaps the desire to include and register historic sites in Saudi Arabia has stimulated the consideration of new and radical ways of viewing heritage conservation and of elaborating the related discourse. This new vision has been necessitated by the need for sustainable tourism development, for a holistic approach to heritage conservation and a shift from simply preserving the national heritage and legacy to considering ways of making its conservation viable and economically self-supporting. This has also perhaps changed the way that most stakeholders perceive heritage conservation. It can be concluded that taking Historic Jeddah as a case study of the evolution of Saudi Arabian built heritage conservation policies will serve to explain the mechanism of this evolution.
Chapter Five:

Research Methodology

The research methodology (bournemouth.sch.uk, 2015)
5 Chapter Five: Research Methodology

5.1 Introduction

Chapters 1, 2, 3 and 4 have identified the main issues this research seeks to engage with and proposed a fundamental research framework. Four research objectives were presented: to explore and understand the evolution of heritage conservation policies in Saudi Arabia; to identify the key actors of these policies; to explore the impacts of such policies in heritage areas; and finally to explore the implications of heritage tourism perceptions and the tourism development approach for the heritage environment. Policy, actors and actual impacts are the three main themes or dimensions, plus the recent tourism approach that the research seeks to explore in order to understand the evolution of Saudi built heritage conservation policies since the 1970s.

This chapter discusses the methodology that has been adopted to pursue the aim and objectives of the study. It sets out the research design, explains the reasons for adopting a case study approach and discusses how and why Historic Jeddah was specifically selected as the case study, while elaborating on the availability of existing studies. There is a discussion of the three main phases of the fieldwork—observation, surveys and semi-structured/structured interviews—and how they helped the researcher to achieve the research objectives. The questionnaires and topic guides are reproduced in the appendices.

5.2 Research design

An effective research design is one which allows the researcher to achieve his or her objectives and answer the research questions. It can take various forms, such as experimental design, cross-sectional or survey design, longitudinal design, case study design and comparative design (De Vaus, 2005). It has been argued that methodology should be considered a philosophical framework for the entire research project, from theory to findings (Cresswell and Plano Clark, 2007). This research has selected the case study of a historic urban centre as an appropriate approach to investigate the evolution of built heritage conservation policies, for practical reasons and because of the nature of the research questions.

A research design can be defined as the plan which guides the researcher throughout the process of data collection, analysis and interpreting the results. It has been
described as a “logical model of proof” that allows the investigator to outline inferences regarding causal relations amongst the variables under examination (Nachmias and Nachmias, 1992). In other words, the research design is a scheme addressing at least four issues: which questions to study, which data are relevant to the questions, which data to gather and how to evaluate the results (Philiber, Schwab and Samsloss, 1980). Five components of the research design identified as important by Yin (2009) are discussed in the next section:

1. The objectives of the study, or research questions;
2. The hypothesis of the study, if any;
3. Its unit(s) of analysis;
4. The logic associating the data to the hypothesis; and
5. The principles for interpreting the findings.

With regard to the second component, some studies, including the present research, have hypotheses, while others do not. The development of this research was based on an extended review of the relevant literature that led the researcher to highlight a number of objectives and link them to the hypothesis.

In conducting a case study, both quantitative and qualitative research approaches can be used. Creswell and Plano Clark (2007) warn that using quantitative methods alone is not adequate to explain outcomes; therefore this study uses mixed methods to enrich the data with the participants’ own words and to explain the results.

5.3 Case study method

A case study normally involves the comprehensive and intensive analysis of a single case, although multiple cases are sometimes studied for comparative purposes (Stake, 2005). The word “case” is regularly linked with a location, as with a site, organisation or community. A case study is an experiential inquiry that explores a contemporary phenomenon in its real-life context (Yin, 2009). The case study method is used when the context of the phenomenon and its boundaries are not clearly evident and when numerous sources of evidence are accessible (Stake, 1995). Stake (2005) states that case study is concerned with the complexity and particular nature of the case in question.
The case selected for study here is set in a historic urban core to examine the phenomenon of policies’ impacts as perceived by different stakeholders/actors. This experiential inquiry collected primary data from respondents, from observations of real-life situations and from interviews with recognized stakeholders; these sources were complemented by supporting reports and documents concerning the city under study (Stake, 2005). Questionnaire surveys can be used to investigate phenomena in context, but their capability to fully explore the context is extremely limited (Yin, 2009). The investigator, for example, is limited in how many variables can be analysed and therefore how many questions can be asked of respondents/interviewees. Such considerations show the capability and limits of any research to collect data, and set boundaries for the research. In real-life situations, moreover, context and phenomenon are not always distinguishable, while factors related to data collection and data analysis strategies have now become part of the technical definition of case studies.

According to Yin (2009), case study methods should:
- be appropriate where the variables of interest are more numerous than data points;
- use many sources and ensure data convergence by triangulation or using mixed methods;
- use the predetermined research objectives to guide the collection and analysis of data.

Multiple data sources enable the researcher to construct a comprehensive picture of a particular case. Yin (2009) identifies six sources of evidence which are commonly used in case studies: archival records, documentation, direct observation, interviews, physical artefacts and participant observation. Case studies tend to take a qualitative approach to examine a phenomenon intensively and comprehensively (Bryman, 2004). However, both quantitative and qualitative methods are needed to address the present research questions, the latter potentially adding depth to the quantitative surveys results. A detailed chronological study of one carefully chosen case has afforded the researcher an understanding of how the built heritage conservation concept has evolved in Saudi Arabia and been translated into policy since 1970. Historic Jeddah was the ideal choice of case to study, as detailed in the following section.
5.4 Case study selection

The present study concerns the evolution of built heritage policies in Saudi Arabia and reveals that designating a heritage tourism site is far more complex than this terminology might suggest. A historic Saudi heritage site is characterised by the following:

1. It has its own history;
2. It has been preserved due to its importance, locally, nationally, or internationally;
3. It has a particular population and a number of economic functions;
4. It is defined by its authenticity (architectural and urban);
5. It has been developed through different built heritage conservation policies;
6. Its present-day function (or that of part of the site) is as a tourism destination;
7. National, regional or international bodies (such as SCTA, UNESCO, ICOMOS and IRCICA) recognize it as a heritage site.

These features must be acknowledged and appreciated; furthermore, the concept of the tourist-historic city recognises that such cities or towns have many functions. The paucity of published research into the effects of built heritage conservation policy on urban areas, whether in Saudi Arabia or other Middle Eastern countries (as established in Chapter 3) led the author to select a small-scale historic heritage area in Saudi Arabia as a manageable case study for this research.

The researcher made several visits to heritage sites in Saudi Arabia to familiarise himself with their nature, their historic buildings and living communities, as in the “living heritage” concept. At a very early phase in this research and for a range of practical reasons, the author decided to focus on Saudi Arabia, where three possible case study sites were considered: historic ad-Dir‘iyah, historic villages in Asier and Historic Jeddah. The author visited each site to make an informal assessment of what was valued as heritage, the history, the conservation policies implemented at each site, visitor activities and the likely willingness of local businesses and residents to participate in surveys or other research activities. Historic Jeddah was the model case study in that it matched all the criteria, and was therefore selected for many reasons, including the following:

- Historic Jeddah possesses a distinct, valuable history not only for Saudi Arabians (and other Muslims) but also universally, i.e. for humanity as a whole, being acclaimed as the site of the Tomb of Eve, which is said to be located in the city;
The area is the only intact World Heritage Site in Saudi Arabia or indeed in any GCC country;

The first Saudi conservation master plan was designed and implemented in historic Jeddah in the 1970s;

Historic Jeddah was the first heritage site to be recognized by the Saudi Arabian authorities and was designated as a “preservation zone” in 1981;

Historic Jeddah has been the subject of many conservation policies, schemes and projects;

The Saudi authorities nominated Historic Jeddah several times as a UNESCO World Heritage Site and it was eventually inscribed in June 2014;

A variety of actors have participated in the conservation policies (directly or indirectly);

Historic Jeddah has witnessed many physical interventions by different actors;

Jeddah is unique in that its old city is considered the only intact historic city on the Red Sea coast;\(^{14}\)

Historic Jeddah is the only heritage site in Saudi Arabia that remains inhabited and implements the “living heritage” concept; thus, it may be seen as providing an opportune normative example for the conservation of other heritage sites in Saudi Arabia, avoiding previous mistakes and learning from its successes.

For all of these reasons and more, Historic Jeddah was chosen as the case to be studied in this thesis, which allows the researcher to answer the research questions.

### 5.5 Previous studies of Historic Jeddah

Historic Jeddah was selected as a mixed-method case study partly because a built heritage conservation policy had recently been instituted, seeking to make Historic Jeddah a tourism destination, and was being implemented by governmental bodies (mainly the Jeddah Municipality and the SCTA). Promoting tourism development brought about a dramatic change in the built heritage conservation policy for Historic Jeddah, including its inscription on the UNESCO WHS list. This policy shift motivated the author to study

\(^{14}\) Most of the historic cities on the Red Sea coast, such as Massawa, Suakin, Yanbu and Alwajeh, have been demolished or abandoned.
previous policies and strategies to determine how the evolution of the concept of built heritage had affected the built environment of a heritage site such as Historic Jeddah.

A search of the literature showed that almost all studies of Historic Jeddah had been carried out by the local authorities. Most of these were in the form of annual reports and documents, usually for official governmental use only, although there were a number of accessible publications and articles regarding certain aspects of the built heritage conservation status in Saudi Arabia in general, some pertaining to Historic Jeddah in particular. However, no study could be found exploring the chronological development of the Saudi Arabian understanding of the heritage conservation concept since its inception in the 1970s, as reflected in the evolution of built heritage policies, strategies and their implementation. Therefore, this study attempts to track such changes in policy and strategy since 1970, along with their translation into regulations, initiatives and attitudes.

5.6 Research strategy

The three main themes or dimensions of the present research, as discussed in the introduction to Chapter 3, are all related to the concept of built heritage conservation. They are the various built heritage conservation policies, the roles of the key actors in implementing them and their respective impacts in the setting of a particular historic heritage site, as well as the idea of tourism development. The various data collection methods which were used to explore these dimensions are analysis of documentation (policy documents, maps, journals and reports); questionnaire surveys and interviews; direct observation; and (re)surveying a sample of the historic area. These methods are suitable for connecting with and relating to a wide range of respondents or subjects.

Chapter 3 has noted the paucity of research on the central question of how the implementation of different built heritage conservation policies and their impacts on heritage sites (at two levels: urban fabric and architectural typology) have been perceived by key actors and stakeholders. While four main categories of actors (or key stakeholders) normally involved in making heritage conservation and tourism development decisions are identified in Chapter 2 (2.6.2), the literature shows that in the case of built heritage conservation in Saudi Arabia, national and local government officials were once the only decision-makers, although this dominance has begun to change in the last ten years. Therefore, this research focuses on the key actors who have really formulated policy
regarding the conservation of the Saudi built heritage and have acted to develop the sites concerned, as represented in Figure 5.1.

This research attempts to understand how built heritage conservation policies have evolved in Saudi Arabia since the 1970s and the research methodology was designed accordingly. The three dimensions of policy, actors and impacts were investigated and the author designed a fieldwork trip to collect the required data, as discussed in detail in section 5.7.

In developing the research strategy, the author contacted Sheikh Abu al-Sammad, the local Ommeda’ (a traditional local official in charge of the daily life and affairs of the inhabitants of the old al-Mazloum quarter of Al Balad) in January 2012. The author learned that there were no Saudi families still residing in their own houses in Historic Jeddah. All original owners and their heirs had moved outside the historic area since the oil boom of the 1960s, 70s and 80s, letting their properties to tenants. The Ommeda also commented that the new occupiers (non-Saudi singles and families) had very negatively influenced the area’s built environment and social life, and had never participated in any effort to conserve Historic Jeddah. While it should be acknowledged that the Ommeda’s perspectives might differ from those of local residents, the author decided on one hand not to treat residents of Historic Jeddah as key actors (and thus as principal targets of investigation). This was partly because most current residents were non-Saudis (mostly migrants from Africa and Asia), usually living in the area for short periods and thus having little opportunity to be involved in built heritage conservation. On the other hand, the author did conduct some interviews with randomly - selected local residents to ask
them about the current situation in Historic Jeddah and to become familiar with the daily concerns of life there.

The three main groups selected for the field research were thus house-owners in Historic Jeddah, the relevant government bodies, built heritage advocates and activists, both individual and corporate, as well as international experts in the field. The research as a whole was divided into three phases (Figure 5.2), which often overlapped. For example, the review of documents was an essential part of the first phase, but continued to yield secondary data throughout the lifetime of the study, as it did not normally require fieldwork. Another continuous process, at least up to the writing stage, was making frequent visits to the case study area over a period of more than four years, from 2011 to 2015, although the actual fieldwork was conducted between June 2013 and November 2013. Table 5.1 summarizes the research strategy, detailed in the following subsections.

![Diagram of data collection and analysis process](Author, 2014)

This research adopted a mixed approach of gathering secondary data through a literature review and empirical data from primary sources, including governmental and non-governmental archives (documents and maps), official and non-official reports, as Figure 5.2 shown.
Secondary sources

Secondary data, as described and analysed in chapters 2, 3, 4 and 6, included historical references, documents (maps, travellers’ journals, photographs and others), journals, magazines, local/national newspapers, statistics, national and local government reports, websites, unpublished dissertations, conference papers and books published on the subject.

Primary data

The fieldwork was carried out in three stages: (1) collecting selected documentary data, (2) interviews with selected stakeholders and (3) observational site visits. Both quantitative and qualitative data were collected. This subsection focuses on the first stage of the fieldwork: the data collection phase.

Table 5.1: Summary of data collection schedule, June-November 2013 (Author, 2014)

<table>
<thead>
<tr>
<th>Stages</th>
<th>Date</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preparation</td>
<td>June 2013</td>
<td>Preparing for the 3 stages.</td>
</tr>
<tr>
<td>Phase 1</td>
<td>End June 2013</td>
<td>Gathering data from various sources: Jeddah Municipality archives, Jeddah’s Heart Group library, Dr. Angawi’s and Dr. Alyafi’s libraries.</td>
</tr>
<tr>
<td></td>
<td>August 2013</td>
<td>Collecting old maps from Historic Jeddah Municipality (HJM).</td>
</tr>
<tr>
<td></td>
<td>September 2013</td>
<td>Collecting UNESCO files, old and new policies and regulations for Historic Jeddah conservation schemes, and the restoration manual prepared for Historic Jeddah.</td>
</tr>
<tr>
<td></td>
<td>September 2013</td>
<td>Acquiring historic maps of old Jeddah from various libraries.</td>
</tr>
<tr>
<td></td>
<td>June 2013</td>
<td>10 face-to-face interviews with house-owners using structured questionnaires.</td>
</tr>
<tr>
<td></td>
<td>July 2013</td>
<td>17 face-to-face structured interviews with house-owners, 3 semi-structured interviews with Jeddah Municipality officers and 2 semi-structured interviews with SCTA officers.</td>
</tr>
<tr>
<td></td>
<td>July 2013</td>
<td>Semi-structured interviews with stakeholders: academic staff (5), public advocates and activists (9) and tourism agencies (3).</td>
</tr>
<tr>
<td></td>
<td>September 2013</td>
<td>Travel to Qatar to meet and engage with some experts in conservation and visit the Souk Waqaf as well as semi-structured interviews with 4 international experts.</td>
</tr>
<tr>
<td></td>
<td>October 2013</td>
<td>Attending the 3rd Saudi National Built Heritage Forum (NBHF) and conducting semi-structured interviews with a range of international experts and ICOMOS, UNESCO members (8).</td>
</tr>
<tr>
<td></td>
<td>July 2013</td>
<td>Several site visits during the daytime and at night during Ramadan.</td>
</tr>
<tr>
<td></td>
<td>August 2013</td>
<td>Site visit during the Eid al-Fitr celebration: observation, taking photographs and conversing with public visitors.</td>
</tr>
<tr>
<td></td>
<td>September 2013</td>
<td>After Eid al-Fitr, the author began physical surveys with the aid of SCTA officers, Ommeda’s and HJM.</td>
</tr>
<tr>
<td></td>
<td>October 2013</td>
<td>Continued surveying and attending different restoration projects in Historic Jeddah.</td>
</tr>
<tr>
<td></td>
<td>November 2013</td>
<td>Attending the launch of one rehabilitation project in Al-Mazloum Quarter, and site visits before and after the Hajj season.</td>
</tr>
</tbody>
</table>
**5.6.1 Phase 1: Data Collection – documentary evidence**

Data were collected during this first phase a) in order to trace the evolution of Saudi built heritage conservation policies as applied to Historic Jeddah and b) to identify the actual transformations of the historic urban fabric and the heritage architectural typology of Historic Jeddah, and their relationship to changes in built heritage discourses, policies and implementations since the 1970s. This was achieved mainly by means of analysis of archival maps of different eras and the various proposals put forward for the conservation of Historic Jeddah since the 1970s (and occasionally prior to this period). This included a historical survey of the physical layout of Jeddah’s historic core using both historic and current maps from the following sources: Jeddah Municipality archives, the SCTA archives, non-governmental agency archives from Dr. Angawi, Jeddah’s Heart group, Jeddah’s Architectural Preservation Society and other libraries and archives.

A chronological qualitative analysis of a number of sources, including governmental documents and archives, public and private libraries, and publications of various kinds will be used in this research. This enabled the researcher to trace the historical evolution and development of built heritage conservation policy in Historic Jeddah since the 1970s. This analysis furthered the researcher’s understanding of the shift in built heritage conservation discourse from local standards and initiatives to international (UNESCO) standards.

**Validation**

The data were validated by writing a summary of the author’s interpretation of the sources and then sent to three local experts in Saudi built heritage conservation for getting their comments.

**5.6.2 Phase 2: Conducting interviews with actors and stakeholders**

Interviews were conducted with several categories of key actors for the following reasons:

1. To fill gaps in information on the built heritage conservation policies affecting Historic Jeddah, especially on the first of these, Matthew’s Policy;

2. To compensate for the lack of critical reviews regarding the conservation of the Saudi built heritage;
3. To explore the points of view of the different stakeholders and key actors regarding Saudi built heritage conservation policies.

Two types of interview were conducted during the fieldwork: structured interviews (questionnaire surveys) with house-owners in Historic Jeddah, then semi-structured interviews with other selected stakeholders, as detailed below.

**Structured interviews with house-owners in Historic Jeddah**

As noted above, the author made direct contact with the Ommeda’ to question him about the current situation in Historic Jeddah and to ask for his support during the fieldwork. In response, the Ommeda’ and his personal contacts helped the author to contact the original house-owners, 30 of whom agreed to participate in the study. Since this number was relatively small, the entire sample was interviewed face-to-face using structured paper-based questionnaires (Appendix F). The purpose of these interviews was to investigate the contributions, roles and perceptions of these owners regarding the changing conservation policies on Historic Jeddah, the implementation of conservation projects and their involvement in the heritage management so far, thus addressing the second research question (Chapter 1, section 1.6).

Interviewing this group of key stakeholders provided an insight into how house-owners perceived the evolution of the Historic Jeddah conservation discourse since 1970, its major shifts and the implementation of conservation policies and projects. These were key stakeholders; since house-owners had recently (2010) gained the right to participate in the implementation of conservation and rehabilitation projects inside Historic Jeddah and might be aware of the discourse behind them.

These interviews helped the author to understand the way that house-owners perceived their positions in relation to the safeguarding of the old city, their willingness to contribute to protecting the historic core and their aspirations for transforming the area. They were asked about their previous and current involvement in terms of maintaining and upgrading their houses and their potential contributions to safeguarding the buildings and maintaining them to create a tourist destination, in line with recent policy. Their perceptions of the changing conservation discourse and strategies for the old city were also investigated, as well as their visions for the future.
Each house-owner was offered a choice of venues for the conduct of the interview, such as the Ommeda’s office, their own houses, the Historic Jeddah Municipality (HJM) offices in the al-Mazloum Quarter, or any other place they chose. Each interview was allocated a 30 to 45 minute slot at a time agreed with the participant. Pilot interviews with six participants were carried out in order to ascertain that the questionnaire was understandable and manageable, and to give the researcher the chance to revise it if necessary. It is important to mention that the author conducted some informal interviews with Arabic-speaking residents in order to become familiar with the current issues in the area.

**Semi-structured interviews with selected stakeholders**

The author conducted interviews with 38 key stakeholders of three types (excluding the house-owners and residents), as depicted in Figure 5.4 and Table 5.2: public sector actors, private sector actors and international experts. Each interview was allocated a 60 to 75 minute slot at a time and venue agreed with the participant. All of these interviews were audio-recorded, then fully transcribed for the purpose of analysis. Some were conducted face to face, some by telephone and others over the internet (via Skype), because some interviewees were based outside Jeddah or even abroad, such as the SCTA advisor living in the USA. Some interviewees gave other reasons for not being available for face-to-face interviews, which the author considered the ideal option in order to interact during the interviews and thus to maximise the information gathered.

![Figure 5.3: Types of actors selected for interview (Author, 2013)](image)

**Public actors**

Representatives of relevant governmental bodies and the non-governmental organisations (NGOs) were interviewed to elicit their perceptions, attitudes, initiatives, aspirations and future visions regarding Saudi built heritage conservation policies since the 1970s. In
particular, these interviews were intended to shed light on their roles in formulating and implementing built heritage policy from 1970 to 2015. Of the 25 interviewees in this category, 18 represented governmental bodies, as follows.

- **Jeddah Municipality (5 interviewees)**

  The author interviewed Jeddah’s Mayoral Advisor for Strategic Planning and two representatives of HJM. The first of these, the former head of the municipality, was interviewed in order to elicit information regarding local conservation and rehabilitation policies from the establishment of HJM in 2010 and to further gain a full understanding of the changing heritage discourse on the historic area and the manner in which it materialised in a number of changes in the historic urban fabric. The current head of HJM was also interviewed about projects currently in progress and planned for future implementation in Historic Jeddah.

  A Skype interview was conducted with the former mayor of Jeddah (1972-1986). During his tenure, Jeddah witnessed the first conservation master plan; therefore, interviewing him was vital for the purpose of providing a first-hand account of the beginning of the Saudi Arabian built heritage conservation policy. Finally in this municipal group, the author interviewed a former architect who had worked on the first built heritage conservation project in 1970.

- **Ministry of Municipal and Rural Affairs (1 interviewee)**

  The author interviewed the Deputy Minister of Urban Affairs at his office in Riyadh, to shed light on the role of MOMRA in built heritage conservation projects in Saudi Arabia. This included legislation, regulation, statistics, official reports and documents, historic maps, future visions and the role of the ministry in constructing the built heritage discourse.

- **SCTA (4 interviewees)**

  The head of the Built Heritage Centre was interviewed to explore the role of the SCTA in promoting heritage as a tourism tool, as well as the previous and current policies for Saudi built heritage conservation, especially following the royal order which made the SCTA responsible for managing, preserving and conserving the Saudi built heritage. The
author also interviewed two architects who, as consultants to the SCTA, were directly involved in conservation projects in Saudi Arabia in general and in Jeddah in particular.

These interviews shed some light on the general perception of heritage conservation in Saudi Arabia, its shifts and transformations, as well as the current visions and strategies for the rehabilitation of the historic core of Jeddah. Interviewees’ views on how the area was transformed to match UNESCO standards were also elicited.

• Other governmental bodies involved in conservation projects (4 interviewees)

The author interviewed the head of the Jeddah Branch of the Ministry of Islamic Affairs, Endowments, Da`wah and Guidance (MOIA) (mosques, waqfs and zawyaz), the head of Al-Turath Foundation and the current Ommeda’ of the Alyemen and Al-Bahar Quarters and of the Alsham and Al-Mazloum Quarters, to seek their views on the transformations that had affected the built environment of the historic core of Jeddah, as well as the role of local residents in the different built heritage conservation projects.

• University faculty (4 interviewees)

Finally in the governmental group, four academics from the Faculty of Environmental Design, King Abdul Aziz University, Jeddah were asked about their opinions, roles and visions regarding Saudi built heritage policies.

The author then interviewed seven participants representing NGOs, as follows.

• Saudi heritage advocates and activists (3 interviewees)

Dr. Sami Angawi, a Saudi architect and researcher interested in the conservation of the urban and architectural heritage of the Hejaz region, was interviewed to investigate how, in his opinion, the concept of heritage conservation had evolved in Saudi Arabia, in light of his long experience of promoting and safeguarding the Hejazi heritage. Dr. Angawi was selected as a key advocate and activist in the national movement for heritage conservation and development. Two other conservation advocates and activists were also interviewed about their roles, initiatives and perceptions of the Saudi built heritage conservation concept, such as Badeeb and Alyafi.
• Jeddah’s Heart group (3 interviewees)

As mentioned in Chapter 4, section 4.3.5, Jeddah’s Heart is a local group attempting to rehabilitate some of the historic monuments of Jeddah and raise public awareness of its cultural heritage by drawing the houses and urban fabric of Old Jeddah and by organizing social and cultural activities including public lectures on the history of Jeddah. The founder of the group and two other members were interviewed to advance the researcher’s understanding of the current public engagement and actions regarding Jeddah’s heritage conservation and rehabilitation.

• Saudi Heritage Preservation Society (1 interviewee)

The final public interviewee was the Secretary-General of the Saudi Heritage Preservation Society, who was asked about the past and present initiatives of the Society and its collaboration with various governmental and non-governmental agencies.

Private actors

The four private sector interviewees comprised two investors and two representatives of tourist agencies. Such interviews shed some light on the attitudes, perceptions, inspirations and visions of these actors regarding the conservation of built heritage sites in Saudi Arabia in general, and in Historic Jeddah in particular.

• Investors

Developers and investors representing Bogshan Co., Almahmal Centre and Almaleka Centre, which had already invested and were intending to continue to invest in Historic Jeddah, were invited to be interviewed on their previous and current experiences as well as their commitment to promoting heritage projects in the historic core of Jeddah and their visions for its future. Of these, only the managers of Almahmal Centre and Almaleka Centre accepted the invitation to participate.

• Tourist operators

Two tourist agencies were consulted to explore their previous and current experiences, their commitment to promoting heritage projects in Historic Jeddah and their views on using the area for touristic purposes. The interviewees were the manager of Al-Tayyer Travel Agency (Jeddah branch) and a representative of a private tourist agency in Historic Jeddah.
Jeddah. None of the traditional tourist agencies were involved in any conservation efforts in Historic Jeddah; however, two NGOs were found to have acted as tourist agencies to promote heritage tourism.

Each private sector participant was offered a venue for conducting the interview, which could be his/her office or any public place of his/her choice (such as a public library or local mosque). The interviewees were selected on the basis of long experience (more than 10 years) of working and investing in the area.

**International consultants/experts**

The author interviewed seven participants in the final category of stakeholders, as follows.

- **UNESCO (3 interviewees)**

Three interviewees were members of UNESCO teams dealing with Saudi heritage sites such as Madai’n Salih and Ad-Dir’iyah (2008 - present), both already included on the World Heritage list, and Jeddah (2006 - present). The first of these was the Saudi Ambassador (Permanent Delegate) to UNESCO, whose contribution shed some light on the Saudi built heritage discourse internationally. He explained the underlying factors in shifting Saudi built heritage conservation discourse from preservation legacies to promoting heritage. Two interviews were conducted with the ambassador: one face to face in Manchester in May 2013 and the other via Skype. The author also interviewed another member of the UNESCO team in Al-Medina during the 4th National Built Heritage Forum. The third of these interviewees was the ICOMOS member who evaluated Jeddah’s file at UNESCO.

- **International consultants (4 interviewees)**

Four representatives of consultancy practices with recent or past experience of dealing with built heritage conservation projects in Saudi Arabia were interviewed. These were the president of the ICOMOS advisory committee, a board member of IRCICA from Turkey, an international consultant working at the WASA Studio in New York and an expert in built heritage conservation from the French firm RC Heritage (SCTA advisor). These interviews elicited the views of international consultants regarding the Saudi
experience in the field of built heritage conservation and their experience in dealing with heritage conservation projects and/or strategies in Saudi Arabia.

Table 5.2 lists the actors interviewed for the study.

**Table 5.2: Summary of interviewees and types of actors (Author, 2015)**

<table>
<thead>
<tr>
<th>Type of actors(s)</th>
<th>Actors</th>
<th>Name of actors (if available)</th>
<th>Total number</th>
<th>Methods</th>
</tr>
</thead>
<tbody>
<tr>
<td>Public actors</td>
<td>Governmental bodies</td>
<td>Jeddah Municipality (5)</td>
<td>19</td>
<td>Semi-structured interviews: Mainly face-to-face, by telephone or by Skype.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>MEMORA</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td>SCTA (4)</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Other: Al-Imam Foundation, Local Ommade, and university academic staff (8)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>NOOs</td>
<td>Individuals</td>
<td>Angawi and three others (4)</td>
<td>8</td>
<td>Semi-structured interviews: face-to-face.</td>
</tr>
<tr>
<td></td>
<td>Groups</td>
<td>Jeddah’s Heart Group (3)</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Saudi Heritage Preservation Society</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Private Sector</td>
<td>Investors</td>
<td>Almahmal Centre and Almahala Centre managers</td>
<td>1</td>
<td>Semi-structured interviews: face-to-face.</td>
</tr>
<tr>
<td></td>
<td>Tourist agencies and tourist operation agencies</td>
<td>Al-Tayyér Travel Agency</td>
<td>3</td>
<td>Semi-structured interviews: face-to-face.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tourist operation agencies (part of NGOs)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>SCTA (Jeddah office) tourism department</td>
<td></td>
<td></td>
</tr>
<tr>
<td>International consultants and experts</td>
<td>UNESCO teams</td>
<td>Saudi Permanent Delegate at the UNESCO</td>
<td>3</td>
<td>Semi-structured interviews: Mainly face-to-face, by telephone or by Skype.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>UNESCO member work in the middle-east</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>ICOMOS member</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>International consultancy</td>
<td>ICOMOS advisory committee</td>
<td>4</td>
<td>Semi-structured interviews: Mainly face-to-face, by telephone or by Skype.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>A board member in IRCICA</td>
<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td>WASA Studio (SCTA)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>RC Heritage (SCTA)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>House-owners and residents</td>
<td>House-owners</td>
<td>The sample was 30</td>
<td>82</td>
<td>Structured interview (questionnaire surveys).</td>
</tr>
<tr>
<td></td>
<td>Residents</td>
<td>Random sample 10</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Quantitative and qualitative analysis**

Denscombe (2007) describes the analysis of research data as a process normally of five stages, for both quantitative and qualitative data (Table 5.3). On one hand, quantitative research, as used in the house-owners’ surveys, tends to give “more explicit” data than qualitative methods (ibid) and can provide descriptive statistics (frequency distributions and means) and inferential statistics (cross-tabulations). On the other hand, a qualitative method was used to analyse the data from semi-structured interviews with stakeholders. The first stage of this analysis involved observing, sorting and grouping the data thematically, then analysing the variables.
Table 5.3: The five main stages of data analysis (Denscombe, 2007), adapted from Creswell and Plano Clark (2007)

<table>
<thead>
<tr>
<th>Stages of analysis</th>
<th>Quantitative data</th>
<th>Qualitative data</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Data preparation</td>
<td>Coding (which normally takes place before data collection)</td>
<td>Transcribing the text</td>
</tr>
<tr>
<td>2) Initial exploration of the data</td>
<td>Look for obvious trends or correlations</td>
<td>Look for obvious recurrent themes or issues</td>
</tr>
<tr>
<td>3) Analysis of the data</td>
<td>Use of statistical test, e.g., descriptive statistics, factor analysis, cluster analysis</td>
<td>Code the data</td>
</tr>
<tr>
<td>4) Representation and display of the data</td>
<td>Tables, figures, written interpretation of the statistical findings</td>
<td>Written interpretation of the findings, illustration of points by quotes and pictures</td>
</tr>
<tr>
<td>5) Validation of the data</td>
<td>External benchmarks, internal consistency, comparison with alternative explanations</td>
<td>Data and method triangulation, member validation</td>
</tr>
</tbody>
</table>

Analysis of house-owners’ questionnaire data

Questionnaires were distributed to house-owners in Historic Jeddah and informal interviews were conducted with a number of residents to develop an understanding of their attitudes, views, perceptions and assessments regarding the various built heritage conservation initiatives implemented so far. This was also intended to give the author some idea of how the area might be transformed into an attractive tourist destination and of how its inhabitants assessed their present living conditions and the future conditions that they aspired to. Because the number of questionnaires was very small (30), the author analysed them manually. A quantitative method was used, which first involved organising the data into three categories: (1) personal information, (2) the house-owners’ experience in Historic Jeddah, and (3) their evaluation of the heritage conservation policies and projects in the historic area. These data were then transformed into a written interpretation of the statistical findings.

Analysis of semi-structured interview data

For the second dimension, this research divides the actors into four categories: public actors, private sector, international and national experts, and residents and house-owners. Data from interviews with the first three groups were subjected to a qualitative thematic
analysis, providing a picture of the evolution of built heritage conservation policies from a desired ideal to the implementation of plans for transforming Historic Jeddah to match tourist sites worldwide.

A coding frame was developed to aid analysis; interview data were categorised into the following codes:

1. The policies (namely: Matthew’s Policy and the SCTA and UNESCO policies);
2. Participation;
3. Implementation;
4. Formulating;
5. Management;
6. Heritage;
7. Tourism development.

The author has illustrated these data using quotes and pictures, written interpretation, visual models, figures and tables.

**Validation**
The data from house-owners’ interviews were validated by being sent a summary of the author’s interpretation to five of the interviewees, both for validation and to constitute a pilot study. Data gathered from the other categories of actors were sent a summary of the author’s interpretation for validation to one interviewee from each sample (member validation).

**5.6.3 Phase 3: Site visits and surveys**

In the third phase the author attempted to understand the impact on Historic Jeddah’s built environment of the policy documents and of the actors’ contributions. In order to achieve this goal, this research focuses on two levels: the changes occurring in the urban fabric of the heritage site and the interventions encountered in the architectural typology of the heritage buildings.

**Observation**
The researcher conducted both formal and informal observations as an integral part of the research process and particularly throughout the three phases of data collection and analysis. At the initial stage, informal observations were made through site visits around
the historical centre, enabling the researcher to become more familiar with the existing historic buildings and local economic activities, and with the behaviour of the local community and visitors.

Visits were made to the local authorities (HJM and the SCTA office in Historic Jeddah), local Ommeda’s and other local services such as the library in Nassief House; and time was spent getting to know some of the key stakeholders on the site. These activities contributed significantly to developing the researcher’s knowledge and understanding of Historic Jeddah’s current situation and the issues it faces as an historic town and tourism destination. They also helped in the process of developing the survey questionnaires and semi-structured interviews used in Phase 2 of the study. Other informal observations took place on every visit made to Historic Jeddah, including those for the survey interviews with house-owners, residents and local activists and advocates: the researcher took photographs, made drawings and sketches, resurveyed a sample of the heritage sites in depth and more. Concurrent observation, both formal and more casual, is a continuing process in research of this kind. It serves as another source of evidence in a case study (Yin, 2009). It complements the collection of primary data through surveys and plays an important role in building an understanding of the case study.

The researcher visited Historic Jeddah several times between June and November 2013 (fieldwork), and at other times in spring 2014 and summer 2015. Informal discussions with local residents took place often, for example during the celebrations for the holy month of Ramadan in 2013, and the Saudi National Day celebration in 2013, organized by the SCTA office in Historic Jeddah and its associates. Many other opportunities were taken throughout the study to speak informally to local residents and to hear their views on the impact of tourism on the heritage environment in Historic Jeddah during the Kona Keda Festival in 2014, which enhances the research.
Surveys

The third stage was designed to understand how past and current conservation policies had been translated into physical interventions and to assess the impact of their implementation, by selecting a sample of the built environment of the area and studying it in detail. Therefore, Historic Jeddah was divided into four basic clusters or zones according to the old historic urban fabric (Figure 5.5), the level of significance of the buildings (Figure 5.6) and the different heritage building types. The sample consisted of around 30% of the built heritage spaces of Historic Jeddah. As discussed above, the author also made a visual observation of the area, in addition to sketching, taking photographs, chatting with local residents and surveying and analysing selected types of buildings and open spaces. The basic units of analysis in the sample were divided into six types as follows:
a. Residential buildings: Houses (small, medium and large), apartment blocks, rebat and waqaf charity hostels and hotels.

b. Public buildings: Government buildings, museums and offices such as al-Bont customs bureau.

c. Places of worship: Mosques and zawiyas.

d. Commercial buildings: shops and markets (souks).

e. Private buildings: offices and galleries.

f. Open public spaces: Streets, azzeqqa (narrow streets) and baraha (small squares).

g. Educational buildings: Schools and kuttabas.

The criteria for inclusion were:

1. All buildings must be located in one of the four old quarters of Alsham, Almazloum, Albahar or Alyemen, except for buildings located on the seashore before the reclamation of the 1950s;

2. From each quarter, a sample of the above six building types were surveyed, observed, examined and analysed if possible;

3. Each building (types a-e and g; excluding f) must be one of the types listed above;

4. The buildings must be classified according to the first conservation master plan (Matthew’s Policy) in 1970 (Class A, B or C, or heritage site without class); there were some exceptions, such as historic souks, because they were not classified in 1970.

5. There should be a mix of public and private ownership of the buildings included in the sample. Buildings in the case study area were mostly owned by the heirs of the original owners, by individuals or groups (heritage advocates’ and activists’ initiatives), by Jeddah Municipality, or by the MOIA;

6. Open spaces such as souks were observed, analysed and resurveyed even if not classified.
Each selected heritage site was surveyed, studied and analysed in detail, in light of the different built heritage conservation policies that had been implemented in Historic Jeddah. The researcher designed a “built-heritage conservation sheet” (Figure 5.12) for every heritage site surveyed in order to understand how it had been affected by the different built heritage conservation policies. A geographic information system (GIS) analysis was used (Figure 5.7), as well as a chronological qualitative analysis. The site visit stage consisted of two tasks: observation and survey. These are now explained in turn.

Figure 5.6: This geo-referenced image shows the limits of the Historic Jeddah properties and historic urban fabric, divided into the four areas under study. Source: Satellite image, Google earth (2007), elaboration SCTA, modified by the author (2013)
Figure 5.7: GIS map showing the historical significance of buildings in Historic Jeddah. Classes A, B and C defined by Matthew et al (1980). Source: Jeddah Municipality (2008), adapted by the author (2013)

A number of historic private and public buildings were observed, surveyed (and resurveyed) then analysed in order to determine the extent of actual changes, whether positive or negative, affecting the built heritage of Historic Jeddah. The author carried out this work between July 2013 and October 2013, then on some dates in 2014 and 2015. After conducting a general observation of the entire urban fabric of Historic Jeddah, the researcher paid closer attention to 38 selected buildings, in line with the research methodology. Figure 5.8 shows the location, classification and type of the sample heritage sites that were observed, surveyed and analyzed in the four historic quarters of Historic Jeddah and five main public spaces, including souks and bazaars. Fourteen buildings (37% of the sample) were in Alsham, 11 in Almazloum (29%), eight in Alyemen (21%) and five in Albahar (13%). The three classes of building (A, B and C) and the classification associated with Matthew’s policy are explained in Appendix G.

The author observed and surveyed other heritage sites, but the above examples are the most significant. Apart from the original owners and their heirs, the buildings surveyed were mostly owned by public bodies such as the Jeddah Municipality, the
MOIA and the SCTA. All of these buildings (and all Historic Jeddah buildings in general) were under the direct supervision of HIM in co-operation with SCTA and Awaqaf administration, as suggested by the UNESCO policy. Figure 5.9 shows the ownership of the buildings selected for surveys. Observing, surveying and analysing these buildings of different ownership types helped the author to understand how the concept of built heritage conservation evolved with each ownership type.

![Figure 5.8: Classes and uses of the buildings surveyed (Author, 2014)](image-url)
Figure 5.9: Ownership of the buildings surveyed (Author, 2014)

As Figure 5.9 shows, a little more than half of the sites observed (21 houses) were owned by the original owners and their heirs. This means that most owners of historic buildings have the right to participate in formalising built heritage policies and in decision-making, implementation and management processes, as the recent policy suggests.

At the beginning of this research, the author adopted a methodology of choosing one building from each of the building types and classes in each quarter to study them individually, but changed this after analysing past and current policies. The author instead chose two buildings from two areas in the historical area designated by Matthew’s policy (Zone 3) and the area nominated by the UNESCO policy, in order to study the impact of three policies on their physical condition, building use and other changes (Figure 5.10). The reason for this step was to understand the approaches taken by different actors. More than ten buildings were chosen (according to the criteria adopted earlier) from those surveyed.
Given the overlapping areas subject to the three policies (Matthew’s, SCTA, UNESCO), the author decided to choose a variety of heritage sites, listed in Table 5.4, in order to understand the actual impacts of the three built heritage conservation polices on Historic Jeddah’s built environment.

Table 5.4: The sample of heritage sites surveyed (Author, 2014)

<table>
<thead>
<tr>
<th>Type of site</th>
<th>Number of sites</th>
<th>Examples of each type</th>
</tr>
</thead>
<tbody>
<tr>
<td>Residential</td>
<td>18</td>
<td>Sharbatli, Banaja, Badeeb, Alsaloum, Ba’Ishan and Qam Almqam houses</td>
</tr>
<tr>
<td>Public buildings</td>
<td>5</td>
<td>Nassief house</td>
</tr>
<tr>
<td>Places of worship</td>
<td>3</td>
<td>Ash-Shafe’i Mosque and Althyafah Coffee and Tea Museum.</td>
</tr>
<tr>
<td>Commercial buildings</td>
<td>5</td>
<td>Souk Alnada.</td>
</tr>
<tr>
<td>Educational buildings</td>
<td>1</td>
<td>Alfalah School</td>
</tr>
<tr>
<td>Private buildings</td>
<td>1</td>
<td>Angawi’s office.</td>
</tr>
<tr>
<td>Open public spaces</td>
<td>5</td>
<td>Abu Anbah and Aldhahab.</td>
</tr>
</tbody>
</table>

These heritage sites were studied to shed light on the different methods of conservation that have been used in Historic Jeddah and most importantly to explore the contributions of the different actors involved in these conservation efforts. The empirical
chapters (7, 8 and 9) consider the impacts of built heritage policies and the contributions of the various actors in respect of two aspects of the built environment: urban planning and architectural typology.

**Quantitative analysis**

**Urban fabric**

In order to understand the impact on Historic Jeddah’s built environment of the interventions arising from the three policies, the third dimension addressed both urban planning and the architectural typology of the heritage buildings. A quantitative analysis of data on physical interventions from 1st January 1970 onwards was performed using GIS software, in order to have a full mapping of the urban and architectural inventory of Historic Jeddah. This enabled the researcher to investigate how successive built heritage conservation policies have been translated into physical interventions at the two levels at various times since RMJM produced the first official conservation master plan in the early 1970s.

First, the author made a database of maps drawn since Mathew’s Policy started in the 1970s. GIS was used to analyse these data because it can show many different kinds of data on one map, enabling the researcher to more easily see, analyse and understand patterns and relationships (Nationalgeographic.org, 2015). After creating the database, the author imported all available maps since 1970. Next, the author overlapped all these maps together to understand the actual physical interventions that had occurred in Historic Jeddah, under which policy and their effects on the urban fabric. Finally, the findings of this analysis were added to those of the two other dimensions in order to provide a comprehensive analysis (Figure 5.11).
Architectural typology

A quantitative analysis was performed to identify the impact of the three built heritage conservation policies on Historic Jeddah’s heritage buildings. The author surveyed a sample (discussed above) of buildings from different parts of Historic Jeddah in order to understand the physical interventions affecting this sample by focusing on:

a. The historical values of the building (according to RMJM classification);

b. The location of the building within Historic Jeddah;

c. Restoration techniques;

d. Materials used;

e. The intention of conservation;

f. The physical condition of the building, external and internal;

g. How the conservation effort had followed the policy;

h. The impacts of the tourism approach on the conservation effort.

The author created a built-heritage conservation sheet (Figure 5.12) for each building (re)surveyed, based on his own surveys and those already carried out by Jeddah Municipality/HJM and the SCTA office in Historic Jeddah. This allowed the researcher to understand the impact of each policy on particular buildings in Historic Jeddah and to identify the actual interventions directed towards the different policy objectives. This stage allowed the researcher to fill gaps in the data collected during the other two phases.
Figure 5.12: Example of a built heritage sheet (Author, 2013)

**Validation**

A summary of the author’s interpretation of the data collected were validated at a meeting with two officers of Jeddah Municipality, an officer of the SCTA and a local expert for getting their comments.

**5.7 Conclusion**

This chapter has presented the methodology that was used in this research. A mixed-method approach was adopted, a single case study being conducted in Historic Jeddah. The analysis addressed three dimensions of the phenomenon of built heritage conservation: policies, actors and impacts. Therefore, the three stages of fieldwork were designed to elucidate the relationships among these three dimensions.

Chapter 6, which follows, sets the context for the case study of Historic Jeddah. It explains the national and local phenomenon of the small Red Sea coast city, of which Historic Jeddah is an example. It also traces the history of the city and outlines its present-day character, including its potential as a tourist attraction. Chapters 7, 8 and 9 then present and analyse the empirical data related to each built heritage conservation policy.
applied in Historic Jeddah since the 1970s, namely Matthew’s, the SCTA and UNESCO policies, in order to understand how the Saudi built heritage conservation policies have evolved since the 1970s.
Chapter Six:
Case Study: Historic Jeddah

Qabil Street (Jeddah’s Heart Group, 2013)
Chapter Six: Case Study: Historic Jeddah

6.1 Introduction
The choice of Historic Jeddah as the case study for this research was explained in Chapter 5. Historic Jeddah is an urban heritage site protected by Saudi law in 1981, then by UNESCO in 2014, located on the Red Sea coast in the west of Saudi Arabia. The history of the town goes back to Eve herself and has been influenced by proximity to Makkah. An account of its development is provided in section 6.3.

The main aim of this chapter is to set this study of Historic Jeddah in the context of the evolution of Saudi built heritage conservation policies since 1970. This could have been done in many ways, but the three main contextual elements from the point of view of the present research are: (a) the importance of Historic Jeddah as a Muslim heritage site that has developed over time, especially with regard to the creation of the city’s urban fabric; (b) the place of Historic Jeddah as part of the Saudi national legacy which remains inhabited, thanks to the implementation of built heritage conservation policies; (c) the recent discourse on making Historic Jeddah a local and international tourist destination by exploiting its historical value.

An explanation of Historic Jeddah’s universal significance and its status as a world heritage site is followed by an introduction to the various built heritage initiatives that it has witnessed over the last five decades. These initiatives have shaped Historic Jeddah’s present-day character as a tourist destination, despite gross mismanagement by the local authorities. Finally, tracing the main phases of the evolution of built heritage conservation in Historic Jeddah will set the context for the three built heritage conservation policies that have been implemented since the 1970s.

6.2 Profile of Historic Jeddah
Historic urban centres are the nuclei of their cities, due to their historical value. In one way or another, urban centres symbolise and reflect the identities, traditions and norms of each society or community (Soliman, 2010). They require close attention if they are to survive the current waves of globalization. Historic Jeddah is one such urban centre that has faced severe deterioration, especially after the city wall was demolished in 1947, when most of the native families left their traditional houses and moved outside the old city boundaries (Bokhari, 2006).
The city of Jeddah has grown from a small primitive fishing settlement of around 100 hectares in 350 BC (Pesce, 1974) into a modern metropolis of 400,200 hectares by 2014 (Jeddah.gov.sa, 2014), stretching linearly along the seashore. Jeddah was completely transformed by the advent of Islam across the Arabian Peninsula in the 7th century, which had a major effect on its urban and architectural shape (S. International, 1980). The city became important to the holy city of Makkah as a provider of goods and the main maritime gateway. When the Portuguese threatened Makkah and marine trade with Indian Ocean ports in the 16th century, the Mamluk rulers of Jeddah surrounded their city with a defensive wall, which also served to repel local Bedouin raids. A lack of water retarded the city’s potential for expansion, but it became famous for its commercial activity (Alamoudi, 1994). The city assumed a clearly Islamic urban and architectural form, principle and style, although after the wall was demolished in 1947, it experienced the same modernization as other Saudi cities following the oil booms of the 1950s and 1970s-80s (Bokhari, 1983).

Jeddah is located centrally on the eastern shore of the Red Sea, on the narrow Tihama coastal plain below the Hejaz Mountains (Figure 6.1). The Hejaz region occupies much of the western portion of the peninsula and includes the most important cities and centres of commerce in the Kingdom, including Makkah, Medina, Jeddah and Taif.

