

# **THE FUTURE MANAGEMENT OF WORLD HERITAGE SITES IN BETHLEHEM – A NECESSITY OF GOING ‘GLOCAL’ IN A MULTISTAKEHOLDER ENVIRONMENT**

Strategic advice for the UNESCO World Heritage Committee (WHC) and the Palestinian Ministry of Tourism & Antiquities (MoTA) on the ‘glocal’ management of cultural, religious and World Heritage sites for tourism in Bethlehem



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Date of Submission: 13 December 2012

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## **Declaration of authenticity**

*I hereby declare that this dissertation is wholly the work of Sarah Hussmann. Any other contributors or sources have either been referenced in the prescribed manner or are listed in the acknowledgements together with the nature and the scope of their contribution.*

Breda, December 2012

## FOREWORD AND ACKNOWLEDGEMENTS

The author was supposed to write a dissertation in phase three, the final phase of the Master 'Tourism Destination Management' at NHTV Breda University of Applied Sciences. This is why the student aimed to investigate a topic which is current and challenging and where advice can be useful for the destination and stakeholders. During the process of finding a suitable topic for the Master thesis the student came across tourism in Bethlehem in the first semester which grasped the student's interest immediately.

After approaching the Palestinian lecturer and supervisor Rami Isaac, the topic was developed in close co-ordination: As Palestine became member of UNESCO in January 2012 and as the holy site 'Church of the Nativity' was declared World Heritage at the end of June 2012 by the UNESCO World Heritage Committee, the student's interest was aroused to explore the management of current and future World Heritage Sites in Bethlehem. Hence, it became obvious that various stakeholders at a local, national and global level are involved in this process which led to the major focus on the theme of 'glocalisation'. Therefore, the student decided it would be useful to not only analyse the implications on the management of these cultural and religious sites but also to give useful recommendations and strategic advice about the holy site management to the UNESCO World Heritage Committee (WHC) and Palestinian Ministry of Tourism and Antiquities (MoTA) while including the various stakeholders in the management process.

However, tourism takes place in a highly political context. The city of Bethlehem and the destination of Palestine are coined by political instability and conflict and suffer from the Israeli occupation. The Palestinian Authority might not satisfy the population's needs. Yes, from a post-colonial perspective, expectations from the community might differ from those requirements UNESCO can provide. Though, the overarching aim of this work was not only to achieve but also to maintain a declaration of Palestinian cultural heritage as World Heritage that can be beneficial to the Bethlehem tourism industry and the community. Therefore, the Master thesis will provide a valuable resource which stakeholders can use at a global, national and local level. After an in-depth use of secondary and primary research methods (the latter was possible to apply in a one-month-field research), this piece of work shows possible options for development in a catalogue of recommendations that can minimise the threats and challenges that can occur within tourism (development).

At this point, the author would like to say thank you to all stakeholders that were available for an interview and were willing to share useful information. Special thanks to Noga Collins-Kreiner, Issam Juha, Ahmed Rjoob, Hani Abu Dayyeh, George S. Rishmawi and Samy Khoury who provided necessary expertise to make this research more valuable. In addition, special thanks are dedicated to Father Peter Madrus, Father Iyad Twal, Beata Andonia, Johnny Alyateem, Imad Atrash and my best Palestinian friend Saher Alsous that, apart from sharing useful information, gave incredible assistance and we became close friends. Likewise, the student is thankful that her parents Monika and Ulrich Hussmann and boyfriend Joel Matthias Ebbinghaus pushed her not to lose track and energy and that her boss Werner Adler and friend Britt Saartje Tomasowa helped her to erase awful (punctuation) mistakes. The student would also like to thank Mr Rami Isaac for constant support and for making this thesis research possible. Finally, the student would like to thank NHTV Breda University of Applied Sciences for being able to participate in this Master Programme. It is worth mentioning that this experience has become a truly religious and cultural experience while meeting many different kinds of people whether in a religious, national, cultural or political sense. A trip to the Holy Land is therefore worthwhile, unforgettable and recommendable to any person.

## EXECUTIVE SUMMARY

### Introduction, Problem Analysis and Key Findings

The importance of (pilgrimage) tourism for Bethlehem, whether from a religious, economic or political point of view, is undisputable: In religious terms, the city is one of the three most sacred cities for Christianity; pilgrimages have been existent for over 2000 years. The recent declaration of the Church of the Nativity (the Birthplace of Jesus) and the Pilgrimage Route as World highlights Bethlehem's richness in cultural and religious heritage and aroused the student's interest to further examining the implications. In economic terms, Bethlehem displays the core of tourism activity in the whole West Bank; a growth of the tourism sector, an increase in tourist arrivals and the development of tourist infrastructure between 2000 and 2009 further illustrate the value of tourism business in town. Politically speaking, Bethlehem is the only site under control of the Palestinian Authority, presenting a certain 'window to the outside world'.

However, tourism in Palestine and Bethlehem has often been threatened by political changes. The creation of Israel in 1948, the Israeli occupation of West Bank and Gaza Strip since 1967, the division of the West Bank in three areas in 1993 and the continuous construction of Jewish settlements inevitably led to a confiscation and destruction of Palestinian heritage. The author will also highlight that there are various stakeholders in the Bethlehem tourism industry that have different views related to the ownership and management of cultural and religious heritage: These stakeholders include the public sector, private sector, international donor organisations, religious authorities and religious groups/ the community. The private sector is a strong force in the industry whereas the public sector remains weak with limited efforts in setting up policies for the protection of heritage. Besides, there is dependence on international aid and funds in the rehabilitation of heritage due to the continuous restrictions of borders and access from the Israeli side, although the role of supranational organisations such as UNESCO is quite contested. Christian denominations have been claiming the heritage to be theirs for thousands of years now; it is unlikely that they permit a modification of rules such as the status quo. Christians and Muslims alike might not be aware of the importance to protect heritage. Above all, there is little collaboration among all these stakeholders and/ or limited co-operation among certain others. Despite the success of tourism, a rapid expansion of Bethlehem's tourism industry and the adherence to traditions in religious places simultaneously might not allow a proper preservation, conservation and management of Palestinian heritage, which is the second problem to be addressed. Challenges might not only be faced in the management of heritage attractions, but also in the general organisation of the tourism industry that faces an unbalanced competition/ monopoly business, lacking policies and little diversification and integration of tourism products to obtain more revenues. As a result of the problem analysis, these circumstances contributed to the author's wish to help by giving strategic advice to the two most important influential parties, the Ministry of Tourism and Antiquities (MoTA) and UNESCO World Heritage Committee (WHC) on the future and 'glocal' management of World Heritage Sites and a more efficient collaboration. These achievements might reinforce Bethlehem's tourism industry, increase benefits for the local population, improve the relationship among religious groups and tourism operators and strengthen awareness of the Palestinian's heritage and identity. It is worth mentioning that 'glocal' is a combination of the words 'global' and 'local'; 'glocal management' stands for a holistic management that includes supranational bodies such as UNESCO World Heritage Committee AND the local community, religious authorities as well as tourism organisations.

### Research Objective

The goal of the thesis was therefore to *analyse the future management of World Heritage Sites in Bethlehem and the implications on the management of these cultural and religious sites in order to give useful recommendations about a 'glocal' multi-stakeholder-approach in holy site and tourism management to the UNESCO World Heritage Committee (WHC) and Palestinian Ministry of Tourism and Antiquities (MoTA) in order to achieve and maintain a declaration of Palestinian cultural heritage as World Heritage beneficial to the Palestinian tourism industry and the community.*

### Research Questions

The following research questions served to achieve the research goal. 1.) In how far are religious and heritage tourism important tourism segments and what considerations have to be made related to their management?, 2.) How is UNESCO organised, what is the current framework of UNESCO World Heritage Sites and what benefits and disadvantages does an inscription on the World Heritage List bring?, 3.) What current cultural and religious sites are existent in Bethlehem, how can these sites be effectively and strategically managed in tourism to stimulate present and future tourism demand and how can holy sites in Bethlehem fulfil the criteria set by the UNESCO World Heritage Committee so as to be adapted to and/ or maintain the inscription on the World Heritage List?, 4.) What current and traditional tourism products, tourism markets as well as tourism stakeholders and challenges to tourism and cultural heritage are there existent in Palestine and Bethlehem, taking into consideration the future implications of UNESCO on holy sites submitted to the World Heritage List?, 5.) How can the interaction on a 'glocal' level and the parties' interests and power constrain or support positive tourism developments and how can this interaction be managed properly in order to meet the community's needs within the membership in UNESCO?