![Figure 6.1: Jeddah’s location in Saudi Arabia, (Saudi Armco, 2008)](image)

Historic Jeddah or al-Balad, the original nucleus of the urban settlement, remains very evident, despite the demolition of the wall. In fact, it is now entirely surrounded by a large circular outer belt, delimited by the inner and outer ring roads (Abu-Daowd and
Za’zow, 2012), which grew up around it in the 1950s and 60s. This is a mainly residential area, where are also firmly rooted commercial activities and service industries (Jeddah’s city centre). This complex urban sector is partially decayed and mostly inhabited by low-income, non-Saudi residents (guest workers and a few poor families) (Jeddah Municipality, 2012).

Today, Historic Jeddah is the only inhabited historic urban fabric to which the term “living heritage” is applied, perhaps not only in Saudi Arabia but throughout the Arab countries of the Gulf. It also has the resilience and potential to be a successful tourist destination, according to ICOMOS (2009). This chapter introduces the case study of Historic Jeddah by presenting its historic importance and authenticity, as well as its conserved Hejazi urban and architectural forms. Considering the results, Jeddah illustrates well how Saudis have understood the built heritage concept and how this has evolved at both the official and non-official levels due to the changes that the city has undergone since the 1970s.

Figure 6.2: Google Earth map of Jeddah showing the location of Historic Jeddah within the modern city (Jeddah Municipality, 2013)

15 The traditional Hejazi life survives in a small part of Historic Jeddah, in the architectural styles, the urban fabric, the types of shops, the social activities and the traditional products.
6.3 The importance of preserving Historic Jeddah

“Jeddah is a great city situated on the coast and surrounded by a strong wall. Its population reaches … 5,000 male inhabitants. Its position is in the northern half of the Red Sea. The bazaars are beautiful; the qiblah of the great mosque faces the east …”

(Nasiri Khosrow, 1050)

The importance of Historic Jeddah for Saudis and for all Muslims is as the main gateway to Makkah during the Hajj, for its antiquities of global historical value and for the myth that Eve lived and is buried there. Furthermore, among the cities on the Red Sea coast which share similar urban and architectural elements reflecting Islamic principles, Historic Jeddah is unique in that a large part of it has survived to the present. In addition to the rich history of the city, the old small coastal city has a unique vernacular urban and architecture heritage (called Hejazi architecture) and traditional souks that have attracted millions of pilgrims and other visitors ever since Muslims first ruled the city. It is also considered a trade centre providing goods to Makkah. Thus, Historic Jeddah has historical value, economic vitality and physical potential as a tourist destination. Figure 6.3 depicts reasons to conserve it.

![Figure 6.3: Reasons to conserve Historic Jeddah](Author, 2015)

For these reasons, the historic centre of Jeddah is considered one of the main urban heritage sites in Saudi Arabia and has been subject to three conservation policies since 1970, as listed in the conclusion to Chapter 5 and discussed in detail in Chapters 7, 8 and 9. These policies, the actors involved and their impacts on the built environment makes Historic Jeddah ideal as a case study of the evolution of Saudi built heritage conservation policies. The following subsections elaborate the main factors that make
Historic Jeddah very important locally, nationally and internationally: its age, its relationship with Makkah, its Islamic urban fabric, its significance as a port and its national heritage status.

### 6.3.1 Jeddah is an ancient city

Two 9th-century Arab geographers, Ibn Khordadbeh and Yakubi, mention Jeddah in their writings, indicating the rich history of the city at the urban level. The Jerusalemite traveller al-Makdisi described the city thus in the 10th century:

> “Jeddah is a coastal town and its name is derived from its position in relation to the sea. It is fortified and well populated. The people are traders and are wealthy. The town is Makkah’s treasury and Yemen’s and Egypt’s emporium. It has a mosque. Its water supply is insufficient although it has a number of ponds; drinking water is also brought from afar. The Persians who have left some interesting palaces in it conquered it. It has straight streets, is well situated and is very hot.”

(Pesce, 1974: 156)

Jeddah is known as the Bride of the Red Sea. There is considerable debate as to the original form and meaning of its name, which emphasises the importance of the city’s history. Historians such as Qutub al-Dian believed that the derivation was *Juddah*, meaning “seashore” (de Goeje, 1906), while Alansarri and others believe that it was named *Jiddah*, after the Sheikh of the Arabic tribe of Quda’ah, ‘Jiddah bin Jurhum bin Rayyan bin Helwan bin Ali bin Issac bin Quda’ah’, who settled there in 115 BC after the collapse of Sadd (dam) Ma’rib in Yemen (Jeddah.gov.sa, 2011). Still others believe that the name comes from *Jaddah*, meaning “grandmother”, pointing to the myth of the tomb of Eve (the universal grandmother) that Ibn Khordadbeh, Alansarri and Alyafi believed to be located in the city (Philby, 1922). The debate itself shows that the city has a rich history. Figure 6.4 shows the assumed location of the tomb of Eve within the city’s urban fabric in 2010, while Figure 6.5 reproduces a detailed plan of the tomb according to Burton’s description in 1853.

The city of Jeddah has been developing since the first fishermen arrived there in around 350 BC (Pesce, 1974: 42). According to Alyafi (2013), some archaeologists claim that the history of the city dates back to the Stone Age, indicated by the ancient Thamoudian inscriptions that have been found at Wadi Breiman and Wadi Boib (Jeddah.gov.sa, 2011).
Figure 6.4 (right): Plan of Jeddah in 2010 showing the tomb
Figure 6.5 (left): Plan of Eve's Tomb (Pesce, 1974)

Figure 6.6: Antiquities found in Historic Jeddah dating back over 14 centuries. Left: human bones from 150 BC; Right: Thamoudian artefacts used in war and peace (Aawsat.com, 2010)

Figure 6.7: Map showing the physical growth of Jeddah from 350 BC - 1980 (S. International, 1980)
Figure 6.7 shows how the city has developed at various paces from a small walled town to a metropolis. Its development appears to have been very slow until 646 AD, when the first Muslims arrived (Pesce, 1974). Thereafter, everything changed as the city adopted in its physical setting the Islamic rules, regulations and principles in terms of the organization of private and public spaces, as discussed in section 6.3.3.

6.3.2 Gateway to Makkah

Jeddah’s period of prosperity began in the 7th century when it replaced Makkah’s old port of Shuaybah to become the main gateway to the holy city under the various Islamic regimes (Umayyad, Abbasid, Fatimid, Ottoman and others) that have ruled and influenced Jeddah ever since (Pesce, 1974). It became an important city in the Islamic Empire, supplying goods to Makkah, and a multitude of pilgrims continue to arrive there by sea and air. The city’s history is thus closely linked to that of pilgrimage and the Arabian Peninsula trade routes.

Jeddah was probably a mere village in pre-Islamic days, but the historian Qutb al-Din states that it owes its real foundation to the occasion in 646 AD of the umrah\(^\text{16}\) of the Caliph Uthman, who instituted it as the port of Makkah. Nevertheless, it was several centuries before Jeddah became truly integrated into the international trade and pilgrimage networks as part of the Incense Route. In the early Islamic centuries, it chiefly served as the port of entry from Egypt, whence most of Makkah’s foodstuffs and clothing arrived (Pesce, 1974).

Among the millions of pilgrims who now travel annually to the holy cities of Makkah and Medina, some settle in Jeddah and become citizens (Abu-Daowd and Za’zow, 2012). Therefore, the social structure of Jeddah consists of different ethnic groups, with direct and indirect impacts on the architecture of the traditional houses (Friedrich, 2003). The rawshan (a wooden balcony), for instance, is an architectural element originating in the Egyptian Mamluk traditional architecture and developed in Hejaz. Therefore, Jeddah has become a multinational city, with a mix of cultures that have adapted to life in the main gateway to the holy city of Makkah.

\(^{16}\) Mohamed (1996) states Umrah in Arabic: عمرة

"is a pilgrimage to Makkah. It is performed by Muslims that can be undertaken at any time of the year, in contrast to the Hajj that performed once a year. In Arabic, Umrah means "to visit a populated place". In the Sharia, Umrah means to perform Tawaf round the Kaaba and Sa’i between Al-Safa and Al-Marwah, after assuming Ihram (a sacred state)."
In terms of tourism development, the Custodian of the Two Holy Mosques Institute for Hajj Research (CTHMIHR) (2009: 15) reports that:

“The pilgrims who visit Historic Jeddah are the main tourist category that the local authorities have to focus on due to their large number and their economic and social activities …, especially during … Ramadan and the Hajj.”

CTHMIHR (2009) classifies some of the pilgrims visiting Jeddah as “pilgrims who have tourist intentions”, due to their activities in Historic Jeddah, such as walking through the historic districts or visiting traditional bazaars. The same report cites pilgrims as saying “the Hajj is a journey and Jeddah is the first and final destination” and “My father’s grandfather’s grandfather came from India to Jeddah during the Hajj and settled here a long time ago and I needed to visit the family house.” It seems that Historic Jeddah is the venue of collective memories not just for Saudis but for pilgrims from around the world.

CTHMIHR (2009) statistics show that in each of the last 25 years, an average of 5,000,000 pilgrims visited the holy mosque of Makkah and more than 75% of these
passed through King Abdul Aziz Airport, Jeddah. The Ministry of Hajj (2011) states that 25% of these travellers visit Historic Jeddah for many reasons, the most important being to buy traditional goods and gifts for their families. In other words, regardless of conservation efforts, Historic Jeddah is a tourist destination attracting huge numbers of pilgrims every year.

6.3.3 Historic Jeddah’s comprehensive Islamic urban fabric

Maurice Tamisier\(^{17}\) (1840) gives a clear description of the urban fabric of Jeddah:

> “Two small and neat forts exist at each extremity of the port to keep watch on it. Four gates open to the sea along the wall that completes the city’s fortification system. There are five most remarkable mosques in Jeddah. … The great bazaar forms a wide and well-aligned street. The houses are at the upper level and ornamented with musharabiyas all of the same design. … All along the bazaar there are numerous cafés where both local people and foreigners convene.”

He adds:

> “There are some rather regular-shaped squares in Jeddah. The most remarkable is the seafront square at one side of which is the Akash Mosque. There are two more near Makkah Gate and the city centre. Houses have commonly two, sometimes three storeys; they are built with madrepores extracted from the sea and transported to the town on donkey back. These stones have the inconvenience of being too light and the constructions where they are employed are never very solid. (...) There are some houses whose musharabiyas and doors are sculpted with the most delicate taste; these ornaments embody a grace and elegance nowhere else encountered in Arabia. All the space between the coral houses and the city wall is occupied by huts (...). They are inhabited by half the population of Jeddah.”

Jeddah’s status as the gateway to the holy city has worked to create a comprehensive Islamic city that caters for Muslims’ daily needs and privacy. Historic Jeddah, like many Islamic cities, had a fortified wall, for protection and security. The city was designed in light of the Islamic rules on separation and interaction between public and private spaces that appeared in the city’s urban spatial planning (Figure 6.10). The authenticity of the built environment of Historic Jeddah (from the wall to small squares within the urban fabric) is discussed in detail in section 6.4.

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\(^{17}\) A Frenchman who took part in the expedition of Mohammed Ali against the Asir highlanders in 1832.
Figures 6.10 and 6.11 illustrate how the public and private spaces were distributed in Jeddah before the massive interventions in the built environment of the area in the 1950s. Figure 6.10 shows that most of the common public properties (souks, governmental offices and mosques) were located in the heart of the city, starting from the most important gate in Jeddah, Bab Makkah. It seems that the holy city influenced Jeddah’s urban planning. Private properties (mostly houses) were located beyond the semi-public spaces (such as homes above small shops), which means that these semi-private properties acted as a screen or buffer zone, reducing disturbance and providing privacy. Street widths and designs also followed Islamic principles; for example, streets in public spaces were wider than those in private spaces.
Thus, the Islamic character of the urban planning and architectural styles of Historic Jeddah, which despite some deterioration has survived more nearly intact than any other urban historic area in Saudi Arabia or the Gulf region, justifies its conservation, preservation and rehabilitation for later generations. This argument is strengthened by Jeddah’s role as gateway to Makkah and its touristic potential for pilgrims and heritage lovers globally.

6.3.4  A significant Red Sea city

Many cities on the Red Sea coast of Saudi Arabia, Sudan, Yemen and Eritrea (Figures 6.12 and 6.13) appear similar to Historic Jeddah in their design and adaptation to the environment because of the maritime trade linking them in the 15th and 16th centuries (Binca, 2000). The old cities of Suakin, Yanbu, Massawa, Alwjah and Hodediah shared many built environment components with Historic Jeddah, such as the build techniques, form and design, architecture, facades and urban fabric, from the wall to the narrow streets (RC Heritage, 2009; Binca, 2000). However, most of the urban fabric of these other cities including many historic buildings has been destroyed and few monuments remain (Binca, 2000; SCTA, 2013).
6.3.5 A Saudi national legacy

All of the factors discussed above reflect the global importance of Historic Jeddah as an ancient city, an important Islamic port and a comprehensive Red Sea city, but it is this last factor that makes Jeddah a national legacy for Saudis. In the last four decades, Jeddah has attracted special attention as a place to be safeguarded for future generations. For instance, in 1981, Jeddah was designated the first heritage site “preservation zone” in Saudi Arabia, with strict regulations and special building codes. Since then, Historic Jeddah has been subject to many preservation and conservation schemes and policies in order to protect its heritage.
Section 6.4 details the different concepts underlying conservation plans for Historic Jeddah, showing how a simplistic, nostalgic and nationalistic desire to preserve the city’s legacy has evolved into the adoption of a world standard scientific approach to preserving historic sites, with sustainable development in mind.

6.4 The Significance of Historic Jeddah as Islamic Urban and Architectural Heritage

The urban and architectural character of old Jeddah reflects hundreds of years of development under different Islamic regimes, socio-economic structures and ethnic groups, resulting in architectural styles including Persian, Mamluk and Ottoman. This combination has created an authentic environmental style of building known as Hejazi architecture.

Historic Jeddah’s narrow lanes (Figure 6.14), old buildings with rawashin, the old souk system and the small barahas (plazas) are the main components of the old city’s character; most of them lay inside the city wall (1516-1947) and most still exist (Badeeb, 2013).

Figure 6.14: The dense fabric of the old city (Ricca, 2009)

The built environment of Jeddah’s historic core, uniquely in Saudi Arabia, meets social needs such as privacy, while clearly reflecting Islamic principles in regard to the city wall, street width and order, the souk system, open public spaces and the architectural style of housing, religious, educational and diplomatic buildings (Hakim, 1986). Figure

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18 Rawashin are the traditional wooden closed balconies for which Jeddah is famous.
6.15 illustrates the main heritage components surviving in 2015, from the old city gates to the narrow streets in the four historic quarters. This section examines these urban and architectural components to illustrate the richness of Historic Jeddah’s tangible heritage. It considers the physical effects of the built heritage policies applied since the 1970s because, in author point of view, that is the best way to understand the evolution of built heritage policy is to examine its implications on the ground.

Figure 6.15: Some of the main urban and architectural elements in Historic Jeddah.

6.4.1 City wall and gates
The original city wall, built in 1509 on the orders of the Mamluk Sultan Qansouh Al-Ghari (Abdulac, 1986), had two gates: one facing Makkah and the other the sea (Pesce, 1974). Badeeb (2013) reports that 30,000 households lived within the wall by the year 1900, at which time it had six gates, each named after a destination it served (e.g. the Makkah, Medina and Alsham gates) (Alyafi, 2013). According to Abu-Ghazze (1994), these gates were closed with wooden flaps constructed by assembling beams that were 12 cm thick and 20 cm broad, vertically on the outside and horizontally on the inside, then bonding them with iron strips fastened with huge nails. Each gate was guarded by at least two towers (Alyaf, 2012; Badeeb, 2012; Abu-Ghazze, 1994). The wall continued to
safeguard Historic Jeddah until its demolition in 1947, by confining the urban development of the city, which led to the creation of a unique Hejazi city.

![Figure 6.16: The old city wall in the 1950s (Matthew et al, 1979)](image)

**Figure 6.16**: The old city wall in the 1950s (Matthew et al, 1979)

![Figure 6.17: View of the Makkah Gate in the 1940s, showing the old city wall (Pesce, 1974)](image)

**Figure 6.17**: View of the Makkah Gate in the 1940s, showing the old city wall (Pesce, 1974)

### 6.4.2 Streets

During the development of the urban fabric of the city within the confines of the wall, the streets were constructed to meet the requirements of the traffic (pedestrians, porters and animals). Their width was determined by the need for two loaded animals to pass, while the lowest *rawashin* were placed at a height of 2 metres to allow the smooth passage of animals (Hakim, 1986; Kaizer, 1984). Camels with wider loads were unloaded at the gates and their cargo redistributed to be carried through the narrower streets to their final destination by donkey, mule, horse or porter (Badeeb, 2012).
The street system of Jeddah, an essential component of its form, displayed a clear hierarchy, with an irregular layout. Hakim (1986) lists four orders of streets within the old city. First, citywide thoroughfares connected the main gates to the core (usually the main souks) (Figure 6.19). These arteries formed an integral part of the network connecting distant localities to the city and their minimum width was determined by the functional requirement to allow two fully-loaded camels to pass without hindrance. The Prophet Mohammed instructed Muslims: “If you disagree about the width of a street, make it seven cubits.”¹⁹ This minimum dimension equals 3.23-3.50 m (Hakim, 1986). This led to a great similarity between the design of streets in various Islamic cities, not only Jeddah, as they followed the same legal framework, while the social and cultural similarities arising from shared religious adherence made approaches to urban planning and building correspondingly unvaried (Abu-Ghazzezeh, 1994).

The second order of streets in old Jeddah included the primary streets and main access routes within and between the major quarters of the city (Badeeb, 2012). These tended to form shortcuts across the first-order streets. These secondary streets often ran east-west at some angle to the north or south, depending on their location, to connect the residential areas with the city centre. This design also provided the maximum shade and cool air during the day. The third-order streets provided access and linkage within the quarters and tended to be used by those living in, working in, or with frequent contact with the quarter (Abu-Ghazzezeh, 1994).

Finally, at the smallest scale, there was a system of cul-de-sacs referred to as zuqqaq, with access restricted to residents whose private houses faced onto them. There was no specific pattern linking them to the larger hierarchy, and they could be connected to any of the three types mentioned above (Abu-Ghazzezeh, 1994). The design of the cul-de-sac system in Jeddah distinguishes it and other Islamic cities from Greco-Roman and Occidental medieval cities (Benet, 1963). It primarily supported a desire for privacy, ensuring the nearly total isolation of family life and creating a natural ventilation system (Bagader, 2010). The nature of the streets, the cul-de-sac system and the city gates also created a highly secure layout.

The souks were very important to the city’s provision of goods to Makkah. The establishment and integration of the souk system played a significant role in the development of Jeddah (Hakim, 1986). The city historians (Al Ansari and Alyafi) believe that the souks were founded before the city was enclosed, but they were not confined, monitored and managed until the construction of the wall and the main roads in the early 16th century.
The souks took many forms as marketplaces for the exchange of goods in various places within the city walls. The central souk was a single-story structure, consisting of many shops in a continuous or semi-continuous linear arrangement (Badeeb, 2012). Souks also appeared along the major city thoroughfares, particularly those connecting the city gates with the core. Here, they occupied the ground floor of buildings, while the upper floors were devoted to housing. An open-space souk system also developed on both sides of the city wall at its gates. Weekly or seasonal markets, a common activity in Islamic society, were held in public spaces along the major thoroughfares of the city (Abu-Ghazzeheh, 1994).

According to the Jeddah Municipality website (2015), at least four main souks were connected and still exist today: al-Alawi, al-Bado, Gabel and Al-Nada. Mini-souks, clusters of shops, grocers and local mosques (masjid) were scattered throughout Jeddah, usually functioning as neighbourhood centres. In these places, shops were created from the surrounding housing fabric. Jeddah’s early souk system featured small shops that faced the street and had two-metre-wide facades. An upper shutter served as a lean-to, while a lower one, generally smaller, served as a display area. The shops were 3-4m deep, and the back room was usually used as a workshop, since neither merchants nor craftsmen lived on the premises (Badeeb, 2012). Complex variations in design were possible by grouping these basic elements in various ways. The resulting physical arrangements were functional and created visual variety within a simple, unified organizational framework (Abu-Ghazzeheh, 1994). All of the souk-related activities, regulations and conflicts were under the supervision of al-Mohtaseb (prefecture) (Petersen, 1996).

Figure 6.20: Barhat [square] Nassief (Author, 2013)
6.4.4 Open public spaces

Jeddah characteristically comprised a tripartite system of public and private spaces (Hakim, 1986), varying in accessibility and enclosure. For instance, the streets and other public open spaces were all considered public property and were governed by Islamic rules. The governor of Jeddah, represented by a number of assistants, was responsible for their upkeep (Abu-Ghazzez, 1994).

Typical of Islamic cities, the arrangement of public places in old Jeddah created an orderly, mutually self-supporting hierarchy from the main constituents of the centre to the lesser nodes of the residential areas (Ardalan, 1983). A clear distinction was observed between private, semi-public and public open spaces. Circulation in this system was completely devoted to the slow movement of pedestrians and animals. None of the space within the system was ambiguous. For example, signs at crossroads generally bore a name evoking a particular trade, renowned family or certain activity that took place close by (Abu-Ghazzez, 1994).

Another feature of the system was an open space called a baraha that often occurred at the intersection of main streets and was used for commercial and public activities. Many barahas exist today in the historic core of Jeddah, having retained much of their original form, character and function. It is due to the design and quality of a number of these spaces that one can observe and enjoy the visual character of the city’s traditional buildings. Barahas were used as open public spaces by the members of a
quarter or society. For instance, Jeddah’s inhabitants used them for wedding celebrations, Eid festivals, places of condolence and so on (Abu-Ghazze, 1994).

After the fall of the Ottoman Empire, Jeddah consisted of four main hara or mahallt (quarters): al-Sham (north-west), al-Mazlum (north-east), al-Bahar (south-west) and al-Yemen (south-east) (Figure 6.22) (Abu-Ghazze, 1994). Al-Sham and al-Yemen were named for their location facing the roads to Sham and Yemen, al-Mazlum for the shrine of a saint in the quarter (Badeeb, 2012) and al-Bahar because it faced the sea and was mainly inhabited by people whose work was connected to the sea (Alyafi, 2012).

Figure 6.22: Old Jeddah’s quarters (Jeddah Municipality, 2013)

### 6.4.5 Housing typology, architectural style and materials

Islam and Islamic law have had a significant impact on the construction and characteristics of Hejazi houses in many sectors. Jeddah’s traditional houses were designed to suit Islamic and cultural norms of privacy and pluralism. They usually have three or four floors, sometimes five or more; they are vertical houses, in observance of Islamic law. Traditional Jeddah houses are narrow, high-rise buildings in order to catch the breeze and to fill the limited space within the city wall. They are characterised by their construction materials, typology and decoration.

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20 Eid falls twice in the Hijri calendar, after Ramadan (the fasting month) and before the Hajj.
21 It means “the innocent victim”.
22 It means “the sea”.

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• **Construction materials**

The traditional house in Jeddah was similar to those in other Red Sea coastal cities and, to some extent, in Makkah, at-Taif and Madinah. This style was naturally dictated by the characteristics of the local building materials and by the demands of the climate, so needed to be sustainable (Angawi, 2013). Coral stone, known as *mangabi*, was quarried locally. Traces of the ancient quarries can still be seen south of the old city. *Mangabi* stone is a coquina (seashell) limestone which is relatively easy to cut and work, especially if freshly excavated, as it tends to harden when exposed to air. It is porous, relatively light (average 1.5 tonnes/m$^3$), with good insulation properties. To resist the aggressive salty air of the Red Sea coast, *mangabi* stonewalls need to be coated with a layer of plaster, as was traditionally the case in old Jeddah (Badeeb, 2012).

*Coral blocks were also used. Coral has technical characteristics similar to mangabi stone as far as insulation and resistance are concerned, but it is lighter. More expensive to extract, it was not used as standard masonry material, although coral blocks are often found mixed with limestone masonry. Dark-brown clay, dug from the shallow bottom of *al-Manqabah* lagoon, mixed with lime,23 served as mortar for binding the stone blocks. The structures were reinforced with tiered teak beams, horizontally embedded in the walls and tied to the crossbeams making up the floors. Houses were fragile and tended to disintegrate, partly because of the poorly laid foundations and unstable soil, collapsing in mounds of rubble that formed a common component of the urban landscape (Alyafi, 2012).

The floors and roofs were constructed using wooden boards laid over wooden joists. The wood used for reinforcement and flooring was called *gandal* and was imported

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23 As shown by the laboratory tests carried out at al-shshafe‘i mosque by Dr. Saleh Lami and his team in 2013 (Nomination File, 2013).
from India. The increased availability of imported gandal wood after the opening of the Suez Canal was a major factor behind the construction of tall, stable, solid houses. Another type of wood of higher quality, favoured by local craftsmen, was Jawi, i.e. teak imported from Java. Though harder to work with, it is far more resistant to insects and humidity. It was usually used for front doors, rawshan and windows and was a source of pride for craftsmen and owners alike, as it allowed them to display their respective skill and wealth (Alyafi, 2012).

Finally, houses were usually whitewashed or painted in subtle colours: pastel shades of yellow, cream, blue and pink. Houses were tall so that the uppermost floors might catch the regular sea breezes and create upward draughts due to the temperature differentials. Figure 6.24 illustrates a typical construction.

Figure 6.24: Three-dimensional section of a traditional Jeddah house (Matthew, 1981)
• **Typology of traditional houses**

According to Fadaan (1983), the majority of traditional houses in Jeddah are of three types, following simple, compound and complex plans based on organisation, number of elements and size. Simple-plan houses (Figure 6.25) are usually small, comprising only the essential elements and occupied by relatively small families or lower status people. Compound-plan houses (Figure 6.26) are commonly occupied by wealthier, larger and higher-status families; the number and size of the components vary with location in the city. Finally, complex-plan houses (Figure 6.27), while similar in many ways to the other types, have very complex components and can have up to six floors with many rooms, often housing the extended families of rich traders (Fadaan, 1983).

*Figure 6.25: Simple-plan house (Fadaan, 1983)*

*Figure 6.26: Compound-plan house (Fadaan, 1983)*

*Figure 6.27: Complex-plan house (Fadaan, 1983)*
The three types above share an important Islamic rule related to the division between the genders: salamlik (men’s space), always on either the ground or first floor, and harimlik (women’s space) on an upper level (Fadaan, 1983).

Figure 6.28: Examples of traditional houses (Author, 2013)

- Decorative elements

Houses in Jeddah, as in other Hejazi cities, are famous for the wooden and plaster decoration of doors, windows (rawshan and its upper part, manjur) and other parts of their façades. The lack of local sources of wood has not prevented the population from using wood to construct and decorate their buildings with elements symbolising the integrity and authenticity of the traditional houses, showing how these have interacted with the environment by adding elements of beauty.

Figure 6.29: Traditional elements: rawshan, doors, plaster decorations and manjur (Author, 2013)
6.4.6 Religious buildings
Badeeb (2012) lists six *jame’a* mosques (large mosques where Friday prayers are held): Alshafai, Alhanafi, Almeamar, Albasha, Almaghrabi and Akkash mosques. It is important to mention that Akkash Mosque’s minaret (Figure 6.30) is the oldest surviving architectural component in old Jeddah, being over 900 years old (Alyafi, 2012). In the past, there were over 100 *zaywys* scattered throughout old Jeddah’s quarters. There were many holy men and a mausoleum frequently visited by the locals, so Jeddah was called the City of Saints (Badeeb, 2012).

Religious buildings played a significant role in the integration of the historic urban fabric of the city, because each quarter had at least two small mosques as well as a *jame’a*. Other types of religious building found in Historic Jeddah and other Muslim cities are *ribats* (charity hostels) and *waqafs* (endowments). Figure 6.31 shows religious buildings in the heritage sites.

![Akkash’s Mosque minaret in the historic core of Jeddah (Alyafi, 2012)](image)

Figure 6.30: Akkash’s Mosque minaret in the historic core of Jeddah (Alyafi, 2012)

![Religious buildings at the nominated UNESCO sites (RC Heritage, 2012)](image)

Figure 6.31: Religious buildings at the nominated UNESCO sites (RC Heritage, 2012)
6.4.7 Educational buildings

One of the first modern schools to appear in the city was Alrashedya School in the 18th century, named after the Ottoman ruler Mohammed Rashad, which taught modern subjects in Arabic and Turkish to train future civil servants, then a major breakthrough in modern education was the establishment in 1905 of Alfalah School. This continues today to offer schooling at the primary, intermediary and high school levels.

There were also traditional schools, called zaywys and kotabs. In many of the zaywys there used to be Quranic schools, in addition to independent kotabs (teaching corners) which taught the Arabic alphabet and verses from the Holy Quran, such as the kotabs of Ali Hilal, Mohammed Attiyah, Abdulhamied Sailm and Saied Atteah. Saied Atteah and Marzogi even offered special tutoring for the daughters of merchants and the well-to-do at home, and there were evening schools teaching English and other languages (Badeeb, 2012).

Figure 6.32: Alfalah School, established in 1905, is the oldest school in Saudi Arabia (Author, 2013)

6.4.8 Diplomatic missions

In 1810, there were, in Jeddah, diplomatic missions from Britain, Russia, France, Holland, Iran, Egypt and America, a special section for India and representatives from Belgium and Austria (Badeeb, 2012). Most of these were based in al-Sham, the most advanced of the city’s quarters (Alyafi, 2012).

The eight urban and architectural components discussed above created the urban fabric of Historic Jeddah and many remain in good condition today.
6.5 How was Historic Jeddah saved?

The author (Bagader, 2013; 2014a; 2014b)\textsuperscript{24} suggests seven main phases that have allowed Historic Jeddah to survive for half a millennium. The first two preceded the conscious adoption of built heritage conservation and shaped, albeit unintentionally, the course of all later phases. They are therefore included despite their dates falling outside the scope of this study. The decade of the 1970s is considered to mark the inception of policies and strategies that constitute a conscious commitment to built heritage conservation within Jeddah’s historic core.

**Phase One: Unintended conservation (1509-1947)**

The first phase began when the city wall was built as a response to the Portuguese threat in 1509. The wall confined urban growth and created a traditional Hejazi city, which it helped to safeguard for over 400 years. Abu-Ghazzeh (1994; 4) states that: “most Arab-Muslim cities, such as Fes, Cairo and Aleppo, found the need for protective walls at that time.” This phase must be considered unplanned, since the wall was created for protection, not for conservation.

\textsuperscript{24} I have published two papers and one article explaining the shift in built heritage conservation in Saudi in general and in Jeddah in particular (see Appendix O.).
established security, ending the danger of Bedouin raids and allowing new quarters to develop beyond the walls. With US help, he also pumped drinking water from Wadi Fatmah and Khuelais in a huge modern project called *Ain Alazizyah*. This helped the city to outgrow the limitations of the wall for the first time.

Some of Jeddah’s families now moved outside the city wall and created new settlements, totally different to the traditional ones inside. Both by design or accident, there existed a buffer zone between the city wall and these new settlements, which defined the historic area even after the wall was demolished (Angawi, 2013). It seems that there was respect for the old city wall and it was considered a boundary rather than an old area, although this may have been by accident (Bagader, 2014a).

*Figure 6.34: Aerial photographs of Jeddah taken in 1948, just a few months after the city wall was demolished (Pesce, 1974)*

**Phase Three: Mayor Farssi’s initiative to preserve the historic core (1970s-2000s)**

Dr. Mohammed Saied Farssi (Mayor of Jeddah 1972-86) was actively engaged in the rapid expansion of the city on two axes: eastward towards Makkah and north-south along the coastline. This growth went far beyond any expectations (Abu-Daowd and Za’zow, 2012). In the late 1960s, physical development was very rapid. According to a British
diplomat who served in Jeddah, it became one of the fastest-growing cities in the world, a forest of steel, concrete and glass towers instead of the unique old coral buildings (Christie, 1987). The newly established quarter attracted many of the original inhabitants of old Jeddah to leave their traditional houses for the comfort of modern suburbanism. Within less than a decade, the majority of families had left the core of old Jeddah.

The affordability of the accommodation and its proximity to facilities, services and jobs in the historic core meant that the new occupants who replaced the native families tended to be internal migrants or non-Saudi guest labourers. Their influx prompted fears that the fabric of old Jeddah would suffer abuse and decay (Karimi et al, 2007). Official documents assert that new occupants lacked any sense of the importance of the place and so did not care about its maintenance or preservation (Jeddah Municipality, 1984, 1995, 2005; 2013), while Okaz (1995) blames a lack of heritage management and the local authorities’ negative interventions for the deterioration of much of the historical area. A final threat to the continuity of the historic core was the rising value of the land, which it was feared might lead to demolition and redevelopment.

At the same time, Jeddah and other major cities in Saudi Arabia were preparing for the first Five Year National Development Plan (1970-1975) (Mandeli, 2008). The Municipal Affairs Department of the Ministry of the Interior appointed international consultants Robert Matthew, Johnson-Marshall & Partners (RMJM) to prepare a comprehensive master plan to guide the different sectoral programmes for the whole of Jeddah (Mandeli, 2008). Mayor Farssi consulted RMJM about the conservation of the historic core, perhaps in response to the warnings of heritage activists and advocates that this urban fabric, which had so far been preserved accidentally, might be lost forever. This led to a detailed report on Jeddah’s historic area in 1980, later known as Matthew’s Policy in the official documents. This was the first official conscious effort to create an initiative to conserve the built heritage of Jeddah’s historic core (Matthew et. al., 1980). The plan made specific suggestions on implementing the conservation and rehabilitation of the historic area and on making the city a tourist destination by opening hotels, converting historic buildings to cafes or restaurants and using Historic Jeddah as a venue for public celebrations. As explained in detail in Chapter 7, the Municipality of Jeddah implemented none of these suggestions.

25 Later replaced by MOMRA.
Figure 6.35: The RMJM report, in Arabic (Matthew et al, 1979)

A report by the Aga Khan Award for Architecture (ArchNet.org, 1989) states that the Municipality had a clear vision of what it was doing and why, but made many mistakes in applying new techniques and technology to the revival process. For example, the report claimed that it would have been better if the municipality had used Saudi craftsmen, or at least offered non-native craftsmen some training in traditional building techniques.26

The Municipality controlled all financial aspects of the implementation of the conservation master plan, without involving owners or the private sector, making it “the only actor” in a scheme which important was not just for local people but also for Saudi Arabia’s national heritage (Soliman, 2010). Thus, “the municipality did its best to restore the historic core of Jeddah, but that effort will not be sufficient so long as the preservation or conservation effort does not involve the total city” (Bokhari, 1983). Another mistake that Municipality made was that the implementation was not comprehensive but piecemeal. For example, there was a focus on particular monuments, such as Nassief House, Banaja House and Nour Wali House, rather than on the total urban fabric, because of the owners’ social or economic status, inadvertently taking them out of their context (Soliman, 2010).

26 See Abu Zaied, A. (2012), The Traditional Masons of Jeddah, Knooz Alamarefa, Jeddah [in Arabic].
Phase Four: Involving local heritage advocates and activists (1980s-present)

Despite Mayor Farssi’s conservation efforts, the built environment of the historic area suffered severe decay and deterioration. Some cosmetic gestures to renovate certain famous monuments were of a museum type rather than realistic heritage conservation with economic viability (Adas, 2013). In 1984, Dr. Sami Angawi and others initiated a heritage conservation discourse, indicating that nostalgia for the historic area, although important and significant, did not constitute serious heritage conservation action. Angawi’s initiatives showed how conservation could take place; the Amar project (Chapter 4, section 4.3.5) was a good example of the renovation and reuse of a traditional house.

Since then, many voices have joined the new conservation discourse, initially as oppositional forces seeking to safeguard the historic area. The activists and advocates who continue to work in the field are no longer only architects and specialists in conservation but include historians, folklorists and novelists, all working to promote public awareness that old Jeddah’s urban fabric deserves to be conserved and cherished. This constitutes a major public opinion campaign, which has had an important impact on official initiatives and projects. Jeddah’s Heart and the Jeddah Architectural Preservation Society are the two main public advocates and activists in Historic Jeddah.

Phase Five: The impact of the SCT(A) (2000-present)

As indicated in Chapter 4, the establishment of the SCT (later the SCTA) and several other governmental initiatives prompted fresh concerns and altered the nature of the Saudi built heritage conservation discourse, which was translated into several initiatives. State intervention has become a major influence on connecting built heritage conservation with sustainable tourism development. This marks a turning-point in the nature of the discourse, from a concern with the emotionally important collective symbolic memory or national identity to the implementation of projects using heritage conservation to bring economic benefits for stakeholders in historic areas (Angawi, 2013).

The consequences are that the SCTA has run successful projects in many traditional areas three major sites have been added to the World Heritage Sites List, leading to the emergence of a new built heritage conservation policy, as discussed in Chapter 8. This created fresh aspirations and expectations of new horizons for the Saudi built heritage conservation discourse that will enhance deeper partnership and
involvement among a wide range of stakeholders to develop serious conservation projects. The head of the SCTA, Prince Sultan (2010), describes tourism development as “the ideal approach to be used in upgrading, saving and promoting the Saudi heritage sites to private and public sectors, with of course an economic vitality and sustainability.”

From examining the findings, the SCTA Policy marks a major change in how Saudi governmental bodies have dealt with heritage sites in the Kingdom, using them to develop tourism, thus also changing the entire tourism discourse from religious tourism only to the value of heritage tourism.

**Phase Six: Nominating old Jeddah for inscription on the WHS list (2006-2010)**

The SCTA, in collaboration with Jeddah Municipality, nominated Jeddah’s historic core as a World Heritage Site in 2008 (SCTA, 2010), but UNESCO rejected it in 2009. UNESCO’s rejection, perhaps anticipated by the SCTA, outlined the standards that Saudi Arabia must meet to qualify for inclusion. As elaborated in Chapters 7-9, the first nomination was rejected because of the high level of negligence and the fact that the current residents of the area did not appreciate its historical value.

Nevertheless, some of the meticulous details in the file were thought to demonstrate that the historic core of Jeddah met UNESCO’s criteria and that the area was worthy of international recognition and support. Chapter 8 discusses this in detail. The experience also created a new understanding about what a nomination file on the heritage conservation of Historic Jeddah should contain. Furthermore, it appears that UNESCO’s rejection was a key motivational force in creating a serious policy (the UNESCO Policy, Chapter 9) that encompassed sustainable conservation and tourism development in a holistic manner. This radical shift in the Saudi built heritage conservation concept marked a new understanding of the significance of the historic areas that would influence not only these areas but the city as whole (Bagader, 2014b). This shift led to Historic Jeddah’s eventual inscription on the WHS list in June 2014.

**Phase Seven: Historic Jeddah on the WHS list (2014-present)**

There is little information about the final phase in the evolution of the built heritage concept in Historic Jeddah because it has been on the WHS list for a relatively short time, but several brief visits to the area in August 2014 revealed indications of new projects in progress. For instance, municipally owned buildings in Historic Jeddah were offered for investment rental as restaurants, cafés and other uses. The UNESCO Policy promotes
tourism development as key tool and involves all of the key actors in conserving Jeddah’s built heritage. During this phase, Historic Jeddah has become the locus of public celebrations, hosting many national and religious events. In my opinion, this indicates the radical evolution of the Saudi built heritage conservation policies, as detailed in Chapter 9.

Figure 6.36: Saudi representatives at the annual UNESCO committee meeting in Doha, 23 June 2014 (SPA, 2014)

6.6 Historic Jeddah today

Today, Historic Jeddah is a lively urban centre with a population of about 50,000 (Jeddah Municipality, 2013). It is an important tourist destination that attracts myriad visitors, both pilgrims and locals. Among the main activities are the supply of traditional goods and professional services, while the area houses the city’s main business centre, the gold and fabric markets and local government headquarters. A visitor questioned in 2013 said: “Only in Historic Jeddah can you feel the rich Hejazi history, in its old markets, narrow streets and public squares.” (SCTH, 2015).

Jeddah’s historic core had always been linked to the sea, but today the ordinary visitor cannot feel this connection with the seashore and the harbour, due the RMJM plan of the 1970s (Chapter 7). The historic area was also traditionally the main business centre for the whole city of Jeddah, but the enormous growth of the city has affected the significance of the historic core within it. There are many initiatives by the SCTA/H, local authorities and some NGOs to revive the heritage area by using it as a public venue for national, local and religious occasions, such as the Eid and National Day celebrations and the newly established Kona Keda Festival.
As expected, the historical area became active at about 9.00 am, with deliveries to businesses including retailers in King Abdul-Aziz Road and Aldahab Street, where vehicles noticeably congested roads and obstructed pavements. These deliveries were mostly finished by 10.00 am, when shops and other businesses tended to open. The busiest periods were weekends, Ramadan, Eid and the Hajj season.

The fact that the streets of Historic Jeddah are very narrow was seen to worsen the mutual obstruction of vehicles and pedestrians. Only the internal “attraction corridor” was pedestrianised, with some infringements by visitors and residents. As indicated in the UNESCO Policy, the SCTA, in conjunction with the Jeddah Municipality, agreed to implement traffic management measures in order to make the historic area a traffic-free
zone, but the zone remained under construction even after the inscription of Historic Jeddah on the WHS list (Figure 5.8).

![Map showing the suggested attraction corridor in the historic core of Jeddah (Local Ommeda’, adapted by the author, 2013)](image)

**Figure 6.39. Map showing the suggested attraction corridor in the historic core of Jeddah (Local Ommeda’, adapted by the author, 2013)**

- **Visitors**

Those visitors encountered during the site observation can be broadly categorised according to how often they would visit the area: daily, weekly or occasionally. One group who tended to visit the historic area on a daily basis were the owners of some historic houses who were now living outside the historic area. These men (all of them were Saudi males) liked to come to the area every day to “smell the history” as one of them commented. They tended to meet in merkaz (saloons), most of which were located in Abu Anbah Street, between the Alsham and Almazloum quarters. Given that most of them appeared to live in the north of the city, more than seven miles from the historic core, and that most had left it 35 to 40 years earlier, the author asked why they returned to the area on a daily basis; in response, they explained that it was to keep in touch with their history and memories.

Other daily visitors to the area were mostly residents (consisting of non-Saudi families and immigrant workers), business owners or workers in the souks and shopping malls. These people had a significant influence on the continuity of the authentic “living
heritage” status of the historic core (Suliman, 2011). I believe that they played a notable role in reviving Hejazi traditions such as the merkaz (Figure 5.9). Some of these visitors are mentioned again in chapters 8 and 9 as groups of local heritage activists and advocates.

The weekly visitors tended to come to the area at weekends to do their shopping. This group consisted mainly of low-income families and individuals, the majority of whom were non-Saudi. All of the historic souks in Jeddah are located in the historic core, which explains its attraction for such visitors.

The final type of visitor to the historic core was those who came occasionally, most often on occasions such as Ramadan and the Saudi National Day. Many families, rich and poor, Saudi and non-Saudi, would visit the area for such national and Islamic events. For instance, HJM counted more than 200,000 visitors during the National Day celebration in the historic core area, and more than one million visitors during the Kona Keda Festival from 16 to 26 January 2014. The historic area had never before witnessed such a large number of visitors (Jeddah Municipality, 2014). It seems that the recent SCTA and UNESCO built heritage policies had stimulated public participation, leading to the use of the historic core area as a heritage celebration site similar to the Al-Janadriyah Festival discussed in Chapter 4. Like the weekly shoppers, this type of visitor was found to have a strong influence on the economic sustainability of the historic area by spending both time and money there.

During the site visits, the author also observed that many young Saudis from the second and third generations of house-owners (well-educated males and females, most having postgraduate degrees) would return to the historic area to visit their family homes, while others returned to make investments. This means that the built heritage advocates and activists, as well as governmental bodies, were seen to have generated considerable awareness, attracting these younger generations to reclaim their heritage with new ideas and concepts, as the UNESCO policy (Chapter 9) indicated the importance of the owners’ involvement in reviving the historical area.
The current physical situation

Despite Historic Jeddah’s inclusion on the UNESCO World Heritage list, the observation indicated that its built environment (streets and buildings, including houses, mosques and so on) was still suffering considerable deterioration. Chapter 9 will discuss in detail the condition of the built environment of the historic area and how the current policy attempts to safeguard, upgrade and rehabilitate Historic Jeddah. Meanwhile, subsection B below explains how the heritage sites were surveyed, observed and studied in order to understand how the different built heritage conservation policies had affected the heritage buildings of Historic Jeddah.

6.7 Conclusion

This chapter has justified the preservation, conservation and rehabilitation of Historic Jeddah for its historical value, its urban and architectural character and its tourism development potential. Its importance as an Arab-Muslim city derives from its proximity to Makkah and its role in providing goods. It is also the only comprehensive urban heritage centre that still exists in Saudi Arabia and indeed in the Arabian Gulf region and on the Red Sea coast.

The chapter has outlined the urban history of Jeddah and how it has influenced the evolution of built heritage conservation policies, at least in the early stages. The long evolution of these heritage conservation policies can be considered to fall into three major periods. The first (phases 1 and 2 above) accidentally created the historic urban fabric, as both sea and land threats to the city’s security forced the Mamluk ruler to enclose the city within a wall. King Abdul-Aziz’s rule brought security and a water supply to the city and
allowed growth and expansion, with the development of new quarters outside the city wall, which enhanced the heritage conservation of the historic area accidentally.

During the second period, Jeddah enjoyed several decades of rapid modernisation and expansion. The mayor was able to designate Old Jeddah as a heritage zone, making the historic core a conservation area, but this also caused the exodus of most of its native inhabitants to the new suburbs. This left the historic core open to abuse and neglect, leading to the heritage zone being designated a conservation zone to protect it from decay and ruin. Many voices now demanded serious intervention in the form of conservation action, not merely declaring the area a conservation zone.

During the third period, activists and advocates of heritage conservation were able to rally public opinion about the importance of heritage conservation by creating a pressure group discourse that led the authorities to designate an international firm to set up the first built heritage policy in Saudi Arabia (Matthew’s Policy). Then, the establishment of SCTA crystallised the government and official efforts towards heritage conservation. The nomination of Jeddah’s historic core as a World Heritage Site stimulated major changes in the Saudi official and non-official discourse on heritage conservation by connecting it with sustainable tourism development and taking seriously the need to involve stakeholders. This was a new notion in the built heritage conservation concept in Saudi, leading to the SCTA Policy.

A shift may be underway in perceptions of the state’s and society’s heritage conservation responsibilities. It is not enough to say that Saudi Arabia, having an oil-rich economy, must safeguard its traditional urban and architectural heritage and pass it on to future generations. The case of Jeddah’s historic core may constitute a new view of heritage conservation as a source of national economic benefit via investment in the thriving tourist industry. This is clear from the application for Historic Jeddah to be included on the WHS list and the resultant UNESCO Policy.

The evolution of Saudi Arabia’s built heritage policy will be examined in the next three chapters, where the successive are analysed and evaluated by studying three main dimensions: the documented policy, the key actors’ contributions and the impacts of each policy on Historic Jeddah’s built environment.
Chapter Seven:
Matthew’s policy (1970-2006)

Abu Anabah axis (Matthew et al, 1981)
Chapter Seven: Matthew’s policy (1970-2006)

7.1 Introduction

Chapter Six has demonstrated the significant value of Historic Jeddah at the local, national and international levels in terms of a rich history dating back to 250 BC. In addition to the architectural authenticity of its buildings’ forms, design principles, materials, colours and heights, Islamic norms have been applied to the city’s urban fabric and the distribution of public and private spaces, meeting the social and cultural needs of Jeddah’s people. Therefore, in order to preserve the city’s legacy it was essential to safeguard the remaining urban and architecture heritage, especially after the demolition of the city walls and the ensuing period of neglect.

The RMJM conservation master plan for Historic Jeddah (developed between February 1971 and January 1980, and called Sir Robert Matthew’s Policy in official documents) was the first official built heritage conservation initiative to be implemented in a Saudi heritage site (Matthew et al, 1980: 24). Section 6.5 illustrated the importance of this step, while this chapter considers three dimensions of its significance in the evolution of Saudi built heritage conservation policy: the policy itself, the roles of the key actors and finally the impact of the policy on the built environment of the historical area. The chapter also analyses the development of tourism as a key tool for sustainable development.

Firstly, Matthew’s Policy is analysed in detail, using data gathered from official and non-official documents and from interviews with stakeholders. Secondly, the perceptions, roles and initiatives of key actors are analysed in order to understand their effect on the evolution of Saudi built heritage policy in general and in Jeddah in particular. Finally, section 7.5 explains how the policy was implemented and examines aspects of its impact on the historic built environment such as spatial planning, restoration techniques, materials, forms, usage and style.