### Methodology and Analysis

A mixed in-depth secondary and primary research was applied. Research was *exploratory, inductive* and *empirical*: The theory and collection of data came first and was followed by the analysis of data to explore an under-researched area and to practically answer the research questions. In secondary research, a thorough analysis was given to quantitative (numbers) and qualitative (words) data as well as primary (e.g. text books) and secondary references (e.g. qualitative web sites and journal articles). For primary research, the data collection methods used in *purposeful sampling* were a combination of semi-structured interviews (34 in total of which 23 were held with Palestinian organisations and businesses, 5 with churches/priests and the rest with Palestine, heritage and tourism related experts), interviews with tourists/ pilgrims (20), interviews with locals (20-30) and non-participant and participant observations. A method of how to interpret the large data amounts had to be chosen: In *coding*, data sets were broken down into smaller segments smaller and arranged in themes: stakeholders were clustered in sub groups and their practice and relationships were analysed. Likewise, in the general management of holy sites, common things stakeholders (experts, organisations, locals, tourists) talked about were highlighted and prioritised. Observations luckily supported the retrieved ideas. Through *memoing*, the author reflected upon and interpreted the data in the writing of memos.

### Conclusions and Recommendations

An assessment of adapted secondary and primary research led to the conclusion that there are different local, national and global conflicts as well as room for improvements present in the management of holy sites, heritage and the overall tourism sector owing to *a variety of stakeholders and their interests/ exercise of power*. However, the most significant finding is that, *due to the tourism industry's strengths - for instance the diversity of sites that can be holistically integrated in the tourism offer and the good will and expertise of certain stakeholders - it is not impossible to develop some management schemes for MoTA and WHC*.

The major strategic advice that can be given is to improve collaboration among these stakeholders and to implement a 'glocal' multi-stakeholder approach, i.e. to set up a body that promotes, monitors and integrates the management, preservation and marketing of holy sites, attractions and heritage within tourism while including different interests. This body and the three entities that representing it (*Working Group, Joint Collaborative Initiative* and *National Commission*) respectively are explained in-depth in the later recommendations. Additionally, the activities the body needs to carry out will be adjusted in a 'glocal' management plan. It includes 6 major themes that need to be carried out in the future management of WHS: *Improvement of Marketing and Information, Management and Marketing of WHS, Assurance of Sustainability, Development of Attractions, Upgrade of Infrastructure, Maximisation of Economic Benefits*.

## TABLE OF CONTENTS

FOREWORD AND ACKNOWLEDGEMENTS .....	II
EXECUTIVE SUMMARY .....	III
TABLE OF CONTENTS .....	V
LIST OF FIGURES .....	VII
LIST OF TABLES.....	VII
LIST OF ABBREVIATIONS.....	VIII
CHAPTER 1: BACKGROUND, FOCUS OF THE THESIS AND METHODOLOGICAL FRAMEWORK.....	1
1.1 Introduction.....	1
1.2 Background Information & Context.....	1
1.3 Problem Analysis & Purpose of the Thesis.....	2
1.4 Research Goal & Research Questions.....	3
1.5 Methodology of Desk Research .....	4
CHAPTER 2: LITERATURE REVIEW ON (WORLD) HERITAGE TOURISM .....	7
2.1 Introduction.....	7
2.2 Heritage Tourism: Definitions, Conflicts, Visitor Perceptions & Conservation .....	7
2.3 Religious Tourism: Definitions, Growth & Measurement Constraints.....	10
2.4 World Heritage: The List, Nomination Selection Criteria, Importance & Doubts.....	12
2.5 Management of Cultural, Religious & World Heritage Sites: Some Considerations.....	17
2.6 Glocalisation: Concept & Implications for the Management of World Heritage Sites .....	21
2.7 Conclusions.....	27
CHAPTER 3: INTRODUCTION TO TOURISM IN PALESTINE AND BETHLEHEM.....	29
3.1 Introduction.....	29
3.2 (Religious) Tourism in Occupied Palestine .....	29
3.3 Traditional & Current Forms of Tourism in Bethlehem.....	30
3.4 Bethlehem’s Tourism Attractions & possible World Heritage Sites.....	33
3.5 Current Tourism Developments in Bethlehem: Stakeholders, Challenges & Plans .....	35
3.6 New Hope for Tourism in Palestine: Membership in UNESCO & Nomination Results .....	38
3.7 Conclusions.....	42
CHAPTER 4: METHODOLOGY, ANALYSIS AND DISCUSSION OF FINDINGS .....	43

4.1 Introduction.....	43
4.2 Methodology of Primary Research.....	43
4.3 Data Analysis & Results.....	45
4.3.1 Semi-Structured Interviews .....	45
4.3.2 Informal Interviews with Locals & Tourists.....	52
4.3.3 Observations .....	56
4.4 Conclusions.....	56
CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS .....	58
5.1 Introduction.....	58
5.2 Conclusions regarding Glocal Management of WHS in Bethlehem.....	58
5.3 Recommendations regarding Glocal & Future Management of WHS in Bethlehem.....	62
5.3.1 Strategic Advice for Collaboration .....	62
5.3.2 Strategic Advice for Holy Site and Tourism Management.....	64
CHAPTER 6: RESEARCH LIMITATIONS AND FUTURE RESEARCH .....	73
6.1 Introduction.....	73
6.2 Limitations of the Research Study.....	73
6.3 Ideas for Future Research .....	73
REFERENCES.....	X
APPENDICES.....	XXI

## LIST OF FIGURES

Figure 1: Bethlehem Location.....	1
Figure 2: Geopolitical Map of West Bank.....	2
Figure 3: General Stakeholders in Bethlehem Heritage Tourism Industry .....	3
Figure 4: Dissertation Research Structure.....	6
Figure 5: Cultural Heritage Component of World Heritage.....	13
Figure 6: UNESCO Selection Criteria.....	14
Figure 7: Map Bethlehem Development Initiative (BDI).....	33
Figure 8: Nomination Document.....	40
Figure 9: Map of Nomination Area.....	40
Figure 10: Celebration of UNESCO WH Status.....	41
Figure 11: Improvements in Holy Site and WHS Management - Results.....	47
Figure 12: Stakeholder Clustering - Parties present in the Bethlehem Heritage and Tourism Industry .....	49
Figure 13: Multi-Stakeholder-Approach Model.....	62
Figure 14: Glocal Management Model .....	64

## LIST OF TABLES

Table 1: Division of Groups in the Bethlehem Tourism Industry .....	49
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## LIST OF ABBREVIATIONS

AHA	Arab Hotel Association
ATG	Alternative Tourism Group
BDI	Bethlehem Development Initiative
BG	Bethlehem Governorate
CCHP	Centre for Cultural Heritage Preservation
EU	European Union
F&B	Food and Beverage
FIT	Foreign Individual Traveller
HILTOA	Holy Land Incoming Tour Operators Association
ICOMOS	International Council on Monuments and Plans
IUCN	International Union for the Conservation of Nature
MOTA	Ministry of Tourism and Antiquities
NEPTO	Network of Experiential Palestinian Tourism Organizations
NGO	Non-Governmental Organisation
PA	Palestinian Authority
PCBS	Palestinian Central Bureau of Statistics
PH	Palestinian Heritage
PWLS	Palestinian Wildlife Society
SIDA	Swedish International Development Cooperation Agency
SME	Small and Medium-Sized Enterprise
UN	United Nations
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization

UNCTAD	United Nations Conference on Trade and Development
UNRWA	United Nations Relief and Works Agency
UNWTO	United Nations World Tourism Organization
USAID	United States Agency for International Development
VFR	Visiting Friends and Relatives
WB	West Bank
WH	World Heritage
WHC	World Heritage Committee
WHF	World Heritage Fund
WHS	World Heritage Sites
WoM	Word-of-Mouth
WTTC	World Travel & Tourism Council

## CHAPTER 1: BACKGROUND, FOCUS OF THE THESIS AND METHODOLOGICAL FRAMEWORK

### 1.1 Introduction

The first chapter will set the scene for the broader context of the dissertation subject. The context analysis will set out the most important topics relevant to the subject, such as the study area and information on Bethlehem in terms of the economy, tourism, history, heritage and politics. Subsequently, the problem analysis is presented followed by the problem definition, purpose of the dissertation, research goal and research questions. Last but not least, the research approach, secondary research methods and the research structure are illustrated.