The author argues that Matthew’s Policy forms the basis of any further built heritage conservation policies to be implemented in Historic Jeddah and was an essential

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27 According to Hakim (1994) the urban fabric of Historic Jeddah has been designed in order to cope with the requirements of Muslims’ daily life, such as privacy, street users’ rights, neighbours’ rights, souk law and so on. Souks, courts, main mosques and public buildings (public spaces) are located in the heart of the city, while residential/domestic/private buildings surround the public spaces with a gradation in terms of the width and length of the streets (wide streets in public spaces; narrow streets in private spaces).

28 Chapters 8 and 9 do the same for the SCTA and UNESCO policies respectively.
step in safeguarding its built heritage, notwithstanding the inadequacy of the official practical response to it. Indeed, I strongly agree with two local experts in built heritage conservation (Angawi, 2013; Adas, 2013), who assert that Matthew’s Policy was comprehensive but that its implementation by Jeddah Municipality was “execrable” in terms of management, restoration and regulations, which in my opinion led to the loss of many heritage sites in Historic Jeddah.

Figure 7.1 illustrates the approach taken to the analysis of Matthew’s Policy, involving three dimensions (policy, actors, and impact) and mixed methods (interviews, document analysis, observation). It shows that the policy itself had a major impact on the other two dimensions. It seems that Jeddah Municipality and RMJM were the key actors in actualizing the policy (decision-making, implementation and management), with minor roles for other stakeholders, so most of the documents analysed were from their archives.

Before the analysis of Matthew’s Policy, section 7.2 considers the reasons for its commissioning.

Figure 7.1: Approach to analysing the impact of Matthew’s Policy on Historic Jeddah (Author, 2014)
7.2 Why Matthew’s Policy was commissioned

“After the city wall was demolished in 1947, the historic district of Jeddah faced a serious crisis which threatened its survival. The needs of the area were ignored in favour of a focus on adopting a Western lifestyle, especially when Jeddah’s families left their houses.”

(The Head of NBHC, 2013)

Several factors led to the emergence of Matthew’s built heritage policy in Historic Jeddah. Alyafi (2013) identifies the demolition of the city wall and the need to expand outside the old boundaries as the main reasons for most of the native Jeddah families leaving their traditional houses and moving to new settlements. The problems started with the transition which occurred as new occupiers replaced them.\(^{29}\) According to many Jeddah natives,\(^{30}\) who saw the newcomers’ behaviour as continuing to constitute the key problem in Historic Jeddah. One house-owner (male, 46 years old) said this:

“Abusing the traditional houses and distorting building facades by using new building materials and new architectural features that did not suit the historical context of the area were the main problems that the new occupiers created.”

A member of the Historic Jeddah Representative Committee\(^{31}\) (house-owners category) opined when interviewed in 2013 that neglect by these “new” residents, who had “no attachment to the place”, was the main cause of the deterioration of the historic district. He and other house-owners saw this population shift as one of the main reasons for the social and cultural deterioration of the area, as well as the vandalising of its infrastructure and built environment. In other words, the house-owners tended to defend themselves by blaming the non-Saudi families and migrants who occupied their houses.\(^{32}\)

On the other hand, a former planner at Jeddah Municipality\(^{33}\) claimed that the rapid economic shift that Saudi Arabia witnessed in the 1960s and the several

\(^{29}\) After the city wall was demolished, in 1947, most of the native families left their traditional houses abandoned for a while, so they rented these out to low-income Saudi and non-Saudi families and migrants workers and labourers.

\(^{30}\) I conducted face-to-face structured interviews with 30 house-owners of historical buildings in Historic Jeddah, as well as semi-structured interviews with other stakeholders. Ninety percent of the house-owners (27 interviewees) argued that the new occupiers had negative impacts on Historic Jeddah’s built environment.

\(^{31}\) The Committee, established by the SCTA in 2012, represents official agencies, the private sector, key house-owners of Historic Jeddah and others.

\(^{32}\) Some Jeddah Municipality officers and heritage activists made similar assertions regarding the negative impacts of Historic Jeddah’s new occupiers.

\(^{33}\) Head of the Western Municipality (including Historic Jeddah) in the 1960s, 70s and 80s.
modernisation waves were the key catalysts for the abandonment of the traditional lifestyle in favour of modernity, which led to the deterioration of many traditional houses:

“Historic Jeddah’s house-owners have allowed, directly or indirectly, the new occupiers to do whatever they want to the traditional houses without any supervision. Jeddah’s people were interested in the construction of new houses that are completely different from the old ones... There was no regulation or law to save the historical houses. Yes, there were some individual initiatives by me or by some of the municipality members, but this was not enough to stop the deterioration.”

The head of the SCTA’s Historic Jeddah office said: “After the city wall was demolished, Jeddah’s people were ashamed to live in the old quarters ... because it was a sign of poverty. He added that the weak involvement of the municipality led some house-owners, residents, visitors and traders to destroy many historical components of the area. He concurred with the planner cited above that official intervention would have been required to prevent the destruction of the historic fabric.

To sum up, the key factors leading to the establishment of a national built heritage policy were the abandonment by natives of their houses, the absence of a municipal role and the socio-cultural shifts that occurred in the area. According to the Jeddah Municipality Annual Report (1984), the new occupiers had changed the demographic structure of Historic Jeddah, negatively affecting the social, cultural and economic situation. The communities of Pakistani, Yemeni and Somali incomers naturally imported their respective cultural practices, including wedding celebrations, national festivals and traditional cuisine. For instance, the Almzaloum Quarter of Historic Jeddah became the site of a famous naan bakery; at the same time, much of Jeddah’s traditions were weakened or lost. In interviews, Historic Jeddah’s house-owners blamed the new occupiers, while the local authorities blamed the owners and vice versa.

By the end of the 1960s, both Jeddah’s natives and the local authorities appeared to notice how serious the situation had become. Several columnists, heritage advocates, historians and academics (Attar, Banaja and Jamjmoum) wrote articles for local and

34 Saudi Arabia witnessed several modernisation movements during the oil booms of the 1960s and 70s, affecting all aspects of life. For example, buildings changed in terms of materials, architectural forms, principles and structures.

35 The literature shows that any historic district abandoned for a period of time tends to become a slum area (Sutton and Fahmi, 2001; Steinberg, 1996; Abu-Lughod, 1978).
national daily newspapers and magazines, and sent letters to local and national authorities calling on them to save the historic quarters. In 1973, Mohammed Farssi became mayor of Jeddah with a policy of support for these voices (Angawi, 2013). In his unpublished diaries, Dr. Farssi, who remained in post until 1986, describes himself as “loyal” to his city. According to Dr Sami Angawi, Farssi’s thoughts about Jeddah were inspired by the works of Hassan Fathi and Abdel-Wahed El-Wakil when he was a student in Egypt:

“Farssi studied as a postgraduate at Alexandria University; so, many heritage sites that have been preserved and conserved in Egypt in general and Alexandria in particular surrounded him. As a planner and urban designer, he was interested in Islamic architecture and its survival during the modernisation movements that Saudi Arabia witnessed in the 1950s, 60s and 70s.”

Pressure from prominent figures in society helped the ambitious new mayor to elicit significant action from a government body, MOMRA, to preserve what remained of the old district. Meanwhile, international opinion was concerned with conserving the world’s heritage sites to safeguard them for future generations, which was translated into a commitment in the ICOMOS Venice Charter (1964). Saudi Arabia was one of the first countries to sign this convention to preserve its heritage, whether tangible or intangible. The Saudi Permanent Delegate at UNESCO believed that international awareness about conserving the world’s built heritage encouraged many countries to do their best in this matter: “Saudi Arabia is part of this world and built heritage conservation was on its development agenda; however, the signing of the Venice Charter was an international commitment” (Aldress, 2013).

From the mid-1960s to the early 1970s, Saudi Arabia’s built heritage discourse seems to have been influenced in one way or another by Western countries in terms of conserving its heritage sites, despite the movements towards urbanization and modernization that dominated that period. The head of the Centre for Conservation &

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36 Several articles were found in the local and national newspapers in the period of 1958-69 by different figures in society. The best know was “Historic Jeddah is dying” by Ahmed Attar (1961, in Arabic).
37 Dr. Sami Angawi was the research advisor for the fieldwork trip and granted permission for his name to be used.
38 This period is known as the “oil boom era”. The Saudi economy witnessed a huge shift because of the large oil revenues. This has had a significant impact socially, politically, culturally and economically.
Preservation of Islamic Architectural Heritage, Saleh Lamei, believed that the built heritage conservation schemes enacted in the 1960s by several countries in the Middle East encouraged the idea of conserving the Saudi heritage:

“Old Cairo and Old Fes were the two most famous examples of how the locals interacted to conserve heritage sites and use them as new economic resources even before their inscription on the UNESCO World Heritage Site list.”

Finally, in 1970, MOMRA commissioned a study by RMJM to suggest steps towards conserving, preserving and revitalising the historic core of Jeddah. This first official built heritage conservation initiative in Saudi Arabia took seven years to complete and implementation began in 1980. A resident partner of RMJM (Duncan, 1972) wrote: “It is the first time the Kingdom has taken such a major project – the safeguarding of its heritage. And it’s just in time.”

Figure 7.2 summarises the main factors behind the commissioning of Matthew’s Policy.

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**Figure 7.2**: Summary of the main international and domestic factors behind the emergence of Matthew’s Policy (Author, 2014)

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39 Associate Professor of Architecture at Alexandria University (1975-present). Dr Lamei is an ICOMOS member and has made many contributions to conserving heritage sites in Egypt and Saudi Arabia (particularly Historic Jeddah).
7.3 Matthew’s Policy

“The key to the physical survival of Jeddah’s historic heart lies in its continuing functioning as a thriving community, which will in turn depend upon its ability to adapt and accommodate change.”

(RMJM, 1979: 23)

The conservation plan for Historic Jeddah was part of a larger master plan covering the entire city that RMJM was appointed to produce (Bokhari, 2006). According to the RMJM website (2015), this was one of the first projects undertaken by the firm in the Middle East. Mayor Farssi states in his diaries:

“RMJM was chosen due to its significant projects in Scotland, England, Libya, and Pakistan in the period between 1956 and 1970. The workload of RMJM was closely attuned to the increasing boom in public-sector construction with projects including urban planning and city regeneration.”

MOMRA requested a clear master plan with explicit suggestions about what the local municipality should do to conserve the historical quarter of the city. Therefore, as the report states (1979-80), the policy sought to safeguard Jeddah’s legacy and secure its future for future Saudi generations in the most appropriate manner, where the main strategy was directed at regenerating or revitalising the urban historic fabric (the fourth built heritage conservation strategy identified by Abu-Lughod; section 3.2). Matthew’s policy had four main goals: to save national icons; to link the historic quarter with the new development areas; to preserve buildings of architectural interest (e.g. houses, mosques, caravanserais, merchants’ mansions) and to upgrade/promote the built environment of the area.

In order to implement the policy, RMJM was required to submit detailed proposals for immediate action and future suggestions to be implemented according to a detailed schedule (MOMRA, 1979). However, comparing these proposals with evidence of implementation indicates that Jeddah Municipality failed to implement some of them, as discussed in section 7.4.1. Implementation, as many official and non-official documents show, ran from 1973 to 2006 with some additions, most actions being

40 The City of Jeddah had been through five master plans, each built on the previous one. Robert Matthew’s master plan was the second in the period between 1973 and 1977, but the conservation master plan for the historical area was created between 1970 and 1980. The cost of the city’s master plan, including the Historic Jeddah conservation master plan, was $700 million US dollars. I could find no specific information on how much the Historic Jeddah plan cost, but I believe that was very expensive compared with those of other cities in Saudi Arabia.

42 Each action had its own timetable, such as 10 years from 1979 to implement car-parking plans.
implemented, managed and monitored by the Planning Office of Jeddah Municipality.

The Deputy Minister of Urban Affairs at MOMRA stated:

“The ministry provided everything to RMJM, as with any international firm appointed to design major projects in the kingdom, covering accessibility, financial support, decision-making, documents and materials. However, there was an advance agreement between RMJM and MOMRA in 1979 to submit the conservation report to Jeddah Municipality in order to implement the policy on Historic Jeddah with the addition of further actions.”

It is very clear from the Deputy Minister’s statement that Jeddah Municipality was involved in Matthew’s Policy from the beginning, as the preface to the RMJM report (1980: 4) indicates. Despite this advance agreement, RMJM emphasized the importance of emulating English Heritage by involving other stakeholders in policy implementation.

Figure 7.3: Summary of policy in the RMJM report submitted to MOMRA (Author, 2014)

Figure 7.3 summarises Matthew’s Policy for Historic Jeddah, reflecting RMJM’s vision of establishing a model for the future conservation of other Saudi heritage sites (Matthew et al, 1980). Indeed, Matthew’s Policy could be implemented in any other urban heritage site in Saudi Arabia by applying the common conservation protocols and tactics from designating the heritage area to regulating detailed building codes.

Several immediate and step-by-step actions were implemented in order to protect the historic area. A professor at the Architecture Department of King Abdul Aziz University (KAU) commented in interview:

“Sir Robert Matthew’s built heritage conservation policy was well studied and well organized. It was the cornerstone of the Saudi built heritage conservation concept. Several immediate actions, in my opinion, helped to protect the historic area to the present day, such as designating the historic area, classifying the historic buildings, suggesting a protection law and more.”
Angawi (2013) argues that RMJM adapted existing policies, strategies and tactics used in Europe at that time to suit the nature and history of Historic Jeddah. To this end, they recruited a number of expatriates and locals to learn about the historic quarters and the importance of the buildings and streets (Matthew et al, 1980). Among the many actions which were suggested, the following subsections summarise the main parts of Matthew’s policy that were actually implemented, with major and enduring effects on Historic Jeddah.

7.3.1 Designating the historic area

The literature states that the first steps in preserving a historic site are delineating and designating it (Farhat, 1986; Abu-Lughod, 1978; Martin, 1978). Therefore, RMJM (1980: 13) identifies the first action in the implementation of Matthew’s Policy as designating the heritage area as bounded by the former city wall (immediate action; Figure 7.4). This was divided into four zones according to physical condition in the period 1971-77 (Figure 7.5), each with its own policy and implementation protocol.

![Figure 7.4: The designated conservation area (S. International, 1980)](image-url)
Figure 7.5: The four zones of the historic area (RMJM, 1989, adapted by the author)

Zone 1: The corniche/seafront

The seafront zone was reclaimed as specified in the City Master Plan Strategy (1970). Matthew’s Policy proposed to link Historic Jeddah with the entire city; therefore, the Corniche Road was built outside the historic area, following the new coastline without harming the historic values of the area (Figure 7.6). The seafront was designed to become a supportive services zone, providing car parking and a public transport hub. Matthew’s Policy effectively delinked the historic area by establishing this zone. In other words, Jeddah was and still is strongly linked to the sea, but implementing Zone 1 cut the city off from the sea.

Zone 2: The central business district

The central business district lies between King Abdul Aziz Road and King Faisal Street, now called Aldahab [Gold] Street. Both the Albahar quarter and a considerable portion of the Alsham quarter are located in this zone. Major alterations were made by owners, investors, developers and government bodies before the RMJM master plan (Jeddah Municipality, 1984). Some historic buildings were abandoned and in poor physical condition (RMJM, 1980). The zone included governmental offices, business headquarters, shops and other commercial premises, mostly modern in nature.

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43 In order to link Historic Jeddah with the rest of the city, the Medina and Makah Roads were started from the historic area and a new highway was built to link these to the seafront.
Figure 7.6: Jeddah Master Plan by RMJM (1974), adapted by the author (2013)

Zone 3: Albalad historical area

The Albalad zone, of approximately 40 hectares, lies to the east of Aldahab Street and consists of three quarters: a small part of Alsham and large parts of Almazloum and Alyemen. As most of the historic buildings were located in this zone, RMJM paid particular attention to it. There were no major changes to its built environment; instead, all of its heritage buildings were documented and classified A, B or C, in descending order of importance. In total, 439 historic buildings were identified in this zone alone, with 47 in Class A, 192 in Class B and 200 in Class C (RMJM, 1980).

Albalad’s character comes from an irregular network of narrow streets and a variety of historic buildings with enormous potential to create a unique and historic environment. Matthew’s Policy called for physical intervention here: a pedestrian network to create an integrated system joining squares and open areas associated with service routes and turning spaces. Landscape designs, pedestrian walkways, attractive pavement systems and others were implemented, constituting the main physical intervention under Matthew’s Policy. The main protocol for this zone was to preserve the heritage buildings by enforcing legal protection.
Zone 3a: Bab Makkah

The Bab Makkah (Mecca Gate) zone covers approximately 21 hectares east of Albalad (Figure 7.7). A few major changes occurred here, with mixed-use buildings. The standard and condition of the historic buildings were generally good, although their design was often nondescript. Matthew’s Policy urged Jeddah Municipality to pay attention to Bab Makkah, where the main souk begins, connecting Historic Jeddah strongly to the holy city (Matthew et al, 1980).

![Figure 7.7: The four zones classified by RMJM (1980) and the importance of Zone 3a as the gateway to Makkah (adapted by the author)](image)

The designation of the four zones changed the physical condition of some Historic Jeddah buildings to what they are today. In addition, some historic sites vanished or were destroyed, while others were preserved. For instance, Albahar Quarter lost many historic buildings under the policy suggested by RMJM (Angawi, 2013); on the other hand, many buildings in Alsham and Almazloum were in good condition (Baessa, 2013). The head of the Architecture Department\(^4^4\) at KAU said:

“The four zones that were suggested by RMJM and implemented by Jeddah Municipality have affected the entire physical appearance of Historic Jeddah, mainly in zones 2 and 3. King Fahad Street is the boundary between old and new, because most of the buildings in zone 2 were new in height, form, colour, materials and façades. ... I think Matthew’s Policy was very clear on preserving every historic building in Historic Jeddah, even the ones in Zones 2 and 3a, but I blame the municipality and house-owners.”

\(^4^4\) He was the local consultant hired by Jeddah Municipality to suggest some actions to conserve Historic Jeddah in 2004-08.
It is very clear that Jeddah Municipality focused on Zone 3 more than the other zones in terms safeguarding historic buildings. For instance, Zone 2 lost the traditional urban integration between buildings and public/private spaces, even with the new buildings.

7.3.2 Legal protection of historic areas

There was no written law or regulation protecting historic areas in Saudi Arabia; therefore, Matthew’s policy proposed that Saudi urban heritage sites, such as Historic Jeddah, required legal and regulatory protection. As a result, in 1981, Mayor Farssi was able to elicit a royal decree designating the whole historic core a preservation zone protected by law (Angawi, 2013). This first legal action regarding heritage historic sites in Saudi Arabia applied only to Jeddah’s historic core until the SCTA expended considerable effort to extend it to all Saudi heritage sites in 2015, as discussed in Chapter 9. A Saudi professor in Antiquities and Heritage at KAU said: “Matthew’s Policy changed the map of heritage protection in Saudi Arabia by recommending a protection law.”

The Jeddah Protection Law (1981) stipulates that the local authorities, in collaboration with other governmental bodies, have the right to manage heritage buildings, which must be at least 100 years old to qualify as a historic building or site worthy of preservation. In the 1980s, the Jeddah Municipality designated the 537 buildings listed by Matthew’s policy as not to be demolished or changed by their owners without the permission of the municipality. It also paved the narrow streets and alleys of the historic area and made efforts to improve the network of public facilities and services. In order to gain total protection, the policy urged the establishment of an organization with the mandate of organizing and controlling the implementation of overall policies and strategies. Jeddah Municipality has not established any special department for Historic Jeddah (as Matthew’s Policy suggested) for reasons yet unknown. A house-owner (male, 57 years old) said: “We’ve been told by the local authorities that there is a protection law in Historic Jeddah, but we haven’t got any specific information about it.” Another house-owner (male, 62 years) stated that the municipality had used the law in 1993 to prevent him from demolishing his family home in Alsham and replacing it with a new building in keeping with the historical context.
Apparently, the protection law has stopped the destruction of Historic Jeddah, but the lack of heritage management administration has led to the deterioration and destruction of many heritage buildings within the historic area.

7.3.3 **Designation of zones of deferred development**

Land prices in Historic Jeddah were, and remain, much higher than other parts of Jeddah. Figure 7.8 shows land prices in the historic core between 1970 and 1980. Zone 2 was the most expensive, at above £2,900/m², due to its strategic economic location and because the regulations allowed such economic investment in this area. Zone 3, as a residential area, was less expensive, at £1,600-2,900/m². A house-owner in Alyemen (male, 54) said:

“My family home in Alyemen ... was abandoned for 12 years, so I tried to sell it to a local investor [for about a million pounds sterling] but I couldn’t because of the protection law.”

This indicates that the buildings in Historic Jeddah were worth millions of Saudi riyals due to their location in the main business district and the historical value of the place. However, while the protection law had the effect of raising prices, owners could not sell their heritage properties unless they had been demolished, burnt down or destroyed. This, according to the Historic Jeddah agencies, encouraged manipulation by some owners and investors in order to use the land for new investments. In accordance with the regulations, the owners rented their houses in Zone 3 to lower-income families and workers, resulting in the deterioration of many historic buildings. The head of HJM said:

“Some owners have destroyed their houses, often by burning them down, in order to sell them or ... to build new buildings that unfortunately look very ugly.”

Many of the Jeddah Municipality interviewees blamed the house-owners, who in turn argued that the restrictive municipal regulations on conserving historic buildings caused further issues in Historic Jeddah. As discussed in section 7.4, some owners were not convinced that their houses were historically important enough to be worth preserving.

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45 Another house-owning interviewee (male, 72 years old) said that his 200 m² family home in Alsham had attracted many offers of around £2 million.

46 These further issues can be summarized as follows: new residents did not care about the place and house-owners tried to sell their houses or destroy them. Both of these issues had negative impacts on the built environment of Historic Jeddah, because they excluded key stakeholders such as house-owners from conservation schemes.
7.3.4 Grants and technical aid
Matthew’s Policy emphasised the importance of involving the different stakeholders in the historic area by providing grants and technical aid to any who needed them (Matthew et al, 1980). This strategy required owners to be involved in making decisions, but the municipality’s approach towards the private owners was based on strong argumentative negotiation, rather than legal weaponry, according to the house-owners (Suilman, 2006). In practice, almost all interviewees complained that the municipality involved no other stakeholders, even governmental bodies, in any important steps for conserving the heritage site. Jeddah Municipality was the only decision-maker in implementing Matthew’s Policy; therefore, no grants or technical aid were provided.

7.3.5 Special building codes
Matthew’s Policy suggested that 600 buildings in an area of 51.1 hectares with a target population of 45,000 and employment for 65,000 people should be listed, conserved and maintained in their traditional status. This policy seems to have been an attempt to avoid historic buildings being abandoned by attracting local lower-income families and migrant workers to inhabit the area. According to the Jeddah Municipality annual report (1985), some Saudi families lived in the historic houses for a while, especially in zones 3 and 3a, but left because of the poor physical conditions and lack of everyday facilities, such as technology. This indicates that the municipality did not effectively implement the policy, which suggested a number of strategies, including balancing the population between
Saudi families and migrant workers. In its annual report, Jeddah Municipality (2000) states that most historic buildings in zones 3 and 3a were occupied by non-Saudi workers and families with no attachment to the historic value of the place. This was totally against Matthew’s Policy, which encouraged locals to stay in the area to establish the concept of living heritage, according to Dr Angawi.

Apart from classifying 537 historic buildings and 62 building groups, as types A, B and C, RMJM also documented them and suggested strategies to preserve them within a master plan for the whole historic area. According to the SCTA annual report (2010), Jeddah Municipality adopted the conservation project following the completion of RMJM’s master plan.

Figure 7.9 shows the area that RMJM suggested be conserved (which has been implemented by the authorities). The policy did not conserve the entire area, but only the surviving historic buildings. It seems that the policy considered the other areas unworthy of regeneration or of heritage reconstruction. Angawi (1986) believes that the RMJM policy made a critical mistake by failing to revive the entire historic area as opposed to dividing it into modern and historic areas with some emphasis on the historic value of the area.

![Figure 7.9: The area that RMJM proposed should be conserved (Matthew et al, 1989, adapted by the author)](image)

Matthew’s policy categorised buildings on two dimensions: their importance (A, B and C; see 7.3.1 above) and building type (nationally significant, regionally significant, locally significant, traditional, modern and vacant site). In addition to the general building codes applicable to all categories in terms of permitted use, bulk and height, some special
conservation regulations were based on the above types and the importance of the whole conservation area concerned. Figure 7.10 lists the different actions applicable to each classification of building and Figure 7.11 illustrates their distribution in a conservation area.

![Diagram of conservation regulations](image)

**Figure 7.10:** Regulations applicable to different buildings classes (Matthew et al, 1979, adapted by the author)

![Diagram of distribution](image)

**Figure 7.11:** An example of the different classes (Matthew et al, 1979) adapted by the author (2013)

### 7.3.6 Urban design proposals: planning strategic regulations

Matthew’s Policy included many urban design proposals (Volume 3 of the Historic Jeddah conservation report) respecting the traditional urban fabric of Historic Jeddah (Matthew et al, 1980); however, not all of them were implemented. Here, we will discuss the main proposals and those whose implementation has affected the entire area. They are divided into those at the large, medium and small scales, from transportation planning and
urban spatial design to landscape details in the narrow streets, which, in one way or another, preserved the condition of Historic Jeddah.

**Large-scale proposals**

RMJM suggested a transportation system which would support one of the main objectives of the City Master Plan: to preserve Historic Jeddah while linking it with the rest of the city. The semi-circular ring roads depicted in Figure 7.13 followed the natural expansion of the city, making the historic area the starting point for the city’s growth and development while defining the area physically. In order to preserve the heritage context in Historic Jeddah, Matthew’s Policy proposed to rebuild the old city gates in their original locations with similar design, height and materials (Figures 7.12 and 7.13). The local authority implemented this in the first 10 years of the policy schedule (Jeddah Municipality, 1984). The author argues that the proposal was a double-edged sword, especially given the massive intervention in Zone 2.\(^{47}\) A former municipal planner who worked in Historic Jeddah in the 1970s and 80s commented:

“RMJM and the Municipal Planning Office decided to surround Historic Jeddah by number of ring roads in order to create an appropriate buffer zone to protect the area from any encroachment. ... In 1972, there was the idea of rebuilding the demolished walls again, but because some areas overlap each other, and because of the lack of building materials, we decided to rebuild only the four main gates.”

The head of the SCTA\(^{48}\) office in Historic Jeddah believed that Jeddah Municipality had missed an opportunity to rebuild much of the wall in 1972: “Rebuilding the old gates was a good initiative but not the ideal one. They could at least rebuild some parts”.

\(^{47}\) Zone 2 (the Central Business District) underwent many changes since being designated as the main business centre in Historic Jeddah. See section 7.3.1.

\(^{48}\) The SCTA had suggested rebuilding the wall round Historic Jeddah many times in the years 2006-09, and was still trying until 2014.
Medium-scale proposals

The above proposals were for the larger scale surrounding the historical area; at the medium scale, RMJM proposed a circulation system for automobiles across some parts of Historic Jeddah. Figure 7.14 shows proposed new and upgraded roads, whose implementation radically changed the urban fabric of Historic Jeddah, according to Dr Angawi:

“Historic Jeddah was one integrated urban fabric in three or four big clusters, but Matthew and his partners changed the harmony of the traditional urban fabric by favouring car use and dividing the urban fabric into smaller clusters.”

According to a former municipal planner, to meet the high demand for cars in the city the municipality implemented RMJM’s proposals for 14 car parks with a capacity of 15,850 cars in and around Historic Jeddah (Table 7.1; Figure 7.15). RMJM surveys conducted between 1972 and 1974 show that residents, workers, visitors, owners and other users were satisfied with the creation of these car parks, whereas heritage activists were apprehensive, especially concerning the six car parks within the historic districts (Matthew et al, 1980). I strongly agree that it would have been more appropriate for
Matthew’s Policy to designate Historic Jeddah, especially Zone 3, a car-free zone, with all car parks built outside the historic area.

Table 7.1: Capacity of car-parking implemented in and around Historic Jeddah
(Matthew et al, 1980)

<table>
<thead>
<tr>
<th>Type of car parks</th>
<th>Zones 1 and 2</th>
<th>Zones 3 and 3a</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Street level</td>
<td>7250</td>
<td>2350</td>
<td>9600</td>
</tr>
<tr>
<td>Random</td>
<td>1200</td>
<td>400</td>
<td>1600</td>
</tr>
<tr>
<td>General visitors’ parking</td>
<td>950</td>
<td>1000</td>
<td>1950</td>
</tr>
<tr>
<td>Residents’ parking</td>
<td>9400</td>
<td>3750</td>
<td>13150</td>
</tr>
<tr>
<td>Total of all car parks</td>
<td>10650</td>
<td>5200</td>
<td>15850</td>
</tr>
</tbody>
</table>

Figure 7.14: Proposed and upgraded roads in Historic Jeddah (Matthew et al, 1979)

Figure 7.15: Car parks in Historic Jeddah (Matthew et al, 1979)
Matthew’s Policy divided Historic Jeddah into four clusters (Figure 7.16), each with its own set of strategic regulations.

![Figure 7.16](image)

**Figure 7.16: The four clusters for urban strategic regulations (Matthew et al, 1979)**

- **Cluster 1**

  Most of the heritage sites were (and are) located in cluster 1, where Matthew’s Policy proposed regulations concerning the sizes and heights of buildings which remain in force today (Table 7.2).

  **Table 7.2: Size and height regulations in Cluster 1 (Matthew et al, 1980)**

<table>
<thead>
<tr>
<th>Land area of site (m²)</th>
<th>Maximum area of each site built above ground level</th>
<th>Maximum height (storeys)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 200</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>200-500</td>
<td>75%</td>
<td>6</td>
</tr>
<tr>
<td>500-1000</td>
<td>70%</td>
<td>8</td>
</tr>
<tr>
<td>1000-2000</td>
<td>60%</td>
<td>12</td>
</tr>
<tr>
<td>2000-3000</td>
<td>50%</td>
<td>16</td>
</tr>
<tr>
<td>More than 3000</td>
<td>40%</td>
<td>20</td>
</tr>
</tbody>
</table>

A former architect of Jeddah Municipality stated that RMJM had carefully surveyed the material density, construction loads and design form of the historic buildings in Historic Jeddah. This led to the introduction of new building codes which reduced the number of buildings collapsing under excessive loads.⁴⁹

Matthew’s Policy also proposed regulations for new buildings built on vacant land or replacing old ones which had collapsed, burned or been demolished:

⁴⁹ Jeddah Municipality (1984) reports that before this regulation, many historic buildings had collapsed due to inappropriate build techniques.
They must have a maximum of four storeys.

They must match traditional buildings in height, materials and design, and must be approved by Jeddah Municipality before demolition and rebuilding.

The cluster must remain residential; private offices to be discouraged because of narrow streets and limited parking.

Most of these main strategic regulations were implemented, with some exceptions. For instance, some buildings erected in the 1990s differ significantly from the traditional ones, but Jeddah Municipality has largely preserved the main historic area in terms of building shapes (Angawi, 2013).

- Cluster 2
In the second cluster, a number of regulations sustained the general historic context:

- A maximum height of four times the area of the site (max. 7 storeys).
- One car-parking space to be provided for every two residential properties.
- One car-parking space to be provided for each 100 m² of commercial property.
- New buildings must match or be inspired by traditional designs.
- Appropriate drop-off spaces to be provided for shops and offices.

According to the interviewees Alyafi and Angawi, Jeddah Municipality implemented most of the urban strategic regulations for this cluster, but as with Cluster one, there were some mistakes, such as allowing new buildings which totally ignored the traditional Hejazi architecture style.

- Cluster 3
Cluster 3 corresponds to Zone 2, the central business district, where most of the historic buildings were demolished although some monuments, such as Banaja House, were kept (section 7.3.1; Chapter 6, section 6.5). The urban strategic regulations in this cluster concerned:

- Maximum building heights (Table 7.3).
- Car parking (Table 7.4).
- Appropriate drop-off spaces for shops and offices.
- New building designs must be approved by Jeddah Municipality, or at least inspired by the traditional buildings.
Table 7.3: Size and height regulations in Cluster 3 (Matthew et al, 1980)

<table>
<thead>
<tr>
<th>Land area of site (m²)</th>
<th>Maximum area of each site built above ground level</th>
<th>Maximum height (storeys)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 200</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>200-500</td>
<td>75%</td>
<td>6</td>
</tr>
<tr>
<td>500-1000</td>
<td>70%</td>
<td>8</td>
</tr>
<tr>
<td>1000-2000</td>
<td>65%</td>
<td>12</td>
</tr>
<tr>
<td>2000-3000</td>
<td>60%</td>
<td>16</td>
</tr>
<tr>
<td>More than 3000</td>
<td>55%</td>
<td>20</td>
</tr>
</tbody>
</table>

Table 7.4: Car-parking spaces in Cluster 3 (Matthew et al, 1980)

<table>
<thead>
<tr>
<th>Type of building</th>
<th>Number of spaces</th>
</tr>
</thead>
<tbody>
<tr>
<td>Residential</td>
<td>1 for each 2 residential buildings</td>
</tr>
<tr>
<td>Offices</td>
<td>1 for each 100 m²</td>
</tr>
<tr>
<td>Hotels</td>
<td>1 for each 4 rooms</td>
</tr>
<tr>
<td>Shops</td>
<td>1 for each 70 m² shop</td>
</tr>
</tbody>
</table>

Again, Jeddah Municipality has appears to have made many mistakes in implementing Matthew’s Policy, resulting in major changes to the cluster, especially in the appearance and style of its buildings. Adas (2013) stated that one of main reasons for this failure was that the policy did not stress the importance of new buildings fitting the historic context; therefore, many were ugly and out of place.

- Cluster 4

There was no information about the regulations affecting cluster 4 in the official records or the RMJM reports, but interviews with various stakeholders indicate that again, Matthew’s Policy was not properly implemented. Figure 7.16 shows a panorama of the proposed Historic Jeddah from the sea. This suggests that Cluster 4 was designated a waterfront area. These proposals (the highlighted area in Figure 7.17) have been designed as the figure shown, but it was replaced by massive public car-parks (Jeddah Municipality, 1984).
Small-scale proposals

Matthew’s Policy also included some detailed urban design schemes on a very small scale to be implemented by the municipality with its agreement. RMJM believed that a historical area should have many small and large squares linked with classic pavement patterns reflecting the traditional urban fabric, with landscape designs everywhere. RMJM designed the historical area as a series of views within the new small urban clusters suggested,\textsuperscript{50} from narrow streets to open squares and so on (Figure 7.18). The urban design appendix to the study reports the many suggestions and proposals to upgrade the area and safeguard it. Jeddah Municipality (1984) reports that most of the small-scale urban designs were implemented.

\textit{Figure 7.17: A panoramic view of Historic Jeddah from the sea (Matthew et al, 1979), showing Cluster 4 delineated in red (Author, 2014)}

\textit{Figure 7.18: Series of views changing from place to another in Historic Jeddah (Matthew et al, 1980)}

\textsuperscript{50} A group of historical buildings joined together to create a small residential community (Matthew et al, 1980).
According to a survey conducted by Jeddah Municipality in 1984,\(^{51}\) 85% of visitors to Historic Jeddah were happy with the quality of implementation. One of these interviewees is quoted as saying:

“Regardless of the dramatic changes that Historic Jeddah has witnessed, including the new streets, car-parking and the look of buildings, the implementation quality was good to the extent that you could forget there were changes to the physical elements of the place, especially in Alsham Quarter.”\(^{52}\)

A few interviewees, mostly house-owners, were unhappy about the general condition of Historic Jeddah. One said:

“I was optimistic about the restoration and maintenance initiatives that were implemented by Jeddah Municipality from 1974-83 in the historical buildings, but I was disturbed by how the municipality dealt with maintenance of the traditional buildings. In my opinion, it was surface maintenance only to facades and pavements.”

Another house-owner said:

“I did not like the appearance of new buildings that are oddly shaped in the western part of Aldahab Street [Zone 3] and the demolition of a number of historic buildings.”

It seems from the evidence above that most users of Historic Jeddah were happy with the implementation of Matthew’s Policy, notwithstanding some concerns among house-owners. The author thinks that some house-owners had sympathetic memories of Historic Jeddah and may have been disturbed by the dramatic physical changes that RMJM suggested.

Another survey conducted in Historic Jeddah in 1995 by Jeddah Municipality produced very different results, a strong majority of respondents (92%) being unhappy with the physical condition of all zones. The survey indicated a variety of issues with the built environment. For instance, the physical condition of 60 historical houses had changed, some having been demolished, burnt or destroyed (Jeddah Municipality, 1995) (Figures 7.19, 7.20). When the municipality conducted a third survey in 2005, the

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\(^{51}\) 250 persons were surveyed, including visitors, residents, house-owners and others. It took place in Historic Jeddah from February to June 1984.

\(^{52}\) The survey cites many respondents regarding their satisfaction with the implementation of conservation measures by Jeddah Municipality in light of Matthew’s Policy, especially in Zone 3 of Historic Jeddah, where most of the historic buildings are located.
situation of Historic Jeddah was no better and in some ways had worsened. Dr Angawi told the author:

“Historic Jeddah faced a dark age in the period between 1986 and 2006 due to the massive destruction that occurred in the built environment in terms of streets, souks, shops, public buildings and small houses.”

The author thinks that there was a “golden era” while the ambitious Mayor Farssi was in post, but after his retirement in 1986, Historic Jeddah had little political protection. Angawi, Adas and Farahat (2013) confirmed that after the golden era from 1970 to 1989, Historic Jeddah started to decay again, as had happened after the major transitions of the 1950s and 60s. In other words, the best built heritage conservation measures depended on individual initiatives and ultimately on the mayor’s support.

Figure 7.19: Landscape and pavement works by Jeddah Municipality in 1984 (Angawi’s library, 2013)

Figure 7.20: Some historic buildings in 1995 (KAU Library, 2013)
Figure 7.21 shows that RMJM was concerned about the infrastructure and general utilities that all streets in Historic Jeddah should have, but according to municipal reports in 1984, 1995 and 2003, there were technical issues regarding this “very important proposal”. Angawi (2013) believes that one of the reasons behind the decay of the built environment in Historic Jeddah was the lack of basic utilities such as storm sewers, as suggested by RMJM in the 1970s.

Figure 7.21: A typical street section in Historic Jeddah showing the RMJM proposals for general utilities (Matthew et al., 1980)

7.3.7 Tourism development

Although tourism development was not the main focus of Matthew’s Policy, which was to protect the historic area from disappearing, there were some steps in its implementation related to tourism; RMJM understood the importance of Historic Jeddah as the main gateway to the holy city, with millions of pilgrims arriving annually to worship (Matthew et al., 1980). A considerable number of such pilgrims visited Historic Jeddah to shop and enjoy the heritage of the city.

A review of the RMJM reports reveals suggestions for modifying some historic buildings to promote tourism, as well as building hotels in Zone 2, but these were not implemented by Jeddah Municipality. For example, RMJM suggested that some traditional houses could be used as cafés or restaurants to attract visitors, which in turn
would raise awareness and attract investors (Figure 7.22). The general supervisor of the NBHC said:

“For the survival of Historic Jeddah, the area must rely on itself financially by using historical buildings for tourism development purposes, as Matthew’s Policy suggested 40 years ago.”

Figure 7.22: Some suggestions for using historic houses as cafés etc. (Matthew et al, 1980)

Jeddah Municipality did enact some albeit weak tourism promotion initiatives among the many foreign diplomats based in Jeddah and other Saudi cities. Its annual reports from 1995 to 2005 state that the municipality invited more than 150 diplomats and guests of the state to Historic Jeddah in the years between 1993 and 2005. This may be seen as promoting ‘international’ tourism among expatriate residents, because Saudi Arabia issued no tourist visas until recently. For instance, the French Consulate in Jeddah encouraged its French employees to visit Jeddah and explore the history of the city (Consulfrance-djeddah.org, 2007).

Despite the absence of specific reference to tourism development in Matthew’s Policy, I would argue that it did pave the way for later official initiatives. Throughout the RMJM report there are suggestions for enhancing the historical area with landscape features to attract visitors, as well as upgrading the physical condition of the souks. Finally, RMJM suggested making Historic Jeddah a venue for public events such as Eid celebrations, which the municipality did not implement until 2005.

To conclude, although Matthew’s Policy was wide-ranging and well organized in terms of general planning, designation, urban design, the suggested protection law and
other aspects, the author contends that it contained some mistakes with major implications for the future. For instance, Historic Jeddah was always linked to the sea in terms of activities such as fishing, sailing and swimming, but the designation of Zone 1 separated the traditional urban fabric from the seashore. The policy should have linked Historic Jeddah with both the sea and the rest of the city as it was in the past through the Medina and Makkah roads, rather than building the Corniche Road to the west. However, this section has outlined the content of Matthew’s Policy; the next considers the roles of key actors in its implementation.

7.4 The key actors and their roles in implementing Matthew’s Policy

Chapter 3 (section 3.3) has discussed the key actors most likely to participate in deciding, implementing and managing national built heritage conservation policies. Many experts (Currie, Seaton and Wesley, 2009; Byrd et al., 2009; Porter and Salazar, 2005) argue that the ideal approach is to give all or most stakeholders at least one role in guiding a policy. This section considers the roles of key actors in Matthew’s Policy and their contribution towards saving Historic Jeddah. Some played a significant part in decision-making or in putting pressure on the decision-makers, others made a considerable contribution to implementation and so on.

Given the centralism of Saudi bureaucracy, one or more actors tended to dominate each of the three policies; Angawi (2013) argues that it was Jeddah Municipality that had the main role in actualizing Matthew’s Policy, while other stakeholders were ignored, leading to massive failure at all levels. There were at least five types of actors with direct or indirect roles in the implementation of Matthew’s Policy: governmental bodies; construction firms; house-owners and residents; the private sector; and heritage advocates and activists. Each actor had its own agenda and vision; some wanted to safeguard the area, while others wanted to construct modern buildings. These conflicts had major implications for implementation, which negatively affected the historical built environment.

My analysis of documents and interviews with stakeholders identified Jeddah Municipality and RMJM as the dominant actors in the implementation of Matthew’s Policy. This section discusses each key actor in turn, to understand the effects of their perceptions, visions and on Historic Jeddah’s built environment. Table 7.5 lists these key actors and their roles, showing that only Jeddah Municipality participated at all stages of
policy formulation, decision-making, implementation and management, with a major but secondary role for RMJM, while the other stakeholders were more or less excluded.

<table>
<thead>
<tr>
<th>Actors category</th>
<th>Type of actor(s)</th>
<th>Actors</th>
<th>Participated in</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Policy formulation</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Specialized in</td>
</tr>
<tr>
<td>Public actor</td>
<td>Jeddah Municipality</td>
<td>Governmental bodies</td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td>1979/80 Administration</td>
<td></td>
<td>No</td>
</tr>
<tr>
<td></td>
<td>Hering advocates and activists</td>
<td></td>
<td>No</td>
</tr>
<tr>
<td>Private sector</td>
<td>Investors</td>
<td></td>
<td>No</td>
</tr>
<tr>
<td></td>
<td>Tourism agencies</td>
<td></td>
<td>No</td>
</tr>
<tr>
<td>International consultants and experts</td>
<td>Local international construction firms</td>
<td></td>
<td>Yes (only RMJM)</td>
</tr>
<tr>
<td>House-owners and residents</td>
<td>House-owners</td>
<td></td>
<td>No</td>
</tr>
<tr>
<td></td>
<td>Residents</td>
<td></td>
<td>No</td>
</tr>
</tbody>
</table>

Table 7.5: Key actors and their general roles in Matthew’s Policy (Author)

Various other stakeholders did nonetheless play some part in consultation, physical implementation, technical support and intellectual discourse, as illustrated in Figure 7.23. For instance, house-owners, residents and both local and international experts were consulted on the nature of the heritage area (obvious and underlying factors). RMJM (1979) conducted structured interviews with house-owners and some residents, believing it to have been very helpful in formulating the built heritage policy. Figure 7.23 also depicts the strength of the impact of actors’ contributions to Matthew’s Policy. For instance, Jeddah Municipality applied RMJM’s suggestions in terms of dealing with the historical buildings and restoration techniques, as presented in the reports submitted in 1979 and 1980.
The following subsections discuss the roles of each group of actors in turn.

7.4.1 Public actors

As the MOMRA Deputy Minister of Urban Planning stated (2013), two main public actors were directly involved in Matthew’s Policy: governmental bodies and heritage activists/advocates. Firstly, the governmental were involved in the implementation of Matthew’s policy were Jeddah Municipality and the Awaqaf Administration.

**Governmental bodies**

- **Jeddah Municipality**

RMJM and MOMRA agreed in 1970 that the management, implementation and maintenance of a conservation policy for Historic Jeddah would have to involve the Planning Office of Jeddah Municipality and be carried out by the municipality, as stipulated by the MOMRA Act (1982). The municipality took total responsibility after RMJM submitted its report in 1980. Its role in conserving the historic core was very noticeable throughout policy implementation until Mayor Farssi’s retirement in 1986, after which it became negative (Angawi, 2013; Alyafi, 2013; Adas, 2013). It seems that the municipality’s built heritage conservation efforts were dependent on individual initiatives and the mayor himself. A house-owner (male, 57 years old) in Historic Jeddah said:
“During Dr. Farssi’s era, Historic Jeddah was a workshop. Many artists worked in the historic area in addition to the artisans who worked night and day for the renewal of the area. But everything changed when the mayor retired.”

The city historian, Dr. Alyafi, stated that North African craftsmen implemented most of the woodwork in Historic Jeddah under Mayor Farssi’s supervision in 1983.

Jeddah Municipality (1979) reports that the municipality had several roles in implementing Matthew’s Policy: restoring the listed buildings and maintaining them in their traditional condition, repaving/organizing the old city’s built environment and, in the meantime, issuing no further building permits unless official permission was granted by the local authorities. Since the launch of the conservation policy, the municipality has undertaken several actions, such as restoring, protecting and preserving buildings in the old quarter. For example, in 1978, it renovated some 30 buildings, while their owners repaired another 200 (Jeddah Municipality, 1982). Renovations ranged from simply whitewashing façades and painting the traditional woodwork to reinforcing deteriorated substructures. It seems that no major infrastructural work was undertaken, as a survey conducted in 1979 showed that most households offered modern facilities (electricity, piped water and sewage).

The Ommeda’ of Alyemen and Albahar stated: “At the beginning of the 1980s, Jeddah Municipality did everything they could to repair the historical area with the best materials and techniques.” On the other hand, Dr. Angawi asserted that Jeddah Municipality’s practical contribution to built heritage conservation was limited to whitewashing the facades of historical buildings, paving the streets with marble and hiring non-Saudi craftsmen to repair and replace traditional rawashin.

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53 In 1981, at RMJM’s suggestion, Mayor Farssi requested a royal decree to designate Historic Jeddah as a preservation heritage zone.
The Aga Khan (1989) reports some of the municipality’s contributions to the conservation of the historic core area between 1977 and 1989. The materials and technology used in restoration were local: lime plaster made from burnt coral blocks (cement from clay) taken from the nearby lagoon. Thus the work was sustainable and environmentally friendly. The municipality strove to revive some of the declining crafts by employing expert craftsmen, including Tunisians and Egyptians who undertook gypsum decoration and woodwork (Jeddah Municipality Report, 1984). A Saudi artist who worked with the municipality at that time, claimed that it was a mistake to employ non-Saudi craftsmen instead of giving local people “… at least ... a few courses in traditional building techniques in order to involve them in this significant project.” Dr. Angawi also criticised the municipality for

“… many mistakes in implementing the RMJM Policy; for instance, I argue that there was no major structural repair and restoration of the internal spaces of the buildings.”

Municipal reports from 1979 to 2003 and the author’s interviews with stakeholders show that Jeddah Municipality took care of all financial matters and decision-making related to the implementation of RMJM’s conservation policy, without involving the private sector, house-owners or any other stakeholders. This monopoly of decision-making was important both for local people and for Saudi Arabia’s national heritage. Bokhari (1983) opines that:

“The municipality did its best to restore the historic core of Jeddah, but that effort will not be sufficient so long as the preservation or conservation effort does not
involve the whole city, especially in decision-making, heritage management and implementation.”

A former municipal planner strongly refuted these criticisms:

“Yes, after RMJM submitted the conservation report Jeddah Municipality worked alone on implementing its suggestions because we believed that this mission should be implemented by a governmental body, which is Jeddah Municipality.”

Similarly, the head of HIJM asserted that Jeddah Municipality had made significant efforts to preserve Historic Jeddah:

“I was born and grow up in Historic Jeddah and I’ve worked for Jeddah Municipality since 1995, so I’m familiar with the area. Many historic buildings were very well preserved and repaired by Jeddah Municipality.”

After reviewing municipal reports and maps, however, the author concluded that the municipality made the mistake of implementing RMJM’s suggestions piecemeal rather than comprehensively. Furthermore, it focused on monuments, removing them from their context to the detriment of the whole area.

Many interviewees made similar criticisms. For example, the owner of a historic house (male, 63) argued that Jeddah Municipality had paid more attention to the homes of the most prestigious Jeddah families, such as Nassief House, than to the rest, while the head of the Architecture Department at KAU (Dr. Adnan Adas) stated:

“Since 1981, the municipality has paid more attention to specific historic buildings compared with other houses, for social and economic reasons. For example, Nassief House and Nour Wali House were the main buildings that were restored.”

The Ommeda’ of Alyemen and Albahar concurred with these criticisms and added:

“In the period between 1987 and 1995, a huge part of Albahar quarter was destroyed by claiming that the Municipality will have a long-term investment in this part of Historic Jeddah while keeping the historical character of the heritage area.”

The RMJM conservation master plan suggested developing Zone 2 as a business district in order to preserve the remaining historic buildings and upgrade the others in keeping with the historic context of the area, but the Ommeda’ and the SCTA’s Head Officer in Historic Jeddah claimed that the municipality had ignored this contextual criterion (Figure 7.25). For instance, new buildings were erected in Albahar without any sense of the place, example being the headquarters of the Saudi Arabian Monetary
Agency and the Civil Defence Department. The head of the Architecture Department at KAU claimed (Figure 7.26):

“Jeddah Municipality, as the key actor implementing the policy, did not respect the policy or the historical context of the area. It allowed some investors to build buildings which do not match the character of the heritage area either in form, height, materials or colours, which led to many traditional houses being destroyed.”

Figure 7.25: Dramatic changes to the built environment of Albahar in terms of the use of the historic buildings and new investment in the 1980s and 90s (Ommeda’ of Alyemen and Albahar, adapted by the author)

Figure 7.26: A building erected in Albahar at the end of the 1980s which illustrates the comments by the head of the Architecture Department at KAU about being out of keeping with the context (Author, 2013)
Following the retirement of Mayor Farssi in 1986, the general condition of the historic area deteriorated. The city’s five-year strategic plan, which was implemented between 1985 and 1990, shows that the municipality focused on modernization schemes to address everyday life requirements. As a result, Historic Jeddah was abandoned, ignored and forgotten by the local authorities (Bokhari, 2006). A house-owner (male, 58) stated:

“The eastern part of the historic area [Zone 2] was kept for greedy investors and the western part [Zone 3] for immigrant workers, who didn’t seem to care for the survival and preservation of the area.”

Some voices were raised in order to save the historic area, but the modernisation waves were stronger. Sami Angawi attempted to revive one historic building in 1986 by reusing it as an architectural office, but stated that strict regulations and legal issues prevented him from doing so. This situation continued until the new millennium, the only victim being the historic district.

To sum up, Jeddah Municipality was the main governmental actor and dominated the whole conservation process. The only other governmental body significantly involved in conservation initiatives was the Awaqaf Administration.

- Awaqaf Administration

As noted in section 6.4.6, Historic Jeddah contains many waqafs; some of these are privately owned, others publicly. The governmental body responsible for the public ones is the Ministry of Islamic Affairs, Endowments and Guidance (MOIE), which might therefore be expected to be a key actor in the conservation of Historic Jeddah, since it manages many buildings in the historic area. A review of the MOIE archives, however, indicates that Jeddah Municipality implemented most of the MOIE initiatives concerning built heritage conservation in Historic Jeddah, apart from a few independent implementations, such as restoring Akkash Mosque in 1989 and Aljamea Mosque in 1991. Therefore, the author conducted interviews with the head of the Awaqafs and Mosques Department in Jeddah to understand the impact of the ministry on and through the policy. The head of the Department had no specific information about Matthew’s policy, stating:

“We had some technical support from the Municipality in terms of how we should restore the mosques in Historic Jeddah. The ministry monitors its buildings including waqafs, mosques and zawyas, and maintains these properties regularly
in Historic Jeddah and the rest of the city through the Awaqafs and Mosques Department.”

This means that the MOIE had no direct or indirect influence on Matthew’s policy because of a lack of information about the policy’s goals, strategies and suggestions. When asked about the ministry’s previous initiatives regarding Historic Jeddah, the head of the Awaqafs and Mosques Department answered:

“The MOIE always seeks to involve people in good deeds, and maintaining the endowments and restoring them is one of these good deeds. In the past, the Awaqafs and Mosques Department encouraged some heritage lovers to rehabilitate a few historical buildings in Historic Jeddah, but the ministry changed this strategy after some failures.”

When asked what had gone wrong, he replied: “They destroyed some buildings!”

Sami Angawi, one of the heritage advocates who invested his money in rehabilitating a building owned by the MOIE, claimed that the Awaqafs and Mosques Department did not understand that he had done them

“... a great service when I rehabilitated the waqaf! I was the first expert in architecture and urban planning who took care of a heritage building in Historic Jeddah and reused it for another function that shows the beauty of the traditional buildings in the Hejaz region. However, the MOIE and Jeddah Municipality played against me and my ambitious dream of reviving Historic Jeddah again by imposing strict regulations and expensive rents.”

I would argue that the Awaqaf Administration, in collaboration with Jeddah Municipality, failed to include Historic Jeddah lovers and heritage advocates by not supporting their initiatives. In addition, the MOIE did not understand the important role that it should play given its wide ownership of historic buildings in Historic Jeddah. Hence the very small number of non-governmental initiatives compared with the number of NGO-led projects during the implementation of the SCTA and UNESCO policies. Dr Angawi’s experience of the Amar case (section 7.4.3) supports this argument.

**Heritage activists and advocates**

Since the house-owners faced difficulties in participating in decision-making, implementation and management regarding Matthew’s Policy, the heritage activists and advocates might be assumed to have done so too, but in reality they seem to have wielded soft power in changing attitudes towards built heritage sites throughout Saudi Arabia and in Jeddah in particular. The founder of Jeddah’s Heart (male, 43) said:
“It is true that our group was established during the second policy in 2009, but I was part of a small group of heritage lovers who started to raise awareness of the importance of built heritage conservation in the 1990s.”

Indeed, heritage activists and advocates appear to have had a major influence on the originating of Matthew’s Policy, by drawing attention to the issue, as the Okaz daily newspaper report “Historic Jeddah in Crisis” (2010) reported:

“With confidence, it is possible to state that credit goes to the heritage lovers who first noticed the danger facing Historic Jeddah, then to Mayor Farssi and his initiatives.”

It seems that from 1981 to 2006, the municipality took complete responsibility upon itself to safeguard and improve Historic Jeddah, while the role of the heritage activists was to raise awareness by writing critical articles in the local and national press, by using their personal contacts among municipal officers or by organizing public lectures. The co-founder of Jeddah’s Heart (female, 49) said:

“In 1999, I attended a public lecture in Jeddah Literary Club about the importance of Historic Jeddah in the Islamic world, and the Mayor of Jeddah was the guest of honour. However, the speaker was very critical of the physical situation of the historical area, which forced the mayor to leave the building.”

This illustrates the general attitude of the municipality towards any critical views concerning Historic Jeddah’s physical condition or future. Finally, the heritage activists and advocates continued to exercise their soft power until the SCTA consulted them over its new policy, as discussed in Chapter 8(sections 8.4.1, 8.5).

7.4.2 Private sector

Private sector investors had no input to Matthew’s Policy in terms of vision, perceptions or suggestions, but did affect how it was implemented. Indeed, they had a negative impact on Historic Jeddah’s buildings especially in Zone 2. The head planner for the SCTA in Historic Jeddah claimed that from 1986 to 2005, the municipality “betrayed” Jeddah’s people (and Saudis in general) by allowing greedy investors free reign in much of Historic Jeddah:

“New tall buildings, new materials, new forms and new shapes were found in Historic Jeddah. Most of these buildings did not respect the historical, cultural and architectural context of the place. For example, Almaleka Tower is a curved building with glass everywhere!”
In order to elicit the investors’ perceptions of policy implementation, the author asked the manager of Almaleka Tower about its design and its relationship with the historical context. He said:

“The tower was designed by an international firm to meet the municipality’s requirements in light of the building code at that time... The design was approved by the municipality and we believe that proves that the building is consistent with official policy.”

However, when members of Jeddah Municipality were interviewed about Almaleka Tower, many blamed the investors for its incompatibility with the heritage context. Considering the results, the municipality has to be blamed rather than the investors, because it was the main implementer of Matthew’s Policy, with all the necessary financial and legal powers.

Figure 7.27: Almaleka Tower (centre) (Author, 2013)

7.4.3 Local/International consultants and experts
When implementing Matthew’s Policy it was necessary to involve specialized construction firms in preserving, restoring and conserving the architectural heritage of Historic Jeddah. RMJM, an international architecture and planning firm, was evidently the dominant actor in this category, suggesting policy and partly implementing it, with some local construction firms having minor impacts on implementation. A former municipal architect mentioned in interview the lack of local firms with experience and interests in built heritage preservation. As noted in Chapter 4, Jeddah witnessed rapid growth and the westernisation of lifestyles, with new materials, principles and forms. New commercial and residential buildings differed greatly from the traditional Saudi ones, affecting the overall orientation of Saudi architecture, planning and construction
firms, in Jeddah in particular. The loss of traditional build techniques weakened the local heritage.

A review of official and unofficial documents, as well as stakeholder interviews, show that no international firms other than RMJM were appointed to restore, preserve or rehabilitate any part of Historic Jeddah until 2006. The head of HJM said:

“RMJM was the only international firm that was part of Matthew’s Policy because [the municipality] believed at that time [1980-2005] that we could manage the task assigned to us.”

This may indicate why Jeddah Municipality did not involve any other key actors in the implementation of Matthew’s Policy. However, it seems that the municipality changed its approach slightly so that a few local firms were involved in implementing part of the conservation master plan between 1985 and 1990, according to the head of HJM. One of these was Amar, a local architecture firm, which rented a historic building owned by the MOIE in order to restore it and use it for another function. Figure 7.28 shows the Amar building after restoration as an office equipped with modern facilities including ventilation and natural lighting systems without harming the historic and heritage values of the place.

*Figure 7.28: Amar building (reusing heritage) (AKTC, 1988)*

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54 The firm, owned by Sami Angawi and another local architect, is now called the Amar Centre for Architectural Heritage.
According to the Head of the Architecture Department at KAU, this restoration showed how the municipality should safeguard Historic Jeddah by implementing other similar projects. He stated that the Amar project received widespread and enthusiastic support at first, including from the municipality, but that the situation changed when the initiative was seen to have succeeded. Dr Angawi stated:

“When the first contract with the MOIE ended in 1990, they doubled the rent with many legal requirements. I asked them why and they referred me to the municipality.”

The author argues that the municipality was embarrassed by the way in which Amar had conserved this historic building in keeping with Matthew’s Policy. This forced the municipality either to comply with Amar’s approach or to thwart it, especially when they knew that Dr Angawi intended to rent more houses owned by the MOIE around the Amar building, in order to create a community “living heritage concept”. The head architect of the SCTA at the Historic Jeddah office asserted that many other Jeddah families attempted to copy Amar’s approach but that the municipality imposed stringent requirements. For instance, anyone wishing to restore or rehabilitate historic buildings in Historic Jeddah needed permission from the municipality dependent on a feasibility study costing more than 100,000 SR (around £17,000), detailed architectural plans, structural drawings and other things. In other words, the municipality made it very difficult for anyone wishing to be involved in the conservation master plan.

7.4.4 House-owners and residents

Neither house-owners nor residents played significant direct roles in implementing Matthew’s Policy, despite their close involvement in the historic area. Many experts (Middleton, 1998; Timothy and Boyd, 2003; Byrd et al., 2009; Currie, Seaton and Wesley, 2009) argue that the legal owners and residents of heritage sites should have vital roles in their conservation. Indeed, Matthew’s Policy emphasizes the importance of involving these two important stakeholders, but it seems that the dominant actor chose to work alone at all conservation levels, which led to massive failure.

House-owners

RMJM (1979: 65) states that some house-owners participated in the conservation master plan or the policy between 1972 and 1974, but does not specify how many were involved, nor their exact roles. RMJM conducted several questionnaire surveys of the house-
owners’ opinions of the historical area and their visions of its future (Figure 7.29). These surveys also invited suggestions regarding physical interventions and important places in the area. It seems that house-owners were involved in formulating Matthew’s Policy through their responses, but 83% of those whom the author interviewed on the subject appeared to have no idea what their roles had been. One of them (male, 52) said:

“I remember when the British architects came and asked us about our family houses in 1974, but since then we have no idea what they did or what we should do to protect our family’s properties.”

![Figure 7.29: Example of a survey conducted by RMJM while preparing the conservation master plan (Matthew et al, 1979)](image)

Some of the sample understood some points of policy regarding the preservation zone protection law. Another house-owner (male, 64) said: “In 1983, I tried to make an investment in my family house in Alsham, but I was shocked by the protection law that RMJM suggested.”

On the one hand, three-quarters of the sample (20 house-owners) believed that Matthew’s Policy was beneficial in safeguarding their houses, referring to the hard work done by Jeddah Municipality under Mayor Farssi. On the other, all but one of them argued that the municipality’s arbitrary decisions led them to avoid participating in either deciding or implementing the master plan. These house-owners may not have been part of the RMJM sample. One house-owner (male, 55) said:

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55 The author conducted structured interviews with 30 houses-owners in Historic Jeddah between June and September 2013.

56 Two other house-owners (male, 55 and 62 years old) gave similar answers.
“I went to a former Mayor of Jeddah in 1993 to discuss some issues regarding the restoration of my family’s properties in Alsham and Almazloum [6 houses and 7 awqafs], and the mayor told me that these buildings were owned by my family but by law they were managed by the municipality, because many house-owners had demolished or burnt their houses.”

This shows the attitude of the municipality (from 1981 to at least 1993) towards the involvement of house-owners and other key actors. Two officers of Jeddah Municipality told the author many stories (documented in the municipal archives) of house-owners burning their houses in order to erect new buildings that did not fall under the protection law, or letting them to migrant workers who misused them. The author thinks that the house-owners had the right to participate in policy implementation under the supervision of the governmental agencies responsible for safeguarding the Saudi built heritage.

Residents
RMJM (1979) also reports having surveyed a sample of the inhabitants of Historic Jeddah between 1972 and 1974, to establish some demographic data and to elicit suggestions regarding the policy being developed, because “they are the daily users”. The survey found that 60% of inhabitants were Saudi families and the rest were non-Saudi families and single males (Matthew et al, 1980). In particular, RMJM sought the inhabitants’ opinions regarding the physical condition of Zone 3 and how the policy might improve the area (Matthew et al, 1979). A house-owner (male, 59) who had lived in Historic Jeddah at that time told the author:

“Most inhabitants [of Alsham] were part of a survey in 1973. This was the first and last time a governmental body asked us what we thought about the future of the area.”

There was no specific information about the particular impact of the inhabitants on Matthew’s Policy. However, another demographic survey conducted by Jeddah Municipality (1984) shows that the proportion of Saudi families had fallen sharply to 25%, against 75% of non-Saudi families and single people. There were also marked changes in the nationalities and occupations of this second group. Thus, in 1973-74, most heads of non-Saudi families and single people were Yemenis working as craftsmen and

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57 Most of the house-owners interviewed by the author made similar statements about their involvement in decision-making.
shopkeepers (Matthew et al, 1980), while in 1984 they were mainly single Pakistanis, Indians and Bangladeshis working in small shops in Historic Jeddah and elsewhere in the municipality. A 2005 survey by Jeddah Municipality shows that there was by then only one Saudi family living in Historic Jeddah, with a majority of non-Saudi families and single people from different countries in Asia, the Middle East and Africa. Jeddah’s Mayoral Advisor for Strategic Planning explained:

“Several surveys took place to understand the actual social, economic and cultural situation in Historic Jeddah. However, the municipality had to exclude non-Saudi inhabitants from any further suggestions, contributions and initiatives because they live in Historic Jeddah temporarily.”

In summer 2013, I had the chance to chat with an old Yemeni man who had lived in Historic Jeddah since 1972. He said:

“Living in old Jeddah was very good until the last of the Saudi families left the area and new single residents replaced them. The area became overcrowded without a social life… We used to live as one big family with the Saudi families in harmony and peace, but when the non-Arabic migrants occupied the area we became the minority socially and economically.”

To sum up, a survey of the inhabitants of Historic Jeddah soliciting their perceptions of the area, physically and socially, may have constituted their only input to Matthew’s Policy. The policy emphasized the importance of creating a demographic balance, with 50% Saudi families, 25% non-Saudi families and 25% single workers, but the surveys of 1984, 1996 and 2005 show that this suggestion was not implemented. Ignoring the local residents’ role in the conservation wheel in this way was one of the reasons for a deterioration in the social and physical conditions of Historic Jeddah during the implementation of Matthew’s Policy.

In conclusion, RMJM was the international expert body which suggested the conservation master plan and Jeddah Municipality was the dominant actor in deciding, implementing and managing Matthew’s Policy, with minor contributions from the other key actors. Furthermore, contrary to RMJM’s suggestions, there was little information about the contributions of the key actors to decision-making and implementation.
7.5 The impact of Matthew’s Policy on Historic Jeddah’s built environment

Section 7.3 outlined the main three objectives of Matthew’s Policy in Historic Jeddah, which were translated into actions. The author argues that the idea of conserving the built heritage was confined to preserving/safeguarding the historical area with some revitalization actions, explained in this section.

Given that Matthew’s Policy was applied to Historic Jeddah over a period of around 35 years, there were obvious changes to the urban fabric in general and building typologies in particular. A house-owner (male, 62) said:

“A massive change occurred in Historic Jeddah during the 1980s and 90s, which changed some famous urban landmarks ... such as the old Khaskyah Souk in Albahar.”

The head of the Architecture Department at KAU also cited some changes to the built environment. For example, Historic Jeddah had become more crowded due to the new transportation network, which disrupted the traditional urban fabric of the historic quarters. However, a study of four maps from three sources (Angawi’s library, a house-owner’s library and Jeddah’s municipal archives), led the author to conclude that the main physical changes occurred during the first ten years after RMJM submitted the conservation master plan (i.e. from 1980 to 1990), especially in Zone 3, which was considered the historic zone that must be preserved, “mainly because of the new automobile access”, as the head of the Architecture Department at KAU stated.

This stage of the analysis attempts to link the historical documentation before the RMJM report in 1970 to the year of submission 1984 and the municipal maps of 1990 and 2005 in order to understand how Matthew’s Policy affected the built environment of Historic Jeddah (i.e. its streets, squares, souks and buildings, public and private). First, I must clarify the components of the built environment that Matthew’s Policy focused on in its spatial urban planning: saving the historic area and designing a circulation network for both automobiles and pedestrians within Historic Jeddah, and on a smaller scale concentrating on building typologies.

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58 Another two house-owners (male, 62 and 71 years old) concurred and mentioned other changes in the urban fabric of Historic Jeddah.

7.5.1 Impact on the urban fabric (urban and spatial planning)

Saving Historic Jeddah

As noted in section 7.3.6, a number of planning and regulatory steps were taken to ensure the continuity of Historic Jeddah. Designating it a national heritage site in 1981 and naming it a “preservation zone” had considerable effects on the entire built environment, especially in Zone 3. This legal action saved Historic Jeddah from the waves of modernization in the 1950s, 60s and 70s. Adas said in interview:

“The royal order designating Old Jeddah stopped most of the negative interventions by local residents, house-owners, visitors and municipal staff.”

Angawi went further: “Without the Protection Act of 1981 we might have lost Historic Jeddah forever!”

These are the main implications of the protection for Historic Jeddah’s built environment:

- It demarcated Historic Jeddah (Figure 7.4);
- It regulated building codes (Section 7.3.5);
- It suggested conservation approaches according to the classification of historic buildings (figures 7.10 and 7.11): preservation, restoration, redevelopment and rehabilitation;
- It focused on the public spaces between the four traditional quarters (7.3.6).

Despite many mistakes, these four actions can be said to have safeguarded Historic Jeddah in one way or another; without their implementation, the literature suggests that this heritage area might well have been lost.

The circulation network

The second objective of Matthew’s Policy was to link Historic Jeddah with the newer parts of the metropolis, both externally and internally, so it suggested a transportation network for vehicles and pedestrians. Figure 7.30 shows Historic Jeddah before the implementation of Matthew’s Policy, revealing the existence of a ring road around Zone 3 which, in my opinion, led to the saving of many historic buildings because it served as a buffer zone. It seems that the main physical interventions (no one knows who made these interventions) were in dividing Historic Jeddah to two main clusters by automobile road (Aldahab Street). The Ommeda’s of Historic Jeddah’s two quarters (2013) stated that the
many traditional houses on the route of Aldahab Street were demolished in 1965-1970 by the local authorities under Dr Makhlouf, in order to link the historic area with Al-Medina Road north.

Figure 7.31 illustrates the impact of Matthew’s Policy on the special planning of Historic Jeddah’s circulation network, which was seen as vital to the continuity of the city’s legacy (Matthew et al, 1979). The maps from 1980 to 1995 show similar interventions that were proposed by RMJM. Comparing figures 7.30 and 7.31 shows that many physical interventions in Historic Jeddah proposed by Matthew’s Policy were implemented, mainly by Jeddah Municipality, over the next quarter century, leading to the creation of many clusters within Historic Jeddah’s urban fabric. Sami Angawi (2013) believes that Matthew’s policy was a fundamental move by the authorities to protect the area, but that many mistakes were made in its implementation. He explained that the policy had many physical implications that led to the destruction of some of the integrated urban fabric by dividing the area into three main zones (2, 3 and 3a; Figure 7.5), then into more clusters (Figure 7.31).

Figure 7.30: Historic Jeddah before the implementation of Matthew’s Policy in 1973 (Matthew et al, 1980; adapted by the author). This map considered the database map.

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60 In October 2015, the author conducted a telephone interview with Dr Makhlouf to understand the reasons for cutting Historic Jeddah in two with Aldahab Street. He justified this physical intervention by stating that it was very difficult for Jeddah’s people to visit Historic Jeddah by car without harming the historical area: “That’s why I chose this axis to link the area with the new Medina Road.”
Matthew’s policy had several impacts on Historic Jeddah’s layout but the interesting thing was that these interventions improved some of the infrastructure of the historic area. A former Jeddah municipal planner said:

“The ground level in Historic Jeddah was in very bad condition; however, paving new narrow streets for cars and pedestrians helped somewhat in supporting the ground level.”

Different street designs were suggested by Matthew’s Policy and implemented by Jeddah Municipality in order to enhance the historical area (Figures 7.32 and 7.33). These used traditional materials such as marble cobblestones, in keeping with the historic context of the area (RMJM, 1980).

According to Matthew’s Policy, Zone 3 required vehicle access in order to attract local families back to the area, or at least low-income families. The major physical interventions affecting this historic area remain visible today. However, many experts (Angawi, 2013; Adas, 2013) believe that Jeddah Municipality failed to implement some very important aspects of Matthew’s Policy, mostly related to the social and cultural life of the area. For instance, one of the main strategies in Matthew’s Policy was to create a
community in Historic Jeddah consisting of at least as many Saudi families as non-Saudi families and migrant workers (Matthew et al, 1980). But municipal surveys (1984, 1995 and 2005) show a dramatic increase in the non-Saudi population, with very few low-income Saudi families. The failure to implement this important strategy created a slum area populated by low-income non-Saudi families and migrant workers who tended to work in Historic Jeddah or close by. Finally, I strongly believe that this failure to actualise the policy was one of the main reasons for the physical, social and cultural decline of the area.

Figure 7.32: Examples of street designs (Matthew et al, 1980)

Figure 7.33: Examples of street designs (Matthew et al, 1980)
7.5.2 Impact on architectural typology

One of the first steps in Matthew’s Policy was designating the historic area (section 7.3.1). It then suggested building regulations in each zone with profound effects on building typology in Historic Jeddah (section 7.3.5). In 1974, around 75% of its buildings were historic or heritage and the rest were new buildings influenced by modernisation and Western styles. Figure 7.34 categorises the buildings of Historic Jeddah in 1970 as historic and non-historic, which the typology is used here to study the changes that Matthew’s Policy brought about. It shows that the heart of Historic Jeddah (mainly Zone 3) was the only part unaffected by modernisation, as Dr Angawi explained:

“Historic Jeddah was lucky, because in the 1950s, 60s and 70s Jeddah’s people were interested in building their houses outside Historic Jeddah. As a result, a lot of the historic area survived.”

Figure 7.34: The historic and non-historic buildings of Historic Jeddah in 1974 (Matthew et al, 1980, adapted by the author)

In order to produce a realistic conservation master plan, RMJM conducted various demographic, physical, social and economic surveys. A vital part of this process was surveying the physical condition of Historic Jeddah from 1970 onwards. Table 7.6 outlines its general physical situation in 1974, showing that more than three-quarters of the buildings were historic; but RMJM (1980) reported that only 65% of these had the potential to be restored, preserved and conserved.
Table 7.6: General situation of historic buildings in Historic Jeddah in 1974, before Matthew’s Policy was applied (Matthew et al, 1980, adapted by the author)

<table>
<thead>
<tr>
<th>Types</th>
<th>Buildings in Historic Jeddah</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Historic</td>
</tr>
<tr>
<td><strong>Buildings styles</strong></td>
<td>Hejazi (Traditional)</td>
</tr>
<tr>
<td><strong>Total number of buildings</strong></td>
<td>Around 900 (78%)</td>
</tr>
<tr>
<td><strong>Building materials</strong></td>
<td>Traditional: plaster, limestone and wood.</td>
</tr>
<tr>
<td><strong>Building heights</strong></td>
<td>From 3 to 6 storeys.</td>
</tr>
<tr>
<td><strong>Building uses</strong></td>
<td>Residential (houses) and commercial (shops and souks)</td>
</tr>
<tr>
<td><strong>Condition of buildings</strong></td>
<td>585 buildings could be saved. The rest were in very bad physical condition</td>
</tr>
<tr>
<td><strong>Main architectural features</strong></td>
<td>Rawshan, mashryabya, plaster decorations, decorative doors</td>
</tr>
</tbody>
</table>

In order to trace the impact of Matthew’s Policy on the survival of the historic buildings, Figure 7.35 superimposes official maps for 1984, 1995 and 2005 on the RMJM data for 1974, revealing some interesting changes in building types.

Figure 7.35 shows a gradual overall loss of heritage buildings in Historic Jeddah between 1974 and 2005. Those in Zone 3 largely survived, as the policy suggested, but the policy was less well implemented in the other zones, where losses were considerable. The Ommeda’ of Alyemen and Albahar stated in interview that more than 50 historic buildings had been lost from the Albahar and Alyemen quarters alone between 1984 and 2005, despite the Protection Act 1981, because the municipality failed to repair any historic buildings outside Zone 2. This confirms the assertions of Sami Angawi and the house-owners that Jeddah Municipality had poorly implemented Matthew’s Policy.
Figure 7.35: A GIS map of Historic Jeddah showing the loss of historic buildings following implementation of Matthew’s Policy. Adapted by the author from these sources: 1974 data (Matthew et al., 1980), 1984 and 2005 data (Jeddah Municipal Archives), 1995 data (Angawi’s library)

Figure 7.35 also shows that major public properties (mainly souks and mosques) were preserved and restored; indeed, some were redeveloped to meet the needs of daily life by installing air-conditioning, fans, waiting benches and so on. Akash Mosque and Souk Alnada were both redeveloped and significantly improved in the 1980s, as according to Angawi and Alyafi. However, there were some mistakes causing the loss of valuable public properties. Al-Basha Mosque, built in 1735 AD, was demolished in 1983 despite the Protection Act 1981. George Duncan (1984) said:

“The consultants note with regret the recent demolition of a sixth mosque of great historic merit, the small Masjid Al-Basha. Its quaintly leaning minaret was a famed and much loved landmark until the Al Awqaf section of the Hajj Ministry demolished it to build a new mosque in its place. … That was a mistake! The mayor was very angry and upset about it. We don’t want to see another case like that – we want to look after the old mosques.”

This was a clear example of poor heritage management leading to the loss of many important monuments in Historic Jeddah. In the absence of sufficient detailed documentation (maps, drawings and sketches) of changes to the distribution of building
types since the 1970s, this study relies largely on interviewees’ statements and on photographs taken during policy implementation. As Table 7.6 shows, some new buildings constructed in Historic Jeddah had no attachment to the place in terms of design, form, materials, height and architectural features. Since 1976 many new buildings have appeared in the central business district (Zone 2). For instance, on King Abdul-Aziz Street, many historic buildings were demolished and replaced by new buildings that were totally different from the traditional ones.

Figure 7.36 illustrates how Matthew’s Policy changed the image of the entire area by suggesting a new central business district with new architectural forms, albeit at least inspired by the traditional Hejazi buildings. A house-owner (male, 56) said:

“In less than 20 years, King Abdul-Aziz Street changed physically. In 1972, it was full of traditional buildings, but in 1986, for instance, it became full of new shopping malls and shops.”

Another house-owner (male, 63) and added that Almahmal Mall (Figure 7.37) was a clear example of this. The building had a new architectural style with a new usage unfamiliar in Historic Jeddah. A professor from the Architecture Department of KAU argued that the extensive glass façades of buildings such as the Almahmal complex did not respect the historical context of the area, adding that the building was huge compared with the other new buildings and that its very height disturbed the historical urban skyline.

Figure 7.36: King Abdul-Aziz Street in 1983, showing the new architecture appearing in Historic Jeddah (Angawi’s Library, 2013)

61 King Abdul-Aziz Street is the main business street in Historic Jeddah.
As noted above, the situation was altogether different in Zone 3, which Matthew’s Policy designated the main preservation zone and where the condition of historic buildings was the subject of very strict regulation.\(^\text{62}\) Thus, despite the mistakes that this chapter has highlighted in Jeddah Municipality’s handling of other key actors’ initiatives, over the 35 years from 1970 to 2005 when the historic zone was under its supervision, the area was preserved as it had been before Matthew’s Policy, in terms of building typology. The statements of other key actors support this conclusion, as none was critical of changes in the physical typology of Zone 3, notwithstanding their concerns about the approach of the municipality.

\(^{62}\) This contrast may be illustrated by comparing figures 7.37 and 7.38.
hand, it linked the historic areas together and on the other, it reduced the traditional urban integration between the historic quarters. As to typology, Matthew’s Policy led to dramatic changes, particularly to the historic buildings in Zone 2, but it succeeded in safeguarding the physical typology of Zone 3, as shown in Figure 7.39.

![Figure 7.39: A GIS map showing the impact of Matthew’s policy on building types in Historic Jeddah (Jeddah Municipal Archives, 2005, adapted by the author)](image)

### 7.6 Conclusion

The first official policy step towards conserving the Saudi built heritage, designed by RMJM between 1970 and 1980, is known as Matthew’s Policy in the official documents. This cornerstone of built heritage conservation in Historic Jeddah was well organized and included several beneficial strategies that have helped to safeguard the historic area until the present day. The policy has interacted very well with the general context of the historic area by suggesting a manual for the practical stages, but many of these suggestions were not implemented in the historic area, especially after 1980 when the municipality took charge of the area, without RMJM or any national agency being
involved in heritage supervision. According to the Aga Khan Architecture Award (1989), the conservation project undertaken by RMJM in 1970 was successful in putting an end to the destruction of the old quarter. It also constitutes the first time that such attention has been dedicated to the preservation of the architectural urban heritage of Saudi Arabia.

The policy had mixed success in safeguarding the historic area. The most successful actions were found to be designating, documenting and classifying the historic buildings within the area. Another positive feature was its suggestion of legal protection for historic buildings, realised as the Protection Act 1981. On the other hand, the physical interventions in Zone 3 to improve the transportation network may have been the worst of its implemented strategies, as this led to the evacuation of some historic places.

Matthew’s Policy also sought to preserve the remaining historic buildings in Zone 2 and to produce guidelines for the design of new commercial buildings in keeping with the historic context of the area, with respect to materials, scale, colours and facade designs. This attempt was only partially successful, because of unwise administration by the municipality regarding new building, especially after 1986. In particular, new buildings and styles were built in this zone that ignored its historic context, leading to the loss of heritage character. For instance, most of the historic buildings in Albahar quarter were destroyed and replaced by what a local stakeholder described as “small ugly shops”.

Finally, some of most successful implementations of Matthew’s Policy were carried out during Mayor Farssi’s era. These physical actions led in one way or another to the preservation of the historic area to the present day. However, an apparent disregard for preservation from 1986 to 2006 led to the destruction of many historic sites. Some suggestions were made regarding the potential of the historic area for tourism development, but Jeddah Municipality did not implement any of these, which in my opinion led to the deterioration and loss of historic buildings, especially in Zone 3. It would seem that the historic area was in need of a body to organize, control and implement the built heritage policies and strategies with a future vision of using the historic buildings to enhance tourism development, thus both safeguarding the buildings themselves and generating income.

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63 This happened after the retirement of Mayor Farssi, who had worked to protect the historic area.
Chapter Eight:

The SCTA Policy (2006-2010)

Collapsed house (Ecole d’Avignon, 2006)
8 Chapter Eight: The SCTA Policy (2006-2010)

8.1 Introduction

Matthew’s Policy, as detailed in Chapter Seven, was the first official built heritage policy in Saudi Arabia and was developed and applied to Historic Jeddah between 1970 and 2006. This chapter gives an account of the second such policy that was implemented in Historic Jeddah, which has caused a radical shift in the national discourse on built heritage conservation in Saudi Arabia. The key player in this policy was the SCTA, which sought to inscribe several Saudi heritage sites on the UNESCO World Heritage Sites list in order to improve these sites physically, economically and culturally (SCT, 2006). Many experts (Angawi, 2013; Hurd, 2012; Al-hathlol, 2012) argue that the SCTA was the moderator in changing public and private attitudes in Saudi Arabia to heritage sites, by using the national heritage, both tangible and intangible, to promote tourism development (SCT Management Plan, 2007). Historic Jeddah was the key site (consisting of urban and architectural heritage) in translating this concept into physical action, as this and the following chapter will demonstrate.

Figure 8.1 illustrates the approach taken to the analysis of the SCTA Policy and of its impact on the built environment and on the key actors. Comparison with Figure 7.1 shows that this is essentially the same approach as that adopted in Chapter Seven. I shall argue that the SCTA Policy was an intellectual transitional phase in the evolution of built heritage conservation policy for Historic Jeddah; it shifted the orthodox discourse on conserving heritage/historical sites in Saudi Arabia by introducing new elements, objectives and dimensions to the conservation wheel. Tourism development, the involvement of new key actors and inscribing the site on the WHS were the main tools employed to change the local and national discourse at both public and private sector levels. This chapter explores how the SCTA Policy changed the course of built heritage conservation policies and their impact on the built environment within a very short period, setting the scene for the UNESCO Policy (2010-20). Finally, the author argues that the SCTA Policy radically changed the understanding of built heritage in Saudi Arabia by developing built heritage conservation policies.
Figure 8.1: Approach to analysing the impact of the SCTA Policy on Historic Jeddah (Author, 2014)

Figure 8.1 shows that a new key actor, the SCTA, became dominant and had a fundamental impact on the creation of a new policy agenda which asserted that Historic Jeddah and other historic Saudi sites should be represented internationally society as heritage site deserving of conservation. The private sector is also depicted as an actor with a role in forming and implementing the new policy, thus adding the economic factor to the conservation wheel. The following sections attempt to answer the following questions: What were the factors underlying the SCTA policy? How was the policy formulated? What were the roles of each actor and their effects on Historic Jeddah?

8.2 Reasons for commissioning the SCTA Policy

“The previous efforts [by Jeddah Municipality] to safeguard Historic Jeddah have, unfortunately, failed physically, socially, culturally and civically. Thus, a new policy was crucial to save what remained.”

(The head of NBHC, 2013)

Jeddah Municipality was the dominant governmental authority in implementing Matthew’s Policy, as Chapter 7 shows. Many mistakes were made, with negative impacts on Historic Jeddah. Physical interventions by the municipality, residents and investors caused widespread damage and loss, notably to the infrastructure and the facades of heritage buildings. This, in my opinion, was the primary motivation for the current policy.
Another factor that may have accelerated the policy process was the political situation in Saudi Arabia after the terrorist outrages at the beginning of the millennium. The 9/11 attacks in New York and terrorist actions in various Saudi cities led to Saudis being seen as violent, extreme and radical (Kashogji, 2004). Maogto (2005) stated that “Saudi Arabia is a country that supports violence and terrorism”. Realising that such accusations would threaten the country’s political, economic and social security, King Abdullah bin Abdul Aziz came to the throne in 2005 with a reformist political programme, based upon reintroducing Saudi Arabia to the world as a civilized country that accepted others (Ashmawi, 2006). In December 2004, the head of the SCT, Prince Sultan bin Salman, suggested that inscribing a number of heritage sites on the UNESCO WHS list would support the new political discourse by enhancing the national tourism industry.

There was no better approach than using the country’s rich history to support the tourist industry in order to effect a positive change in the world’s perception of Saudi Arabia (Aldrees, 2013). New rules were introduced and many old ones revised in line with the new state programme. For instance the visa system was revised, introducing a group visa to encourage people to visit the country’s heritage sites, whether or not inscribed on the WHS list.

To conclude, the political situation that the country faced 10 years ago, plus the failure of the first built heritage policy, inspired the SCTA Policy, which had government support even if it was not yet a state priority.

8.3 A new approach to the conservation of the Saudi built heritage

“The establishment of a government body [the SCTA] concerned with antiquities and tourism changed the entire concept of preserving the built heritage in Saudi Arabia. In other words, a new policy was launched to reconsider the heritage sites to be exploited for new purposes of benefit to the nation in general.”

(John Hurd)64

In April 2000, the Saudi Council of Ministers established the Supreme Commission for Tourism, recognising tourism as an economically productive sector (SCT, 2001). Subsequently, in March 2008, recognising the importance of the antiquities and museums sector, the Council made the SCT responsible for its planning and development,

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64 I conducted an interview with John Hurd, UK president of the ICOMOS advisory committee, during the 2nd NBHF in Dammam, Saudi Arabia, in 2013.
as well as for tourism, and changed its name to the Saudi Commission for Tourism and Antiquities (SCTA.gov.sa, 2013). This change played a vital role in the evolution of the Saudi built heritage conservation concept and in the approaches and methods adopted. It seems that the understating of heritage shifted from nostalgia to reuse. In other words, Matthew’s Policy was designed to safeguard the built heritage by preserving its traditional shape, whereas the SCTA Policy envisaged the use of traditional buildings for new functions, with appropriate modifications.

The SCTA annual report (2008) states that the main objectives of its establishment were to organise develop and promote the Saudi tourism sector. It also worked to “enhance the role of the tourism sector by overcoming obstacles to its development, in view of the Kingdom’s huge tourism potential.” (SCTA, 2008: 23) Its work included preserving, safeguarding, developing and maintaining the Kingdom’s antiquities and promoting their contribution to the cultural and economic development of its subjects. The SCTA envisaged the role of the tourism sector as aligned with the prestige and position of the Kingdom, as well as its role in the whole of human civilization and its impact on the international community (SCTA, 2008).

Examining the historical background to the establishment of the SCTA may shed light on the new governmental discourse regarding built heritage sites. Saudi decision-makers appear to have recognised an urgent need to set up a governmental body to safeguard the national built heritage, including Historic Jeddah, especially after the devastation of many Saudi heritage sites since 1970 (Jerome, 2013). A board member of IRCICA said in interview:

“It took 30 years since the first Saudi built heritage conservation policy [in 1970] to establish a governmental body with legal legitimacy, concerned with the national heritage. … Many important heritage sites of universal significance were demolished, collapsed or destroyed due to some negative individual (or group) initiatives and efforts of some local municipalities and some clerics who claimed that some of these sites were taboo locations and needed to be demolished for religious reasons, but the founding of the SCTA has gradually changed the situation for the better.”

The author argued that Matthew’s Policy laid the foundation for the Saudi understanding of heritage conservation, but that its implementation failed to achieve its goals. Therefore, a new approach was required to save what remained of the Saudi heritage in general and Jeddah’s historic district in particular. The establishment of the
SCT marked a substantial shift in the official Saudi approach to the future of heritage sites, with a recognition of their value in tourism development, but as noted in Chapter 4 (section 4.3.4), the semi-private Al-Turath Foundation, established four years earlier, played a similar role but with less legal power. It seems that Al-Turath gained practical experience of built heritage conservation which proved very valuable for Prince Sultan and his team when they became the official decision-makers on built heritage. Their symbiotic approach to tourism development and heritage conservation could now be put into practice with full legal power when the SCT started to change the idea of saving the Saudi legacy in 2006.

8.4 The SCTA Policy

“The SCTA Policy was more than a policy; it was a new era of how Saudis understood the built heritage conservation concept. It was a new vision, attitude and perception that might change the entire discourse.”  
(Pasic, 2013)

Before turning to the SCTA Policy itself, it is important to clarify that it was conceived as applying not only to Historic Jeddah but to all heritage sites in Saudi Arabia. The author thinks that the idea of built heritage conservation in the Kingdom shifted from localism (exemplified by Matthew’s Policy) to nationalism, with considerable implications for dealing with heritage sites, as discussed later. This chapter will focus, however, on Historic Jeddah and its relationship to the policy, which, it should also be noted, was conceived in 2006, two years before the SCT became the SCTA, although it is referred to throughout as the SCTA Policy.

Given the notable failure of Jeddah Municipality in implementing Matthew’s Policy (Angawi, 2013; Pasic, 2013; Ismail, 2013), Historic Jeddah needed a new policy with a new vision. The newly established SCTA began to become involved in urban heritage conservation schemes and as discussed in Chapter Six, the most significant heritage site in Saudi Arabia was the historic core of Jeddah.

The SCT report (2005) demonstrates that the policy’s main target was to introduce Historic Jeddah to international heritage organisations (mainly UNESCO) as a site of universal significance. The report depicted Historic Jeddah as a national icon that required special attention to improve the tourism industry in the historic area. Therefore, the main strategy was to have Historic Jeddah inscribed on the WHS list.
The SCT (2006) sought not merely to conserve the architectural identity of Jeddah but also to make the historic core a commercial and tourist centre as it was in the past, both nationally and internationally. Its report stated:

“Historic Jeddah, as a heritage site, has most of the urban and architectural components that make it a national legacy with enormous tourism potential; therefore, it is the perfect example of a Saudi heritage site. This is why the SCT is interested in presenting the historic districts of Jeddah to the world.”

The SCTA Policy also aimed to promote the revival of traditional crafts in the city (SCTA, 2008). The author argues that this second conservation policy to be implemented in Historic Jeddah since the 1970s was appropriate as the next phase in a sustainable national built heritage conservation policy, but it took a long time to be implemented and this delay led to the loss of many heritage properties in Saudi Arabia in general and Historic Jeddah in particular.

Figure 8.2 shows how implementing the SCTA Policy involved various urgent tasks, such as private sector involvement, international recognition and the enactment of a national protection law. The following subsections discuss in detail the components of the policy.

8.4.1 New approach
A new approach was needed to the conservation of Historic Jeddah. The SCTA (2008) reported that nominating Historic Jeddah as a world heritage site would accelerate the conservation wheel towards a sustainable conservation scheme, which the SCTA believed was the ideal approach to conserving Historic Jeddah. It was based upon the understanding and acceptance of the role of the private sector, heritage activists and governmental bodies, with the integration of economic and financial considerations into
conservation policy (SCT, 2005). This followed the failure to implement Matthew’s Policy adequately with respect to its physical, social and cultural implications for the built environment of the historic district.

This radical shift in Saudi built heritage conservation policy had many consequences in terms of establishing heritage management, obtaining legal support, providing a financial plan, supplying technical aid, facilitating public and private participation and more (SCTA, 2008). The revised nomination file for Historic Jeddah (2013) stated:

“If these elements had only been taken into consideration since the planning phase (since the first policy), and an effective public/private partnership had been created, the historic area would have been able to survive and thrive again as a living and central element of Greater Jeddah’s life.”

The strategic option to pursue World Heritage status for Historic Jeddah would offer new opportunities for the establishment of such a complex plan, placing locally conceived plans within a larger national strategy of a cultural opening of the Kingdom to the world. I also think that the SCTA decision-makers understood the importance of involving other stakeholders in the conservation process by taking tourism development into consideration in order to make it sustainable and economically independent.

### 8.4.2 Preparation for UNESCO nomination

Inscribing Historic Jeddah on the WHS list was for the SCT(A) the key factor in changing the entire built heritage conservation discourse in Saudi Arabia, but it required serious commitment to several tasks including gaining government support, creating an appropriate nomination file to reflect the significance of the nominated heritage site(s) and revising the current protection law (WHS.unesco.org, 2010). In order to submit the nomination file and implement the policy, the SCT(A) undertook three particularly significant activities: seeking government support, composing a restoration manual, founding a heritage management department and selecting properties to be nominated. These are now discussed in turn.

**Government support**

Prince Sultan bin Salman used his social status to convince the government (the king) of the importance of heritage sites in changing the world’s perception of Saudi Arabia (Angawi, 2013). Okaz (2008) reported:
“The Saudi government wants to show the world its bright face (civically, culturally, socially and architecturally) especially after the 9/11 attacks when Saudi Arabia was accused of being a source of terrorism and terrorists.”

Thus, in February 2006, King Abdullah endorsed the nomination of Historic Jeddah for inclusion on the WHS list, launched by Prince Sultan as head of the SCT\textsuperscript{66} and strongly backed by Jeddah Municipality (Historic Jeddah Nomination File, 2009: 13). This royal support was considered the starting point of the SCTA Policy and justifies 2006 (rather than the foundation of the SCTA itself in 2008) being taken as the inception of the policy. I see it as marking a radical political shift in Saudi Arabia through international bodies such as UNESCO, which will eventually rectify the Islamophobic stereotype of Muslims in general and Saudis in particular.

The royal decree (A/2 331) acted as a catalyst for a series of initiatives put forth in the meantime by the SCT, Jeddah’s private sector and Jeddah Municipality. The primary task for the SCT in 2006 was producing an appropriate nomination file (SCT, 2007). At this time, it had no legal power to manage Historic Jeddah’s conservation, but it was the government body responsible for inscribing Historic Jeddah on the UNESCO WHS list (A/2 331, 2006). There appears to have been a conflict of power between the SCT and Jeddah Municipality in Historic Jeddah. Recognising this, Prince again used his family status to put Jeddah Municipality under pressure, resulting in an off-record agreement between the SCT and Jeddah Municipality in April 2006 (SCTA, 2009), allowing the SCT to suggest several steps, in collaboration with Jeddah Municipality, in order to submit the nomination file to the UNESCO committee in 2008.

\textit{Composing a restoration manual}

The nomination file had to include a variety of historical, social, economic, architectural, demographic and other surveys and studies. The SCT experts observed that a large number of heritage sites were in a very bad physical condition without a clear conservation plan or vision (SCT, 2006). Another report (SCT, 2007: 25) showed that physical built heritage conservation initiatives by both governmental and non-governmental bodies affected Historic Jeddah’s built environment negatively in terms of restoration techniques, materials used and so on. In response, a restoration manual (Figure

\textsuperscript{66} At this time, the SCT was concerned with national tourism only, not yet with heritage conservation.
was produced by the French heritage organisation Ecole d’Avignon, in collaboration with the Jeddah Development and Regeneration Company, under the supervision of the SCT and Jeddah Municipality (Okaz, 2006).

The municipality’s local consultant stated in interview that the manual, which explains in detail how heritage buildings in Historic Jeddah could most effectively be restored and preserved, was well conceived, took into consideration the requirements of daily life and used traditional materials. On the other hand, there was concern among some experts (Angawi, 2013; Farahat, 2013; Bokhari, 2012) about the restoration techniques, such as favouring the injection technique over traditional construction methods. The manual suggested using traditional materials for construction and decoration but preferred to use an injection of chemical cement to fill the cracks (Restoration Manual, 2006: Chapter A.4). The author contends that the writing of this manual was essential due to the negative restoration methods that were used before. Regardless of the technical approach chosen, the manual improved the conservation process.