### 1.2 Background Information & Context

The study area will be the town of Bethlehem, which is located in the West Bank (WB). Also known as Bethlehem Governorate (BG), it comprises the three cities and urban centres Bethlehem, Beit Sahour and Beit Jala, among seven other towns, 31 villages and three refugee camps. BG is one of the largest governorates that exist in the WB, hence 11 in total (Arij, 2007; CCHP, 2011a). WB together with Gaza Strip comprises Occupied Palestine, both located in the state of Israel. The capital of WB and centre is Ramallah. Figure 1 exemplifies Bethlehem's location.

#### History of tourism under the political context

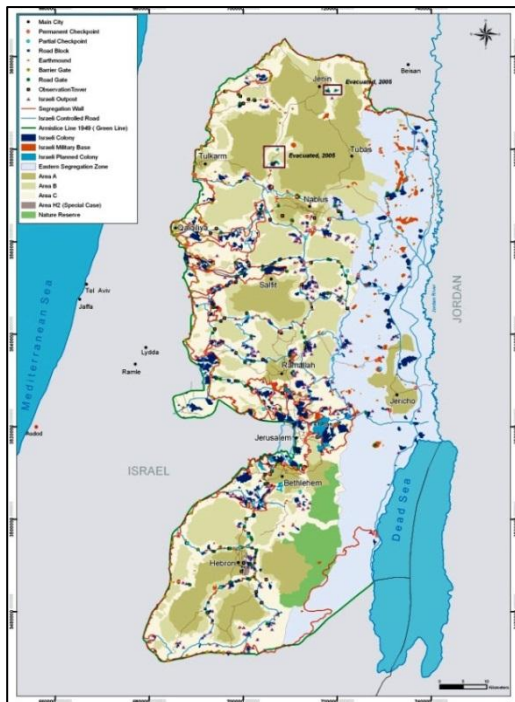
Pilgrimage and hospitality have been the defining features of society and economy in Palestine<sup>1</sup> and the Holy Land for 2000 years (Collins-Kreiner, Kliot, Mansfeld and Sagi, 2005; Isaac, 2008). However, tourism in Palestine and Bethlehem has often been threatened by political changes. The creation of Israel in 1948 and the Israeli occupation of WB and Gaza Strip since 1967 (White, 2010) inevitably left its political, economic and social impacts on the population; many Palestinians became refugees living in refugee camps (Isaac, 2010a). Religious tourism in Palestine increased considerably and Israeli itineraries changed when Jewish pilgrimage tourists of European descent travelled to the bordering countries and Palestine to seek authentic Arab culture in the late 1990s. Besides, Palestinian villages made strong efforts to develop a local tourism market designed to attract Jewish Israeli tourists. These tourists originally feared Palestinian Territories and borders with neighbouring Arab countries which then became tourist destinations within the political 'Middle East Peace Process', also known as Oslo Accords, in 1993. In the wake of peace-making efforts, new diplomatic and economic relations with neighbouring countries were pursued and control of territory would be handed over to Palestinians (Stein, 2008). The Palestinian Authority (PA) was then established in 1993. The achievements of the Peace Accords are quite contested though: What followed then was a division of the WB in three Areas, while the PA would have full civil and military control over urban areas and villages



Figure 1: Bethlehem Location

Source: *blogspot.com, n.a.*

<sup>1</sup> The Palestinian Occupied Territories are generally known as 'Palestine'. Both terms can be used simultaneously, but the author will use the expression Palestine due to linguistic reasons.



**Figure 2: Geopolitical Map of West Bank**  
 Source: Arij, 2009

(around 3% of WB, called 'Area A') while rural areas would still fall under Israeli control (around 27% were assigned to 'Area B' with Palestinian civil, but full Israeli military control and around 70% of WB to 'Area C' under full Israeli control) (Lonely Planet, 2010). Figure 2 shows this division and geographical extension of Israeli control over WB, where the dark blue spots highlight Israeli colonies, the orange spots Israeli military bases and blue spots planned Israeli colonies. The consequence is not only a control over villages, land, water and electricity but also - thus very important in this context - the confiscation and destruction of Palestinian Heritage (PH) that includes natural and cultural resources.

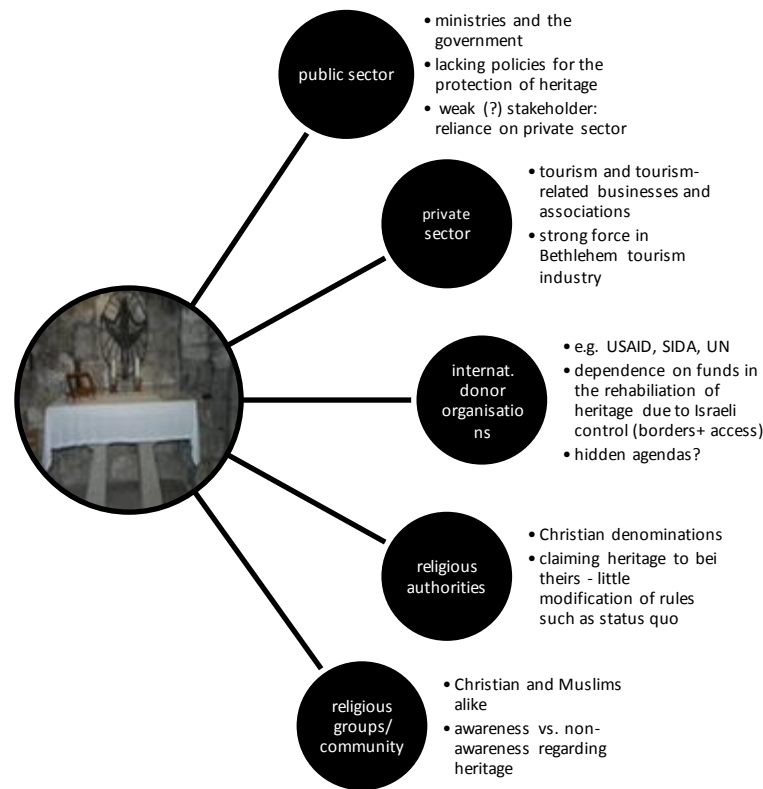
Luckily, since the establishment of the PA, tourism became an important sector of the economy and an important source of income. Various activities were carried out to support and promote tourism in the Holy Land. An economic agreement between Israel and Palestine was signed on May 1994; the 'Ministry of Tourism and Antiquities' (MoTA) was established.

Private sector investments between 1994 and 2000 led to an economic boom in 2000. Unfortunately, the outbreak of the second Palestinian uprising in 2000 deemed tourism in a new way (Isaac, 2010b). The tourism industry could fully recover in 2005 and, since then, tourism has been successful in many ways.

Bethlehem, being the only and most important pilgrimage site and holy place under the control of the PA for two millennia now (Kliot and Collins-Kreiner, 2003; Lonely Planet, 2010), is indeed an important religious and cultural spot for Palestine. The small city with 61.000 inhabitants (Lonely Planet, 2010) is said to be core of tourism activity in the whole WB. Next to Jerusalem and Nazareth, Bethlehem is one of the three most sacred cities for Christianity and Bethlehem's tourism sector has been steadily growing, with 2 million tourist arrivals in 2010 (MoTA, 2010). The economic infrastructure and primary tourism offers of the town have been built according to the needs of visitors (Isaac, 2009). The well-known Bethlehem 2000 project and both the public and private sector added necessary tourism infrastructure to the town between 2000 and 2009. These tourism products brought employment for the local population (Isaac, 2008; Mikulak, 2010; MoTA, 2011) and international tourists spending foreign currency (Mikulak, 2010).

### 1.3 Problem Analysis & Purpose of the Thesis

The importance of tourism for Bethlehem, whether from a religious, political or economic point of view, is undisputable. However, beside the instable political situation and the existing conflicts among Palestinians and Israelis about land and heritage, the author will highlight that there are various stakeholders in the Bethlehem tourism industry (compare in Figure 3) that have different views related to the ownership and management of cultural and religious heritage. Above all, there is little collaboration among stakeholders and/ or co-operation is limited among certain stakeholders working in the field of heritage.



**Figure 3: General Stakeholders in Bethlehem Heritage Tourism Industry**

Despite the success of tourism, a rapid expansion of the tourism industry in Bethlehem and the adherence to traditions in religious places simultaneously might not allow a proper preservation, conservation and management of Palestinian heritage, which is the second problem to be addressed apart from the different interests mentioned above. Challenges might not only be faced in the management of heritage, holy sites and tourism attractions, but also in the general planning and organisation of the tourism industry that faces an unbalanced competition/ monopoly business, lack of policies and little integration and diversification of tourism products to obtain more revenues.

It might be interesting to know what the management of holy sites - that includes religious and cultural - looks like and how sites can be managed in Bethlehem in the future, and in how far stakeholders can work better together beside the implications that UNESCO triggers off to these sites. To sum it up, these circumstances contributed to the author's wish to help by placing the focus on giving strategic advice for the two most important influential parties, the Ministry of Tourism and Antiquities (MoTA) and UNESCO World Heritage Committee (WHC) on the future management of (current and further) World Heritage Sites.

### 1.4 Research Goal & Research Questions

A conceptualisation and description of the research goal, the main research questions and sub questions will now be illustrated.

## Research Goal

The research goal of this Master Dissertation is

*“To analyse the future management of World Heritage Sites in Bethlehem and the implications on the management of these cultural and religious sites in order to give useful recommendations about a ‘glocal’ multi-stakeholder-approach in holy site and tourism management to the UNESCO World Heritage Committee (WHC) and Palestinian Ministry of Tourism and Antiquities (MoTA) in order to achieve and maintain a declaration of Palestinian cultural heritage as World Heritage beneficial to the Palestinian tourism industry and the community.”*

Remark: The term ‘glocal’ is a combination of the words ‘global’ and ‘local; ‘glocal management’ stands for a holistic management that includes the global organisations such as UNESCO and UNESCO World Heritage Committee on the one hand and the local community, religious groups and authorities as well as tourism organisations in Bethlehem and Palestine on the other hand.

## Research Questions

The main research questions are

<b>RESEARCH QUESTIONS</b>	<b>1. In how far are religious and heritage tourism important tourism segments and what considerations have to be made related to their management?</b>
	<b>2. How is UNESCO organised, what is the current framework of UNESCO World Heritage Sites and what benefits and disadvantages does an inscription on the World Heritage List bring?</b>
	<b>3. What current cultural and religious sites are existent in Bethlehem, how can these sites be effectively and strategically managed in tourism to stimulate present and future tourism demand and how can holy sites in Bethlehem fulfil the criteria set by the UNESCO World Heritage Committee so as to be adapted to and/ or maintain the inscription on the World Heritage List?</b>
	<b>4. What current and traditional tourism products, tourism markets as well as tourism stakeholders and challenges to tourism and cultural heritage are there existent in Palestine and Bethlehem, taking into consideration the future implications of UNESCO on holy sites submitted to the World Heritage List?</b>
	<b>5. How can the interaction on a ‘glocal’ level and the parties’ interests and power constrain or support positive tourism developments and how can this interaction be managed properly in order to meet the community’s needs within the membership in UNESCO?</b>

The research goal and questions are revealing the relevance of managing religious and cultural sites in Bethlehem for tourism as this might reinforce the Palestinian and Bethlehem tourism industry, increase benefits for the local population, improve the relationship among religious groups and tourism operators and strengthen and raise the awareness of the Palestinian’s heritage and identity.

## 1.5 Methodology of Desk Research

In order to answer these research questions and to achieve the main research goal above, the author developed a definition of the research approach, methods and structure that were employed in this academic piece of work. In this section, the author will concentrate on secondary research.

### Research Approach

Owing to the extensive and valuable data sets, research was exploratory. That means a new under-researched area was *explored*. The aim was to provide a true understanding and prediction of the topic, to answer the questions of 'how' and to examine relationships (Veal, 2011). As it can be seen in the research goal and questions which provide a clear overview, this was attempted to be done.

In addition, research was inductive. The inductive research process began with the research questions. Chapters 2 and 3 provide a clear overview about theoretical concepts and practical case studies as well as an explanation of the UNESCO, World Heritage Committee, Palestine and Bethlehem context. The main conclusions from these findings were drawn after each chapter; a movement from analysis to answer of the research questions followed. The process was *inductive*, as the answer and analysis were induced from the data; the data came first and the explanation followed (Veal, 2011). Though, 'real' answers which correctly merge the concepts of World Heritage and Bethlehem and which prove ideas to be true (see above), could not be given at this stage. Therefore, primary research methods were applied as well (see chapter 4). The inductive process remained the same.

Hence, the whole research can be described as empirical, as data were collected and analysed at first and then placed into the 'real world' with the information and primary data retrieved through observations and interviews (see chapter 4), which made the research *meaningful*. Nevertheless, theory and empiricism usually coexist (Veal, 2011).

### Research Methods

In the process of data collection, the author used a combination of secondary and primary research while collecting quantitative (usually the use of numbers) and qualitative (usually the use of words) data.

In the desk research, secondary data was retrieved. This is a set of data sets that has been already been used for some other purpose (Veal, 2011) while summarising or comparing former research findings. In this context, *secondary references* such as text books were employed and analysed (Sirakaya-Turk, Uysal, Hammitt & Vaske, 2011). Different types of secondary data, e.g. administrative and management data (e.g. visitor numbers or expenditure), tourism surveys (e.g. provided by MoTA), economic data (e.g. tourism satellite accounts), were used as some information source of the research (Veal, 2011).

In addition, *primary references*, such as journal articles and qualitative websites were taken into account as these contain results from actual studies (Sirakaya-Turk, Uysal, Hammitt & Vaske, 2011). Much literature data (Veal, 2011) and academic discussions that contain information about UNESCO, Bethlehem, Palestine, tourism and the overall management of destinations were revealed then. A collection of papers could be found in academic journals such as *Tourism Recreation Research*, *Journal of Heritage Tourism*, *Current Issues in Tourism* or *Tourism and Hospitality Planning & Development*. Websites were analysed thoroughly as well, such as UNESCO (<http://whc.unesco.org/en/>) and MoTA web site ([www.travelpalestine.ps](http://www.travelpalestine.ps)) (see Negut and Neaçu, 2011) as well as travel guides such as Lonely Planet in order to facilitate the selection of sites that need to be managed. However, there were some limitations of the academic research and that is why 'real' evidence on-site through primary research methods was needed. Hence, interviews with stakeholders and observations complemented the collection of primary references (see chapter 4).

## Research Structure

The model below - Figure 4 - summarises the dissertation structure, illustrating the chapters within this structure that reflect the progress that was needed to come up with the final strategic advice in chapter 5 ideas for future research in chapter 6.