![Figure 8.3: Historic Jeddah Restoration Manual (Jeddah Municipality/Jeddah Development and Regeneration Company/Ecole d’Avignon, 2006)](image)

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68 Dr Adnan Adas, a Saudi academic and former head of King Abdul University Architecture Department, was local consultant for the heritage manual and is referred to as “Historic Jeddah consultant”.

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The heritage management department

One of the initial stages in the implementation of the SCTA Policy was establishing a heritage management department for Historic Jeddah. The Saudi government, via the SCT(A), was directly involved in built heritage conservation and, according to the 2006/07 Management Plan, established a branch in a restored traditional house in the old city (Figure 8.4). In 2008, the SCTA Historic Jeddah Office was opened. It seems that the SCTA had a clear vision for the future of Historic Jeddah, reflected in the variety of tasks undertaken by the office, which collaborated with the Municipality of Historic Jeddah in the management of the old city and the nominated property (NP). This shows that SCTA understood the importance of monitoring significant sites such as Historic Jeddah in order to facilitate its heritage management duties, which Jeddah Municipality had failed to do since 1970.

Figure 8.4: Location of the SCTA office in Historic Jeddah (Google Earth, 2006, adapted by the author, 2013)

Among the many duties of the SCTA Historic Jeddah Office were conducting surveys, implementing partnerships with stakeholders, monitoring the heritage area and working closely with the local municipality. When interviewed, its head said:

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69 The SCTA has an office on the northern side of Jeddah; however, a new office was opened in 2008 to implement the new policy.

70 HJM was created in 2010 after the first nomination file and UNESCO recommendation were turned down.
“In the first year, we closely observed many aspects of Historic Jeddah: the condition of the built environment, social and cultural life, the economic situation, demographics and so on. One thing we looked at was the physical interventions affecting the heritage buildings. The initial results were disappointing due to negative interventions, so a quick response was required to stop the tampering by trying to monitor each conservation effort by the different stakeholders.”

Choosing properties to nominate and submitting the nomination document

The SCTA Policy required the inscription of Historic Jeddah on the WHS list; to ensure compliance with UNESCO standards, the SCTA consulted various national and international advisors, including Dr. Saleh Lamei, a former ICOMOS member.71 Following their recommendations, the document suggested that the whole heritage area should be nominated (Figures 8.5 and 8.6), but given the severe deterioration of much of the historic site (resulting from the incomplete implementation of Matthew’s Policy), the ICOMOS committee members who visited and evaluated Historic Jeddah advised the SCTA office not to submit the nomination (Aladarious, 2013). The SCTA did however submit it in 2008 and it was rejected in 2009 for a number of reasons. This led Historic Jeddah to be listed in the ICOMOS World Report 2008-2010 on Monuments and Sites in Danger.

When interviewed for this study, the head of the SCTA Historic Jeddah Office listed the following reasons for the nomination being rejected:

- The high level of deterioration of the physical situation of Historic Jeddah and the loss of the main infrastructure;
- There was no heritage management or organizations at the site under the local municipality;
- The key stakeholders (house-owners, other governmental bodies, local organisations and tourist agencies) were not involved;
- There were many interventions in the nominated properties that did not match UNESCO standards;
- There was no plan for funding the historic site;
- There was no plan for reusing the historic area for economic vitality or tourism development;
- There was no link between socio-cultural heritage and the document submitted.

71 He is also head of the Centre for Conservation and Preservation of Islamic Architectural Heritage.
In 2009, the ICOMOS committee made many recommendations and suggestions to the SCTA and Jeddah Municipality in case they wished to resubmit the nomination, which led to the development of a new policy incorporating UNESCO’s requirements (the UNESCO Policy; Chapter 9).

To sum up, it was obvious that the SCTA, even with the successful inscription of two Saudi heritage sites, was still at an initial stage. However, inscribing Historic Jeddah was the key factor in the SCTA Policy that would push the Saudi built heritage concept towards tourism development.

Figure 8.5: The area suggested for nomination in 2008 (SCTA, 2013)
8.4.3 Conducting partnerships with stakeholders

“Matthew’s Policy totally ignored the roles of the other stakeholders, which led it to fail. By contrast, the SCTA came up with a new approach of attracting the private sector to the built heritage conservation process.”

(Aladarios, 2013)

The SCTA Policy called for all efforts to achieve inscription on the WHS list. A study by the SCT (2007) stated: “The Historic Jeddah conservation scheme needs more involvement by non-governmental organisations from both the public and private sectors.”
The private-sector involvement of investors from various fields was emphasised in the policy and nomination documents. The first nomination file (2009), for instance, showed that the principles directing policy development were designed by a group of private entrepreneurs as a joint venture with Jeddah Municipality, which sought to integrate the guidelines set by SCT in the 2007 Management Plan (cf. Volume 2: Management Plan) for Historic Jeddah in view of its future nomination for inclusion on the WHS list (SCTA, 2008: 35). The resulting plan was a creative attempt to solve apparently unsolvable problems and overcome obstacles that had led to the partial failure of previous efforts to protect and revitalise the historic district. It seems that a new notion was launched in the field of Saudi built heritage conservation to promote heritage sites as an economic tool, especially by involving the private sector.

The private sector, Jeddah Municipality and the SCTA collaborated directly to achieve the policy goals. This collaboration was essential because of the innovative technical, financial and legal mechanisms specified in the SCTA Policy. For example, new financial and technical aid programmes were designed by the SCTA to attract the private sector to implement conservation projects in Historic Jeddah. The SCTA vice-president stated that these were temporarily rejected due to the failure of the first inscription attempt in 2009.

It was the SCTA’s duty to ensure that the old city did not become mere “scenery”, to be enhanced according to conventional stylistic criteria, nor simply exploited as the backdrop to some special glamorous event or upscale neighbourhood. The SCTA’s supervision ensured that the “renewed” and “preserved” old city, as foreseen by the policy, would continue to play a vital role in the economic life of the city.

Notably, the SCTA verified that private sector-led interventions did not merely reflect a concern for a somewhat vague idea of “traditional” architectural style, but instead paid heed to the social and economic consequences of the proposed plans. The SCTA believed that this new approach to the conservation of historic city centres met UNESCO’s standards and criteria, providing a blueprint to be reproduced whenever and wherever similar issues should arise, in the Kingdom and elsewhere. Apparently, this approach failed because the SCTA reduced the other stakeholders’ efforts to one particular player, the private sector, rather than involving all stakeholders, including house-owners and other governmental agencies.
Finally, the success of the policy depended on other key partners in the municipality and the private sector, again without involving other stakeholders, such as owners and locals. Such a substantial built heritage conservation scheme, involving more than 500 buildings across 6555 hectares, in the author opinion, required the participation of all concerned stakeholders.

### 8.4.4 Enacting national built heritage protection legislation

One of the objectives of the SCTA Policy was to enact national legislation to safeguard built heritage sites in Saudi Arabia, improving the Antiquity Law (M/24) adopted in 1972 by the addition of several heritage categories, including urban heritage sites and museums (unesco.org, 2013; SCT, 2007). The SCTA prepared the legislation in collaboration with several governmental bodies and public organisations in order to cover all heritage sites in the Kingdom. The head of NBHC commented:

“The proposed Antiquity, Museums and Built Heritage Law is considered the first Saudi legislation to safeguard the Saudi urban and architectural heritage. It has several sections, including: the definition of heritage sites, penalties for vandals, the ownership of heritage sites and financial aid.”

The building regulations in force in Historic Jeddah, based on Matthew’s Policy of 1979, had halted the systematic destruction of historic buildings that characterised the earlier phase of city development between 1948 and the late 1970s. Indeed, municipal regulations were the only legal means of protecting the historic fabric of Historic Jeddah, since the old Antiquity Law did not refer to the concept of urban heritage. By contrast, the new law, under review since 2007 and officially approved at the end of 2014, introduced and detailed the concept of ‘urban heritage’, paving the way for the effective protection of historic neighbourhoods in the Kingdom. Article 1 of the new draft Antiquity Law defines the concept of urban heritage thus:

“Cities, villages, neighbourhoods and buildings built by human beings with the included spaces, establishments, irrigation tunnels, roads and plazas which have historical, scientific and cultural value even if their period is extended to recent decades, yet it must not be less than 50 years, although the Commission has the right to consider heritage belonging to recent ages as urban heritage.”

The issue of urban heritage is dealt with in detail in Chapter VI of the Law, articles 49-64. Such legal protection is likely to change the physical condition of many abandoned and decaying heritage sites in Saudi Arabia, including Historic Jeddah.
In conclusion, the SCTA Policy marked a shift in the national perception of the need to conserve the Saudi built heritage in light of global changes in approaches to built heritage conservation. The SCTA came to built heritage conservation with a vision that was dramatically different from what had been practiced in Historic Jeddah. Finally, the SCTA Policy can be described as a transitional stage in Saudi built heritage conservation, strongly influencing the third built heritage policy affecting Historic Jeddah, the UNESCO Policy.

8.4.5 Taking a touristic approach

“The Old City of Jeddah has an extraordinary potential as a major tourist destination.”

(SCTA, 2009, V.1: 15)

The nomination file created by the SCTA (2008-09) began with the above statement, showing that SCTA had decided to exploit tourism in order to conserve Historic Jeddah and other heritage sites in Saudi Arabia. This approach has been practiced and evaluated at many heritage sites across the Middle East, and in most cases has succeeded in safeguarding and improving them (Orbasli, 2009).

When interviewed, the general advisor of NBHC stated that the SCTA had built its entire policy on Historic Jeddah’s inclusion on UNESCO’s WHS list in order to promote tourism development. Inscribing Historic Jeddah on the list was the main objective of the SCTA Policy because this indicated the success of the policy. The SCTA worked on two main levels in order to promote Historic Jeddah to the selected stakeholders, especially those from the private sector. Firstly, at a commercial level, many partnerships were forged with investors, tourist agencies, shopkeepers and others. The SCTA Policy Chapter VI (2008) promises to promote tourism in Historic Jeddah and at least double the number of visitors so that all partners would benefit from this enhanced economic vitality. Evidently, the SCTA understood that private sector actors needed economic incentives to prompt them to participate in this huge project.

The second level involved working on laws to facilitate international tourism by proposing a new tourist visa, which was proposed in 2007 and approved by the Council of Ministers in 2014, but with strict terms and only for specific nationalities (Okaz, 2007; SCTA.org.sa, 2015). To conclude, the SCTA Policy changed the entire discourse on built heritage conservation for the heritage authorities concerned, such as Jeddah Municipality,
and for other governmental and non-governmental bodies, such as the Ministry of Foreign Affairs in its work on the tourist visa.

8.5 The key actors and their roles in implementing the SSTA Policy

This section explores the key actors’ roles in formulating, actualising and implementing the SSTA Policy, as section 7.4 has done for Matthew’s Policy. Five types of actors played a role, directly and indirectly, in implementing the SSTA policy: governmental bodies; local and international advisors; the private sector; house-owners and residents; and heritage activists and advocates. Table 8.1 shows how each category participated in each stage of conservation: formulation, decision-making, implementation and management. As noted in discussion of Figure 8.1, the most important from Matthew’s Policy was the emergence of the SSTA as a key governmental actor in the built heritage conservation wheel, making the SSTA and Jeddah Municipality the two dominant actors. Both of these government agencies appointed local and international experts to advise them on legal, technical and logistical matters, as this section will show.

Figure 8.8 illustrates the impact of the key actors’ contributions to the SSTA Policy. The SSTA and Jeddah Municipality collaborated to formulate the policy with the principal aim of putting Historic Jeddah on the international tourism map. The author thinks that they attempted to avoid the mistakes made in formulating, implementing and managing Matthew’s Policy, by involving new actors in a new approach based on public participation, as explained later in this chapter. Despite the centrality of tourism to the approach, however, there was no notable involvement by domestic tourism organisations, such as travel agencies or their Saudi equivalents.
Table 8.1: Categories of actors and their roles in the SCTA Policy (Author, 2015)

<table>
<thead>
<tr>
<th>Actors category</th>
<th>Type of actor(s)</th>
<th>Actors</th>
<th>Participated in</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Public actor</td>
<td></td>
<td>Saudi Administration</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td></td>
<td></td>
<td>SCTA</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Heritage advocates and activists</td>
<td>Not that much</td>
<td>No</td>
</tr>
<tr>
<td>Private sector</td>
<td></td>
<td>Investors</td>
<td>Yes (partly)</td>
<td>Yes (partly)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tourism agencies</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Local/international consultants and experts</td>
<td>Yes (JM and SCTA advisors)</td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>House-owners and residents</td>
<td>No</td>
<td>Yes (partly)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Residents</td>
<td>No</td>
<td>Not that much</td>
</tr>
</tbody>
</table>

8.5.1 Public actors

Governmental bodies

The two governmental bodies which directly influenced the SCTA Policy needed each other: the SCTA needed Jeddah Municipality to access Historic Jeddah, while Jeddah Municipality needed a national body to take some of the responsibility for the new
conservation vision. A few other governmental bodies were involved in the SCTA Policy, but these two were the dominant ones.

- **SCTA**

  In 2006, the Council of Ministers Resolution No. 78 gave the SCTA legal power to collaborate with the local authorities in conserving the Saudi built heritage and antiquities, taking tourism into consideration. Since then, the SCTA has started to implement its agenda across all Saudi heritage sites. In the case of Historic Jeddah, the clear vision was to make it a local and international tourist destination by using its historical value to promote tourism (SCTA, 2006: Chapter I, Article 1.5).

  The SCTA was the key player in this policy and had a long-term plan for Historic Jeddah. The policy aimed to make Historic Jeddah a local, national and international tourist destination via a step-by-step plan, which became clear, at least at the national level, in the UNESCO Policy. Before outlining these steps in detail, it is important to clarify that SCTA’s main role was to highlight the importance of heritage sites throughout the kingdom, so it played a mentoring role for all other stakeholders at the public and private levels (Angawi, 2013).

  Different approaches were used for the first step, which was raising awareness among SCTA staff of the importance of heritage sites to the public and private sectors. Teaching its executives and administrators how to persuade their partners in other governmental bodies and the private sector of the economic and cultural value of conserving built heritage sites was one example of what SCTA accomplished in achieving its principle goal. An executive manager in the SCTA’s Jeddah office commented:

  “The commission has spent more than five years, since it was established in 2000, training, teaching and travelling to understand how we can manage heritage sites appropriately. For instance, many employees have visited Turkey, Italy, Egypt and Morocco to learn from their experience of dealing with built heritage sites.”

  This shows that the SCTA decision-makers acknowledged the lack of Saudi experience regarding heritage site management, as implied by the failure of Matthew’s Policy with regard to the ability of the human cadres to manage and improve heritage sites. An architect in the SCTA’s Historic Jeddah office argued that these training trips had a huge impact on individuals’ attitudes towards built heritage sites:

  “In all of the countries that we visited during our training, there was a heritage management office or department with a majority of experts who were locals. The
duties of these offices were to manage, restore, document and other things. We as SCTA executive employees were surprised at this huge interest in such old sites.”

Therefore, one of the SCT(A)’s main initial tactics with regard to Historic Jeddah conservation was to locate an office in the historic area; in 2007, the SCT rented a traditional house in Historic Jeddah and established a unit to monitor the built environment and social life of the area. Since then, the SCTA and its international consultants have conducted many studies to evaluate the physical condition of the built environment of the historical area and suggest appropriate solutions for conserving it, including nominating the entire historical area for the WHS list, attracting the private sector and resurveying the heritage buildings previously classified by RMJM.

As explained in Chapter Seven (section 7.4.1), Jeddah Municipality is legally empowered to make physical changes to Historic Jeddah’s built environment; therefore, the SCTA entered into a serious partnership with the municipality. According to the head of SCTA’s Historic Jeddah office:

“We suffered due to the municipality’s attitude regarding our vision for Historic Jeddah. The heads of the municipality were unhappy about our work in the area until the Prince made a deal with the mayor in 2007.”

It seems that Jeddah’s municipal decision-makers were reluctant to share influence over Historic Jeddah at the international (UNESCO) level. Angawi (2013) argued that the municipality was ashamed of what had been done to the area since 1970, so did not want to share its management role. However, the social prestige of Prince Sultan changed the entire attitude of the municipality towards Historic Jeddah, as discussed in sections 9.2 and 9.3.

After obtaining agreement from Jeddah Municipality, the SCTA started to promote Historic Jeddah to the private sector. As the SCTA reports (2007; 2008; 2009; 2010) demonstrate, there were many meetings, seminars and lectures with private sector actors, including house-owners, heritage advocates and businesspeople, to explain the benefits of investing in Historic Jeddah. A local heritage activist said in interview: “We had several meetings with SCTA officers in Historic Jeddah to discuss the future of the area.” A local businessman said:

“A selected group of investors attended some of these meetings, and most of us were happy with the new approach. I was interested in investing in Historic Jeddah; in fact, I believed it would be a great opportunity for business in the near future, as it was in the past.”
Most importantly, the SCTA formulated and submitted Historic Jeddah’s nomination for inscription on UNESCO’s WHS list. At the same time, it redacted the legislation discussed in section 8.4.4. The general advisor of NBHC explained that the SCTA took WHS inscription as a success criterion but had failed at the first attempt in 2008-09. Despite its appointment of international consultants to ensure that the UNESCO committee would approve the nomination, the prior extensive destruction of the built environment led to its rejection. It is worth mentioning that the SCTA prepared the nomination file with minimal collaboration from Jeddah Municipality and local heritage activists and advocates. I strongly believe that this was a mistake similar to that made by Jeddah Municipality when it had failed to involve all stakeholders in the implementation of Matthew’s Policy.

- Jeddah Municipality

Jeddah Municipality was the other key player in the SCTA Policy, but with less participation. According to the head of HJM, the decision-makers and executive managers of Jeddah Municipality were unhappy about the SCT(A) “interfering” in the Historic Jeddah conservation plan, especially when the SCT gained more legal power in 2006.73 Despite this dissatisfaction, Jeddah Municipality was obliged to collaborate with the SCTA. A municipal architect commented:

“We, the municipality, were not persuaded of what the SCTA was attempting to do. The municipality was able to improve Historic Jeddah without any other involvement locally and internationally.”74

It seems that members of Jeddah Municipality were generally dissatisfied at losing their supervision of decision-making, implementation and management in Historic Jeddah. In interview, Dr. Angawi offered the poor physical condition of Historic Jeddah as evidence that Jeddah Municipality was fighting SCTA. The municipality may have been attempting to embarrass the SCTA in its first attempt to have Historic Jeddah added to UNESCO’s WHS list. Some SCTA members and neutral observers, such as Angawi, Alyafi and Farahat, objected to the municipality’s attitude, but the head of HJM rejected this criticism:

73 The Council of Ministers Resolution No. 78.
74 The head of HJM responded similarly when I asked him about the initial collaboration between the municipality and SCTA over the first nomination document.
“Jeddah Municipality implemented most of the SCTA’s requests. For instance, we gave them access to our archives, facilitated their daily work and allowed them to rent a historic house to establish their office.”

Thus, the municipality was committed to collaborating with the SCTA, but the head of the SCTA’s office in Historic Jeddah noted some limitations:

“The municipality was obliged to cooperate with us after the prince and the mayor agreed, but that did not stop them from joining us in our larger dream, which is to turn Historic Jeddah into a tourist site... The lack of a sense of responsibility towards the proposed restorations of some of the historic buildings in Historic Jeddah, as well as preventing SCTA staff from restoring some historical buildings, led to the rejection of the first nomination.”

To conclude, the two main governmental bodies claim to have done their best to improve Historic Jeddah physically. Nevertheless, it seems that there was a clash of interests between the municipality and SCTA, which led to the failure to add Historic Jeddah to UNESCO’s WHS list. The author argues that if both main players had shared a vision for the future of Historic Jeddah from the beginning, this first attempt might have proved successful, as borne out by analysis of the subsequent UNESCO Policy.

**Heritage advocates and activists**

Since November 2009, more than three local heritage activists groups were established, not to mention a large number of individuals, assisted by SCTA legal, logistic and financial support (SCTA, 2013). The Jeddah’s Heart group and the Jeddah Society of Architectural Heritage Protection were the main heritage advocacy groups that were established to raise awareness of the importance of Historic Jeddah as a local and national legacy. The founder of Jeddah’s Heart stated:

“We would never have existed without the generous support of the SCTA in general and Prince Sultan in particular. We started as a Facebook group in 2009, then attended several meetings with SCTA members, who asked us about our perceptions regarding Historic Jeddah.”\(^{75}\)

He added that the group had implemented several small projects to raise awareness among Jeddah’s population of the benefits of a site such as Historic Jeddah. Jeddah’s Heart also implemented re-survey documentation, lectures, tours, photographic sessions, bike races and many other activities in Historic Jeddah, with the SCTA’s

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\(^{75}\) A member of Jeddah’s Heart founded the Jeddah Society for Architectural Heritage Protection in 2012, with SCTA support.
blessing, to attract Jeddah’s inhabitants to visit Historic Jeddah on a regular basis for entertainment and to learn about the old city. The majority of members were young local Saudis (Jeddah’s Heart Group, 2012), as it was easy to join the group via social networks such as Facebook and Twitter. I strongly believe that the SCTA Policy helped these activists to articulate their position, which was not the case before. These groups made no direct contribution to the SCTA Policy, because they were established at the end of the policy period, although they did contribute significantly to the development of the UNESCO Policy.

The SCTA Policy can be described as an intellectual movement in the Saudi understanding of the importance of heritage sites. A recent study (2013) by the SCTA office in Historic Jeddah indicates that most of the physical and actual built heritage implications did not appear in the SCTA Policy period, because of a lack of time, but did appear in the UNESCO Policy period.

### 8.5.2 Private sector

“We attempted to attract the private sector in the conservation scheme in Historic Jeddah by promising them that Historic Jeddah would be added to the UNESCO WHS list, but we failed.”

(Prince Sultan bin Salman, 2009)

The SCTA Policy emphasised the importance of involving the private sector in the conservation wheel. Despite the several partnerships created between the SCTA and the private sector, there was no obvious immediate role for the latter, because their involvement was set to begin once Historic Jeddah had been inscribed on the WHS list (SCTA, 2010: 142), which failed to happen in 2009. It is interesting that SCTA persuaded the private sector to participate in the conservation scheme even without any local or national regulations on using Historic Jeddah as a tourist destination.

A variety of private individuals were invited to participate in Historic Jeddah with the promise that they would take priority with regard to investing in Historic Jeddah. The SCTA submitted to interested parties in the private sector a ten-year financial programme to make Historic Jeddah a local, national and international attraction (Badeeb, 2013). This programme offers examples of private sector investment in Historic Jeddah’s built environment, such as converting a historic house to a five-star restaurant, as happened in

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76 This is a quote from the prince’s opening speech in Jeddah’s NBHF in 2009.
Old Cairo. It considered a mercantile approach, with financial gain for investors while safeguarding the heritage area, but the failure to inscribe Historic Jeddah on the WHS list delayed this approach. A local businessman interested in Historic Jeddah said:

“I was very optimistic about investing my money in Historic Jeddah but I was frustrated when the nomination failed, because the area would suffer further damage, threatening my investment.”

It seems that the rejection of the nomination submission in 2009 delayed the SCTA’s plans for Historic Jeddah, especially in terms of private sector involvement. The SCTA Policy, in total, was created to change public and private attitudes towards Historic Jeddah and other Saudi heritage sites, which in my opinion theoretically succeeded.

8.5.3 Local and international advisors

The SCTA and Jeddah Municipality appointed local and international consultants to ensure that the nomination submission included serious proposals for conserving Historic Jeddah in light of the new policy objectives. This subsection discusses their advisors in turn.

The SCTA’s consultants

The SCT was very interested in adding Historic Jeddah to the WHS list because all of its other objectives depended on this. Therefore, it appointed international and individual experts to assist with the preparation of the nomination submission in 2006 (SCTA, 2008: 36). There were two types of advisors: those who assisted the SCTA members in writing and formatting the document and those who surveyed the site and evaluated the file before it was submitted to the UNESCO committee (SCTA, 2010: 66).

RC Heritage was the firm appointed to help SCTA to produce the nomination document, due to its relevant experience in the Middle East, such as assisting several nominated sites in Syria in 2003 (SCTA, 2008: 66). An RC Heritage representative in Historic Jeddah said in interview:

“There is no doubt that Historic Jeddah deserves to be added to the list, but there were, and remain, many challenges, particularly because of the rejection of the first file. I believe that Historic Jeddah needs joint efforts by all parties concerned to conserve the Saudi heritage.”

RC Heritage conducted many physical, social, historical and other studies of Historic Jeddah to ensure that the nomination file would be convincing.
As to the international consultants who were assigned to evaluate the draft nomination file, ensuring that it reflected the real situation in Historic Jeddah, these were identified by the SCTA’s head of Urban and Architectural Heritage Department as Saleh Lamei of the Centre for Conservation and Preservation of Islamic Architectural Heritage and Pamela Jerome of WASA Studio. Minutes of SCTA meetings (2007; 2008) show that Dr Lamei was unhappy about the physical condition of Historic Jeddah and with the standard of conservation. He noted in a June 2008 meeting: “In this poor physical condition, Historic Jeddah will never be listed”. It seems that this recommendation was ignored; as a result, the nomination was rejected by the ICOMOS committee because it failed to meet UNESCO standards.

**Jeddah Municipality’s consultants**

The situation was different for Jeddah Municipality, which continued to work as Matthew’s Policy suggested, but with a new approach. It appointed an international heritage centre, Ecole d’Avignon, to produce a restoration manual in collaboration with local advisors. This involved new actors in conservation efforts using physical restoration techniques, because the manual was designed for all key actors. Dr Angawi suggested that Jeddah Municipality’s attitude had changed since the SCTA became part of the conservation mechanism.

The main role of Jeddah Municipality’s advisors was to submit a restoration manual for the historic area that would be easy for both professionals and non-professionals to use, to support the 2014 nomination resubmission. The local consultant, Dr Adas, and his team implemented restoration projects and suggested many design proposals in Historic Jeddah, which did not fully coincide with the SCTA’s touristic approach, as detailed in section 8.6. Importantly, these restoration projects were designed and implemented according to the 2006 restoration manual and involved non-Saudi residents. It was clear that the municipality had changed its attitude to Historic Jeddah, first by involving residents in implementation and then by consulting a local expert at the decision-making and implementation stages. In my opinion, most of the restoration projects served to demonstrate how the municipality could improve the historic district without additional support.

Several proposed designs were submitted to the municipality in order to improve Historic Jeddah’s physical condition by incorporating the SCTA Policy, in which Jeddah
Municipality agreed to participate in the near future (figures 8.9 and 8.10). Some of these proposals were implemented in the UNESCO Policy period (2010-20) but not before.

**Figure 8.9:** Alnada souk proposal by a local consultant of Jeddah Municipality (2009)

**Figure 8.10:** Aldahab Street proposal (Jeddah Municipality, 2009)

### 8.5.4 House-owners and residents

The contributions of house-owners and residents having been ignored during the implementation of Matthew’s Policy, the SCTA Policy took a new approach, based on involving these two important stakeholder groups, as the policy documents show. Although their involvement was relatively minor, it changed the attitude of the national governmental bodies from individual work to the teamwork method.
House-owners

As a newly established national organisation concerned with tourism and conserving Saudi heritage sites, the SCTA had no experience of how these heritage sites should be conserved. Therefore, it adopted a method similar to that used in Great Britain by English Heritage, of involving house-owners in deciding conservation policy. Small number of the house-owners in Historic Jeddah were selected to represent the others on an owners’ committee (SCTA, 2009: 21). This was established in 2009 after submission of the first nomination file, which meant that its deliberations would influence the later UNESCO Policy. One committee member (male, 62 years old) stated:

“For the first time, I considered myself a decision-maker regarding my family property in Historic Jeddah. The SCTA respected members’ opinions.”

The committee had more than 20 members and was chaired by Prince Sultan, meaning that the house-owners’ opinions were acknowledged by the SCTA. There is no specific evidence of the impact of the house-owners on the SCTA Policy, but it is evident from the data that the establishment the committee marked a fundamental shift towards involving them in the implementation of conservation, paving the way for future conservation schemes in Historic Jeddah.

Residents

Jeddah Municipality’s annual report (2006: 5.b, 257) shows that more than 99% of the residents of Historic Jeddah were non-Saudis, with just one poor Saudi family living there. The same source indicates that around 40% of the non-Saudi residents were in families and 60% were single workers, mostly from South Asia or from Africa (Somalia). As with Matthew’s Policy, this demography led the local authority to pay no attention to the role of residents in the conservation process.

Indeed, there was no reference to the role of Historic Jeddah residents in formulating the SCTA Policy, although it was suggested that they should be replaced by Saudi families (SCTA, 2009: 85), as Matthew’s Policy had proposed. However, the local authority’s attitude towards the non-Saudi residents had changed. For the first time in Historic Jeddah, some were involved in restoring the municipally owned heritage houses under Dr Adas’s supervision between 2006 and 2009. While this was the only involvement of Historic Jeddah residents in the SCTA Policy, it was considered a radical

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77 Another member (male, 64 years old) reported that the SCTA had noted all of their concerns, opinions and future visions regarding Historic Jeddah.
development to involve residents (Saudi or otherwise) in implementing conservation policy. Dr Adas explained this involvement:

“We chose some Somali craftsmen (carpenters, blacksmiths and masons) living in Historic Jeddah to participate in restoring the four heritage houses owned by Jeddah Municipality. … Ecole d’Avignon and my team had to train those workers by giving them theoretical and practical sessions, in order to enable them to understand the nature of the traditional Hijazi house and the restoration and repair techniques used, according to the restoration manual.”

As a result, some of these workers gained a sense of responsibility and belonging to the heritage site (Adas, 2013), and started to raise awareness of the importance of such sites among their families and friends living in or outside Historic Jeddah (Jeddah Municipality, 2010: 6.c). I would argue that involving residents is very important in enhancing the conservation process and maintaining the quality of implementation, especially when these are the daily users of the heritage site.

![Figure 8.11: Restoration work in Bajneid House in the old city by Somali craftsmen (wearing helmets), supervised by Ecole d’Avignon experts (Jeddah Municipality and F. Cristofoli, 2009)](image)

In conclusion, the involvement of house-owners in Historic Jeddah’s conservation had no immediate major implications, but the founding of a representative committee, in my opinion, paved the way for the owners to participate in deciding the future of their houses. At a practical level, employing resident craftsmen in municipal restoration projects marked a shift in conservation policy to accepting non-Saudi residents as actors in the implementation processes.
8.6 Impacts of the SCTA Policy on Historic Jeddah’s built environment

The previous section having examined the roles of key actors in implementing the SCTA Policy, this section considers its impact on the built environment of Historic Jeddah. The novel focus on tourism is shown to have affected the urban fabric and architectural typology in terms of urban planning and the transformation of historic buildings.

8.6.1 Urban fabric

The SCTA Policy was implemented in Historic Jeddah for only four years, a short time compared with Matthew’s Policy. Thus, it had little impact on the built environment in terms urban fabric (layout, building codes, regulations etc.) or architectural typology. Review of the surveys and studies conducted by Jeddah Municipality (2006 and 2008) and the SCTA (2009) reveal no major changes to layout or typology since 2005 (Figure 8.12). Apart from the short duration of the policy, the author argues that this is because the main objective of the policy was to change general attitudes towards Saudi built heritage sites, which required powerful legal, technical and financial efforts. The head of the SCTA office in Historic Jeddah said:

“The SCTA Policy incorporated some aspects of Matthew’s Policy, especially in the building regulations, because they had proved to be effective, but this does not mean that the application on the ground by the municipality was wrong and catastrophic.”

This comment by a senior official supports the argument presented in Chapter Seven that Matthew’s Policy was incorrectly implemented for more than 40 years, leading to the loss of many historic buildings.
In 2009, the SCTA’s international advisors conducted an analytical survey of the condition of the built environment in Historic Jeddah using Matthew’s classification. It found that 79% of historic buildings had deteriorated since their documentation by RMJM in the 1970s (Figure 8.13-8.15). This is unsurprising after 45 years of negligence. The SCTA Policy focused on presenting Historic Jeddah to the world in an aesthetic condition appropriate for WHS inscription, a goal pursued separately by the SCTA and Jeddah Municipality.
Both bodies, through the local and international consultants they appointed, proposed several plans for changing the historic built environment, especially in the main plazas, streets, souks and buildings (Figures 8.16 and 8.17). These proposals interacted with the SCTA Policy, making Historic Jeddah a tourist destination worthy of recognition as a UNESCO world heritage site, but none was implemented in the SCTA Policy era, as the 2009 nomination file shows. The rejection of this submission led to the cancellation or postponement of major projects that might have transformed Historic Jeddah into at least a local and national tourist destination. The head of the SCTA office in Historic Jeddah said:
“The proposed schemes were practical and matched the historical context of the heritage area in terms of the materials used, shapes, architectural styles, colours and heights. They also chimed with the SCTA Policy. However, the rejection of the nomination stopped everything.”

Figure 8.16: The Municipality’s proposal for Aldahab Street (Jeddah Municipality, 2008)

Figure 8.17: The Municipality’s proposal for Aldahab Street (Jeddah Municipality, 2008)

8.6.2 Architectural typology

As mentioned earlier, the SCTA’s responsibility in Historic Jeddah was limited to inscribing its heritage buildings on the WHS list, while Jeddah Municipality retained the legal power and technical equipment to intervene and modify the built environment. The only noteworthy impact of the SCTA Policy on Historic Jeddah’s architectural typology was the municipality’s restoration of a small number of traditional houses, which was prompted by the SCTA’s attempt at WHS inscription.
Ecole d’Avignon and Dr Adas’s team restored four heritage sites in Historic Jeddah, using the restoration manual. An Ecole d’Avignon architect described this as “a role model of how any stakeholder can use the restoration manual.” According to Dr Adas, the idea was to put these traditional houses to new uses that suited the daily requirements of modern life:

“We did the restoration work and gave the municipality the option to choose the new use of each restored house. Our work was purely based on the restoration manual that we produced in 2006.”

The £1 million project, which ran from 2008 to 2010, allowed these once dilapidated structures to become the seats of Jeddah Municipality and of the SCTA’s branch in the old city. It was developed in coordination with the Ecole d’Avignon and was conceived as a training working site with the participation of international builders and conservationists, with resident Somali craftsmen. This subsection discusses the restoration of two buildings, Ba’ishan House and Qam Almqam House, both classified by RMJM (1980) as heritage sites with Class B significance (Figure 8.18).

Figure 8.18: The locations of two restored traditional houses (Jeddah Municipality, 2008, adapted by the author)
**Ba`ishan House**

Ba`ishan House, in Al-Mazloum, was built in 1923. The Ba`ishan family, originally from Yemen, traded in tea and cereals, making it one of the richest families in Historic Jeddah (Badeeb, 2013).

The house has two entrances, one opening onto a small square and one with a small flight of stairs in front. Its richly decorated entrance doors are perfectly preserved. It has two separate parts, each with its own staircase. The central square stairs act as interior shafts, facilitating the ventilation of the inner rooms. There was a private prayer area for the family on the ground floor. The house was abandoned when the family moved out in the 1960s.

According to the 2009 nomination file (p.65), Jeddah Municipality signed a two-year contract with representatives of the Ba`ishan family in 2007, to restore and rehabilitate the house in line with the SCTA Policy. This was the first serious initiative to restore the house since it was built (Figure 8.19).

![Figure 8.19: Ba`ishan House façade (Jeddah Municipality, 2008)](image)

Dr Adas stated that the first step was to visualize the house in its original physical state, using old documents to create a 3D model (Figure 8.20), which

“...helped us to imagine how the building would look like after the restoration and to calculate the amount of materials that we needed to use: wood, limestone, bricks and plaster.”

Figure 8.21 shows the major deterioration of the western façade before restoration, which Dr Adas ascribed to 30 years of negligent maintenance by the family and the municipality. The main phase of restoration was to repair the physical damage using techniques specified in the restoration manual. Dr Adas explained:
“The walls were in very bad condition and risked the collapse of the house. The rawashin and decorations were in bad condition too, which required a quick response.”

Figure 8.20: A 3D illustration of how Ba`ishan House would look after restoration (Jeddah Municipality, 2008)

Figure 8.21: Ba`ishan House façade before and after restoration (Jeddah Municipality, 2010)

Finally, the aim of restoring the house was to use it as a venue for cultural events. This reuse was not specified in the SCTA Policy but was stated in the UNESCO Policy.

Qam Almqam House

Also known as Bayet Zinal, Qam Almqam House is located close to Bab Jaded in Al-Sham, in the north of Historic Jeddah. Qam Almqam was the Ottoman Caliph’s surrogate in Jeddah and the house, built in the 19th century, was the seat of Ottoman administration in Historic Jeddah, hence its importance (Jeddah Municipality, 2009).
The four-storey building has a facade of unique design in Historic Jeddah, with three rows of balconies instead of the traditional rawashin. Alyafi (2013) argues that this design was strongly influenced by the use of the house as a place of hospitality and reception for the Caliph’s representative.

Jeddah Municipality owned the house; therefore, in 2009, Dr. Adas and his team were instructed to start restoration without the need for legal procedures. The main restoration work was on the façade, because the former mayor of Jeddah had restored the house in the 1980s. There was no information about the new use of the building, but the author thinks that such heritage sites can provide guest/visitor services, as was the case in the past.

Figure 8.22: The result of restoration at Qam Almqam House (Jeddah Municipality, 2010)

To sum up, there were no major changes to the physical condition of Historic Jeddah during the SCTA Policy due to the clash of interests between the new central government body (SCT/SCTA) and the existing local authority (Jeddah Municipality). The condition of the historical built environment of Historic Jeddah was very similar to that during the last two years of the Matthew’s Policy phase, with a few improvements in the examples discussed above. From examining the findings, the SCTA Policy marked a theoretical transition in Saudi built heritage conservation policy as applied to Historic Jeddah.

8.7 Conclusion

Many Saudi heritage experts (Angawi, 2013; Alyafi, 2013; Farahat, 2013; Alzahrani, 2011) believe that the establishment of the SCT(A) was a key factor in changing the entire concept of Saudi built heritage conservation. The SCTA Policy was designed to present Historic Jeddah to international tourist organisations as an example of Saudi
urban heritage dating from 250 BC, reflecting the dominant influence of Islam in its urban fabric, architectural style and social life. The author contends that the SCTA Policy marked a radical shift in Saudi built heritage conservation policy and ultimately in the way in which heritage sites are dealt with in Saudi Arabia.

It has been shown that the core purpose of seeking WHS status may have been to put the local authorities under pressure, especially in light of their weak heritage management during the previous 45 years. The SCTA Policy introduced new actors with vital roles in enhancing and enacting conservation policy, such as house-owners on the representative committee and resident craftsmen in the restoration work. The author thinks all stakeholders in the conservation of Historic Jeddah deserved to participate at the stages of policy formulation, decision-making, implementation and management.

One of the main objectives of the SCTA Policy, introducing Historic Jeddah as a tourist destination, was translated into number of actions: nominating the area for inscription on the WHS list, building partnerships with the public and private sectors, and encouraging selected stakeholders to implement some restoration projects. It seems that the SCTA chose to work with Jeddah Municipality on its ambition to make Historic Jeddah a global tourist destination because of its lack of legal authority, technical expertise and understanding of the nature of the heritage area. Although Jeddah Municipality restored only four traditional houses, the author argues it was an important shift in the municipality’s attitude towards Historic Jeddah and its importance as a local and national legacy.

I conclude that technical and legal obstacles prevented the SCTA policy from achieving its main practical objective of inscribing Historic Jeddah on the UNESCO WHS list, but that the policy succeeded in a wider sense by changing some Saudi thoughts, attitudes and perceptions regarding national built heritage sites and the ability to gain economic vitality in a few years (2006-10). I strongly believe that more stakeholders must participate in conservation, not only because they deserve to be part of this project but also to construct a comprehensive built heritage conservation policy, which the UNESCO Policy later achieved.

The following chapter considers the UNESCO policy, the third to be implemented in Historic Jeddah, which in my opinion can be described as marking maturity in the Saudi conception of built heritage conservation, in contrast to the failure of the first two policies.
Chapter Nine:
The UNESCO Policy (2010-2020)
9 Chapter Nine: The UNESCO Policy (2010-2020)

9.1 Introduction

As explained in Chapter Eight, the SCTA Policy represented a radical shift in built heritage conservation in Saudi Arabia, towards revitalising the tangible heritage by promoting tourism development, according to the SCT 2007/08 Management Plan. Since 2008, three national heritage sites have been nominated for the UNESCO WHS list. Two were accepted, but Historic Jeddah’s nomination was rejected, mainly, as the SCTA’s international advisors suggested in 2008, “because of the massive destruction to the built environment of the area” (see Chapter 8, 8.4.2).

The most important step in the procedure for inscribing any heritage site on the WHS list is evaluation by the ICOMOS members who visit the “nominated property” (WHS, 2011). In the case of Jeddah, ICOMOS found that the heritage site and the nomination file both failed to meet certain essential UNESCO standards, including the provision of a heritage management department to monitor, control and save Historic Jeddah. Thus, ICOMOS made seven main recommendations to the SCTA in case Historic Jeddah should be re-nominated (SCTA, 2011). As discussed in section 9.3, these formed the core of the UNESCO Policy.

Figure 9.1 shows that this chapter is structured on the same three dimensions as Chapters 7 and 8. It identifies the stakeholders and key actors with significant roles in the actualization of the policy in all conservation domains. It seems that the SCTA and Jeddah Municipality understood that all stakeholders needed to participate to ensure success. Most of the policy contents were reflected in the revised nomination file submitted to ICOMOS in 2013, indicating that the UNESCO Policy was based on the ICOMOS recommendations of 2009-10, adhering to UNESCO standards and focusing on

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78 For the first time since Saudi Arabia accepted the Paris Convention in 1978.
79 By the end of 2010, three Saudi national built heritage sites were nominated to inscribe on the UNESCO WHS list. Al-Hijr Archaeological Site (Madinah Salih) (2008) and Al-Turaif District in ad-Dir’iyah (2010) have been recognized as heritage sites with universal significance. Historic Jeddah’s nomination was rejected in 2009; five years later, in July 2014, it was accepted. Recently, another heritage site was inscribed: (2015). I think that the SCTA is working very hard to accomplish the supreme objective, which is revitalizing and promoting the national heritage sites to be touristic destinations locally, nationally and internationally.
80 ICOMOS is an international non-governmental organization, dedicated to the conservation of the world’s monuments and sites, that works with the UNESCO World Heritage Centre. For the purposes of this chapter, ‘ICOMOS’ is used to denote the ICOMOS Committee and its members who visited Historic Jeddah to evaluate its nomination for inclusion on the WHS list.
Historic Jeddah as a national heritage site with universal significance and potential for tourism development.

Figure 9.1: Approach to analysing the impact of the UNESCO Policy on Historic Jeddah (Author, 2014)

9.2 Reasons for establishing the UNESCO Policy

“Historic Jeddah’s nomination was rejected on purely technical grounds, as Jeddah’s historical sites had been neglected and misused by people who did not recognize their value. This … led stakeholders in governmental bodies and public organisations to work together to overcome this challenge.”

(KSA Permanent Representative at UNESCO, 2010)

Chapter 8 has shown that the SCTA convinced Jeddah Municipality and some private-sector actors that inscribing Historic Jeddah on the WHS list was necessary to improve the heritage area physically, socially and economically. Although the SCTA Policy failed to achieve WHS listing, it did change the attitudes of Jeddah Municipality and other governmental bodies towards the future of Historic Jeddah and attracted private sector investment.

However, the ICOMOS committee’s initial rejection of the nomination file in 2009 confirmed the SCTA’s concerns about the physical situation in Historic Jeddah, as

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81 The SCTA took a mercantile approach to attract the private sector, as discussed in Chapter 8.
shown by the SCTA Annual Report (2008, Chapter 8: 31). The general supervisor of the National Built Heritage Centre (NBHC) commented:

“We [SCTA] were not sure that the first nomination of Historic Jeddah in 2008-09 would be accepted, given the poor physical condition of the historic area, but it was worth trying.”

In interview, the head of Historic Jeddah Municipality (HJM) stated that the municipal decision-makers also had concerns about nominating Historic Jeddah at that time. These comments by representatives of the two official bodies directly responsible for safeguarding Historic Jeddah indicate poor coordination among the authorities. The SCTA appears to have calculated that the nomination would highlight the problems affecting this important heritage site, despite the main objective of the SCTA Policy being to inscribe Historic Jeddah on the WHS list and gain international recognition. The author concludes that the real aim of the SCTA was to encourage Jeddah Municipality to improve on the inadequate work it had put into the historical area since 1970.

In conclusion, the UNESCO Policy was established in response to the unofficial rejection of the WHS nomination of Historic Jeddah in 2009, which inspired the SCTA and Jeddah Municipality to do their best at all levels to meet UNESCO’s standards for inclusion on the list (Okaz, 2010). The 2010 SCTA report on Historic Jeddah (Chapter II: 32) indicates that the UNESCO Policy was based on the ICOMOS recommendations of 2009. According to the revised nomination file (2013: 141), this third policy took the first two into account. Thus, it retained a large part of Matthew’s Policy, especially in terms of building codes and regulations, and all stakeholders were involved in the built heritage conservation policy. The following sections discuss in detail the policy itself, its key actors and its physical impact on Historic Jeddah.

9.3 The policy

“The SCTA has started a new approach to achieve its objectives in Historic Jeddah by implementing UNESCO’s suggestions in order to inscribe the site and revitalize it for tourism purposes.”

(Prince Sultan bin Salman, 2010)

After the SCTA nomination was rejected in 2009, the built heritage policy in Historic Jeddah changed radically to meet UNESCO’s standards and inscription criteria for

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82 In 2009, Jeddah suffered floods that negatively affected the infrastructure of the heritage area, as the Jeddah Municipality Report (2010, Chapter V: 53) shows.
The UNESCO Policy focuses on conserving the historic area with an emphasis on tourism development. The SCTA, in collaboration with Jeddah Municipality, devised a strategy to address the ICOMOS recommendations of 2009–10 (SCTA, 2010).

Section 2(b) of the SCTA report (2010) states: “A new policy was adopted in order to safeguard Historic Jeddah, taking the previous and recent visions into consideration for the next ten years (2010-2020).” Its main objectives were adhering to the UNESCO standards, gaining government support, ensuring adequate funding, involving all stakeholders, providing legislative protection, promoting tourism development, then resubmitting the nomination in the near future (SCTA, 2010: 45). Its ultimate goals were to safeguard Historic Jeddah and revive the area by adopting the “living heritage” concept (SCTA, 2010: 55). Figure 9.2 summarises the UNESCO Policy’s main objectives.

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**Figure 9.2: UNESCO Policy summarised (Author, 2014)**

### 9.3.1 Meeting UNESCO standards

As mentioned previously, the ICOMOS committee, having evaluated the nominated property (NP) and the nomination file for Historic Jeddah in 2009, made seven recommendations. Many experts on Saudi built heritage conservation (Farahat, 2013; Angawi, 2013; Al-Naim, 2013) argued that in light of the inadequate performance of Jeddah Municipality from 1970 to 2006, Historic Jeddah required higher standards,

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83 To be included on the WHS list, sites must be of outstanding universal value and meet at least one of ten selection criteria. See http://whc.unesco.org/en/criteria/ for more details.

84 This means the two previous built heritage conservation polices (Matthew’s and SCTA).

85 The ‘recent vision’ meant inscribing Historic Jeddah on the WHS list and promoting tourism as a key development tool.

86 The living heritage concept depends on reviving the traditional lifestyle in Historic Jeddah with the daily life requirements that suit the nature of the place. This can be achieved by redeveloping the area physically, then promoting some of the heritage area as living districts.

87 The nominated property is the heritage area selected for inscription as a World Heritage Site. The 2008 nomination designated the whole of Historic Jeddah, while the revised nomination was for a selected heritage area, with the remaining heritage areas forming a buffer zone around the NP.
namely the UNESCO Operational Guidelines for the Implementation of the World Heritage Convention. The NBHC general supervisor said:

“After the rejection of Historic Jeddah’s nomination in 2009, the SCTA analysed many case studies in the Middle East and Europe ... The vast majority ... had adopted UNESCO standards.”

The head of the SCTA’s Historic Jeddah office outlined the seven main points of the ICOMOS report as follows:

1. Due to the high level of deterioration of the physical aspect of Historic Jeddah and the loss of the main infrastructure, immediate action must be taken order to improve the area physically, in line with its historical context;
2. There must be a heritage management office, department or organization on the site, under the supervision of the local authorities, to control, monitor and regulate the heritage area;
3. The involvement of all key stakeholders (owners, governmental bodies, local organizations and tourist agencies) is vital;
4. Many physical interventions in the NP failed to meet UNESCO standards. These must be rectified;
5. A clear financial plan must be created for the future funding of the historic site;
6. There must be a clear plan to reuse the historic area for economic vitality or tourism development;
7. The socio-cultural heritage and built environment of the heritage area must be linked.