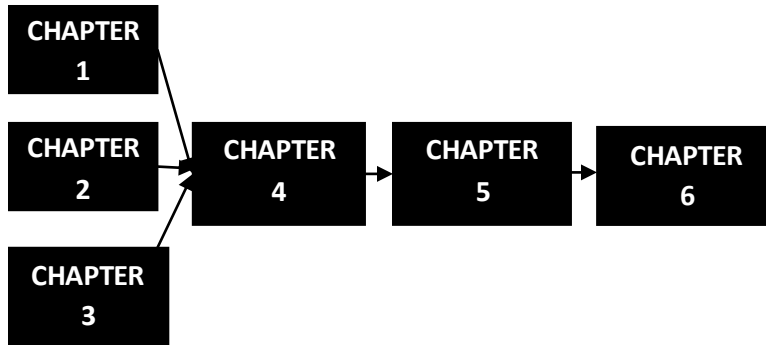


Figure 4: Dissertation Research Structure

The research process can be divided into the following steps:

### CHAPTER 1:

- Background analysis and topic overview
- Identification of gaps
- Research approach, goal and questions

### CHAPTER 2:

- Literature review in accordance with the research questions and goal

### CHAPTER 3:

- Destination analysis
- Brief analysis of attractions/ holy sites
- Brief introduction to stakeholders

### CHAPTER 4:

- Methodological framework for primary research
- Analysis and summary of interview and observation outcomes
- Conflict analysis and clustering of stakeholders into level of power, interest and involvement

### CHAPTER 5:

- Conclusions and recommendations for future efficient collaboration and heritage management for all stakeholders

### CHAPTER 6:

- Identification of research limitations and ideas for future research



## CHAPTER 2: LITERATURE REVIEW ON (WORLD) HERITAGE TOURISM

### 2.1 Introduction

This chapter provides a crucial literature review on heritage and religious tourism, a presentation of the UNESCO World Heritage Committee and World Heritage List, a review on the management of holy and World Heritage Sites and an integration of the concept of glocalisation. The literature review is not only necessary to basically *understand* the glocal World Heritage and heritage/ religious tourism in Bethlehem and Palestine at a later stage. It is also inevitable *as it turns a critical eye* towards these theoretical concepts and definitions with their benefits and constraints and as it presents best and worst cases and management practices in order to be able to come up with strategic advice later (see research goal).

### 2.2 Heritage Tourism: Definitions, Conflicts, Visitor Perceptions & Conservation

This sub chapter is expected to touch (RQ1)<sup>2</sup>. When regarding heritage and the management of heritage at first in tourism different aspects have to be regarded: A consideration of heritage supply, management, conservation and demand is crucial.

#### Definition and Concept

Heritage can be defined as an “inheritance or a legacy: things of value which have been passed from one generation to the next” (Prentice, 1993, p. 5). These things of value that heritage carries include the cultural, natural (Li, Hu and Zhang, 2010) and built environment (Browne, 1994). Beautiful/representative scenery, natural history and habitat can be clustered into natural heritage. Cultural traditions, nostalgia, music, art, language and folklore can be classified as cultural heritage and historic buildings, monuments, archaeological sites, prehistoric remains, crafts and architecture comprise the built environment (Browne, 1994; Li, Hu and Zhang, 2010; Howie, 2003; Nuryanti, 1996). Hence, these things of value comprise things of the past and previous generations made it available for the present and future (Boyd, 2002; Poria and Ashworth, 2009). They all have to be protected as a source of local, regional or national wealth (Howie, 2003; Nuryanti, 1996).

In the tourism context, heritage can be defined as any subject for tourism promotion (Wahab, 1996). ‘Heritage’ seems to be a complex phenomenon that embraces various connotations. Some authors have criticised that heritage can mean everything and can mean nothing. It is clear that heritage usually focuses on a place or destination, e.g. ‘world heritage’ or ‘European heritage’, but it can be inherited in various forms: it can be material (arts, crafts), immaterial (traditions, culture, values), natural or man-made (Sammeng, 1996), and thus tangible or intangible (Poria and Ashworth, 2009). As different people and agents select these kinds of heritage for presentation by their individual perception of importance, heritage is selective and value-laden (Li, Hu & Zhang, 2010). It plays a significant role in building and sustaining a nation-state and a national identity (Anderson, 1983; Brett, 1996; Calhoun, 1997; Peckham, 2003; Smith, 2001). Likewise, heritage cannot be easily regulated, as it does not belong to a specific sector, group or community. The main question is to whom heritage actually belongs (Ashworth and van der Aa, 2002) and how it is interpreted and supplied by different owners and actors, as seen in the following.

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<sup>2</sup> *In how far heritage tourism and religious tourism are important tourism segments and what considerations have to be made related to their management?*

### **Interpretation and Supply of Heritage in Tourism: The *Heritigisation* of Heritage**

Many authors and agents have recognised the significance of tourism as a means of consuming, interpreting and representing heritage (Li, Hu & Zhang, 2010). The principal objects for heritage tourism are material resources from the past (e.g. historic buildings) (Konrad, 1982; Mc Nulty 1993), but heritage tourism nowadays includes those resources inherited in the past that can be selected for promotion as tourism products (Prentice, 1992). In this context, heritage tourism can be differentiated from cultural tourism. Heritage tourism rather focuses on the past and 'hard' cultural resources like museums, sites and monuments whereas culture rather focuses on the contemporary and cultural way of living of the community that is visited (Moscardo; 2000; Richards, 2000). Many see heritage tourism as a segment of culture tourism (Nuryanti, 1996; Smith, 2003). Nonetheless, within tourism promotion the development of new infrastructure (e.g. the expansion of the hotel and transport sector) and new functions (e.g. leisure, amusement, entertainment, shopping) (Peattie and Moutinho, 2000) takes place which makes the past and hard resources part of contemporary culture.

Poria and Ashworth (2009) talk about the *heritigisation* of heritage. It is the core and means of heritage tourism and the presentation and interpretation of heritage. "Heritage is used as a resource to achieve certain social goals" (Poria and Ashworth, 2009, p. 1). One of the major goals is establishing solidarity, mutual understanding and peace among social groups (e.g. national, religious) while highlighting differences among them. A heritage attraction can be described as a political that legitimises a certain social-political order; and it legitimises a certain ideological framework. It shows belonging and loyalty to certain groups.

In addition, in heritigisation, cultural products are converted into globalised products (Inglis and Holmes, 2003). Tourists do not only consume the physical items of heritage: it depends on the interpretation what tourists consume (McLean, 1998; Nuryanti, 1996). The supply of heritage is therefore not only factual delivery of information and description of physical elements (Li, Hu & Zhang, 2010). It is about the use and sometimes abuse of the past to educate the public by broadcasting messages and meanings through media. The past is made authentic and the general public decides about the representation of the past, the past therefore becomes an invented, hidden and purposely chosen past. Heritage sites or attractions have symbolic meanings; heritigisation bears possibility for them to exist in the future. However, as heritage is modified and changes, it is often not a true and faithful representation of history (Li, Hu & Zhang, 2010; Poria and Ashworth, 2009). These findings about the identification of heritage (thus heritigisation) and tourism as a heritage supplier undoubtedly illustrate a dynamic relationship between heritage and tourism, which make a thorough management and conservation of heritage necessary (see below).

### **Heritage Management and the Conservation of Heritage: Conflicts and Solutions**

Much academic attention has been paid to the management of heritage and sites (Aas, Ladkin, & Fletcher, 2005; Li, Wu, & Cai, 2008; Poria, Reichel, & Biran, 2001). According to Wheeler (2009), as part of the commodification and commercialisation of heritage, organisation of heritage for tourism demand has undoubtedly destroyed it. This resulted in the construction of a 'heritage industry' (Howie, 2003). Wheeler (2009) questions if managers of heritage are able to resist corruption and greed and to take effective measures and actions. Many authors (Bushell and Mc-Cool, 2007; Monz, Marion, Goonan, Manning, Wimpey and Carr, 2010) believe it is necessary to implement an approach where tourism is planned and managed in order to bring real benefits to the environment.