In interview, Dr Angawi described most of these recommendations as “obvious and logical,” adding: “In 2003, I submitted a confidential report to Jeddah Municipality containing similar suggestions in more detail.” The municipality appears to have ignored the SCTA’s vision for the historical area and the other stakeholders’ suggestions, while failing to involve them in any stage of conservation.

Finally, the UNESCO Policy followed the seven ICOMOS suggestions regarding the priorities and duties of all stakeholders in conserving Historic Jeddah and their translation into physical action (SCTA, 2010: 21). This involved changes in ways of dealing with Saudi built heritage sites in terms of government attitude, financial support,
stakeholder involvement and tourism development, all of which affected the heritage site and the nomination resubmitted in 2013.

9.3.2 Government support

The Saudi government has supported the idea of built heritage conservation since the first conservation master plan for Historic Jeddah in 1970 (Okaz, 2008). This legal and financial support has mainly addressed local authorities’ major projects, not specifically conservation projects, except for Historic Jeddah (SCTA, 2009). However, since 2000, this support has become specific to one governmental body that specializes in conserving the Saudi built heritage, the SCT(A). According to the SCT 2007/08 Management Plan, Chapter 3/a, “SCTA is the governmental body responsible for regulating and supervising conservation schemes for all antiquity sites in Saudi Arabia [including built heritage sites].” The plan empowers SCTA legally, giving it access to all heritage sites. Prince Sultan Bin Salman,\(^{89}\) head of the SCTA, has been influential in enhancing its role in conserving the built heritage, with a major impact on the evolution of Saudi built heritage conservation policy.

The marked shift in the Saudi built heritage conservation discourse noted in Chapter Eight has generated various government initiatives. The KAPTCCH, for instance, was the main national effort to conserve the Saudi urban and architectural heritage (see Appendixes I. and J.). The government’s eventual recognition of built heritage conservation as a national priority is manifested in Resolution 42779, Chapter V: “The Saudi cultural heritage must be preserved and used to reclaim the national identity for future generations.”

The government thus seems to have taken five decades since the first conservation efforts in 1970 to treat national built heritage conservation as a state priority and an economic resource, via tourism development. This delayed understanding of the value of conserving the national built heritage led to the loss of many significance sites, such as the antiquities of Prophet Mohammed (peace be upon him) in Makkah and Al-Medina, and Ottoman architecture in Hejaz (Al-Zahrani, 2010). This might explain the radical shift in dealing with heritage sites in terms of revised regulations and clarity of vision.

\(^{88}\) Historic Jeddah was the only urban heritage site in Saudi to be preserved since 1970 due to Mayor Farssi’s initiatives, as Chapter Seven indicated.

\(^{89}\) The prince has used his social status (as a member of the royal family) to enlarge the SCTA’s responsibilities and duties in less than 10 years.
Finally, it appears that serious government support is the cornerstone of the current built heritage projects throughout the kingdom; without it there would be nothing, which is one of the main contributions of this thesis.

9.3.3 Financial support

“The conservation and protection of World Heritage sites wouldn’t be possible without the financial resources to meet World Heritage needs.”

(whc.unesco.org, 2015)

Any heritage site needs sustainable financial resources to be conserved appropriately (Rahman, 2012). These can be provided by governmental or private sector contributions, by exploiting the heritage site itself, or both as in Old Fez (Chapter 3, 3.5.1). Many experts (Orbasli, 2013; Graham, 2008) argue that all conserved heritage sites must be financially independent in order to be sustainably saved and developed. However, Historic Jeddah depended mainly on government finance, with minor support from the private sector, which the SCTA Policy attempted to include.

Indeed, the fifth ICOMOS recommendation stressed the need for a clear funding strategy for Historic Jeddah for at least seven years. The legal support of the Saudi government for built heritage conservation discussed in section 9.3.2 required a financial commitment. Therefore, the UNESCO Policy made possible the strong financial commitment and support of the government, translated into the provision of 225 million SR to Jeddah Municipality to finance conservation from 2013-2019 and invest in revitalizing the historic city centre, in addition to 120 million SR for the SCTA to prepare and resubmit the nomination (Nomination File, 2013).

9.3.4 Involving all stakeholders

“It is generally accepted that the conservation of cultural heritage requires the involvement of multiple players across the public, private and nongovernment sectors, not only to initiate and carry out conservation but also to sustain the place.”

(Macdonald, 2011: 893)

Whereas Matthew’s Policy ignored most stakeholders (Chapter 7: 7.4), the SCTA Policy involved local and national advisors, the private sector and heritage advocates in revitalizing Historic Jeddah (SCTA, 2010). However, the ICOMOS reports (2009-10) called for the participation of all key stakeholders in order to implement a comprehensive conservation scheme. This led SCTA, in collaboration with Jeddah Municipality, to
enlarge the number of actors involved in the Historic Jeddah revitalization project. Jeddah Chamber of Commerce, owners’ associations and local and national tourism agencies were involved and, for the first time, the Awaqaf administration actively participated (SCTA, 2010: Chapter 5).

9.3.5 Enacting protection legislation
As mentioned in chapters 7 and 8, the protection law of 1981, introduced by Mayor Farssi, was applied only to Historic Jeddah. As Matthew’s Policy stated, the Jeddah Municipality Regulation Act 1982 was the only legal text capable of protecting the historic fabric and architecture of Historic Jeddah, since the existing Antiquity Law did not recognise the concept of “urban heritage.” The new Antiquity and Museums Law (Figure 9.3), approved in June by the Council of Ministers (Resolution M/3; Antiquity and Museums Law, 2014: 1) and in force from October 2014, finally recognises the value of urban and architectural heritage and its need for legislative protection from ongoing negligence, mutilation and destruction. The most important of its 10 chapters are Chapter Six (Built heritage) and Chapter Eight (Penalties). There are eleven articles on built heritage protection measures, from registration in the national built heritage site register to details of the required conservation processes (Appendix H.). Failure to comply with these articles is punishable by two years imprisonment and a fine of 200,000 SR (around £35,000). For the first time, distorting, demolishing, burning or falsifying a classified heritage site is a crime under Saudi law. The new law can be expected to play a significant role in the conservation of the Saudi built heritage in terms of general regulations, approach to conservation and strict penalties.

Figure 9.3: Royal assent for the Antiquity and Museums Law and its cover sheet (SCTA, 2014)
9.3.6 Tourism development

Council of Ministers Resolution No. 9 (2000) formally identified tourism as an important productive sector of the Saudi economy,\(^90\) emphasizing the opportunities for investment, human resource development and the creation of employment for Saudi citizens. As well as setting up the SCT(A), the government has since implemented many tourism development programmes and projects such as KAPTCCH (Appendixes J. and L.), with a budget exceeding 4.6 billion SR.

The UNESCO Policy and the revised nomination file emphasized the value of Historic Jeddah as the main gateway to Makkah.\(^91\) Moreover, the policy relied on tourism development; the SCTA report (2010, 24) states that “the only way to develop historical Jeddah is to apply the touristic approach and use it as a key tool of development.” The earlier policies noted the importance of Historic Jeddah for Muslims without translating this into a development factor, whereas reclaiming the value and character of Historic Jeddah as an important Islamic city has now changed the perspective of the authorities on heritage sites. For example, tourism has been developed by the holding of several festivals in Historic Jeddah.

The policy has had to overcome the difficulty of promoting tourism in a country without tourist visas or the necessary infrastructure and services. Chapter 8 explained that the SCTA proposed a tourist visa for heritage sites in order to attract international tourists. Two heritage sites (the Madâin Sâlih archaeological site and At-Turaf District) were inscribed on the WHS list in 2008 and 2010 respectively (whc.unesco.org, 2013). They were particularly important in promoting the idea of linking heritage sites and tourism by emphasizing the cultural aspect. For instance, a national airport was opened near Madâin Sâlih in 2010, designed mainly to enhance the heritage area. A recent newspaper report (\textit{Alriyadh}, 2015) shows that the number of national visitors has increased eightfold since 2008, thanks to improved services, facilities and accessibility. Thus, the infrastructure of the listed heritage area has been developed to accommodate the radical new tourism development approach to Saudi heritage sites, which has also been evident in Historic Jeddah.

\(^{90}\) This was seen in establishing SCT in 2000.
\(^{91}\) The title of the revised nomination file submitted to UNESCO in 2013 was “Historic Jeddah: the Gate to Makkah”.

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9.3.7 Revising and resubmitting the nomination

All of the ICOMOS recommendations were incorporated into the nomination file resubmitted in 2013. The head of the SCA office in Historic Jeddah stated:

“We believed that the only way to improve Historic Jeddah was by inscribing it on the UNESCO list. Therefore, the SCA and Jeddah Municipality have done their best to follow the ICOMOS committee’s suggestions.”

While the first nomination file (2009) was prepared the SCA alone, in consultation with international experts, many actors collaborated on the revised nomination: the SCA, Jeddah Municipality, the Awaqaf Department in Jeddah, local heritage conservation advocates, the local Ommeda’s and both local and international experts.

In order to meet ICOMOS requirements regarding the nominated property, the justification of inscription, the state of conservation in the area, the methods of protection, management and monitoring, and the responsible authorities, the revised submission differed from the previous one in terms of discourse, the conservation concept and implementation processes. It presented Historic Jeddah as an Islamic icon that should be preserved and revitalized not only for Saudi citizens but for all Muslims and humankind, as the use of the word ‘gate’ in the title indicated (SCA, 2013); in contrast, the first nomination document, entitled simply ‘The Old City of Jeddah’, presented Historic Jeddah as a local and national icon.

The revised version also acknowledged the difficulties associated with inscribing the whole of Historic Jeddah, given the widespread physical destruction. Thus, a reduced NP was selected, covering an area of 179,000 m² and comprising about one third of the area within the old city walls (Figure 9.5). This central sector incorporates parts of three historic quarters: Al-Sham, Al-Mazloum and Al-Yemen. It includes the ensemble of the preserved urban fabric of the old city east of Aldahab Street, to the historic limits of the old city to the east. It has an elongated shape with a maximum length of about a kilometre and a maximum width of some 600 metres. The NP develops along three main axes: the two historic West-East souks and a North-South commercial spine linking the Madinah Gate with the southern limit of the old city. It is entirely surrounded by a large buffer zone that extends over the remaining parts of the old city and the neighbouring residential and commercial areas.
The new submission proposed new techniques for implementing the conservation policy by involving many actors other than the municipality and the SCTA in restoration, revitalization, conservation and development. Despite the poor condition of the built environment of Historic Jeddah, the nomination was approved and a large part of the area was added to the WHS list in July 2014. The next section discusses each actor’s impact on formulating the policy and on Historic Jeddah.

Figure 9.4: The cover of the revised nomination file (SCTA, 2013)

Figure 9.5: The nominated property (NP) (Nomination File, 2013)
9.4 The key actors and their roles in implementing the UNESCO Policy

“In order to inscribe Historic Jeddah, the responsible authorities have to involve most concerned stakeholders in the whole revitalization process from the decision-making to the implementation stages.”

(ICOMOS committee member, 2013)

Any public policy entails introduction, regulation, promotion and implementation by key actors (Cahn, 2012). It is essential to examine their roles essential to understand how the current policy was formulated and addressed its objectives. This section thus sheds light on the influence of the UNESCO Policy on the evolution of Saudi built heritage conservation policy in terms of the stakeholders’ initiatives.

In line with the third ICOMOS recommendation (section 9.3.1), the SCTA report (2010, Chapter 3: 94) and the revised nomination file (2013, 4.a: 155) demonstrate that all stakeholders concerned with conserving Historic Jeddah had participated intellectually, legally or physically in the current conservation policy in Historic Jeddah and would continue to do so. The intellectual efforts were based on introducing Historic Jeddah to the public in order to raise awareness of the crucial importance of continuity. The legal effort resulted in the introduction of new rules and regulations. Finally, there were physical efforts on various scales, depending on the goal of the initiative.

The augmented set of actors involved since 2010 in enhancing conservation includes new governmental bodies, tourism agencies, international and local experts, UNESCO/ICOMOS officers in the Middle East, local heritage advocates (individuals and NGOs), Jeddah Chamber of Commerce, house-owners and a few others. The SCTA and Jeddah Municipality played fundamental roles in formulating and implementing this policy. According to the SCT 2007/08 Management Plan, the SCTA is the governmental body responsible for conserving the Saudi built heritage, including Historic Jeddah, while Jeddah Municipality is the responsible local authority, as the MOMRA Act (1982) states.

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92 The main methods were conducting seminars and lectures about Historic Jeddah, organizing visits to historical districts and establishing NGOs.

93 On the large scale, traffic rules were amended, while on a smaller scale, traditional houses were restored, revitalized and rehabilitated for tourism.
Table 9.1: Key actors and their general roles in the UNESCO Policy (Author, 2015)

As Table 9.1 shows, the UNESCO Policy enlarged the number of actors by involving a variety of stakeholders that had never been consulted about Historic Jeddah’s conservation, nor participated in it. This can be seen in the minutes of the lectures and seminars of the first National Built Heritage Forum and three other forums which took place in Jeddah in 2010. For instance, Jeddah’s mayor since 2010 promised the municipality’s full engagement in conserving and rehabilitating Historic Jeddah by implementing partnerships with various heritage stakeholders. Another example was the statement by a house-owner during the first day of the forum:

“On behalf of my family, we are happy to participate in the new vision for Historic Jeddah by offering our two traditional houses to be restored and rehabilitated by Jeddah Municipality over the next 10 years.”

Another private sector stakeholder stated in 2010: “Many obstacles prevented me from investing my money in Historic Jeddah, but now I feel more comfortable about participating.” The author’s 2013 questionnaire survey of house-owners found that 86% of those sampled were happy to be involved in the UNESCO Policy, mostly because they believed that this would allow their voices to be heard. Thus, the UNESCO Policy marked a change in built heritage conservation policy for Historic Jeddah away from

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94 The annual NBHF seeks to raise awareness of built heritage conservation at all levels.
95 There were many examples among different categories of heritage conservation stakeholders from both the public and private sector.
unilateral decisions towards teamwork (multiple perceptions, perspectives, disciplines and visions) involving all stakeholders, as ICOMOS recommended.

Figure 9.6: Key actors’ impacts on and through the UNESCO Policy (Author, 2013)

Figure 9.6 illustrates the intellectual and physical impact of the different stakeholders on the actualizing of the UNESCO Policy on Historic Jeddah. It shows that the ICOMOS suggestions had a significant influence on attracting new participants with influential roles. For instance, the SCTA directly involved house-owners in revitalization by establishing a representative committee in 2010. The local heritage advocates and activists (mostly NGOs) became key actors, especially after their efforts to revive Historic Jeddah during the SCTA Policy, as discussed later. In addition, for the first time in Historic Jeddah, the tourism sector became involved in a built heritage conservation scheme. Finally, the author argues that the UNESCO Policy, in one way or another, implemented the SCTA Policy in terms of stakeholder involvement; the following subsections consider each stakeholder’s role and impact on both Historic Jeddah and the UNESCO Policy.
9.4.1 Public actors

Governmental bodies

As noted in Chapter 8, the SCTA Policy provided the appropriate mechanism for governmental authorities to participate in implementing conservation policy. The SCTA operated partnerships with a variety of stakeholders, although four main governmental bodies were directly and indirectly involved, as the 2013 nomination file (4a: 146) indicates: the SCTA, Jeddah Municipality, the Awaqaf Administration and Jeddah Chamber of Commerce.

- SCTA

In June 2015 the SCTA became the Saudi Commission for Tourism and National Heritage (SCTH), marking another apparent shift in the national built heritage conservation discourse, whereby antiquities were now subsumed under “national heritage”.96

“The Saudi government, via the SCTA, was directly involved in the field of built heritage conservation and became a governmental priority” (SCT 2007/08 Management Plan). This made the SCTA solely responsible for conserving Saudi built heritage sites, in collaboration with a variety of actors, and for submitting the revised nomination documents for Historic Jeddah (in 2013) and other Saudi sites. The head of the SCTA office in Historic Jeddah stated:

“According to the 2010-2013 plans, the SCTA had five priorities in Historic Jeddah: choosing a new nominated heritage property, supervising the different stakeholders’ initiatives, implementing a variety of projects, putting Jeddah Municipality under pressure to produce new building regulations meeting the UNESCO standards, and drafting legislation to protect Historic Jeddah and all Saudi heritage sites.”

- Choosing an appropriate NP

Following the failure to inscribe the whole area of Historic Jeddah in 2009,97 the priority was minimizing the NP in order to meet the UNESCO standards. The SCTA conducted surveys in Historic Jeddah in order to choose the best-integrated areas for inclusion in the second submission (SCTA, 2012a). According to the revised nomination file (2013: 31), the criteria were:

96 For convenience and consistency, this chapter uses throughout the abbreviation SCTA.
97 Chapter 8 (8.4.2) has explained it in detail.
1. The condition of the buildings’ facades, construction, uses and significance (Class A, B and C);
2. The integrity of the spaces between the buildings (Figure 9.8);
3. Using the best axis (pedestrians);
4. The tourism potential of the new NP.

The SCTA, in collaboration with Jeddah Municipality, local/international experts and the local Ommed’as, selected around 18 hectares of Historic Jeddah with a series of sub-zones (Figures 9.7 and 9.8) where different building regulations were implemented (Nomination File, 2013). This tactic was justified by the difficulty of conserving the entire heritage area to UNESCO standards, given the years of accumulated deterioration. Angawi (2013) argues that this approach might conserve the NP without taking the whole heritage area into account. The author thinks that the sub-zones would protect the NP if the focus were on a selected area only. The revised nomination file (2013: 149) states:

“The revised NP consists of 280 historic buildings with less than 20 modern medium-high buildings whose scale and shape did not suit their historic urban environment. Most of these buildings were built without reference to the 1970s urban regulations [Matthew’s Policy] and were actually illegal. The remaining buildings were relatively recent constructions without historic significance but which suited the scale and size of the historic district of Jeddah.”

Figure 9.7: The chosen NP with the buffer zones (RC Heritage, 2012)

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98 In 2012, the SCTA and Al-Turath Foundation conducted a joint review of the plans and the follow-up of the conservation work on historic buildings with an Italian firm, Tecturae, to manage the preservation scheme. The 8 million SR contract (about £1.5 million) includes on-the-job training sessions for SCTA and Jeddah Municipality technical staff (Nomination document, 2013: 4a, 152).

99 The new building regulations will be discussed in reference to the role of Jeddah Municipality.

100 This was the negative impacts of Matthew’s Policy from 1970 to 2006.
Figure 9.8: Architectural analysis of the NP (RC Heritage, 2012)

Figure 9.9: Public spaces and commercial activities in the NP. This map shows the integrity between the different spaces within the nominated heritage site. (RC Heritage, 2012)
- Supervising the different stakeholders’ efforts

At the end of 2012, after delimiting the NP, the SCTA began to coordinate and regulate clear roles for the various stakeholders, within its holistic vision for Historic Jeddah. It surveyed all expected stakeholders as to their perceptions, visions, roles and limitations (SCTA, 2013: 13), leading to the establishment of a new management structure for conserving and revitalizing Historic Jeddah that included all stakeholders (Figure 9.10).\(^{101}\)

Despite the complexity of this structure, the SCTA remained the dominant actor, because its head chaired the Historic Jeddah High Committee, setting the guidelines for the whole project and supervising the progress of all conservation processes. It also provided technical support, financial aid (directly or via the Jeddah Chamber of Commerce and others) and legal support for the different stakeholders (SCTA Historic Jeddah Office, 2011). Within the structure, many conservation and revitalization projects have been implemented in the NP, such as the Al-Saloum House restoration, as discussed in section 9.5.

![Figure 9.10: The new management structure for Historic Jeddah (SCTA/Jeddah Municipality, 2012)](image)

- Implementation of various revitalization projects

A fundamental role of the SCTA was to ensure that all stakeholders’ initiatives met the UNESCO standards (SCTA, 2011). The new positive framework and renewed presence of the public sector within Historic Jeddah were particularly evident in light of the

\(^{101}\) For the first time in Historic Jeddah’s conservation policies, there were three committees to guide, supervise, implement and monitor the revitalization process.
number of conservation and renovation projects already completed or launched between 2011 and 2014. Notwithstanding the complexity of the legal system, some ten historic buildings, most of them situated within the NP, were restored. These projects were undertaken, under the umbrella of the SCTA and Jeddah Municipality, by a number of stakeholders, including house-owners, local heritage advocates, NGOs, private sector actors and international experts.

Since 2010, the SCTA has also implemented and supervised various restoration, rejuvenation and revitalization projects within the NP. To promote the touristic potential of Historic Jeddah, it has selected certain monuments such as Ash-Shafe’i Mosque to be restored and rehabilitated by the SCTA itself, as well as supporting many stakeholders’ initiatives.

- Hosting local/national events in Historic Jeddah

“The best way to evaluate the SCTA effort in Historic Jeddah is by using the heritage area as an events venue involving all stakeholders collaborating for one purpose [conserving the area].”

(General supervisor, NBHC, 2013)

While recognising the importance of using the unique urban heritage of Historic Jeddah to support tourism development, neither Matthew’s Policy nor the SCTA Policy had put this principle into practice. Following the SCTA’s recommendation, however, the city’s celebration of Saudi National Day in 2013 took place in Historic Jeddah (Okaz, 2013), rather than at the Corniche as usual102 (SCTA, 2013). Thus the SCTA attempted to stimulate the implementation of its conservation policy by using the historic area as a national icon.

The SCTA, in collaboration with other stakeholders, used Historic Jeddah, for the first time since Matthew’s Policy, as a public open-air venue, such as for the Al-Jenadriyah Cultural Heritage Festival.103 The author thinks that using Historic Jeddah for religious and national events has had a significant and positive impact on current and future revitalization, making Historic Jeddah a local and national tourist destination. For

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102 Since 2000, the Corniche had been the SCTA’s preferred venue for national and religious celebrations.
103 The difference between Al-Jenadriyah and all of the events held in Historic Jeddah since 2013 was that Historic Jeddah is a heritage site while the Al-Jenadriyah has used empty land to the north of Riyadh with different themes every year.
example, celebrations for Ramadan, Eid and Saudi National Day have taken place in Historic Jeddah since February 2013. Although this approach was suggested in Matthew’s Policy and supported by the SCTA Policy, it had not previously been put into practice.

In January 2014, Historic Jeddah hosted the Kona Keda Festival, celebrating the legacy of the heritage area by using its urban and architectural authenticity to revive the traditional lifestyle of the Hejaz region, thus raising public and governmental awareness of the importance of saving heritage sites like old Jeddah and promoting tourism. These events have attracted myriad visitors and benefited the economy, through the participation of many public and private organizations. According to the SCTA (March 2014), 600,000 people attended Kona Keda in 2014, while in 2015 it attracted around 300,000 visitors per day (Al-Medina, 2014), totalling more than a million visitors for this festival alone.

![Visitors celebrating their heritage during the Saudi national day](Okaz, 2013)

Figure 9.11: Visitors celebrating their heritage during the Saudi national day (Okaz, 2013)

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104 Ramadan occurs in the ninth month of the Islamic calendar. Muslims fast during this month from sunrise to sunset. Traditionally, in the Hejaz region, many events are held in Ramadan, including food sharing, charity and prayer.

105 Muslims have two Eid festivals in their calendar: Eid AlFater and Eid Alhajj. The tradition in Hejazi cities was to go outside the house and sing to celebrate these religious events.

106 After the significant success of the Kona Keda Festival in January 2014, the concerned authorities implemented held another version of the festival in January 2015, which became an annual festival.

107 The celebrations of: the Saudi National Day, the Holy Month of Ramadan, the Eids and especially the Kona Keda Festival.
The notable success of Kona Keda in attracting visitors from throughout Saudi Arabia to celebrate the local heritage (Okaz, 2015; Alwatan, 2014; Almadinah, 2014) led the authorities to make Historic Jeddah the official venue for all major celebrations in Jeddah city, due to the economic benefit, plus the desire to conserve Historic Jeddah (SCTA, 2014, Volume 1: 21).

All of the events mentioned here were first held in the old city of Jeddah before it was inscribed on the UNESCO WHS list in June 2014. The huge number of visitors to Historic Jeddah proves that such a heritage site can be a major tourist destination even
without international recognition, but it seems that the SCTA used WHS nomination to accelerate revitalization and to put the local authorities under pressure.

- Pressure on Jeddah Municipality to produce new building regulations

Chapter 8 discussed the SCTA’s approach to Jeddah Municipality in terms of partnership and teamwork. However, the SCTA report (2010, Chapter 3: 31) shows that it believed in the vital bureaucratic role of Jeddah Municipality in revitalization. Therefore, it pressurised the municipality by establishing a management office in Historic Jeddah in 2006. The head of this office said in interview:

“The office had the task of persuading Jeddah Municipality to participate in the SCTA vision. Another was to put pressure on it to revise the building regulations by holding workshops, meetings and symposia.”

As a result, Jeddah Municipality produced a revised building regulations manual in 2011 (SCTA, 2011: 32). The following subsection explores the role of the municipality in implementing the UNESCO Policy in Historic Jeddah.

- Jeddah Municipality

Jeddah Municipality was the key actor in conserving Historic Jeddah under the UNESCO Policy, as under the previous two, which were consulted at most stages of revitalization. It had considerable impact on policy implementation in the following areas: establishing a separate municipality for Historic Jeddah, producing new building regulations, improving the built environment and implementing revitalization projects.

- Establishing a separate municipality for Historic Jeddah

Establishing the management of any heritage site is crucial for its proper preservation (WHC.org, 2013). The ICOMOS committee rejected the inscription of Historic Jeddah at the first attempt because of a lack of on-site heritage management. The initial response by Jeddah Municipality in 2010 was to establish the Historic Jeddah Municipality (HJM) with headquarters in the Albount building, in the western buffer zone (Figure 9.14). According to the head of HJM:

“Establishing HJM was not surprising, because Jeddah Municipality is committed to meeting the UNESCO standards and making every effort to support Historic Jeddah locally, nationally and internationally.”

HJM’s responsibilities include monitoring the entire heritage area, managing all conservation efforts and improving the built environment to fulfil the SCTA’s vision. One
of its first tasks was to define the geographical boundaries of its authority. Figure 9.14 shows the inclusion of buffer zones around the heritage site. HJM has implemented several physical changes in Historic Jeddah, detailed in section 9.5.

Figure 9.14: The boundaries of HJM (HJM, 2011, adapted by the author)

- Producing new building regulations

According to the MOMRA Act (1982: Chapter V), municipalities have the power to establish or update local building regulations, with ministry approval. This explains why the SCTA put Jeddah Municipality under pressure to revise the building regulations drafted by RMJM in the 1970s. Thus, in 2011, during the revision of Historic Jeddah’s nomination, the municipality approved more restrictive building regulations (Nomination File, 2013) to apply to the NP and its buffer zones as proposed in the 2010 nomination (HJM Annual Report, 2012: 32).

These new regulations were an important tool for the preservation of the city centre and its long-term development. Based upon the results of the Jeddah Municipality: Space Syntax study (2009) and the 2010 UNESCO nomination, they provide clear limits and directions for investors. Notably, they substantially reduce the height allowed in the western sector of the old city beyond Aldahab Street, allowing relatively high-rise constructions only when the land plot is larger than 3,000 m². The regulations also make provision for the ensemble of the historic areas of the old city, including the present NP.
The 2011 regulations represent a breakthrough in attempts to preserve the old city, ending long uncertainty about the regulations to be applied to Historic Jeddah. They affirm unambiguously that all historic buildings should be preserved, whatever their classification by Matthew (1980), and that no taller constructions may be built in their place. The impact of the 2011 regulations was immediate: in 2012, no arson or illegal construction was recorded in the old city (HJM Annual report, 2012: 35).

As the new concept developed between 2010 and 2012, the NP and buffer zone perimeters presented in the 2013 nomination file were modified relative to the 2011 regulations, which are now being processed in the framework of the elaboration of new the master plan for Jeddah. The guiding principles of the new urban regulations concerning the UNESCO NP were as follows (Historic Jeddah New Building Regulations, 2011):

- All existing historic buildings should be consolidated, preserved and restored;

- No merging of parcels inside NP is allowed;

- Infill buildings are allowed to increase density and provide new residences, but modern buildings should always respect the original street grid and be lower than the surrounding historic buildings;

- The height of each new construction will be based on plot size (Table 9.2) and architectural environment (Table 9.3), as Matthew’s Policy proposed.

**Table 9.2: New height regulations (Historic Jeddah New Building Regulations, 2011)**

<table>
<thead>
<tr>
<th>Number of storeys</th>
<th>Height in metres</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>3</td>
<td>13</td>
</tr>
<tr>
<td>4</td>
<td>17</td>
</tr>
<tr>
<td>5</td>
<td>22</td>
</tr>
</tbody>
</table>

**Table 9.3: New size regulations (Historic Jeddah New Building Regulations, 2011)**

<table>
<thead>
<tr>
<th>Plot size (m²)</th>
<th>Number of storeys</th>
<th>Proportion of construction on lower floors</th>
<th>Flat construction coefficient</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 200</td>
<td>2</td>
<td>100%</td>
<td>2</td>
</tr>
<tr>
<td>201-500</td>
<td>5</td>
<td>100%</td>
<td>4.5</td>
</tr>
<tr>
<td>501-1000</td>
<td>5</td>
<td>100%</td>
<td>5</td>
</tr>
<tr>
<td>More than 1000</td>
<td>5</td>
<td>75%</td>
<td>3.6</td>
</tr>
</tbody>
</table>
- HJM and the SCTA office in the old city must jointly approve the design of façades and building materials;
- At the functional level, beside regular residences and commercial activity, the regulations allow hotels and office space with the overall aim of revitalizing the area economically and socially.

Figure 9.15: Historic Jeddah Building Regulations (SCTA, 2013)

Figure 9.15 shows the new building regulations agreed by the SCTA, Jeddah Municipality and other concerned governmental bodies, which meet UNESCO standards. It shows that no major change was made to the regulations for historic buildings within the historical boundaries, retaining Matthew’s classification, although special regulations govern the buffer zone:

- All buildings in the buffer zone must align with the traditional context of the historic area;
- The local markets and souks must be preserved and their continuation ensured;
- Instruments and real estate cannot be merged in NP or buffer zones;
- The number of car parking spaces per zone must be estimated in future;
- Traditional buildings may have new uses and functions to support tourism and daily life, such as hotels and museums.
In order to implement these regulations effectively, HJM (2011) produced an manual explaining their application to each area of Historic Jeddah (NP and buffer zones). It stresses the value of repurposing certain heritage houses to enhance the development of tourism. For instance, Figure 9.16 illustrates a proposed hotel in the NP constructed by linking a number of historic houses with footbridges and porches to enlarge the space. This suggests that Jeddah Municipality had finally understood the real meaning of the built heritage concept that the SCTA introduced in 2006.

![Figure 9.16: Proposed hotel in NP (Historic District Building Regulation System, 2011, 31)](image)

- Improving Historic Jeddah’s built environment

One of the major problems in Historic Jeddah was the serious deterioration of the built environment, as ICOMOS mentioned in its 2009 rejection of WHS nomination. Additionally, Historic Jeddah was named as a heritage site in danger in the 2009-10 report (ICOMOS, 2010), supporting the author’s claim that Jeddah Municipality mismanaged the city’s legacy (Chapter 7). HJM (under pressure from the SCTA) was required to improve the built environment of Historic Jeddah or at least offer some suggestions for improvement. Therefore, in 2011-12, HJM conducted several surveys itself and via its local or international consultants, to identify problems so that they could be addressed before re-nomination in 2013. Between 2010 and 2013, HJM conducted several surveys of Historic Jeddah’s demography, ownership, the physical condition of the buildings, the
materials used and so on (HJM, 2012). These revealed three major problem areas: demography, risk preparedness and the condition of heritage buildings (Appendix K.).

- Implementing revitalization projects

Since its establishment, HJM has worked closely with the committees presiding over the submission to UNESCO and the SCTA office in Historic Jeddah, particularly on implementing revitalization projects involving restoration, reviving and rehabilitation (HJM, 2010). Improvements to the infrastructure of the historic core, as discussed in section 9.5, have included the fire hydrant system and the repaving of public spaces, while several traditional houses have undergone restoration and rehabilitation. Since 2010, HJM has rented 20 traditional houses as part of the revitalization process.

According to its annual report (2013: 32), HJM maintained the urban environment of the northern part of the old wall between 2010 and 2013. It also inaugurated the Nassief House Museum, containing photos and old maps, to spread awareness of the legacy and heritage of old Jeddah among residents and visitors. Since then, HJM has begun compiling an archive and statistics on old Jeddah.

Figure 9.17: Plan of Nassief House Museum (HJM, 2012)
The nomination file (2013: 157) states that most of HJM’s revitalization projects remain in their preliminary phases. A series of newspaper reports (Okaz, June-August, 2014) confirm that they remained under study or construction. One such project was the restoration of Sharbatli House. A contract was signed with an Italian company to review the existing architectural documentation and complete the diagnosis of this traditional house. The results appeared in July 2014 (Nomination File, 2013: 157). A Jeddah-based Italian engineer, in collaboration with the University of Ferrara, conducted the research. This project was one of several in Historic Jeddah implemented by HJM, as detailed in Section 9.5.
Figure 9.20: Restoration work on Sharbatli House (Author, 2014)

- Awaqaf administration

Awaqaf ownership has long been a cause of concern for the preservation of Jeddah’s historic buildings, as the management of religious endowments is not necessarily compatible with the conservation of heritage. This is due to the nature of the waqaf in Islam as continuous charity work, since the waqief\(^{108}\) has usually gifted the waqaf to poor people as a form of charitable worship. Dr Hajara\(^{109}\) stated in interview that uncertainty often arose between the heirs as to how the waqaf should be managed and maintained and by whom:

“*The problem of conserving Historic Jeddah’s awaqaf before the establishment of the SCTA was mostly about ownership and how to conduct partnerships with the awaqaf owners.*”

The situation in Saudi Arabia in general and in Historic Jeddah in particular has now completely changed following a series of instructions and agreements made since

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\(^{108}\) The *waqief* is the person who gifts the *waqaf* or wills his heirs to do so. The *waqaf* in Historic Jeddah can be a mosque, a *ribat* or a hostel for poor people.

\(^{109}\) Manager of the *Awaqaf* department in the SCTA office in Jeddah.
2010 at the highest national level. The instruction sent by the Royal Diwan to the Ministry of Islamic Affairs and Endowments (MIAE) and the SCTA for the preservation of historic *waqaf* properties in Saudi Arabia marks a major breakthrough in the preservation of the urban heritage of the Kingdom. Even in the absence of a national law concerning urban heritage (i.e., before the promulgation in 2014 of the new Antiquity and Museum Law), this royal instruction permits the protection of historic urban endowments. *Awaqaf* is no longer allowed to demolish and renovate historic structures, but is compelled to ask the SCTA to prepare and implement the endowments through conservation and restoration projects. In Historic Jeddah, the SCTA and the *awaqaf* administration have notably collaborated within the Executive Committee under the chairmanship of the Governor of Jeddah and the deputy Mayor of Jeddah for the Old City. The SCTA has subdivided its activities in the Old City into five major tracks, including coordination with the *awaqaf*, which materialized from a meeting of the Higher Committee for Development and Progress of the Historic Jeddah Project in 2012 (Okaz, 2012). The committee agreed that a team from the SCTA and Jeddah Municipality should coordinate with the General Directorate of Endowments and Mosques the following measures (SCTA, 2012b: 42):

- The restoration of Historic Jeddah mosques from endowment revenues and the spending of any gains from this revenue on the restoration of buildings endowed to the mosque, then other Historic Jeddah mosques;
- Long-term leasing of premises and land belonging to the endowments to government agencies wishing to rehabilitate and reuse them;
- Appropriate investment in derelict historic sites for which the *awaqaf* administration is responsible;
- Preparation of an inventory of endowed buildings and suggestions for dealing with them, as well as investment and integration into the overall project to develop Historic Jeddah.

The positive dialogue among stakeholders developed within the framework of cooperation on the re-nomination of Historic Jeddah led to the signing of a memorandum of understanding concerning historic *ribats*, which the *awaqaf* administration agreed to

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110 Ribats are charitable shelters for poor people, found in many traditional Islamic cities.
lease to the SCTA at a fixed long-term rental. In exchange, the SCTA would restore the buildings and use them for social and community-related activities (SCTA Awaqaf report, 2012: 43).

To sum up, the SCTA accrued complete authority to restore, rehabilitate and conserve all 55 awaqaf properties owned by the MIAE in Historic Jeddah (Figure 9.8) (SCTA Awaqaf report, 2012). The awaqaf administration thus had no role in conservation beyond the positive step of granting full authority to the SCTA as the competent body.

- Jeddah Chamber of Commerce

The Jeddah Chamber of Commerce (JCC) first became an actor in Historic Jeddah’s conservation in 2010. As noted in chapters 7 and 8, one reason for the failure of house-owners, heritage activists and other stakeholders to implement many earlier revitalization projects in Historic Jeddah was the lack of a feasibility study approved by an organisation such as the JCC. Thus, in 2011, the SCTA entered into partnership with the JCC to simplify the procedures and regulations, and to conduct a detailed economic feasibility study (SCTA, 2012b, Volume 3: 56). According to the head of the SCTA office in Historic Jeddah:

“The involvement of the stakeholders in reviving Historic Jeddah is one of the SCTA’s objectives, but the harsh requirements and regulations stipulated by the municipality made this difficult. A particularly difficult requirement was providing a feasibility study approved by the Jeddah Chamber of Commerce, costing around 120,000 SR (£40,000). Therefore, the SCTA, in partnership with the Jeddah Chamber of Commerce, offered financial support.”

Thus, while the JCC and Jeddah Municipality had together failed to facilitate any private or public efforts to participate in the conservation of Historic Jeddah, the abovementioned partnership led to the approval of more than 25 economic feasibility studies in Historic Jeddah (SCTA, 2014). However, the JCC initially failed to participate in Historic Jeddah’s revitalization projects apart from showing leniency when granting approval. Then, in February 2015, the JCC and the SCTA jointly established the Jeddah Company for Heritage Hospitality in Historic Jeddah, with capital of about 25 million riyals (£4 million) (Alriyadh, Feb. 2015). This allows members of the JCC to invest in the economic development of Historic Jeddah, under the SCTA’s supervision. It appears that the SCTA has deliberately reversed its mistaken earlier policy of involving only selected
stakeholders in the conservation of Historic Jeddah and now facilitates the participation of all stakeholders.

Local heritage advocates

A variety of local heritage activists and advocates have been directly involved in actualizing the UNESCO Policy, especially through revitalizing projects and raising public awareness of the importance of Historic Jeddah’s continuity. This subsection considers their intellectual and physical contributions.

Most activists belong to one of three main NGOs directly active in Historic Jeddah: Jeddah’s Heart Group (JHG), the Jeddah Architectural Preservation Society (JAPS) and Maga’ad Jeddah We Ayaman Alhelwa (MJWAA). Each group has its own agenda and approach, but all share one goal: to conserve and rehabilitate Historic Jeddah for future generations.

JHG was established in August 2011 via Facebook. It seeks to unite a large number of locals and nationals in promoting the social, cultural and historic value of Historic Jeddah. The aim of its founder, Dr Ziad Aazam, was to raise public awareness of the importance of the existing of Historic Jeddah by collecting narratives from groups and individuals. Thus, JHG is an intellectual group. Dr. Aazam told the author that since 2010, the group has organized historical tours, cycling tours, seminars and photography sessions in Historic Jeddah in order to show members and others the authenticity of this historical district.

Mrs. Abeer Abu Suliman, the group’s co-founder, added that the group had attracted more than 8,500 members in only four years and that each member can participate and suggest activities without restriction; for instance, two younger members suggested a visit to their family’s traditional house (Bin Hemd house) in January 2012, which attracted around 300 visitors. This visit included a photography session, a seminar about the Hejazi traditional architectural features and a tour of the entire historical area. JHG’s leadership appears to have used members’ hobbies in creating the base for any initiatives that can be implemented in Historic Jeddah.

JHG, like other community groups, has participated in most major events in Historic Jeddah. During the National Day celebrations, it organized a two-day event for

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111 Mrs. Abu Suliman is an SCTA-recognized tour guide, leading more than 45 tours of Historic Jeddah since 2011.
children living in the NP, where most residents are poor non-Saudi families and single people. In 2011, JHG arranged a Colours Festival in the historical area, with the cooperation of the Ommeda’ of the Alsham and Almzaloum quarters. This was an opportunity to invite children from all areas of Jeddah to visit and be entertained.

JAPS was founded in Historic Jeddah in January 2013 by members of JHG (Jeddah’s Heart Group, 2013). According to its founder, its aim was to work physically in Historic Jeddah, rather than launching initiatives that would not directly safeguard the historic area. Its founders believed in implementing restoration and rehabilitation projects with the support of the SCTA and Jeddah Municipality. They aimed to attract locals, nationals, owners and governmental bodies to share their vision, through various seminars, meetings, tours and lectures. The founder of JAPS commented:

“During the first 6 months after the group was established, we had some legal problems in registering it at the Jeddah Chamber of Commerce, so we arranged a variety of lectures to introduce the group to society. Then the SCTA facilitated the registration procedure after we agreed to support its vision of Historic Jeddah.”

Since the group’s registration, one revitalization project has been implemented in Historic Jeddah: in July 2013, JAPS signed an agreement with the heirs of the Jokhdar family to rent Jokhdar House, located in the NP, for 12 years (Alhejari, 2013; SCTA, 2014). Okaz (August 2013) cites the group’s founder, Ahmed Alhejari, thus:

“JAPS will restore the building and transform it into a social centre for residents of the old city, both Saudis and non-Saudis. A detailed survey of the house has already started and work will soon be launched in coordination with Historic Jeddah Municipality and the SCTA.”

As discussed in section 9.5, JAPS and other heritage advocates follow the UNESCO Policy and local authority guidelines on conservation efforts, whereby most revitalization projects in the first five years must concern traditional buildings within the NP (SCTA, 2010, Volume 3).

The last public advocacy group in Historic Jeddah, MJWAA, was founded when Mansour Alzamel and his friends opened a small museum/gallery in the heart of Historic Jeddah and the NP, close to the famous Nassief Square. Alzamel told the author that MJWAA, which aims to display the Hejazi traditions of the old city of Jeddah in the form of old photos and antiquities, “would never have existed without SCTA support”. According to Okaz (2014), MJWAA has had hundreds of visitors during festivals and at other times, demonstrating the public’s interest in national heritage. It seems that the
MJWAA is a multi-task group with mixed objectives that has created an inspirational gallery to present Historic Jeddah in a classic way.

![Image](image.jpg)

**Figure 9.21: Magad Jeddah We Ayamana Alhelwa (Author, 2013)**

Finally, an interesting individual initiative supported by SCTA policy was observed to have been implemented by a Saudi artist, Hesham Benjabi, who has his painting studio in Historic Jeddah (Figure 9.22). Benjabi stated:

“The site of my studio was originally waste ground. I tried to redesign it to create a clean atelier that suits the historic context of Historic Jeddah. This project would not have succeeded without support and encouragement from the SCTA office in Historic Jeddah and the head of HJM. I believe that Historic Jeddah deserves better and my initiative as a local artist was the best I can offer to this valuable heritage site.”

In conclusion, since Matthew’s Policy in the 1970s, there have always been local heritage activists and advocates in Historic Jeddah, but they have been unable to participate freely and independently. The SCTA Policy supported these groups legally and logistically, but their direct involvement required the intellectual and physical initiatives of the UNESCO Policy. Most of these initiatives have occurred in the NP, where it seems that the SCTA has directed communal and individual efforts towards the objective of developing tourism.
9.4.2 Private sector

One of the main objectives of the UNESCO Policy is promoting tourism development through conserving Historic Jeddah. Therefore, in 2013, I interviewed representatives of two travel agencies in Jeddah regarding their roles in promoting tourism in Historic Jeddah. Both declared themselves unaware of the tourism agenda in Historic Jeddah, not having been consulted by the SCTA or Jeddah Municipality. One of these interviewees said:

“No one asked us about our role in Historic Jeddah, because I believe that there is no serious tourism within Saudi Arabia because there are no tourist visas. Our work is mostly in foreign tourism.”

Thus, travel agencies, a major source of tourism in Historic Jeddah, were excluded from the revitalization, conservation and tourism development processes. Surprisingly, the author discovered that the SCTA appeared to support the role of heritage groups in this domain. The head of the SCTA office in Jeddah said in interview:

“The SCTA strategy regarding tourism development involved all concerned stakeholders who have participated or have the intention to participate. In the travel agencies’ case, they have never been part of any project in Historic Jeddah and never been interested in Historic Jeddah, and we had an alternative (heritage advocates).”

I consider this an inadequate justification of the exclusion of local and national travel agencies from the revitalization project, especially after the new tourism visa was
proposed by the SCTA in 2007 and approved 2014. In short, these agencies had absolutely no input to the UNESCO Policy and were not classified as stakeholders or actors. Perhaps this will change in future.

9.4.3 Local and international experts

Local and international experts in built heritage participated in a variety of restoration, revitalization and rehabilitation projects, providing technical advice (architectural and contractual), advising on heritage management, designing heritage conservation schemes, conducting studies and surveys etc. Most were appointed by Jeddah Municipality and the SCTA and were involved in implementing rather than formulating the UNESCO Policy, except for the ICOMOS experts, who suggested the new version of the nomination document. Table 9.4 lists these experts and their roles in implementing the various revitalization projects.

Having only recently become seriously involved in conserving its built heritage, Saudi Arabia required both international and local experts to guide the work. The author argues that these experts have had a considerable impact on the key actors’ initiatives in terms of both quality and quantity, as shown by the account of their physical impact on the heritage sites in section 9.5.

*Table 9.4: The local and international experts’ roles in revitalizing Historic Jeddah*  
*(Author, 2013)*

<table>
<thead>
<tr>
<th>Task Body</th>
<th>Technical advice</th>
<th>Designing heritage schemes</th>
<th>Conducting surveys/studies</th>
<th>Monitoring the heritage property</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heritage advocates</td>
<td>1. Local architecture firms certified by the SCTA and JM. 2. Ahmed Badeeb. 3. Banaja Family.</td>
<td>- Local architecture firms the certified by the SCTA and JM.</td>
<td></td>
<td>N/A</td>
</tr>
</tbody>
</table>
UNESCO (ICOMOS)

As Figure 9.6 shows, the UNESCO Policy was based on UNESCO standards, via the ICOMOS evaluations. When interviewed, the SCTA vice-president reflected the strength of commitment to this approach to developing Historic Jeddah and other national heritage sites: “We had to obey UNESCO if we wanted to achieve our goal of inscribing Historic Jeddah on the WHS list.”

Chapter Eight explored the SCTA Policy and its failure to achieve WHS inscription in 2009, noting that the condition of Historic Jeddah led to its inclusion in the ICOMOS World Report 2008-2010 on Monuments and Sites in Danger (WHC.org, 2013). The relevant official reports on Historic Jeddah (ICOMOS, 2009) are confidential; nor was it possible to interview the ICOMOS members who visited Historic Jeddah in 2009 and evaluated the first nomination, due to their oath of confidentiality. During the fieldwork in 2013, I did meet an ICOMOS member who reviewed the NP and the nomination document, but he refused to be interviewed. This led me to analyse the revised nomination via SCTA and Jeddah Municipality documents; the main suggestions are addressed in section 9.2 above. The revised document covered all ICOMOS concerns regarding the revitalization, rehabilitation and regeneration of Historic Jeddah in the future (ICOMOS member, 2013). This was proved when Historic Jeddah was inscribed in June 2014, having met three criteria.112

To conclude, the ICOMOS members who reviewed Historic Jeddah’s WHS nominations had a visible influence on conservation policy in Historic Jeddah. Their suggestions would have benefited any heritage area, because UNESCO had tested them and proved their effectiveness on many similar sites in the Middle East and elsewhere, such as Old Fes and Old Cairo.

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112 These were criteria ii, iv and vi. Criterion ii: to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design; Criterion iv: to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates [a] significant stage(s) in human history; Criterion vi: to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance (whc.unesco.org, 2014).
9.4.4 House-owners and residents

House-owners

The author conducted structured interviews with 30 house-owners in Historic Jeddah in 2013 in order to understand their impact on the three conservation policies. Twenty-five had never been consulted by the local authorities about their property; the only ones who had been consulted and had participated in conservation were five members of the Historic Jeddah Representative Committee, established in 2012. One 62-year-old man said:

“We had many duties on behalf of all house-owners in Historic Jeddah. I believe we were the property owners’ voice on the committee.”

Another member (male, 45) asserted that the committee had played an energetic role in many aspects of the Historic Jeddah project:

“The committee has stressed the importance of involving property owners in decision-making, at least with regard to the future of their houses.”

It seems that the SCTA’s initiative of establishing a representative committee bore fruit, as it facilitated the implementation by house-owners of many revitalization projects under the guidance of the SCTA and Jeddah Municipality. One benefit of the committee was that it gave priority to house-owners regarding the restoration and rehabilitation of their traditional houses, as minutes of its second meeting show (Banaja, 2013). The restoration and rehabilitation of properties belonging to the Badeeb and Banaja families and others are detailed in section 9.5.2. To sum up, house-owners were given the right to participate in the decision-making, implementation and management stages of conservation in Historic Jeddah.

Residents

The 2013 nomination file states that the number of inhabitants within the NP and buffer zone is difficult to estimate because official statistics do not include illegal foreign residents, who constitute a significant presence in the old city. The estimated population\textsuperscript{113} of the buffer zone is 35-40,000, of whom 98% are non-Saudis. Within the NP, however, there are probably only about 7-8,000 residents, almost all non-Saudis. The development of conservation work and social activities directed toward promoting the welfare of the population will make it possible to develop the necessary confidence to

\textsuperscript{113} There are no precise statistics for this area.
establish a more precise census of the population of Historic Jeddah (Nomination File, 2013: 167).

The author conducted random interviews with a number of residents of Historic Jeddah, almost all non-Saudi families and single immigrant workers. Most were not involved in revitalization, except for young Eritreans who had been trained to work on municipal restoration projects in 2007-10 and were still participating because of their experience. The remaining residents were not addressed as stakeholders or actors, according to the heads of both HJM and the SCTA office in Historic Jeddah. It seems that the local and national authorities continued to ignore the (non-Saudi) residents of Historic Jeddah, despite their interest in the conservation wheel as daily users of the place.

This section has detailed the roles of the various key actors in the UNESCO Policy. The next explores the impact on the built environment.

9.5 Impacts of the UNESCO Policy on Historic Jeddah’s built environment

“During the last four years, Historic Jeddah has been under construction. Many revitalization projects have been implemented, which have a huge impact on the physical conditions of the heritage buildings.”

(Head of the SCTA office in Historic Jeddah, 2015)

The SCTA Policy provided the legal, logistical and financial basis for the various stakeholders to implement the UNESCO Policy according to the SCTA’s vision. The SCTA Policy was the turning point for most of the physical changes that have occurred in Historic Jeddah in the last decade. Since 2010, there has been a dramatic change in the governmental, public and private heritage conservation discourse, toward developing heritage-led tourism. The practical impact of the UNESCO Policy on Historic Jeddah has been notably greater than its forerunners, marking the further evolution of Saudi built heritage conservation policy. Moreover, most of the physical changes were based on the heritage plan that the local and national authorities were attempting to implement in Historic Jeddah (SCTA, 2012b: 14).

The author argues that studying the impacts of both the policy and the key actors’ roles provides a measure of how these two dimensions have been understood and translated into actions, interventions and interactions. This justifies the detailed analysis of these dimensions and their interaction, which is one of the main contributions of this

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114 The SCTA’s vision of Historic Jeddah as a local, national and international tourist destination.
research. This section explores the impacts of the UNESCO Policy on the built environment in general and various particular heritage sites in Historic Jeddah, thus shedding substantial light on the evolution of Saudi built heritage conservation policy.

In order to make a broadly-based assessment, I have used the GIS program to analyse the various data collected during the fieldwork trip, based on surveys of Historic Jeddah by HJM in 2011 and by the SCTA in 2013, plus my own surveys in 2013, 2014 and 2015. I also interviewed selected key actors and consulted various documents. Finally, I studied and analysed five selected historic buildings\textsuperscript{115} in order to determine changes to building typology, materials, use, conservation approach and so on. As in chapters 7 and 8, the analysis of impacts presented here begins with the large-scale urban fabric (the circulation network and its regulation) before considering the architectural typology of individual buildings.

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{methodology.png}
\caption{The methodological approach used to analyze the physical impact of the UNESCO Policy on Historic Jeddah (Author, 2013)}
\end{figure}

9.5.1 Urban fabric

The impact of the UNESCO Policy on Historic Jeddah’s urban fabric has been felt mainly through aspects of urban planning: establishing HJM, designating tourist corridors, amending traffic rules, upgrading public spaces and hosting many local and national events.

\textit{Establishing HJM}

Creating HJM, with responsibility for a historical area extending beyond the old wall (Figure 9.15), shows that Jeddah Municipality finally considered Historic Jeddah a local

\textsuperscript{115} The selection criteria are listed in Chapter 5, section 5.7.2 (Phase Three).
heritage site requiring focused attention to conserve it.\textsuperscript{116} The HJM report (2013: 43) \textsuperscript{117} details its application of the conservation policy set by Jeddah Municipality and the SCTA. Thus, since its establishment in 2010, HJM has been the local authority responsible for supervising and actualizing all built heritage policies in Historic Jeddah and for monitoring any physical changes that occur. While the SCTA oversees decision-making regarding the NP, HJM supervises the entire historical district, participating in making and implementing decisions.

Traditional houses, public squares, old souks and narrow streets were the main components of the NP, with great architectural authenticity and urban integration. RMJM’s (1979) building codes and regulations were still applied to this zone, with the same heritage building classification. The major urban planning decision was to enlarge the historical area by creating a protective buffer zone (Figure 9.7). The following subsections discuss the direct application of the UNESCO Policy to Historic Jeddah.

\textit{Tourist corridors}

The UNESCO Policy, explicitly “based on tourism development” (SCTA, 2010: 24), focuses on the three main axes depicted in Figure 9.24, which were selected as priority paths through the dense fabric of the NP. Their improvement and rehabilitation was intended to favour access to the NP for visitors and to offer a privileged and preserved urban environment to locals, visiting Saudis and non-Saudi tourists alike (Nomination File, 2013: 209). This focus on tourism marks a radical shift from earlier built heritage conservation policies for Historic Jeddah. The corridors, designated in 2010-11, have had a significant impact on the built heritage conservation efforts of all stakeholders, because they are largely located in the NP and serve most of the heritage area.

\footnotesize
\textsuperscript{116} There was previously no authority responsible for Historic Jeddah, except the SCAT office in Historic Jeddah, which was established in 2008.
\textsuperscript{117} Entitled \textit{Historic Jeddah after Four Years of Managing}, the report highlights Historic Jeddah Municipality’s role in the conservation process.
New traffic circulation rules

Associated with the tourist corridors are various focal points and architectural monuments. This subsection describes the new automobile and pedestrian network and car parking system designed to serve them, which have physically transformed Historic Jeddah and, in my point of view, will do so even more in future.

Chapter Seven argues that the circulation network suggested by RMJM and implemented by Jeddah Municipality from 1980 to 2006 blighted the urban fabric of the heritage district by disconnecting the historic buildings from each other. Then, in 2011, under SCTA monitoring and supervision, HJM designed new road access in line with the tourist corridors (Nomination File, 2013: 153). The head of HJM stated: “The new circulation network is based on the tourism plan designed for Historic Jeddah by different actors” (Figure 9.25).

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118 Here I mean the narrow streets that cut the historical area into many pieces, which led to the creation of groups of buildings connected to each other.
The head of HJM stated in interview that following a meeting with the SCTA and Jeddah Traffic Agency, rules were introduced to regulate the number vehicles entering the NP, to be applied later to the whole historical area (HJM, 2012:42). This approach, according to the head of the SCTA in Historic Jeddah, was based on blocking the main traditional entrances to the NP from the north, west and east. This will protect the NP, but might also confine the heritage area within it. Figures 9.25 and 9.26 illustrate this restriction of access to protect the NP from overcrowding and the damage that vehicles can cause. The justification for creating a car-free zone was to facilitate the implementation of conservation efforts without distraction or restriction (Okaz, 2013).

The general supervisor of the NBHC commented:

“Historic Jeddah has become a heritage area designed to accommodate pedestrians, both tourists and visitors, especially after the significant number of visitors during the Saudi National Day celebrations and Kona Keda Festival. It seems that Historic Jeddah is now on the right conservation track.”

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119 Aldahab Street close to Qabil Street to the west, the Anaba axis in the north (which most visitors use to enter Historic Jeddah) and, finally, the Alalawi Souk on the eastern side (Figure 9.29).
By preventing vehicles from entering the NP, the new rules have reduced inconvenience, noise, environmental pollution and harm to the homogeneity of the urban heritage. However, they have also caused parking problems for residents, shopkeepers, visitors and others in parts of Historic Jeddah outside the car-free zone, such as Aldahab Street. Therefore, at the end of 2013, a pay-and-display parking system was introduced in Historic Jeddah reduce the number of vehicles, with designated car parks outside the heritage area, as part of the protection and management scheme.
A 62-year-old house-owner and shopkeeper, resident outside the historic district, said in interview that he saw excluding cars from the NP as a measure which Historic Jeddah had long needed. However, he thought the approach was poorly planned and would make it difficult to access the shops and markets, the economic backbone of the historic area. In June 2014, HJM (2014) designated several drop-off and loading areas at the edges of the NP, indicating that the decision-makers had taken account of the views of house-owners, shopkeepers and other stakeholders when revising their plans for Historic Jeddah. These key actors’ voices have finally been heard and translated into concrete measures, exemplifying their involvement in conservation via the representative committee and other channels.

**Improving public spaces**

As the local authority responsible for bringing the historic district in line with UNESCO’s vision, HJM worked to improve the public urban spaces, such as by repaving the main pedestrian axes and redeveloping the souks located on the tourist corridors.

In late 2009, it began repaving large sectors of the old city with modular blocks laid on a sand bed (HJM, 2010, 31). The new pavement has a simple, elegant design with decorations and partitions inspired by traditional Islamic patterns, consistent with the 209 traditional buildings on the main axes (Nomination File, 2013: 158). First to be repaved was the north-south axis (Figure 9.28), followed by the east-west axis of Souk al-Alawi and the north-south axis of Souk an-Nada in the buffer zone (Figure 9.29). The work was completed within 18 months at a total cost of about 27.5 million riyals (£7 million) (HJM, 2010: 32). This type of project illustrates HJM’s serious commitment to tourism development in the historic district.

*Figure 9.28: Repaved north-south axis (HJM, 2011)*
*Figure 9.29: Repaved east-west axis (HJM, 2011)*
The head of HJM explained the need to redevelop the souks appropriately to make them and their “unique products” more attractive to visitors, by installing unified traditional signage, repaving, painting the vaulted roof and so on (Figure 9.31). Thus, souk development became a key tool for attracting visitors and tourists to Historic Jeddah, as it was in the past. This redevelopment had never been addressed for tourism purposes before and that the SCTA deserves credit for changing the approach to dealing with the valuable status of Historic Jeddah.

Figure 9.30: The repaving process (HJM, 2011)

Figure 9.31: Souk Alnada redevelopment in February 2011 (HJM, 2011)
Designating Historic Jeddah an event venue

The local and national events held in Historic Jeddah before and since WHS listing have significantly affected its physical condition. The author visited Historic Jeddah several times in 2013 and again shortly after inscription in 2014. Many changes had occurred in the historical area, especially in the tourist corridors. Extensive restoration had been undertaken of the facades of the historic buildings located in the corridors and new facilities had been added in keeping with the historical context, such as new pavements and lighting columns.

The author felt in 2014 that dramatic changes had occurred in the core of the area. One visitor commented: "The normal visitor to the inscribed area of Historic Jeddah can feel the integration of a different urban pattern". The public transportation system included the provision of golf carts and minibuses for the disabled and VIPs during busy events such as Saudi National Day and Kona Keda. Tourist information desks were located at the main gates to the NP and guided tours were provided under the supervision of the SCTA.

Figure 9.32: Minibuses to transport the disabled and VIPs within the historic area (Author, 2014)

Figure 9.33: A guided tour of Historic Jeddah (Okaz, 2014)
9.5.2 Impacts on architectural typology
Chapter Eight demonstrated that no major changes occurred during the SCTA Policy (2006-10) because of the short implementation period and lack of legal coverage. Similarly, during the first five years of the UNESCO Policy, there were no notable changes in the heritage typology compared with the 2009 map that RC Heritage produced for the first nomination file (Figure 9.34). Most of the urban fabric typology (traditional houses, narrow streets, small squares, souk systems etc.) remained as they had been in 2009, indicating that the local authorities preserved the traditional urban fabric of Historic Jeddah in terms of building integration and interdependence.

Figures 9.34: The unchanged typology of the urban fabric (RC Heritage, 2009, adapted by the author)

Notwithstanding the unchanged urban fabric, this subsection focuses on changes to the heritage typology of traditional buildings between 2010 and 2015. Most of the typological surveys conducted in Historic Jeddah during the UNESCO Policy (HJM, 2011; SCTA, 2013 and the author’s surveys) have concentrated on the classified traditional buildings, in order to determine the physical changes that have occurred. Here, we examine the impact of the UNESCO Policy on the architectural typology of Historic Jeddah, by analysing the classification of historic buildings, the impact of WHS nomination and inscription, and the number of historic buildings that have been conserved.
Classification of historic buildings

Table 7.6 (Chapter 7) listed more than 900 heritage buildings in Historic Jeddah in 1974, whereas recent surveys show only 553. Thus, since Matthew’s Policy, Historic Jeddah has lost around 350 heritage buildings. The head of HJM (2013) stated that most had collapsed, burned down or been destroyed, accidently or deliberately. This loss was caused by Jeddah Municipality’s poor implementation of Matthew’s Policy in terms of management and protection.

Figure 9.35 illustrates the physical changes made to heritage buildings classified by RMJM in the 1970s, almost all of them located in the historic district designated by Matthew’s Policy and most in the recently designated NP. All classes have undergone some physical changes. Those in classes B and C were the least changed, and most of them were located in the NP. The majority of Class A buildings (40 buildings: 76%) were also located in the NP. I conclude that the authorities used these surveys when setting the boundaries of the NP that was inscribed on the WHS list in 2014. To confirm this argument, only eight heritage buildings in the NP had changed to a lower classification. It seems that the NP was carefully chosen in order to present the Jeddawi urban and architectural beauty without distractions.

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120 HJM conducted a survey in 2011, the SCTA in 2013 and the author in 2013-14.
Figure 9.35: Changes in heritage buildings’ classification in 2014, overlapping the HJM survey (2011), the SCTA survey (2013) and the author’s resurveys (2013-14)

Table 9.5 shows how many traditional buildings have been reclassified during the last ten years, according to the HJM and SCTA surveys. It shows 64% of all historic buildings as located in the NP, indicating how the authorities have changed their approach, focusing on the condition of the buildings and inscribing them, rather than attempting to inscribe the entire historical area, with a positive influence on the entire area. It also shows that only 19% of classified heritage buildings have changed class, having burned down, collapsed or become derelict. Finally, the historical district as designated by Matthew’s Policy retains the historic, architectural and cultural character that distinguishes it from other parts of Jeddah.

Table 9.5: Changes in traditional building classification in Historic Jeddah at 2014 (Author)

<table>
<thead>
<tr>
<th>Class</th>
<th>Number</th>
<th>Changed</th>
<th>Changed from one class to another</th>
<th>Located in NP</th>
<th>Outside NP</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>A - C</td>
<td>B - C</td>
<td>Non-B</td>
</tr>
<tr>
<td>A</td>
<td>52</td>
<td>8</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>B</td>
<td>193</td>
<td>50</td>
<td>-</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>C</td>
<td>192</td>
<td>49</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>437</td>
<td>107</td>
<td>1</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>%</td>
<td>100</td>
<td>19</td>
<td>12</td>
<td>8</td>
<td>8</td>
</tr>
</tbody>
</table>
The impact of WHS nomination and inscription on conservation in Historic Jeddah

The UNESCO Policy, based on the ICOMOS recommendations for WHS listing of the historic district and beyond, relies on the relationship between heritage sites, tourism development and stakeholders’ involvement. To understand this impact on the conservation of Historic Jeddah, this subsection reviews the revitalization projects implemented under the policy, by analysing data from the 2011, 2013 and 2013-15 physical surveys.

Figure 9.36 summarizes the impact of the UNESCO Policy on heritage sites in Historic Jeddah by depicting three main phases: before the designation of the NP (HJM survey, 2011), after designation (SCTA survey, 2013; the author’s survey, 2013) and finally after WHS listing (the author’s visits to the case study, 2014-15). The 2011 survey shows that 119 heritage buildings were being revitalized, the majority being under construction. Some revitalization projects had begun before 2011, most being launched in 2010. All stakeholder types (governmental, public and private) were involved, but mainly governmental bodies at this stage, and the entire historic area was targeted. The surveys in 2013 identified new conservation projects both inside and outside the NP, but most of the work was taking place inside the NP in anticipation of the ICOMOS committee visiting in the summer. When the author visited the case study area in July-August 2014 and January 2015, activity was concentrated in the Inscribed Property (previously the NP), especially around the tourist corridors, with a small number of projects taking place outside it (see Figure 3.36). The large number of projects being implemented gave Historic Jeddah the feel of a workshop.

Figure 9.36 shows that the entire area had conservation status in 2011, while by 2013-15 this had become focused on the NP and tourist corridors. The 2011 survey found that most actors belonged to governmental bodies (Jeddah Municipality and the SCTA); this had also changed by 2013-15, when heritage advocates and NGOs were more noticeably involved in physical projects such as Al-Saloum House, Badeeb House and Althyafah Museum. Interestingly, most of these projects took a touristic approach, repurposing the revitalized heritage buildings. Just a few revitalization projects were finished and had been opened to the public, while many were in their final stages.

121 For convenience, the abbreviation NP is used throughout and is taken to refer, after July 2014, to the Inscribed Property.
Figure 9.36: Revitalization stages according to recent surveys (Author, 2015)
Conservation projects

During the initial five years of the UNESCO Policy, I calculate that more conservation projects were implemented in Historic Jeddah than in the 40 years of Matthew’s and the SCTA policies. This can be seen in the quantity and quality of the conservation initiatives and the variety of stakeholders at both the physical and the intellectual levels.

The UNESCO Policy depends on involving all stakeholders in conserving Historic Jeddah physically, to ensure the continuity and sustainability of conservation. This subsection analyses several heritage sites, mainly buildings, which the author selected in order to determine the actual effects of the UNESCO Policy on the ground (Figure 9.37). The selection criteria were:

1. The conservation initiatives must be implemented by different stakeholders;
2. Revitalization must have started under the UNESCO Policy;
3. The sites must be located in Historic Jeddah (inside or outside the NP);
4. There must be a variety of building uses, ownership types and significance classes.

Most of the sites were located in the NP and within the tourist corridors, because of the official focus on WHS inscription. Three main stakeholder categories implemented conservation projects in Historic Jeddah under the UNESCO Policy, restoring, conserving or rehabilitating heritage buildings: governmental bodies, local heritage activists and advocates (including house-owners, heritage lovers and others), and NGOs. The remainder of this section considers in turn each of the heritage buildings surveyed.
Figure 9.37: The heritage sites selected by the author (2015)

- Al-Saloum House

Al-Saloum house, a private dwelling in the northern sector of the NP (al-Mazloum), next to Bayt Qadi and Bayt Ba`Ishan, has no heritage classification, but is considered a heritage building of lesser importance. MJWAA recently bought this imposing traditional house and started to renovate and transform it into a cultural site (Okaz, 2012). From examining the findings, this was the first private conservation project in the old city after the WHS nomination was rejected in 2009, making it an important milestone and model for the revitalization of the NP. The project had the SCTA’s support (Figures 9.38, 9.39).

Figure 9.38: Al-Saloum House restoration project (Author, 2014)
According to the head of MJWAA, Egyptian foremen and workers undertook the project, “to replace the abandoned house with a local museum for the main group in the heart of the NP”, which was designed by a local architecture firm at the initiative of the Ommeda’ of Alsham and Almazloum quarters. The SCTA’s supervision was based on the Restoration Manual (2009) and the UNESCO standards (2009). This was translated into the materials used, the façade’s style, the height of the building, its integration with its surroundings and its new use (SCTA, 2014).

The project exemplifies the vital roles of the different stakeholders in Historic Jeddah. They would not have collaborated without the support of the SCTA and the UNESCO Policy. I confidently assert that the UNESCO Policy is transforming Historic Jeddah by supporting all stakeholders wishing to participate in reviving the area.

Figure 9.39: The exterior and interior of Al-Saloum House (Author, 2014)

- Banaja House

In 2010, the SCTA agreed a long-term plan with the Banaja family to revitalize and rehabilitate a number of its properties in Historic Jeddah, in line with the SCTA’s vision. A representative of the family stated in interview that the SCTA had “agreed to solve all legal matters” that might later affect these projects. In 2013, one of the Banaja family properties within the NP boundary in Almazloum was chosen for rehabilitation.

According to the interviewee, the main concept was to rehabilitate the Class A historic building so that it could become a traditional restaurant consisting of three small cafes and two shops that would attract local, national and international visitors. The design had to reflect the historical value of the area without losing the old house’s
authenticity. On visiting the house in January 2014, the author observed that no major changes had been made to the façade, most of the changes being to the internal layout. This project was considered one of the main semi-private revitalization projects in Historic Jeddah in terms of the new use of a heritage site that applied the SCTA vision literally. The building was to be restored according to the certified restoration manual, while supporting tourism development by its new use, as happened with Souk Waqif in Qatar (Chapter 3, 3.5.2).

Figure 9.40: Advertisement for space to rent in the Banaja House after revitalization (Author, 2014)

Figure 9.41: The Banaja house revitalization plans (Author, 2014)

- Althyafah Coffee and Tea Museum

In 2013, JAPS began to restore and rehabilitate a heritage building, originally part of Anabah Mosque in Alsham. The head of the SCTA office told the author that it had been
neglected and abandoned until JAPS rented it from the MIAE. He saw this as an example of the new policy of dealing with such groups as “vital partners in the revitalization of Historic Jeddah.”

The JAPS website explains that the purpose was to found a museum of coffee and tea traditions in Historic Jeddah. Its name, Althyafah, means “hospitality”. A local architectural firm (recognized by the SCTA) designed the museum, respecting traditional materials and forms (japs.facebook.com, 2014). The main materials used were wooden beams, plaster and limestone, which are traditional, and the architectural form was restored, with traditional decorative features on top of the building.

In June 2015 the author observed that restoration was almost complete. Figures 9.42 and 9.43 show the speed of the conservation processes. Although this heritage site is small, it marks a major shift in the conservation discourse in the area by adopting a new use that reflects the traditional life of the area, rather than simply recreating the past. The participation of a public organization such as JAPS also reflects a new direction in Saudi built heritage conservation projects. This is an example of the UNESCO Policy supporting NGOs by giving them the chance to participate physically, by rehabilitating a heritage site, and intellectually, by reviving Hejazi traditions via a public museum. Another example of restoring and rehabilitating a heritage building to become a public museum is discussed next.

![Figures 9.42: The exterior of Althyafah Coffee and Tea Museum in 2013 (Author) and 2015 (JAPS)](image-url)
Badeeb House

The UNESCO Policy was innovative in involving a variety of stakeholders, which led to the creation of many interesting conservation projects, including the rehabilitation of Badeeb House, a Class B heritage building purchased by Mr A Badeeb in 2011. In August 2013, I interviewed him as a heritage advocate, before recognizing his contribution as a house-owner. He stated that he had spent two years revitalizing the house to create a traditional museum, at a cost of a million riyals (£170,000), and that he had “some difficulty obtaining the right permission from Jeddah Municipality with the SCTA’s legal and technical support.”

Badeeb’s initiative met the UNESCO Policy objective of attracting visitors to Historic Jeddah by reusing a traditional house as a museum. The museum initiative might be a repeated idea, but Historic Jeddah deserves such projects in order to be conserved. This was one of the first house-owners’ projects in Historic Jeddah. Badeeb is not an expert in built heritage conservation, but has a sense of the historical value of the traditional Hejazi house. Regardless of the positive initiative at the construction level, in terms of the materials and colours used (Figure 9.44), several mistakes were made during the revitalization process. Initially, Badeeb used air-conditioning units (Figure 9.45), rather than the traditional natural ventilation. Another mistake was that the bathroom fittings were too modern for a traditional Hejazi house (Figure 9.46). It seems that these mistakes were allowed by a lack of supervision by the SCTA and Jeddah Municipality. Nonetheless, Badeeb’s work can be described as successful, given the scarcity of such projects.
The SCTA is a national organization interested in conserving and promoting Saudi heritage sites for tourism purposes. As result, most of its physical conservation efforts in Historic Jeddah were concentrated on the most significant monuments, with considerable value for Islamic and Hejazi architecture. It has focused on restoring and rehabilitating several main mosques in the NP for their architectural, social and religious value. Many mosques in Historic Jeddah reflect the authenticity of the Islamic/Hejazi architectural style, as Chapter Six demonstrated. Since all mosques in Saudi Arabia are owned or supervised by the MIAE, the SCTA made a partnership agreement with the ministry. This

- Ash-Shafe’i Mosque

Figure 9.44: The main living room in Badeeb House (Author, 2013)

Figure 9.45: (left): The ventilation system in Badeeb House (Author, 2013)

Figure 9.46: (right): Bathroom facilities in Badeeb House (Author, 2013)
supports my argument that the SCTA Policy facilitated legally the smooth implementation of the UNESCO Policy.

There is no better example than the restoration and rehabilitation of the Ash-Shafe’i Mosque (Figures 9.47-9.48), a Class A heritage building,\textsuperscript{122} which the SCTA entrusted to its technical arm, the Turath Foundation, while the Centre for Conservation and Preservation of Islamic Architectural Heritage\textsuperscript{123} took charge of the restoration, conservation and rehabilitation work. Following a thorough survey of the building, work began in 2011 and was completed in June 2015.

\textit{Figure 9.47: Ash-Shafe’i mosque (Author, 2014)}

The project, costing about 10 million riyals (£2 million), notably uncovered a vast underground cistern below the courtyard and provided a precise understanding of the historic evolution of the building, located at the heart of the NP. Conducted according to international standards of conservation, the restoration was the first comprehensive conservation project to be carried out in Jeddah.

\textsuperscript{122} It is one of the oldest buildings in the old city of Jeddah (dating to the 13\textsuperscript{th} century).
\textsuperscript{123} The Centre was very familiar with the UNESCO standards because its head was a former member of the ICOMOS committee.
The mosque was closed from 2011 to June 2015. Jeddah Municipality reports (2006; 2010) show that it was several times listed to be repaired, especially with its poor construction, stone walls and ceiling (HJM Technical Report, 2011: 153). None of these repairs materialized, but the UNESCO Policy, with SCTA support, accelerated its restoration and revival. The author thinks that the most effective aspect of the UNESCO Policy is the pressure that it exerts on the authorities and stakeholders to speed up restoration, rehabilitation and revitalization projects which will attract more visitors to Historic Jeddah, whether in the NP or the buffer zone.

Figure 9.48: Restoration of Ash-Shafe’i mosque (Author, 2014)

Figure 9.49: Ash-Shafe’i Mosque courtyard before and after restoration (Author, 2013; SPA, 2015)
Most of the above conservation projects shared the aims of adopting the SCTA’s vision and meeting the UNESCO standards. They also had a similar framework and the supreme objective of making Historic Jeddah a tourist destination. Designating the NP has accelerated conservation in Historic Jeddah. Many revitalization projects, undertaken by a variety of stakeholders, have been launched since the implementation of the UNESCO Policy, thus meeting one of its objectives.

The revitalization of Badeeb House and the Althyafah Museum are examples of co-operation between house-owners and governmental bodies in line with the UNESCO Policy’s focus on using the historical value of the place to promote tourism. However, the Badeeb House project had no governmental supervision and was marred by some mistakes. Regardless of such mistakes, the author contends that the UNESCO Policy has changed the course of built heritage conservation in Historic Jeddah in the light of the projects that were implemented and planned.

Finally, the large number and variety of conservation projects implemented in Historic Jeddah since the UNESCO Policy was compiled in 2010 (more than 40 projects; Figure 9.36) indicate its effectiveness. While it is too soon to judge its overall success, the policy has set Historic Jeddah on the right track and has made notable progress compare with the previous two policies.

9.6 Conclusion

This chapter has described the origin of the UNESCO Policy in response to the failed attempt to inscribe Historic Jeddah on the WHS list and has given an account of its many physical and intellectual aspects. It has already resulted in a new protection law, the WHS listing of part of Historic Jeddah and the creation of a local and national tourist destination. The policy incorporates a twenty-year conservation and revitalization scheme.
for Historic Jeddah relying on tourism development, involving all stakeholders and making it a national heritage site. As most of the policy detail is based on UNESCO standards, via the ICOMOS committee’s recommendations, it has been shown to be aligned with the most creditable organization concerned with built heritage sites worldwide.

The author contends that the UNESCO Policy was the logical continuity of the SCTA Policy (2006-10), which marked a radical shift away from Matthew’s Policy (1970-2006) in terms of vision and implementation. The SCTA Policy sought to inscribe Historic Jeddah on the WHS list, to introduce the area to the world and to accelerate conservation efforts, but failed to achieve this. For its part, the UNESCO Policy, which I see as the fruit of the SCTA Policy, has exceeded the objectives of the latter. The SCTA, in collaboration with all stakeholders, has worked closely to inscribe Historic Jeddah, via the nominated property, on the WHS list. In June 2014, Historic Jeddah became a world heritage site. Before this, a variety of restoration, renovation and rehabilitation projects were implemented there by stakeholders including governmental bodies, local heritage advocates and activists, and the private sector.

To conclude, this policy has succeeded at two levels: theoretically in changing Saudi attitudes towards heritage (making it a state priority) and practically through the large number of conservation initiatives implemented in Historic Jeddah. The high standards set by UNESCO forced governmental bodies to involve all key actors. This policy, in my opinion, has united governmental bodies, the public and the private sector to create a built heritage conservation policy involving all stakeholders in decision-making, implementation and management. It seems that as a result of the initial failure of WHS inscription, Saudi built heritage conservation policy has evolved from individual initiatives by governmental bodies only to institutional actions involving other key stakeholders at all stages. Finally, using the heritage site for tourism development was the key to achieving the objectives of built heritage conservation policy in Saudi Arabia.

The following chapter summarizes and discusses the findings of the empirical research and draws conclusions.
Chapter Ten:

Conclusion

### Chapter Ten: Conclusion

#### 10.1 Research summary

Built heritage sites in the GCC countries including Saudi Arabia have been under pressure from modernization, globalization and Westernization. This thesis argues that poor public awareness of the social, cultural and economic importance of these sites and the consequent lack of a comprehensive built heritage conservation policy has weakened the Kingdom’s resistance to these pressures. The literature review has shown that establishing such a policy is crucial to the proper preservation, conservation and revitalization of urban heritage sites. There have been no chronological studies explaining the evolution of Saudi built heritage conservation policy and its impact on the various built heritage places in the country. Thus, the aim of this study has been to investigate this evolution from 1970 to 2015, showing how it has affected the instigation and implementation of built heritage conservation projects in Saudi Arabia in general and Historic Jeddah in particular.

Four objectives have played pivotal roles in the research: to trace and analyze the various built heritage conservation policies in Saudi Arabia in general and in Historic Jeddah in particular between 1970 and 2015; to identify the key actors and stakeholders involved in built heritage conservation projects in Saudi Arabia; to investigate how the different policies at national and local levels have been realized in a number of interventions (or non-interventions) in the historic urban fabric of Jeddah since the 1970s, especially since the WHS listing of the historic area; and to determine the impact of the recent tourism development approach on heritage places. In pursuit of these objectives, this research has been based on the hypothesis that built heritage conservation policy in Saudi Arabia has evolved from merely preserving the national legacy (mainly monuments of royal power) towards using heritage sites to develop tourism, apparent in efforts to inscribe certain sites on UNESCO’s WHS list in the last decade.

The research proceeded through five phases, the first being a review of the literature relevant to the issues being investigated, which also served to refine the research objectives. The second was to develop the methodology required to pursue these objectives, which was then put into practice in the fieldwork conducted in Historic Jeddah. This included data collection, observation, (re)surveying historic/heritage
buildings, questionnaire surveys of house-owners and interviews with various stakeholders and actors. The research has addressed three dimensions: policy content (three successive policies on Historic Jeddah), actors’ contributions and impacts. The fourth phase was to analyse the primary data collected in the field and to interpret it in light of the secondary data. This process is concluded here with a discussion of the findings, especially relating to the objectives mentioned above and detailed in Chapter 1 (1.5).

10.2 The importance of the subject

“Humans are lucky to have a past to learn from and so avoid repeating the same mistakes over and over again. Heritage sites always motivate people to remember their past and link memories, so conserving heritage sites is very important. This is on the human scale, but on the smaller scale, as Muslims, we are commanded to conserve buildings rather than build new ones that might harm the environment.”

(Angawi, 2013)

Built heritage is of fundamental importance to everyone. It connects us with our past physically, emotionally, culturally and in many other ways (Rahman, 2012), so must be conserved for later generations. The idea of built heritage conservation has been globally developed from preserving particular monuments to conserving entire heritage areas with a touristic vision, as the literature shows. It also reveals that establishing a national or local built heritage conservation policy is crucial to the survival of these heritage sites and management of conservation efforts.

Among the notions of conservation\textsuperscript{125} and approaches taken,\textsuperscript{126} using these places to promote tourism development is particularly beneficial for its sustainability. As noted in the literature review, history and built heritage are very important elements of many overseas tourism markets and highly rated among the attributes of tourist destinations. In 2013, for instance, over 10 million holiday trips were made by international tourists to Morocco alone, with half of leisure visitors citing heritage sites such as Fez as the main reason for their trip (Moroccan Ministry of Tourism, 2014). Similarly, the World Travel and Tourism Council (2014) found that 62\% of the population travelled to a historic urban site every year, while four fifths of people considering a visit to Morocco said that

\textsuperscript{125} Such as safeguarding national legacies and history, reclaiming identity and gaining economic vitality via tourism development.

\textsuperscript{126} Different built heritage conservation policies, strategies and techniques.
they would go to such places (Moroccan Ministry of Tourism, 2014). Overall, the heritage tourism industry is worth US$19.7 billion a year to the Moroccan economy (http://www.wttc.org/, 2013). The literature reviewed in Chapter 4 reports similar results for Turkey and Egypt. Therefore, the author argues that heritage places can be national economic resources if they were conserved, managed and rehabilitated properly.

Swarbrooke (2002) argues that heritage is vital for any country to promote a worthwhile tourism industry. By attracting overseas visitors, it creates jobs and earns foreign exchange; it provides leisure opportunities for the home market; it earns revenue towards conserving historic sites; and it differentiates countries from the competition by boosting their image. For example, in 2013 the conservation and tourism approach provided almost 1.8 million jobs in Morocco alone (http://www.wttc.org/, 2013).

Bringing our focus back to Saudi Arabia, the value of the heritage location or setting is important too; with the growth of Saudi cities and towns from the 1970s onwards due the oil boom, the appeal of conserving historic/heritage places grew among the increasing population, as was shown in Chapter 6. As a consequence, the national built heritage policy is now highly valued and protecting the heritage for today and tomorrow is seen as imperative.

For more than four decades (from 1932 to 1970 and beyond), there had been no serious public/governmental recognition of the value of heritage in Saudi Arabia, only a few individual initiatives by some interested local officers, such as the former Mayor of Jeddah in the 1980s. This situation changed in 2008 with the establishment of the SCTA,127 charged with safeguarding, developing and revitalizing Saudi heritage sites to gain national and international recognition and to promote tourism development. The SCTA has continued to work with all concerned parties in a constructive framework, shifting the entire concept of built heritage conservation in Saudi Arabia into institutional initiatives by successor organizations and through the work of governmental and voluntary bodies. Many heritage activists and advocates (individuals and groups) and house-owners, as in the cases of the Badeeb and Al-Saloum houses, have sought to preserve and maintain historic buildings and use them for new functions aligned with the tourism development vision for Historic Jeddah.

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127 As in Chapter 9, this abbreviation is taken to refer when chronologically appropriate to the SCTH, which succeeded the SCTA in 2015.
However, one of the main motivations behind 21st-century conservation policy was to represent Saudi Arabia to the world as a civilized nation, especially after the accusations of association with terrorism following the New York 9/11 attacks. The Saudi government sought to use the national built heritage to counter Islamophobic stereotypes by inscribing a number of national sites of universal significance on the UNESCO WHS list and thus to promote tourism development. The many and varied heritage/historical sites throughout the country include urban centres such as Historic Jeddah; villages in Asser; castles and traditional wind towers in Alahasa and antiquities in various regions. Until 2008, these had not been treated as national heritage sites requiring extra attention for their preservation and use in tourism, because Saudi Arabia lacked a specialised heritage management body and a tourism industry, while public awareness was weak. As noted in Chapters 4, 6 and 7, tourism became a priority at the state level, demonstrated by the establishment in 2000 of the SCT to create and promote a tourism industry exploiting the existing potential. This led to the promotion of tourism via heritage sites, entirely changing the concept of built heritage conservation in Saudi Arabia. Therefore, it is essential to explain the long-term evolution of Saudi built heritage policy, which this thesis has attempted to do by exploring policy content, key actors’ roles and impacts on heritage sites. This tactic provides empirical evidence of how built heritage conservation policies have to be studied through these three dimensions, which is one of the contributions that this thesis makes.

A major difficulty for this research was that few relevant studies of the impact on urban heritage sites of built heritage conservation policy had been done before, partly because it is difficult to differentiate and evaluate the factors related to tourism from those arising from the activities of the host population of a historic town. This in turn makes assessment of their respective contributions to environmental impacts difficult. There is thus a gap in previous research which this study has tried to fill by eliciting the perceptions of stakeholders and actors of the factors and conditions affecting the physical impact of tourism on historic sites, as well as their implications for heritage management and conservation. The surveys of stakeholders’ views were augmented by direct observation in order to establish the extent and nature of the effects of a tourism-oriented approach on the built environment of Historic Jeddah and on Saudi built heritage conservation policy.
10.3 Research questions

This section reviews the research questions set out in Chapter 1 (1.6) in turn, discussing how these have been answered and drawing important conclusions in light of the research hypothesis.

Q1: What are the built heritage conservation policies that have been implemented by governmental and non-governmental organizations in Saudi Arabia in general and Historic Jeddah in particular since the 1970s?

Chapter 6 has discussed the evolution of the built heritage conservation concept in the Saudi context. Documentary sources reveal that all built heritage conservation policies in Saudi Arabia have to be regulated, managed and implemented by a governmental body: the municipalities and recently the SCTA. Therefore, only the governmental organizations concerned can play this role, with some support from NGOs, as happened with the UNESCO Policy (Chapter 9). Historic Jeddah is the only urban heritage/historic site in Saudi Arabia that has been subject to three built heritage policies during the last five decades, due its importance to the intact national legacy; therefore, it has been taken as a case study to understand Saudi built heritage conservation policy in general. The three policies are now considered in turn.

1970-2006: Matthew’s Policy

Chapter 7 discussed Matthew’s Policy in detail, focusing on the three dimensions and their relationships with each other, as Chapters 8 and 9 did for the other two policies. Matthew’s Policy is considered the foundation for the other two, resulting in considerable regulation, legislation and physical interventions at the levels of management, urban fabric and architectural typology.

It was based upon the idea of safeguarding Historic Jeddah from the severe waves of modernization\(^{128}\) that the city witnessed in the 1950s and 60s,\(^{129}\) threatening its survival for later generations. MOMRA appointed an international firm, RMJM, to design a conservation master plan for Historic Jeddah. This took ten years of surveys, studies and

\(^{128}\) During the 1950s, 60s and 70s, the idea of modernization in Saudi Arabia was in changing the traditional way of living, thinking and interrupting. The Saudi population was seeking to get new/modern lifestyle that totally different from the traditional ones. This led to emerge a sense of isolation form the past.

\(^{129}\) Most the natives left their houses and moved outside the city wall.
suggestions, then the local authority, Jeddah Municipality was charged with implementing the policy.

The policy defined the heritage areas, documented the heritage sites, classified the heritage buildings according to their significance and established building codes. In 1981, at RMJM’s suggestion and with the support of the former Mayor of Jeddah, Historic Jeddah was designated a “national preservation zone”. Angawi (2013) and Adas (2013) argue that Matthew’s Policy saved Historic Jeddah from disappearing but that inadequate implementation by Jeddah Municipality led to the loss of many heritage sites. Some suggestions towards promoting tourism development were made but did not become official policy. Finally, Matthew’s Policy was in force for more than 25 years in Historic Jeddah and strongly influenced the SCTA and UNESCO policies.

2006-10: SCTA Policy

Following the 2001 terrorist outrage in New York, accusations were made that Saudi Arabia supported terrorism. The Saudi government responded by attempting to depict the country as a civilized one with a rich history. Introducing its heritage sites to the international community was one example of this approach, supported by the SCTA under Prince Sultan Bin Salman. This was to be achieved in part by nominating certain Saudi heritage sites for inscription on the UNESCO list of World Heritage Sites. As this was a novel undertaking in Saudi Arabia, it required great care to adhere to UNESCO standards at several levels: governmental/public regeneration, heritage management, technical aid and financial support.

The policy necessarily depended on the involvement of the private sector as a key player in its formalization, funding and implementation, but the rejection of the nomination in 2009 led to the postponement of support from the private sector in Historic Jeddah, because it was simply an agreement between the SCTA and representatives of the private sector to set up Historic Jeddah legally, logistically and financially to support the efforts of the private sector.

It is vital to mention that the SCTA Policy was designed to apply to all heritage sites in Saudi. It can be described as an important step in the evolution of Saudi built heritage conservation policy. While it failed in its primary objective of WHS listing, the author contends that it succeeded in changing attitudes to heritage sites in Saudi Arabia in general and Historic Jeddah in particular. Tourism development was part of the policy,
but the failure to inscribe the site on the WHS list halted this temporarily. I conclude that the SCTA Policy marked an intellectual shift in the Saudi built heritage conservation concept which bore fruit in the UNESCO Policy.

2010-20: UNESCO Policy

The present policy that applies to Historic Jeddah is called the UNESCO Policy because it was a response to the informal rejection by ICOMOS of WHS nomination. The policy is based on promoting tourism development by conserving Historic Jeddah. The seven main recommendations of the ICOMOS committee summarized below became the key points of the UNESCO Policy.

1. Establishing heritage management;
2. Immediate restoration;
3. Involving all stakeholders;
4. Alignment with UNESCO standards;
5. Clear financial planning;
6. Promoting tourism development;
7. Linking socio-cultural heritage with the built environment.

Since the policy was adopted in 2010, Historic Jeddah has become a construction site where multiple stakeholders have undertaken many restoration, rehabilitation and revitalization projects. House-owners, for instance, have for the first time in Historic Jeddah become key players in the conservation efforts. Many other stakeholders, especially NGOs, have been directly involved. Finally, it seems that the Saudi decision-makers have eventually understood the imperative of comprehensive conservation by involving all stakeholders, founding a specialist body to regulate their efforts, delivering technical aid, setting a clear vision and providing a sound funding plan. As result of the UNESCO Policy, a selected area of Historic Jeddah was listed as a World Heritage Site in July 2014.

Of the three policies discussed here, only the SCTA Policy is documented as a national built heritage conservation policy, intended to conserve the generality of Saudi

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130 It has taken four decades since the first official effort to preserve Historic Jeddah (in the 1970s) for all built heritage sites in Saudi Arabia to be regulated. As result of this national policy, legal protection is assured by the Antiquity and Museums Law, suggested in 2007 and approved in June 2014.
heritage sites and to promote them for tourism development. In the case of Historic Jeddah, each of the three policies was adopted in response to explicit threats to the heritage area. Matthew’s Policy responded to the clear danger that Historic Jeddah might vanish when most natives moved outside the old city boundaries; the SCTA Policy was a political reaction to undesirable international perceptions of the country; and the UNESCO Policy was a response of the rejection of the first WHS nomination document. Thus, built heritage conservation policy in Saudi Arabia generally and Historic Jeddah in particular has evolved to address external factors, helped by the intervention of powerful individuals who steered the relevant institutions to an adoption of heritage conservation as a state priority, which was then supported by most stakeholders. More specifically, Matthew’s Policy and the SCTA Policy depended on the support of the former mayor of Jeddah and the head of the SCTA respectively, whereas the UNESCO Policy was a consequence of this evolution. Built heritage conservation policy in Historic Jeddah has evolved from safeguarding a national legacy for future generations to promoting tourism development via the designated historical area.

Finally, the author contends that the UNESCO Policy marks a radical shift in overall built heritage conservation policy in Saudi Arabia by its adherence to UNESCO standards, taking into consideration the touristic approach. This radical shift was, in my opinion, a logical response to the SCTA Policy because of the rejection of WHS nomination in 2009. Thus, this thesis argues that the SCTA Policy paved the way (intellectually, financially, legally and practically) for the UNESCO Policy to be implemented, both of these differing from Matthew’s Policy in terms of strategic approach and objectives.

Q2: How have the different stakeholders been involved in and contributed to the evolution of the concept of heritage conservation in Jeddah since the 1970s?

This thesis has presented each policy individually to understand the evolution of the Saudi built heritage conservation via a case study approach. The literature has shown the importance of involving as many stakeholders as possible in the conservation effort (in decision-making, implementation and management). This was not the case in Historic Jeddah, however, where not all stakeholders had the chance to participate in all policies,

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131 In all stages: decision-making, implementation and management.
although in each case the main key actors were identified. Figure 10.1 illustrates the involvement of the different stakeholders in the three policies by listing four aspects of their participation: in policy formation, decision-making, implementation and management. It is clear that only two key actors participated in all three policies: Jeddah Municipality, due to the MOMRA Act 1982, and international (plus some local) experts in built heritage conservation, due to the lack domestic experience in this field. The SCTA is seen to have played an important role in changing attitudes to built heritage sites in Saudi Arabia in general, which certainly affected Historic Jeddah as a major national urban heritage location.

Studying the actors was one of the main dimensions of this research because of the conflicts between the different stakeholders. Four main categories were identified: public actors (governmental and heritage advocates: individuals and groups), private sector (investors and tourists agencies), local/international experts and house-owners & residents. This subsection answers the second research question by listing the key actors in each policy and discussing their contributions.
Figure 10.1: Matrix of all stakeholders who participated in the three built heritage conservation policies in Historic Jeddah from 1970 to 2015 (Author, 2015)

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Public sector</td>
<td>Governmental bodies</td>
<td>Governmental bodies</td>
<td>F D I M</td>
<td>F D I M</td>
<td>F D I M</td>
<td>Key actor in all policies as MOMRA Act 1982 required</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jeddah Municipality</td>
<td>● ● ● ● ● ● ● ● ● ●</td>
<td>● ● ● ● ● ● ● ● ●</td>
<td>● ● ● ● ● ● ● ●</td>
<td>Signed an agreement with the SCTA</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Waqaf Administration</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>○ ○ ○ ○ ○ ○ ○ ○</td>
<td>Key actor which changed the entire track</td>
</tr>
<tr>
<td></td>
<td></td>
<td>SCTA</td>
<td>○ ○ ○ ○ ○ ● ● ● ● ●</td>
<td>○ ○ ○ ○ ○ ● ● ● ● ●</td>
<td>○ ○ ○ ○ ○ ● ● ● ● ●</td>
<td>New actor in the UNESCO Policy</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jeddah Chamber of Commerce</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>Stakeholders recently considered as key actors</td>
</tr>
<tr>
<td></td>
<td>Heritage advocates and activists</td>
<td>Individuals</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Groups</td>
<td>● ● ● ● ● ● ● ● ● ●</td>
<td>● ● ● ● ● ● ● ● ● ●</td>
<td>● ● ● ● ● ● ● ● ● ●</td>
<td></td>
</tr>
<tr>
<td>Private sector</td>
<td>Investors</td>
<td>Investors</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>There was a negative impact on Mathew’s Policy but this changed under the UNESCO Policy</td>
</tr>
<tr>
<td></td>
<td>Tourism agencies</td>
<td>Tourism agencies</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>UNESCO Policy was based on the tourism development approach</td>
</tr>
<tr>
<td>Local/international consultants and experts</td>
<td>Local/international experts</td>
<td>Local/international experts</td>
<td>● ● ● ● ● ● ● ● ● ●</td>
<td>● ● ● ● ● ● ● ● ● ●</td>
<td>● ● ● ● ● ● ● ● ● ●</td>
<td>Key actor in all policies due to the lack of local and national experts in this field</td>
</tr>
<tr>
<td>House-owners and residents</td>
<td>House-owners</td>
<td>House-owners</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>Key stakeholder, and recently become a key actor (Representative committee)</td>
</tr>
<tr>
<td></td>
<td>Residents</td>
<td>Residents</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>○ ○ ○ ○ ○ ○ ○ ○ ○</td>
<td>Some residents have participated in some festivals and projects in EU</td>
</tr>
</tbody>
</table>

Legend:
- **Yellow**: Participated in all policies
- **Gold**: Made a radical change
- **Red**: Had a supportive role
- ●: Participated
- ○: Partly participated
- ○: Did not participate

Participated in:
- **F**: Policy formation
- **D**: Decision-making
- **I**: Implementation
- **M**: Management
Matthew’s Policy

- Public actors

  - Governmental bodies

The key player in Matthew’s Policy was Jeddah Municipality, as the local authority responsible for the conservation of Historic Jeddah under the MOMRA Act (1982). RMJM designed the entire policy from, which Jeddah Municipality then implemented from 1980, when RMJM submitted the conservation master plan. From 1980 to 1987, the municipality made a considerable difference to the built environment of Historic Jeddah, under the direct supervision of Mayor Farssi, one of whose major contributions was the Royal Decree designating Historic Jeddah a “national preservation zone”. The mayor’s retirement in 1986 was followed by the neglect of Historic Jeddah as the city expanded and developed. The apparent explanation for this significant deterioration is that the initial conservation efforts were an individual initiative by the Mayor, not secured by an institutional framework. This situation continued until the SCT was established and started to safeguard the remainder of Historic Jeddah.