The conservation of heritage is therefore one important aspect of heritage management. Conservation is broadly understood as “the careful management of resources and environment” (Howie, 2003, p. 175). This implies to ‘look after the environment’ in a sustainable manner. Generally, when conserving a special area, the focus lies on enhancing the quality and maintaining the special/ distinctive character of a listed building, area or place (Howie, 2003). In this context, the public sector (federal and local government) (Sammeng, 1996; Pearce, 1996) and the private sector (Halsey, 1996) have to take an active role in planning, managing and particularly conserving the heritage. Government policies and guidance are one of the primary factors that help to conserve cultural heritage (Henderson, 2002; Swain, 1989; 1990; Teo and Huang, 1995). Whereas the heritagisation is at the core of heritage tourism, Poria and Ashworth (2009) explain that conservation and preservation are fundamental for cultural tourism. Conservation can be described as cultural enrichment. Preservation can be defined as an aesthetic appreciation. Both focus on objects, on their preservation and often reconstruction.

However, there remains some difficulty in applying an adequate interpretation and representation of heritage in tourism, as conflicts can occur. Many agents pursue their own interests or are engaged to do so which sets an arena of different and often conflicting interests in the contemporary use and promotion of heritage (Schroder-Esch, Kolbmüller and Hassenpflug, 2006). There is a close relationship between heritage tourism and politics: Heritage is deeply interlinked with heritage tourism and it is often used by politicians to impress foreigners with politics and to strengthen national pride among citizens (Su and Teo, 2009). This is done by selecting the past intentionally (see above) while interests among tourist companies/ the tourism industry usually differ from nation-state institutions towards the use of marketing strategies and the commercialisation of heritage (Bandyopadhyay, Morais and Chick, 2008), as the former rather focuses on emphasising heritage resources to gain competitive advantages while the latter is usually more concerned with heritage representation in a political-historical proper way (Li, Hu and Zhang, 2010). How politics in heritage tourism (see chapter 2.4) and a differing commercialisation (public vs. private sector) and conflicting political interests take place in reality will be highlighted later (compare chapters 3.5 and 4). Likewise, heritage tourism and management respectively is often paradox, as it can be understood as something positive and negative with regards to conservation. On the one hand, it is about preserving and managing cultural heritage sustainably without damaging it. Besides, “the world’s tourism and recreation industry provides considerable benefits to protected areas and the communities adjacent to or within them” (Bushell and Mc-Cool, 2007, p. 12). Organisations like UN, UNESCO and many NGOs have highlighted the importance to conserve heritage (Winter, 2007). On the other hand, tourism operators like to use it and make it accessible for visitors (Marion and Reid, 2007). “Tourism can contribute to the deterioration of cultural landscapes, threaten biodiversity, contribute to pollution...” (Bushell and Mc Cool, 2007, p. 12).

Many other authors that treated the conflict of heritage conservation and tourism (e.g. Leask and Fyall, 2006; Fletcher, 1996; Harrison and Hitchcock, 2005; Nuryanti, 1996) conclude that it is about the sustainable maintenance and management of sites and resources; i.e. managers and local policy-makers have to control the visitor flow and possible damage. They have to ‘negotiate’ the effects of tourism and conservation. The challenge is not to focus either in the conservation of heritage (as the destination would fail in business terms) or too much on the tourism business (as it would lead to a loss of culture and traditions (Wight, 1994). Harrison and Hitchcock (2005) call this negotiation, a much political oriented term, the politics of World Heritage. Poria and Ashworth (2009) demand that sites should be managed responsibly while recognising the effects heritage attractions can have and the social stability that can be achieved with heritage tourism. Yet, the demand for heritage is often underestimated when it comes to the management and conservation of heritage, as explained below.

### **Heritage Demand and The Tourist: Responsible for the destruction of heritage?**

Many authors have investigated tourists' profiles and requirements and their general patronage (Poria, Biran, & Reichel, 2009; Poria, Butler, & Airey, 2001, 2003, 2004) while there is an increasing demand for heritage, as Dutta, Banerjee, & Husain (2007) explored in their study about demand elasticity.

Ashworth (2009) highlights that tourists *en masse* can indeed damage heritage, but not necessarily "destroy the heritage they have come to experience" (Ashworth, 2009, p. 2). Ashworth (2009) explains that many of the claims related to tourists are not true or can be neglected: Many tourists are well-educated and have a profound knowledge about the sites. It is often the locals that do not appreciate the heritage; without the help of outsiders, some of the heritage would not have been discovered up to present. Codes of conducts are developed for tourists. But yet, tourists often encounter social problems (e.g. child prostitution) and inappropriate behaviour of the local population (e.g. repellent food behaviour) in the destination which makes it is questionable which motives and behaviours are more acceptable. Another assumption is that tourist heritage is superficial and trivial and that heritage tourists displace other, more worthy users of heritage, but the fact that tourists themselves produce and construct their own heritage experience undermines this prosecution. Ashworth (2012) poses the question, which is seemingly simple, *how tourists consume heritage places* while explaining that policy-makers, heritage planners, managers and academics hardly treat this complex question: focus generally lies on the detailed marketing and management of heritage and places rather than on these unexplored assumptions.

Wheeler (2009), in reaction to Ashworth's (2009) piece of paper, explains that tourists are partly responsible for the 'modification' of heritage. But for the author it is difficult to define for what tourists are exactly responsible. Hence, tourists arrive in large numbers at sites and spend little time to understand the context. As the *heritigisation* of heritage (see above) highlights social boundaries among different social groups, it often divides locals into 'we' and tourists into 'they' and triggers of stereotyping and conflicts among tourists and visitors. Many visitors seek superiority and uniqueness (Poria and Ashworth, 2009).

### **2.3 Religious Tourism: Definitions, Growth & Measurement Constraints**

In search of further answers to research question RQ (1) the concept of religious tourism will be now explained. Religious tourism is an important growth segment of the tourism industry which has yet to experience constraints in its definition and measurement.

#### **Concept and Definition**

Religiously motivated travel is perhaps the oldest and most widespread type of travel in human history (Kaelber, 2006; Rinschede, 1992; Sharpley and Sundaram, 2005; Sigaux, 1996; Vukonić; 1996). Driven by a given kind of faith, religious tourism is usually referred to as any religious denomination linked with the words 'travel' or 'tourism', such as faith-based travel, faith tourism, pilgrimage tourism, Muslim or Christian travel (Rawlinson, 2012). There is one appropriate definition for religious tourism:

"Religion and pilgrimage tourism refers to all travel outside the usual environment for religious purposes, excluding travel for professional purposes (e.g. priests travelling for work)" (UNWTO, 1995).

Hence, religious travel is usually driven by all kinds of religious purposes or motives such as visiting theme sites, routes and festivals, visiting sites where a miracle took place or is going to happen in the future, participating in activities that have religious significance (such as conferences, conventions, retreats,

Christian camps), volunteering, fulfilling religious requirements, praying, obtaining forgiveness for sins and/or seeking a cure for illness, visiting local communities to show solidarity (Rawlinson, 2012; Ron, 2009; Santos, 2003; Timothy and Boyd, 2003). The term is nowadays not necessarily related with faith or religious beliefs; people are increasingly motivated by spiritual (Heelas, 1998; Olsen and Timothy, 2006) and educational motivations as well as curiosity (Olsen and Timothy, 2006; Shackley, 2001a; 2002). Pilgrimages and religious travel are becoming tied to other forms of tourism; places are visited that do not directly deal with religion, e.g. because of their architecture and historical importance (Digance, 2003; Poria, Butler & Airey, 2003b; Vukonić, 2002).

Religious tourism can be distinguished from pilgrimage as it is a broader concept that comprises other forms of travel and activities than pilgrimage; pilgrimage is therefore a sub-form of religious tourism (Ron, 2009) and furthermore directly linked to historical sites of cultural and national identity. Journeys to ancient sites (such as Inca temples and the Pyramids) are not part of religious tourism as they are usually included within the cultural tourism segment (Rawlinson, 2012). Many religious tourists that visit Palestine and Bethlehem also visit cultural sites and vice versa though (Collins-Kreiner and Gatrell, 2006), as it can be seen in chapters 3.4 and 3.6. These definitions become therefore increasingly blurred.

Yet, religious tourism can be a boost for regional development. By putting destinations on the tourist map and increasing tourist offer to cater for the needs of visitors (from which the local community can also benefit), religious tourism has the great potential to bring benefits to rural and peripheral areas where religion is still of major importance (Olsen and Timothy, 2006; Vukonić, 2002). Likewise, the maintenance and preservation can be enhanced through religious tourism development (Olsen, 2006). Although the economic benefits of religious tourism are little studied, it is assumed that these are high while arrivals of tourists and pilgrims to destinations increase (Olsen and Timothy, 2006; Vukonić, 2002) and tourists buy local souvenirs (Fleischer, 2000) and sustain sites and often unpaid managers with entrance fees or donations (Olsen, 2006). For Bethlehem these benefits are studied later (chapter 4).

However, some obstacles and challenges arise with regard to religious tourism, such as a possible over-commercialisation (Shackley, 2006; Vukonić, 2002) that can result into a damage of the sacred site's spirituality and sanctity (Simone-Charteris and Boyd, 2010) as well as the increase of complexity in the traditional management of sites, particularly to mediate between tourism operation, visitor expectations and religious goals (Olsen, 2006). Finally, the set of multiple stakeholders and competing interests among them can be defined as one of the biggest obstacles, as identified by Olsen (2006), Shackley (2001a) and Simone-Charteris and Boyd (2010). Hence, consideration of the growth and measurement constraints of religious tourism can display further obstacles but also opportunities, when considered in the right way by these different stakeholders (see below).

### **Growth of and Constraints in the Measurement of Religious Tourism**

“Religious tourism is a significant and rapidly growing segment within the tourism industry” (Rawlinson, 2012). It seems that the greatest increase of religious tourism has taken place over the last decade, although there is significant evidence that religious tourism has experienced considerable growth over the past 30 years. According to Timothy and Olsen (2006), religious tourism is one of the most significant types of tourism today regarding its growth and prevalence.

Of particular meaning is Christian pilgrimage, as Christianity has the world's largest number of followers (according to the *World Almanac and Book of Facts* these were more than 2 billion in 2011). Especially Holy Land destinations such as Jordan, Israel/ Palestine, Saudi Arabia and the Vatican have enjoyed record numbers in recent years. Besides, new segments within religious tourism such as faith-based cruises and attractions that are themed for Christians and other religious beliefs have emerged (Rawlinson, 2012).

This growth in religious tourism is believed to have two key drivers:

- 1.) Although the number of people claiming to belong to a faith has not necessarily increased, Muslim and Christian populations are growing.
- 2.) Travelling for religious purposes is becoming more common, as people are increasingly finding ways to integrate their beliefs into their lives. Travel and religion become therefore a combined activity. Tour operators consequently specialise in this segment and advertise their products which make demand increase and religious tours grow (Rawlinson, 2012).

This growth of religious tourism is relevant for the destinations of Palestine and Bethlehem: it shows potential growth of different regional and international markets from Muslim and Christian countries. More Muslim and Christian pilgrims, the two most regular visitors to the town of Bethlehem and the Holy Land (see chapter 3.4), could potentially and increasingly travel to the destination. In addition, in the wake of augmenting demand for tours that combine travel and religion, more people might be interested and attracted to visit holy sites in Bethlehem and Palestine. Hence, due to this potential growth of religious tourism and increase in visitor numbers, the glocal and sustainable management of holy World Heritage Sites might become more important in order to overcome the obstacles identified above and to avoid a mismanagement of holy sites (compare chapter 2.5).

However, there is a lack of research and documentation in religious tourism and little academic attention has been paid to religious tourism as a tourism sector. There are few reliable statistics available regarding the volume and value of the tourism sector (Rawlinson, 2012). Only recently academics, governments and tourism agencies have paid attention to the growth of this segment, which resulted in a collection of journal articles and books in the past 15 years (Timothy and Olsen, 2006). In addition, only a few countries measure tourist arrivals using a certain classification referring to 'religion' or 'pilgrimage' and most religious tourists are combined with 'other leisure' visitors, although the purpose-of-visit is different. There are some exceptions to this, mainly in destinations where religious tourism is highly popular such as Saudi Arabia and Israel where it is measured as a clearly defined activity. Probably the greatest misunderstanding with regard to the measurement of religious tourism relates to the inconsistent definition of the segment. Most definitions and statistics do not make any distinction between domestic and international religious tourists. It is often difficult and nearly impossible (without expensive surveys) to measure at a domestic level (Rawlinson, 2012). According to Collins-Kreiner (2010), most statistics do not distinguish between different types of travellers and pilgrims. Yet, the concept of World Heritage might help to increase growth and offer more consistent criteria for holy site tourism (see below).

## **2.4 World Heritage: The List, Nomination Selection Criteria, Importance & Doubts**

The UNESCO, with all its facets including its vision, advisory and parent bodies, the World Heritage List and its history, selection criteria and nomination process for acquiring a World Heritage declaration, the importance and a debate of the benefits of World Heritage will be highlighted in the next paragraphs so as

to get a comprehensive impression of this supranational organisation and its mechanisms. Thus (RQ2)<sup>3</sup> will be answered.

### Short Introduction to UNESCO's Company Profile

UNESCO, founded in 1945, stands for the 'United Nations Educational, Scientific and Cultural Organization'. Therefore, it covers the four major fields of education, science, culture and communication. UNESCO's major aim is "building peace in the minds of men and women" (UNESCO, 2012a, quoted from web site).

It is the first and only organisation responsible for listings of 'World Heritage' (WH) on a global scale, primarily in order to protect natural and cultural sites and assets belonging to mankind for future generations (Ashworth and van der Aa, 2008; Huang et al., 2012; Yang and Lin, 2010; UNESCO, 2012c). According to Bandarin (2005), director of the World Heritage Centre, UNESCO helps and supports its 190 member states in preparing their policies, appreciating and understanding each other, protecting the environment, conserving natural and cultural heritage and alleviating poverty.

UNESCO operates under the umbrella of its well-known parent 'United Nations'. Hence, the UN specifically promote the eradication of poverty particularly in developing countries and strive for a promotion of sustainable and human development, particularly together with bodies such as UNWTO and UNCTAD (Miller and Twining-Ward, 2005; Telfer and Sharpley, 2008).

### Short History of World Heritage List

The history of the UNESCO 'World Heritage List' (WHL) began under the *Convention concerning Protection of the World Cultural and Natural Heritage* which 180 countries adhered over time (May 2010). This document was legitimised under the 17<sup>th</sup> UNESCO Conference in 1972. In this single document, UNESCO initiated the List, where priceless natural and cultural objectives under international protections are enlisted, the so-called 'World Heritage Sites' (WHS). The *Convention* began taking effect in December 1975 and it defined several important aspects, such as cultural heritage (article 1), natural heritage (article 2), the states where objectives must come under protection (article 15) and the creation of a fund, 'World Heritage Fund' (WHF), to which any country that signed the document has access (article 19) and which protects exceptional heritage (Negut and Neașu, 2011; UNESCO, 2012c). According to the Convention, the cultural heritage component comprises the characteristics described in Figure 5.