  - Heritage advocates and activists

A small number of local heritage advocates and activists participated in implementing Matthew’s Policy. Chapter 7 (7.4.3) gives the example of Dr Sami Angawi, whose architectural firm, Amar, rented a heritage building to reuse it as its headquarters. Notwithstanding the few such conservation projects implemented, heritage advocates and activists appear to have had little impact on Matthew’s Policy. It seems that the municipal decision-makers did not understand the vital roles that these stakeholders might play in conservation.

- Private sector

Jeddah Municipality invited certain investors to participate by redeveloping some old souks and commercial areas, respecting the traditional context in façade design, heights, colours, forms, materials and so on, but the literature shows that these interventions had a negative impact. Interviewees Adas and Angawi argued that lack of heritage management and direct supervision of this work led to the loss of a large number of heritage sites, especially in Albahar Quarter (Chapter 7, 7.4.1).
• International consultants and experts

The only international consultancy appointed to provide expertise in Historic Jeddah during this period was RMJM, which designed most of the conservation efforts that Jeddah Municipality then implemented.

• House-owners and residents

Neither house-owners nor residents were treated as key players in conservation under Matthew’s Policy, although RMJM did survey them to elicit their likes and dislikes regarding Historic Jeddah and their perceptions of the historical areas. There is no solid evidence of their contributions to the formation or implementation of the policy.

SCTA Policy

• Public actors

- Governmental bodies

In 2006, the recently-established SCT\textsuperscript{132} became a key actor in built heritage conservation alongside Jeddah Municipality. The Commission brought with it a new notion that radically changed conservation policy in Saudi Arabia. As noted in Chapter 8, the SCTA played a notable role in changing governmental and public attitudes towards Saudi heritage sites. Three main heritage sites were nominated for WHS listing in 2008, but only two were inscribed. The rejection of Historic Jeddah’s nomination and the subsequent ICOMOS recommendations led the SCTA to seek the necessary improvements to Historic Jeddah to adhere to the UNESCO standards. In other words, Historic Jeddah was a challenge to the new commission, because it had potential as a role model for the urban heritage centre category in Saudi Arabia (SCTA, 2009). In implementing its policy, the SCTA formed partnerships with various stakeholders. The rejection of the WHS nomination delayed many interventions; however, Jeddah Municipality played a supportive role with the SCTA.

• Private sector

Many of the SCTA’s partnerships were with private sector stakeholders, representing a major category in the SCTA Policy. The idea had been to involve the private sector

\textsuperscript{132} For convenience referred to henceforth by its later abbreviation, SCTA.
directly in revitalization schemes by using heritage sites for tourism development in Historic Jeddah, but much of the planned work was postponed following rejection of the first nomination file in 2009.

- Local/international consultants and experts

“In Historic Jeddah, I believe that there was no problem with the [RMJM] conservation master plan itself. The main issue was in the implementation by Jeddah Municipality during the last 35 years. The Municipality was not qualified to carry out projects of this type without expert help because of a shortage of local specialists in restoration and rehabilitation.”

(Head of the SCTA office in Historic Jeddah, 2013)

A lack of Saudi experience (local and national) in the field of built heritage conservation led the SCTA in 2006 to appoint international experts to help realize its ambitious aims. In response, Jeddah Municipality too appointed local and international consultants. The main objectives were to elicit appropriate suggestions, proposals and advice on WHS nomination and the physical interventions needed to save the area.

First, the SCTA appointed experts in heritage conservation from the USA, Egypt and Turkey to help prepare the nomination document. This marks a dramatic change in how the authorities viewed Historic Jeddah physically, culturally, economically and socially. For the first time, Historic Jeddah was also proposed as a venue for many local, national and religious events, a suggestion notably implemented under the UNESCO Policy. The first nomination file indicates that this idea was consistent with the vision of the international experts.

Secondly, Jeddah Municipality appointed a local specialist (Dr Adas) in collaboration with a French firm to produce a restoration manual for Historic Jeddah heritage sites, to be used by the different stakeholders. The author contends that this contribution had a major influence on the physical interventions in heritage places, fulfilling an urgent need for step-by-step guidance on conserving buildings in Historic Jeddah covering the materials and restoration techniques to be used, the appropriate decorative choices and so on.

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133 This was notable as Jeddah Municipality implemented Matthew’s Policy from the 1980s till 2006. The SCTA decided to involve some international experts in managing such heritage urban centres: firstly, to ensure compliance with UNESCO requirements, and secondly to make some suggestions on how the area should be conserved.
These were the main contributions of international and local consultants to the SCTA Policy, which were essential in establishing the foundation for the UNESCO Policy to be applied.

- **House-owners and residents**

One aim of the SCTA Policy was to communicate with those stakeholders who had not participated in earlier conservation initiatives. Thus, among the key actors were the owners of heritage buildings in Historic Jeddah. In 2009, the SCTA established a representative committee in order to elicit their views on all major developments. As the first nomination file had already been submitted, the committee had no notable impact on the SCTA Policy. However, the residents had a significant role in the policy when Jeddah Municipality’s local advisor, Adnan Adas, used them as labour to restore four traditional houses. This was the first time that residents of the traditional houses in Historic Jeddah had participated in any serious conservation effort. Again, this marks the SCTA Policy as the turning point in Saudi built heritage conservation policy.

**UNESCO Policy**

- **Public actors**

Under the UNESCO Policy, a new governmental body began to play a vital role in conservation, when Jeddah Chamber of Commerce emerged as a key financial actor. Meanwhile, Jeddah Municipality and the SCTA continued their key roles in providing legal, logistical, financial and technical support, with more concentration on tourism.

- **Private sector**

Chapter 9 has discussed the contribution of the private sector in detail. Both investors and tourism agencies have participated notably in the implementation of the present policy.  

For instance, they have been involved in more than 20 restoration, rehabilitation and revitalization projects in the NP, all within the general framework of the UNESCO Policy, which is tourism development. A prime example of direct private sector involvement in promoting the heritage urban centre with a touristic approach to boost

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134 By tourism agencies, I mean organizations equivalent to traditional tourism agencies.
economic vitality is the Kona Keda Festival.\footnote{Since 2013, Historic Jeddah has become a local venue for many religious, cultural and national events. For instance, the Kona Keda Festival attracted more than 700,000 visitors in 2015, which is a sign of the importance of Historic Jeddah as national heritage site, despite continuing physical issues.} This series of events, involving restaurants, handicrafts, fine arts, commerce and other traditional activities, has given the private sector a major influence on the heritage area, helping Historic Jeddah to regain some of its status as Jeddah’s commercial and business centre.

- **International consultants and experts**

As under the SCTA Policy, the only local and international advisors under the UNESCO Policy were those appointed by the SCTA and Jeddah Municipality, plus the ICOMOS committee members who visited Historic Jeddah to evaluate the area and the nomination document. The international consultants and experts now had the chance to translate their suggestions into practical interventions, an example being the Ash-Shafe’i Mosque restoration and rehabilitation project. It is evident from the data that local Saudi firms started to be interested in such projects after noting the interest shown by the public and house-owners in Historic Jeddah. A clear example is that of the local architectural firm which designed and implemented the restoration of the Al-Saloum family house, using the restoration manual. I predict that the relative dominance of international experts will decline in the coming decade, thanks to the SCTA’s success in raising awareness in Historic Jeddah over the last 10 years.

- **House-owners and residents**

For the first time under the UNESCO Policy, the owners of heritage buildings in Historic Jeddah became key actors in their conservation. The policy allows them to participate in all stages of conservation: in decision-making through the representative committee, in implementing projects such as the Banaja and Sharbatli houses, and in management as members of the Historic Jeddah High Committee. However, the residents (mostly non-Saudi families and labourers) have not been accorded the same opportunity. Only a few residents have participated in implementing the policy, as labourers and craftsmen.

To sum up, since Matthew’s Policy in the 1970s, there has been a notable shift in stakeholders’ attitudes to, perceptions of and involvement in all aspects of built heritage conservation policy. Since Matthew’s Policy began with one dominant actor, Jeddah Municipality, an increasing number and variety of stakeholders has participated. This
change can be seen most obviously under the UNESCO Policy, where most stakeholders have been involved, at all stages from policy formation to heritage management. Understanding the evolution of stakeholders’ roles in Historic Jeddah is considered one of the contributions of this research, because these actors are the basis of any conservation effort, in making regulations, implementing projects and managing heritage areas.

**Q3: What has been the impact of the various built heritage conservation policies on the built environment of Historic Jeddah since the 1970s?**

This thesis has focused on two components of the built environment of heritage sites: urban planning and architectural typology. This subsection highlights the most important impacts of each policy on these aspects of Historic Jeddah, involving dramatic changes in the area.

**Matthew’s Policy**

- **Impact on urban planning**

Matthew’s policy included major improvements to the accessibility of Historic Jeddah in order to link the historic districts with the rest of the city. This planning approach has led to the historic areas being linked, but at the same time it has reduced the traditional urban integration among the historic quarters by restricting vehicular access. A large number of pedestrian walkways have been repaired and repaved with materials appropriate to the historic nature of the location, with landscape designs everywhere.

- **Impact on architectural typology**

The policy saved the heritage urban fabric of Historic Jeddah with its unique Hejazi architecture. The most significant physical impact of architectural typology on Historic Jeddah’s heritage buildings was in the renovation of a number of heritage houses. Renovations can range from simply whitewashing façades and painting the traditional woodwork to reinforcing weakened substructures.

**SCTA Policy**

- **Impact on urban planning**

There was no major change in the urban fabric of Historic Jeddah as a direct result of the SCTA Policy.
• Impact on architectural typology

The municipality’s local and international advisory team conducted restoration and renovation projects on four historic houses. Chapter 8 describes two examples: Ba’ishan and Qam Almqam houses, where restoration work was based on the manual the published by Jeddah Municipality in 2008.

**UNESCO Policy**

• Impact on urban planning

The touristic approach of the UNESCO Policy has influenced the urban planning of Historic Jeddah. Because of the poor physical condition of much of it, the SCTA, Jeddah Municipality and their associates identified certain areas as most likely to be inscribed on the WHS list. Indeed, the initial step was designating the best integrated urban and architectural areas in Historic Jeddah in order to re-nominate them for listing. This included all components of the built environment: narrow streets, souks, traditional houses, squares, mosques and so on. The idea was to identify tourist corridors through Historic Jeddah in order to present the local urban and architectural beauty without distraction. This required a new traffic rules excluding vehicles from the historical area, to avoid overcrowding and to provide a safe environment for the implementation of conservation projects. As a result, the NP was designated a car-free zone with a pay-and-display parking system. Finally, the remainder of Historic Jeddah was designated a buffer zone to protect and serve the NP.

• Impact on architectural typology

Historic Jeddah has witnessed a large number of conservation projects under the UNESCO Policy. All stakeholders can play an active role, as long as their contributions comply with the relevant regulations, standards and visions. Chapter 9 (9.5.2) has demonstrated that most conservation projects have been located in the NP, which means that most of the interventions have served the policy’s objectives. The seven built heritage conservation projects implemented in Historic Jeddah from 2010 to 2015 have involved diverse stakeholders, buildings in various heritage classes and a range of new functions. One of the first was the renovation of Al-Saloum House, a private dwelling in the NP, recently purchased by a local heritage group, MJWAA. The project was approved by the
local Ommeda, funded by MJWAA and implemented by a local architect employing Egyptian foremen and workers, under the supervision of the SCTA. Technical guidance was provided by the Historic Jeddah Restoration Manual (2009) and the UNESCO standards (2009). This exemplifies the major developments in Saudi built heritage conservation policy in terms of its vision, the actors’ involvement and the actual interventions. A variety of other projects were observed in Historic Jeddah, all of them located in the NP. For example, Banaja House has been reused as a traditional restaurant and shops; Badeeb House was restored, renovated and converted to a museum; and Sharbatli House was restored and rehabilitated to become an art venue. These cases shed some light on the vital roles that the different stakeholders have played in Historic Jeddah by becoming active players in the conservation wheel.

**Q4: How are the recent attempts to include Saudi heritage sites on the UNESCO WHS list shifting the heritage conservation discourse of various stakeholders towards sustainable tourism development?**

Tourism became an official Saudi state priority when the SCT was established in 2000, while built heritage sites were not recognized as an economic and cultural resource until the SCTA replaced it in 2008. Since then, the SCTA has sought to conserve, control, manage and supervise all Saudi heritage sites to ensure compliance with two major national objectives: safeguarding the national heritage and promoting heritage tourism. It has faced legal and logistical obstacles, however, preventing it from playing a significant role in formulating the national discourse on heritage sites and on achieving the above objectives. One of the most important obstacles was that most heritage sites are owned either by governmental bodies (municipalities) or privately (by original owners and their heirs). The problem was with the more than 60% of sites owned by governmental bodies. The MOMRA Act 1982 places all public sites under the supervision of the local municipality, but the SCTA has changed this with respect to the supervision of heritage sites.

The SCTA has forged partnerships with various municipalities, private sector actors and other stakeholders throughout Saudi Arabia, but has been unable to impose its will on them for want of legal authority. Therefore, its leadership decided to use international recognition as tool to put pressure on the municipalities both to introduce the Saudi heritage to the world and to accelerate conservation efforts. In addition, the
international political situation since the terrorist attacks of 2001 strengthened state support and led the government to provide financial, legal, logistical and technical support. As a result, two national heritage sites, Madâin Sâlih and ad-Dir'iyyah, were inscribed on the WHS list in 2008 and 2010 respectively, followed by Historic Jeddah in 2014.

As detailed in Chapters 4 and 7, the establishment of the SCTA had a strong influence on public and private attitudes towards Saudi built heritage sites, when all stakeholders had the chance to participate in the conservation efforts. This dramatic shift in the Saudi discourse affected the entire concept of built heritage conservation. Tourism development became a key factor in all built heritage conservation initiatives, whether the actors were governmental bodies, NGOs or individuals. Thus, the new norm in Saudi built heritage policy emphasizes the importance of considering tourism in any conservation effort. This applies notably to Madâin Sâlih and ad-Dir'iyyah. For instance, as tourist visas are not issued in Saudi Arabia, the SCTA developed a special type of visa that allows groups of foreigners to visit Saudi heritage sites. There have also been notable improvements to the infrastructure in and around these two sites, such as a new airport close to Madâin Sâlih, in addition to work similar to that done in the tourist corridors of Historic Jeddah.\textsuperscript{136} The SCTA also supports local communities by providing employment opportunities related to local traditions, as happened in ad-Dir'iyyah. Finally, WHS inscription encouraged local investors to spend money in these sites, which will ensure their sustainability and economic vitality.

\textbf{10.4 Contributions of the research}

This research has been limited to some extent by the time and resources available. Nonetheless, it has achieved its aims, met its objectives and made a number of contributions to knowledge.

Historic Jeddah was chosen as a case study of a Saudi urban heritage site that had been conserved since the 1970s, to serve as a model not only for Saudi Arabia but also for GCC countries and others in the Middle East. The study is unusual in using three types of data, regarding the contents of the three policies, the actors’ roles and the actual impacts of both on Historic Jeddah’s built environment. Data were gathered by means of site visits (building surveys, photographs etc), structured interviews with a sample of house-owners,\textsuperscript{136}

\textsuperscript{136} Accessibility is one of the UNESCO requirements.
semi-structured interviews with a variety of stakeholders (government officers, NGOs, individuals, local/international experts, travel agencies etc) and chronological document analysis (maps, reports, books, articles etc). One limitation which must be acknowledged is that the breadth of data collected made it impractical to explore some issues in as much depth as might have been preferred.

This study has made three main original contributions to knowledge. The first is in the mixed analytical methods that have been employed to understand the evolution of Saudi built heritage conservation policy via a chronological (45-year) analysis on the three dimensions of policy, actors and impacts, which is justified as follows:

- Studying the content, mechanisms and approaches of policy and the reasons behind it will shed light on the level of awareness of the responsible national bodies and the public regarding conservation of national heritage places, and how each nation has understood the concept of built heritage conservation and translated it into policy and thence to regulations;

- Studying the actors and stakeholders involved in the stages of built heritage conservation (policy formulation, decision-making, implementation and management) will shed light on the contribution of each actor and how they understand their roles in conserving and developing heritage sites;

- Finally, studying the actual impacts of the policy and the actors involved through studying the urban and architectural interventions is, in my opinion, the most effective way to trace the evolution of built heritage conservation policy.

Studying these dimensions would deeply illuminate the evolution of any built heritage conservation policy. The three dimensions cover the legal, emotional, physical and economic aspects of any built heritage conservation policy and any others of importance. As this method has never before been used to study the evolution of built heritage conservation policy in Saudi Arabia, in my point of view, this will provide the opportunity for further research into this topic.

Studying the above three dimensions led the author to identify a second contribution of this research, which has a direct impact on the evolution of built heritage conservation policy in Saudi Arabia. The author contends that the will of the Saudi state

137 These can be political, social, cultural, economic or all of these.
(as of GCC countries in general) to conserve built heritage sites in order to change the stereotyped international perception of Saudi Arabia and its people was the key factor in changing the Saudi built heritage conservation discourse. In other words, the evolution of built heritage conservation policy, in Saudi Arabia and some other GCC countries, was largely based upon the government’s response to political factors, rather than to public awareness implications as happened in the UK, France and the USA. Chapter 8 has explained that the Saudi government was deeply embarrassed by the international political situation at the beginning of the new millennium, because of the involvement of Saudi jihadists in the terrorist attacks on the USA. Meanwhile, an ambitious prince in charge of the tourism sector as head of the SCT, and the head of a semi-governmental organization interested in preserving the Saudi national heritage (Al-Turath Foundation), had the idea of using Saudi heritage sites as a key to change, reintroducing Saudi Arabia to the international community as civilized country with a rich history. This initiative was endorsed by the Council of Ministers and approved by King Abdul Bin Abdul Aziz in 2005.

The literature review has shown that the Saudi government worked more or less alone\textsuperscript{138} on built heritage conservation\textsuperscript{139} without involving any other stakeholders for a long time. Some individual initiatives\textsuperscript{140} occurred between 1970 and 2008 but without major effects. However, this situation changed when the Saudi government decided to draw more attention to heritage sites with a new touristic approach. To this end, it established the SCTA with responsibility for heritage and tourism. The SCTA, under Prince Sultan, has fundamentally changed the nature of the relationship between the government and other stakeholders, as Figure 10.2 shows. This has been done through involving all concerned parties and making them key actors, but under the SCTA’s supervision. Since 2008, a significant number of built heritage sites have notably developed in terms of infrastructure, the services provided, their physical condition and their cultural and economic status. This happened when the Saudi government changed its way of looking at heritage sites and began to treat them as national treasures, requiring special attention for cultural, political and economic reasons.

\begin{itemize}
\item[138] Apart from consulting some international experts on steps towards built heritage conservation efforts. This can be explained by the centralism that characterizes the internal affairs of Saudi Arabia.
\item[139] It worked on identifying heritage sites, the reasons for conservation, the approach to be used, funding, technical methods, management roles and more.
\item[140] Such as Dr Angawi’s initiative in Amar, Mayor Farssi’s efforts in improving Historic Jeddah and other initiatives (heritage villages) in the southern region of Saudi Arabia.
\end{itemize}
The final contribution is connected to the second in the way a number of Saudi national heritage sites were selected as having universal significance and nominated for inscription on the UNESCO WHS list. The literature has shown that this approach (WHS inscription) has been used in various built heritage sites around the world for different purposes. Most often, the aim has been to conserve national built heritage sites of economic importance, such Old Fez, Old Cairo and Souk Waqif. However, the author thinks that the Saudi government (represented by the SCTA) used this approach to put the local authorities under pressure to accept the SCTA’s vision; secondly, to accelerate conservation efforts in the built heritage sites; and finally, to achieve its political objectives. In respect of Historic Jeddah, this approach was launched in 2008 under the SCTA Policy and continued under the UNESCO Policy. The case of Historic Jeddah can ensure the sustainability of the heritage areas thanks to international observation and supervision. The three WHS-listed Saudi heritage sites have been notably developed physically, while their national recognition as tourist destinations shows that they deserve to be visited.

10.5 The research hypothesis

With confidence I can say that Saudi built heritage conservation policy has evolved from preserving selected national heritage sites (most often places of power), without particular
concern for tourism development, towards using tourism development as a key tool to conserve all built heritage sites. This has occurred through the attempts to inscribe several heritage sites on the UNESCO WHS list. Figure 10.3 summarises the evolution of built heritage conservation policy with reference to the other two dimensions of actors and impacts.
Figure 10.3: Chart for the evolution of the built heritage conservation policies in Historic Jeddah between 1970 and 2015 (author, 2015)

First national efforts to conserve an urban heritage site in Saudi Arabia. RASM studies for Historic Jeddah conservation masterplan. RASM master plan was well-studied, but I think the wrong implementation and management decisions by Jeddah Municipality led to the failure of the policy. Safeguarding IU for future generations.

Matthew’s (1970-2006)

1st D: The Policy

SCTA (2006–10)

UNESCO (2010-20)

Public sector

Governmental: Jeddah Municipality, Ministry of Tourism, Heritage. Activities: Few

SCTA: + Jeddah Chamber of Commerce

Private sector

Investors: Some local, Tourism agencies: None

ICOMOS: + 5th SCTA advisors

Consultants

International: RASM

Jeddah Municipality

House-owners & Residents

Both in RASM surveys and questionnaires

Men׳s Chamber

Owning representative committee

2nd D: The Actors

Number of efforts: 2015

The stage of recession, deterioration and neglect of heritage management and vision.

3rd D: The Impacts

Confined the heritage areas

Designated heritage site

Historic district

Many projects for different buildings

Before 1970

1970

1980

1990

2000

2010

2020

Important events

Jeddah becomes a Muslim city

*Abdulaziz’s gateway*

1859

1947

645 AD

256 BC

* = Important action(s)

** = Very important action(s)

The policies: the evolution of the local built heritage conservation policies and strategies.

The actors: the actors involved in the conservation efforts.

The impacts: the social impact of these policies in Jeddah.

Research themes and data collection methods

1. The average number of physical conservation efforts by all stakeholders.


3. The work of historians and cultural experts and forms.

4. The work of house owners and residents.

5. The work of the SCTA.

6. The work of the local council.

7. The impact of the SCTA.
10.6 Recommendations for further research

A number of topics have been highlighted during this research that would allow further research on this topic.

The literature review revealed a paucity of studies of the evolution of built heritage conservation policies as applied to historic urban centres in certain parts of the world (the Middle East, GCC countries and Saudi Arabia in particular) using the present analytical approach to policy, actors and impacts. Specifically, there is a lack of chronological studies regarding the evolution of the built heritage conservation concept. Therefore, using the methodological approach of this thesis in different urban heritage centres might give us a new understanding of how built heritage conservation concepts, policies and notions have evolved, which will allow us to avoid any similar mistakes in the future.

This thesis has highlighted a number of additional areas with potential for further research, as follows:

- Further investigations of how the government’s will can be the cause of the salvation or destruction of heritage sites. This is related to the general political, cultural and social conditions.
- The role of international experts (firms, consultants and centres) in changing the entire concept of built heritage, especially in developing countries such as the GCC countries.
- The impact of the UNESCO World Heritage Sites list on enhancing, improving and developing Saudi heritage sites. Historic Jeddah is a very important example in the GCC countries in general and Saudi Arabia in particular. This thesis has observed the positive impact of the initial years after the listing of such an urban heritage centre (Historic Jeddah) on its built environment, but the question which needs to be explored is what its situation will be in the next four years, to the end of the UNESCO Policy in 2020.

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As noted, no such research has been conducted in any of the GCC countries to understand how built heritage conservation policy has evolved and developed.
10.7 Research Limitations

This research has faced a number of limitations, as follows:

- The long period of time (1970-2015) covered by the case study. Many secondary data were collected different of sources and analysed.
- The scarcity of local experts in built heritage conservation (only four Saudis).
- The rarity of appropriate and relevant literature concerning the relationships among the three dimensions considered in the research: policy, actors and impacts.
- The complexities of managing the conservation of architectural heritage and determining responsibility for it. For example, in Saudi Arabia this was first the Ministry of Education, then the Ministry of Municipal and Rural Affairs, and finally the Saudi Commission for Tourism and National Heritage. This complexity led to differences of perception, vision and attitude, with evident impacts on the evolution of Saudi built heritage conservation policy.
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The co-founder of Jeddah’s Heart, Personal communication, June 2013, member in Historic Jeddah Representative Committee, Jeddah

The founder of Jeddah’s Heart, Personal communication, June 2013, member in Historic Jeddah Representative Committee, Jeddah
The manager of Almaleka Tower, Personal communication, July and August 2013, Jeddah

National/international experts:

A board member of IRCICA, Personal communication, 2013, Dammam

A Saudi professor in Antiquities and Heritage at KAU

A professor at the Architecture Department of King Abdul Aziz University (KAU), Personal communication, July 2013, Jeddah

Adas, A, Personal communication, June, July and August 2013, The head of the Architecture Department at KAU, Jeddah

An RC Heritage representative in Historic Jeddah, Personal communication, August 2013, Jeddah

Angawi S., Personal communication, June, July and August 2013, The head of Amar, Jeddah

Alyafi, A., Personal communication, July and August 2013, a local historian, Jeddah

Farahat, A. Personal communication, July 2013, Professor in Architecture at KAU, Jeddah – KSA

John Hurd, Personal communication, 2013, UK president of the ICOMOS advisory committee, Dammam

Lamei, S., Personal communication, July 2013, The head of the Centre for Conservation & Preservation of Islamic Architectural Heritage, Jeddah

Pasic, A., Personal communication, 2013, the Head of Architectural Department at IRCICA, Dammam

House-owners and residents:

A male house-owner (46 years old), Personal communication, July 2013, Jeddah

___________________ (57 years old), Personal communication, July 2013, Jeddah
__________________ (62 years old), Personal communication, July 2013, Jeddah
__________________ (54 years old), Personal communication, June 2013, Jeddah
__________________ (72 years old), Personal communication, July 2013, Jeddah
__________________ (63 years old), Personal communication, July 2013, Jeddah
__________________ (58 years old), Personal communication, June 2013, Jeddah
__________________ (49 years old), Personal communication, July 2013, Jeddah
__________________ (52 years old), Personal communication, July 2013, Jeddah
__________________ (55 years old), Personal communication, June 2013, Jeddah
__________________ (59 years old), Personal communication, July 2013, Jeddah
__________________ (64 years old), Personal communication, July 2013, Jeddah
__________________ (71 years old), Personal communication, June 2013, Jeddah
A random resident in HJ, Personal communication, July 2013, Jeddah - KSA
A random resident in HJ, Personal communication, July 2013, Jeddah – KSA
Badeeb, A. Personal communication, August 2013, the owner of Badeeb House in HJ, Jeddah – KSA
Banja, A (45 years old), Personal communication, June 2013, member in Historic Jeddah Representative Committee, Jeddah
Appendix A.: The eight missions that UNESCO seeks to achieve in terms of its built heritage conservation policies

The eight missions that UNESCO seeks to achieve in terms of its built heritage conservation policies (Whc.unesco.org, 2015)

(1) To encourage countries to sign the World Heritage Convention and to ensure the protection of their natural and cultural heritage (including the built urban and architectural heritage;
(2) To encourage States Parties to establish management plans and set up reporting systems on the state of conservation of their World Heritage sites;
(3) To provide emergency assistance for World Heritage sites in immediate danger;
(4) To encourage participation of the local population in the preservation of their cultural and natural heritage;
(5) To encourage States Parties to the Convention to nominate sites within their national territory for inclusion on the World Heritage List;
(6) To help States Parties safeguard World Heritage properties by providing technical assistance and professional training;
(7) To support States Parties’ public awareness-building activities for World Heritage conservation;
(8) To encourage international cooperation in the conservation of the world’s cultural and natural heritage.
Appendix B.: IRCICA functions in the Islamic world

IRCICA functions in the Islamic world (ircica.org, 2015)

(1) To undertake studies regarding all aspects of the heritage of Islamic civilization, with an aim to reinforce the concept of Islamic cultural heritage and to register, preserve and highlight the assets of this heritage, including fixed assets related to archaeology, cities and architectural monuments and movable – tangible and intangible – assets such as manuscript works, library and archive items, audio-visual objects and materials, traditional arts and crafts and other products and forms of expression of Islamic culture.

(2) To establish programs for the identification and recording, by means of data banks and other archival, documentary and other means, of the assets and materials related to Islamic cultural heritage, for their assessment, restoration and preservation whether at home or abroad, and recovery and retrieval of those that are lost or scattered.

(3) To maintain directories, rosters, registers and pools of expertise related to resource persons, specialists, technical experts and institutions, competent in activities of research, training, information, restoration and conservation in various fields of Islamic cultural heritage.

(4) To set up, develop and operate a reference library and archives and documentation facilities to serve the needs of the Member States, researchers, students and other parties interested in the study of Islamic civilization.

(5) To organize training programs to upgrade skills and techniques in various fields of Islamic arts and train the specialized manpower required for the restoration, preservation and utilization of historical documents and other assets of Islamic heritage.

(6) To establish and promote linkages and cooperation with all the relevant international, regional and national organizations throughout the world.

The above two examples show how different nations are attempting to raise the importance of built heritage conservation efforts by means of international community organizations, whose activities encourage decision-makers and others at the national level to look at built heritage conservation as a development tool. This can be achieved through lectures, technical aids, funding support and so on.
Appendix C.: The 13 missions of the Omani Ministry of Heritage and Culture

The 13 missions of the Omani Ministry of Heritage and Culture (2015):

(1) Discovering and maintaining cultural monuments and supervising the works of archaeological missions.
(2) Surveying, restoring and maintaining historical forts and buildings.
(3) Establishing historical museums.
(4) Deciding the national built heritage conservation policy, build techniques and so on.
(5) Supporting the participation of the private sector in the process of preserving and exploiting heritage.
(6) Supporting traditional arts.
(7) Supporting the establishment of national cultural institutions.
(8) Drawing up strategies and programmes to support the creative community.
(9) Issuing publications relating to the promotion of the awareness of heritage and culture.
(10) Contributing to the process of enforcing intellectual property laws.
(11) Setting up local, regional and international cultural exhibitions and festivals.
(12) Carrying out specialized research in the fields of history, heritage and culture.
(13) Coordinating with regional and international authorities and organizations related to the competences of the ministry.
Appendix D.: The 7 missions of English Heritage

The 7 missions of English Heritage (2011-12):

(1) To advise government on which parts of our heritage are nationally important so they may be protected by designation;

(2) To advise local authorities on managing changes to the most important parts of our heritage;

(3) To care for the National Heritage Collection of 410 historical places, safeguarding them for future generations;

(4) To educate and entertain the public through the National Heritage Collection and through events and publications;

(5) To encourage investment in heritage at risk;

(6) To share our knowledge, skills and expertise by offering training and guidance, giving practical conservation advice and access to our resources;

(7) To involve the public (public representatives).
Appendix E.: The Decree of 1915 for the Protection of Arabic Buildings


1. In historic buildings that are structurally sound, it is forbidden to modify the exterior aspects of the facades of the buildings, of the vaults and roofs established along or above the streets or visible from these streets.

2. Every reasonable effort shall be made to provide a compatible use for a property that requires minimal alteration of the building, structure, or site and its environment, or to use a property for its originally intended purpose.

3. All buildings, structures and sites shall be recognized as products of their own time. Alterations that have no historical basis and which seek to create an earlier appearance shall be discouraged.

4. Changes that may have taken place in the course of time are evidence of the history and development of a building, structure or site and its environment. These changes may have acquired significance in their own right, and this significance shall be recognized and respected.

5. Deteriorated architectural features shall be repaired rather than replaced, wherever possible. In the event replacement is necessary, the new material should match the material being replaced in composition, design, colour, texture, and other visual qualities. Repair or replacement of missing architectural features should be on accurate duplications of features, substantiated by historic, physical, or pictorial evidence rather than on conjectural designs or the availability of different architectural elements from other buildings or structures.

6. The surface cleaning of structures shall be undertaken with the gentlest means possible. Sandblasting and other cleaning methods that will damage the historic building materials shall not be undertaken.

7. Contemporary design for alterations and additions to existing properties shall not be discouraged when such alterations and additions do not destroy significant historical, architectural or cultural material, and such design is compatible with the size, scale, colour, material and character of the property, neighbourhood or environment.
8. Wherever possible, new additions or alterations to structures shall be done in such a manner that if such additions or alterations were to be removed in the future, the essential form and integrity of the structure would be unimpaired.

9. All new construction bordering the streets must present a façade in a style analogous to that of the old buildings existing in the immediate neighbourhood. Its height must not exceed that of the lesser elevated of the two immediately neighbouring buildings.

10. The environmental context should be carefully considered in rehabilitation activities. Landscape, pedestrians’ walkways, streets pavements, scales, colours materials and other facilities shall be considered.

11. In addition to conventional safety precautions in regular construction works, special attention should be given to safety precautions in all works related to historic buildings including initial inspection, site visits, restoration, rehabilitation and construction. The basic reason for requiring special attention to safety precautions in historic building is their uncertain conditions in terms of structure, hygiene and possibility of fire.

12. Finally, a penalty system should be established for violators of the above standards including warning, fines and possible demolition.
Consent Form for structured interviews with the house-owners owing properties in Historic Jeddah

The following is a consent form for a PhD research project. It is a research project on the University of Manchester, School of Environment and Development – Architecture Department, carried out by Mr. Mohammed Bagader. The interviewer (Mohammed Bagader) should have the interviewee read this form carefully and ask any questions the interviewee may have. Before starting the interview, the researcher and the interviewee should sign two copies of this form. The interviewee will be given one copy of the signed form.

The title of the research


The aim of this research

This research aims to investigate the evolution of built-heritage conservation policies in Saudi Arabia between 1970 and 2015, and how this has affected the instigation and implementation of built heritage conservation projects in Saudi Arabia in general and in the historic core of Jeddah in particular.

Consent for Participation in Interview Research

I volunteer to participate in a research project conducted by Mr. Mohammed A. Bagader from University of Manchester. I understand that the project is designed to gather information for academic purposes only. I will be one of approximately 30 people being interviewed for this research [the key residents – house owners in Historic Jeddah].

1. My participation in this project is voluntary. I understand that I will not be paid for my participation. I may withdraw and discontinue participation at any time without penalty.

2. If, however, I feel uncomfortable in any way during the interview session, I have the right to decline to answer any question or to end the interview.
3. Participation involves being interviewed by researchers from Manchester University. The interview will last approximately 30-45 minutes. Notes will be written during the interview. An audiotape of the interview and subsequent dialogue will be making. If I don't want to be taped, I will not be able to participate in the study.

4. I understand that the researcher will not identify me by name in any reports using information obtained from this interview, and that my confidentiality as a participant in this study will remain secure. Subsequent uses of records and data will be subject to standard data use policies, which protect the anonymity of individuals and institutions.

5. I understand that the researcher will follow the guidance for lone workers found in the University of Manchester.

6. I have read and understand the explanation provided to me. I have had all my questions answered to my satisfaction, and I voluntarily agree to participate in this study.

7. I have been given a copy of this consent form.

The participant Signature____________________________________
The participant Printed Name____________________________________

For further information, please contact:
Mohammed Bagader, University of Manchester, School of Environment and Development – Architecture Department, M13 9PL, Mobile numbers: in the UK +447818051322 – in KSA +966556656669

Date________________________
Signature of the Researcher ________________________

Or you can contact:
Dr. Magda Sibley, Manchester Architecture Research Centre (MARC), School of Environment and Development, The University of Manchester, Humanities Bridgeford Street Oxford Road Manchester, M13 9PL, Tel: +44 (0) 161 275 0316, Fax:+44 (0) 161 275 6893
Questionnaire

House-owners owning properties in Historic Jeddah

This questionnaire focuses on the key residents – house owners living in the historic core of Jeddah - in the historic core of Jeddah.

A. Personal information:

1. Age

[ ] 18-25  [ ] 26-35  [ ] 36-49  [ ] over 50

2. Gender

[ ] Male  [ ] Female

3. Nationality

[ ] Saudi  [ ] Other (if other please specify ……………………..)

4. Educational level: 0 School level 0 Undergraduate 0 Postgraduate

[ ] Other (please specify ………………………………)

5. Income (per month): [ ] 0-1000 SR  [ ] 1001-3000 SR  [ ] 3001-5000 SR

[ ] 5001-10,000 SR  [ ] 10,001-15,000 SR  [ ] Other (please specify ………….. SR)

6. Employment status: [ ] Public (please specify ……….....)  [ ] Private (please specify …………. )  [ ] Unemployed 0 Retired

7. Marital status

[ ] Single  [ ] Married  [ ] Divorced  [ ] Widow

8. Family Size: (if you are not married please go to B): Size of household: ……………

9. Composition of Household?  [ ] Parent(s)  [ ] Grand parent(s)  [ ] Uncle(s)

[ ] Aunt(s)  [ ] Son(s)  [ ] Daughter(s)  [ ] other (if other please specify………………..)

B. Your experience in al-Balad:

1. How long have you been living in al-Balad: [ ] since birth  [ ] 1-5 years  [ ] 6-10 years [ ] 11-20 years  [ ] other (if other please specify………..)

2. If you are not live in al-Balad since birth where were you living before?

.................................................................................................................................................................

3. Do you own any properties in al-Balad beside your house? [ ] Yes [ ] No (if your answer is no please go to section C)

4. If your answer is yes, what are these properties and how many and where are located in al-Balad? [ ] House(s) #…… Where?……….  [ ] Shop(s) #……Where?……….  [ ] other (if other please specify………………………………………)

................................................................................................................................................................
5. Please locate your property or properties in the historic core:

6. Do you work in al-Balad? [ ] Yes [ ] No (if your answer is yes please tell us what and where).

C. Your evaluation of the heritage conservation strategies and projects in the historic core:

1. What do you like about al-Balad?

2. What do you dislike about al-Balad?

3. What made you stay live in al-Balad?

4. Would you leave al-Balad if you have the chance?
   [ ] Yes [ ] No, And why?

5. In your opinion, what does al-Balad need to be improved?

6. Have you ever been [in the past] consulted in any of the upgrading projects or conservation strategies in al-Balad?
   [ ] Yes [ ] No
   If yes, when you have you been asked, by whom and what was the nature of the project?
7. Which are the areas in al-Balad that have changed dramatically? Please specify

8. What type of changes have occurred and why?

9. Do you know about any current built-heritage or recent conservation projects for al-Balad?
   [ ] Yes  [ ] No
   If yes, please describe them to us

10. What advice would you give to decision makers about the conservation of al-Balad?

11. What would be your vision for the future of al-Balad?
### Appendix G.: Historic Jeddah Quarters

#### Alsham Quarter

<table>
<thead>
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<th>Classifications</th>
<th>Total</th>
<th>Number of buildings</th>
<th>%</th>
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#### Almazloum quarter

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405
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<td>Commercial buildings</td>
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Appendix H.: The Antiquity and Museums Law

The Antiquity and Museums Law
(Translated to English by the author (2015))

Article 1: Built-heritage Register:
The SCTA must document all built-heritage sites in Saudi Arabia, and then classify them into three categories (A: high significance, B: medium significance and C: low significance). This classification is very similar to the RMJM classification of the 1970’s. However, the heritage site must be at least 100 years old, with local or national significance (or both). I argue that, for the first time in Saudi, all urban and architectural heritage sites have been documented and classified in an official register.

Article 2: Defining a built-heritage site:
Any registered site must be protected by a 200-meter buffer zone to keep it from harm. The buffer zone regulations must be regulated in coordination with the Ministry of Municipal and Rural Affairs (municipalities). A conservation master plan is required to be attached to the city’s large master plan, in collaboration with the Ministry of Municipal and Rural Affairs. The protection area (buffer zone) is changeable, as the heritage conservation plan requires. Most of these laws have been implemented in Historic Jeddah since Mathew’s Policy of the 1970’s.

Article 3: Conservation master plan:
The SCTA, following coordination with the concerned municipalities, set up conservation masterplans that incorporate the national built-heritage conservation program. The master plan must be comprehensive and sustainable, and also provide building regulations, transportation plans, heritage buildings, and materials and finally define the intervention approaches: restoration, rehabilitation, renovation and so on.

Article 4: The inclusion of built-heritage conservation schemes in the city’s masterplans.
Article 5: There must be a buffer zone(s) to protect the heritage site(s), included in the master plan(s).

Article 6: Legal acts:
The Saudi government is committed to protecting and preserving heritage sites that they own but, if the sites belong to the private sector, they must protect them or the government will take them over in the public interest. Also, these sites must be resorted
and rehabilitated for reuse. Finally, they must prevent any changes being made to the heritage sites that might lead to the damage, mutilation or obstruction of the site.

**Article 7: Restoration:**
Prevent any restoration work to the classified heritage buildings or neighbourhoods before obtaining approval from the Ministry of Municipal and Rural Affairs that this matches the SCTA’s vision. The SCTA must supervise all renovation, restoration and rehabilitation projects.

**Article 8: Owners and restoration:**
The SCTA will provide technical and financial aid to the heritage site(s) owner(s) if needed.

**Article 9: Ownership:**
Any changes in the ownership of heritage sites owned by the government must be done with SCTA approval. The heritage sites owned by the private sector can be rented or sold but SCTA approval is required also.

**Article 10: Built-heritage sites within the Ministry of Petroleum and Mineral Resources sites.**

**Article 11: Any implementations in any heritage site(s) (whether owned by the government or not) require SCTA permission.**
Appendix I.: The King Abdullah Program for Taking Care of the Cultural Heritage of the Kingdom

The King Abdullah Program for Taking Care of the Cultural Heritage of the Kingdom

(SCTA, 2011)
Appendix J.: King Abdullah Program for Taking Care of the Cultural Heritage of the Kingdom objectives

1. Emphasizing an awareness of the foundation and history of Saudi Arabia.
2. The rehabilitation and operation of historical buildings and palaces belonging to the state during the reign of the late King Abdul-Aziz in collaboration with the King Abdul-Aziz Foundation, MOMRA, other related public bodies, and the private sector.
3. The protection and preservation of antiquities, national and international showcasing, and the repatriation of artifacts.
4. Promote a special interest in Islamic historical sites.
5. The rehabilitation and restoration of archeological sites and historical routes, and their utilization in comprehensive development.
6. The establishment, development and operation of museums in various provinces and regions.
7. The development of heritage villages, historical city centers, and traditional markets in collaboration with MOMRA, other related public bodies, and the private sector.
8. The preservation of built heritage buildings.
Appendix K.: Further problems in Historic Jeddah

Demographic problems in NP

According to the HJM survey (2011-12) the number of inhabitants within NP and the buffer zone, however, was difficult to estimate because the official statistics do not include illegal foreign residents who constitute a significant presence in Historic Jeddah. However, social and economic studies (2011-12) suggest that, at least in the first stage, the residents of the old city will remain mostly non-Saudi. The estimated population of the buffer zone (there are no precise statistics for this area) is about 35,000/40,000 people (HJM survey, 2011-12).

Within NP, however, there are probably only around 7,000/8,000 residents (HJM survey, 2011-12). The development of conservation work and social activities directed toward the welfare of the population will make it possible to develop the necessary confidence to establish a more precise census of the population of Historic Jeddah. In turn, the census data will become a major indicator of the actual impact of the conservation policy and development strategy.

I argue that the population trends and evolution will also be affected by the large-scale plans of the municipality for the large “setting” area around the buffer zone, where Jeddah Municipality aims to achieve an overall upgrade of the 1950’s and 1960’s neighborhoods east of the old city. Plans for this large urban sector notably foresee the creation of all the facilities and services associated with a modern city (schools, hospitals, clinics, mosques, etc.) and the opening of larger roads to facilitate car access by the Fire Brigade and Police within their dense fabric.

Risk preparedness

As mentioned earlier in this chapter (9.2), Historic Jeddah has witnessed natural/manmade disasters that have had a highly negative physical impact on the built environment in the area. Fires and floods were the two common ones. Therefore, in 2010, Jeddah Municipality set up a department to take charge of risk management. Coordinating mechanisms with the Fire Brigade, Police and Civil Defence have notably been reinforced. HJM oversees several projects in order to reduce the danger facing Historic Jeddah.

In the last 20 years, more than 50 traditional houses have burned down and collapsed in Historic Jeddah because of the lack of a sophisticated hydrant system (Okaz, 2013). Fire has therefore been recognized as a major threat to the conservation of Historic
Jeddah. The wooden facades, floors and beams inside the walls are highly flammable in the dry climate of the city. Historically, in the absence of water, it was extremely difficult to extinguish fires; the modern water pipe network under the old city distributes desalinated seawater, simplifying the battle against fire, but irreversible losses of historic buildings due to fire remain frequent. Thus, a comprehensive network of water canals and hydrants has been created in the old city. A grid of 105 fire hydrants, no more than 70 meters apart, now covers the old city; 40 of them cover the perimeter of NP.

Heritage buildings conditions
The production of a building regulations system, in 2011, played a vital role in upgrading the historic buildings in Historic Jeddah. As mentioned earlier in this chapter, the poor physical condition of most of the historic buildings in Historic Jeddah was one of the major reasons why the first nomination file was rejected, in 2009. This led HJM to conduct several physical surveys in order to understand the actual problem. In addition to these typical surveys, Tecturae oversaw a 3D scan of the touristic corridors in 2012. This was the first large-scale urban survey carried out in Historic Jeddah and was a key tool for the planning of conservation, urban regeneration and tourism development projects. Although it was launched before, and independently, from the definition of NP perimeter, the scanned streets are actually all included within NP. The idea of such surveys is to understand the integrity between the different built environment components and how
these can be linked in order to create a touristic site with a comprehensive vision. Also, the 3D scans of different monuments in Historic Jeddah reveal the deformation and alterations of a traditional house. Nassief House was one of the monuments that we can analyse in detail.

*Urban corridors’ 3D scans: plan and street façades (Jeddah Municipality/Tecturae, 2012)*

*3D scans: Nassief House (Jeddah Municipality/Tecturae, 2012)*
Appendix L.: Sharbatli House: The evolution built-heritage sheet

Appendix M.: The GIS analysis of the heritage buildings in Historic Jeddah

The remaining heritage buildings, RMJM Classifications

The classification changes in the heritage buildings
The ramshackle heritage buildings

The uses of the ground floor of the entire buildings in Historic Jeddah Municipality area
The uses of the first (and upwards) floor of the entire buildings in Historic Jeddah Municipality area
Appendix N.: The author publications during the PhD journey

Publications:


Conferences:


2. The 2nd International Conference on Defence Sites Heritage and Future, Italy - Vince 17-19 September 2014 (presenting a paper): Old City of Jeddah: from a walled city to a heritage site

3. The Second National Built Heritage Forum, Dammam, 1-4 2013 (presenting a poster)


5. The School of Environment and Development PGR Conference at the University of Manchester, 2012 (presenting a poster) “First Prize”

6. The 6th Saudi International Scientific Conference in Brunel University, 2012 (presenting a poster)