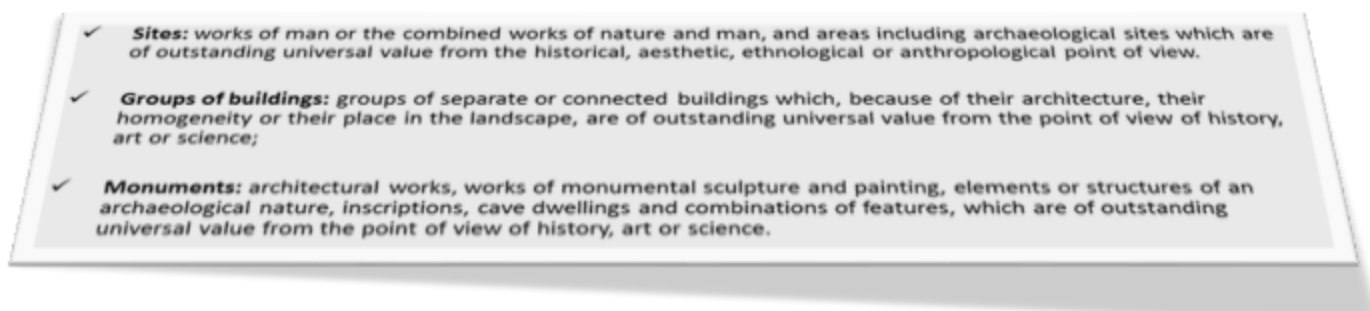


Figure 5: Cultural Heritage Component of World Heritage

Source: UNESCO, 2012c

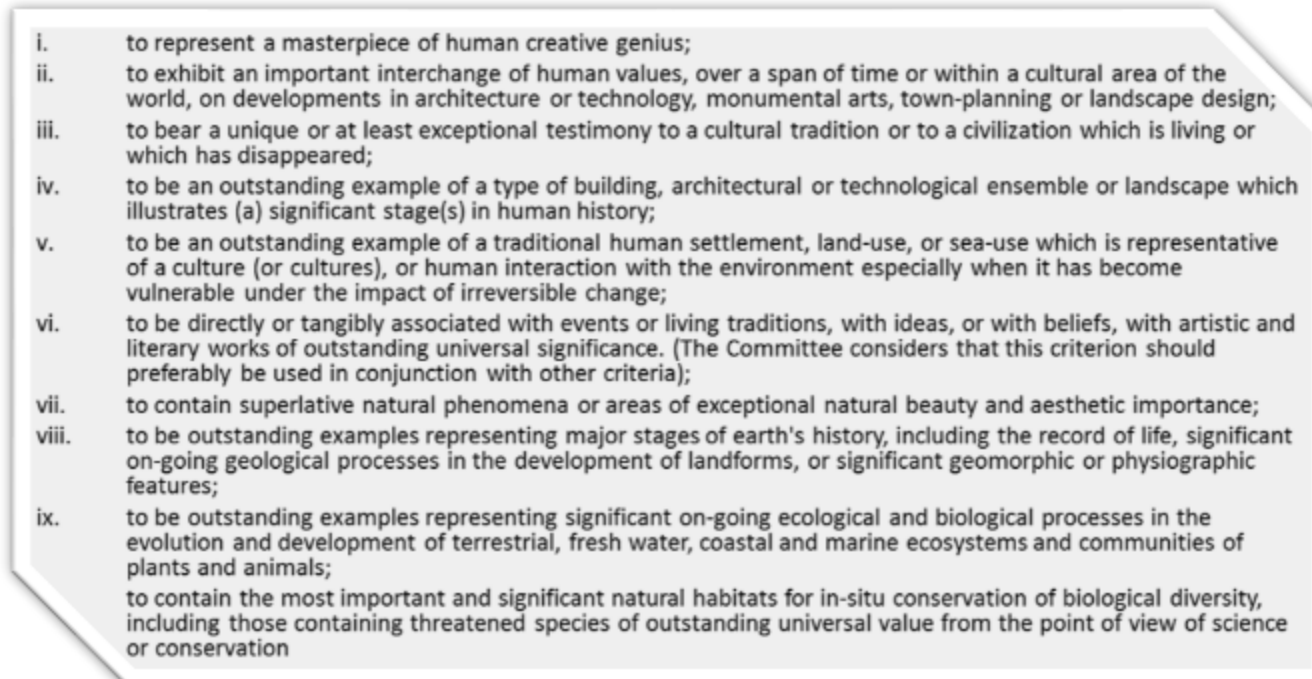
<sup>3</sup> How is a supranational organisation like UNESCO organised, what is the current framework of UNESCO World Heritage Sites and what benefits and disadvantages does an inscription on the WHL bring?

In addition, to enable the organisation to operate better and be more organised, the *Committee of the Cultural and Natural Heritage of Outstanding Universal Value* was created by UNESCO, also called 'World Heritage Committee' (WHC) in short form. This Committee is composed by 21 members (members mostly settle with a mandate of four years although one of six years is possible). As prerequisite a representation of different cultures and regions is necessary. Each the 'International Centre for the Study of the Preservation and the Restoration of Cultural Property' (ICCROM), the 'International Council on Monuments and Sites' (ICOMOS), and the 'International Union for Conservation of Nature' (IUCN) have one representative with one consultative vote in the committee and serve as advisory boards for the WHC.

Therefore, the intergovernmental body of WHC is the main body in charge of the implementation of the Convention. It operates the WHF and guarantees the provision of international assistance for the fund. International assistance can be preparatory, technical, advisory, urgent or educational. Money for the fund's operation is gained through demonstrations, fund raisers, mandatory or voluntary contributions of member countries, donations from other countries as well as UNESCO, other UN organisations, non-governmental and private companies or individuals. The WHC further ensures if properties fulfil the criteria in order to be inscribed on the WHL. These precise criteria plus information on the WHF can be found in the *Operational Guidelines for the Implementation of the World Heritage Convention*, a document which is constantly revised and updated by the Committee (Negut and Neașu, 2011; UNESCO, 2012c). No property can be inscribed on the list unless it demonstrates to have an appropriate management plan or system that shows how the outstanding value of a property should be preserved (Leask and Fyall, 2006). The document further includes information on the organisations in charge and the process of reporting and monitoring the state of conservation of properties beside the selection criteria below (UNESCO, 2012c).

### Selection Criteria for Cultural Properties of UNESCO and Nomination Process

In order to be included in the WHL, UNESCO set up selection criteria displayed in Figure 6.

- 
- i. to represent a masterpiece of human creative genius;
  - 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;
  - iii. to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
  - 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;
  - v. to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
  - 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. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);
  - vii. to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;
  - viii. to be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;
  - ix. to be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;  
to contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation

**Figure 6: UNESCO Selection Criteria**

Source: UNESCO, 2012b



Each objective has to have exceptional universal value and fulfil at least one of the ten selection criteria (UNESCO, 2012b). After having considered the selection criteria, each state party has to provide certain documents in this technical process: The first is a Tentative List, which is an inventory of properties which each destination intends to submit for inscription in the next five to ten years. The Committee explicitly advised to prepare a Tentative List with the participation of a wide variety of stakeholders, such as local and regional governments, site managers, local communities or NGOs.

Then the State Party has to present a Nomination File, which can be individually planned. The World Heritage Centre offers advice and assistance to the destination in preparing this exhaustive file. After having completed the nomination file, the Centre sends it to the Advisory Bodies. The two advisory bodies ICOMOS and ICUN evaluate the nomination file; ICCROM provides expert advice on training and conservation of sites. The WHC makes the final decision on its inscription. This decision is made once a year at the Committee's meeting (Negut and Neașu, 2011; UNESCO, 2012b).

### **Importance of World Heritage Sites and the Assessment of Representation of Cultural Sites**

The number of world cultural and natural heritage sites highlights the importance of human-made and cultural attractions (which is undoubtedly relevant for Bethlehem): Most sites (745) are man-made and cultural, whereas only 188 natural and 29 mixed (natural and cultural) sites are declared as WH (Negut and Neașu, 2011; UNESCO 2012b). Within 25 new inscriptions on the WHL, 21 sites are already cultural.

It also shows that in only 40 years 962 objectives were inscribed on the WHL, a huge amount of sites – the creations of Humankind and Nature - that were protected and preserved by this organisation in 153 State Parties. These activities can be described as “bold, beneficial and large-scale actions” (Negut and Neașu, 2011, p. 8). Up to present, UNESCO WHC helped to find alternative solutions (e.g. Giza Pyramids in Egypt), helped to restore sites successfully (e.g. Angkor Wat in Cambodia) and helped to initiate safeguarding campaigns (e.g. Venice in Italy) (UNESCO, 2012b).

Its importance can be reflected also in the inscription of World Heritage in Danger. Under the 1972 World Heritage Convention, WHC has identified 38 properties as World Heritage in Danger. This means, these sites need special requirements and conservation. According to UNESCO (2012b), “dangers can be ‘ascertained’, referring to specific and proven imminent threats, or ‘potential’, when a property is faced with threats which could have negative effects on its World Heritage values” (UNESCO, 2012b, quoted from web site). Examples of dangers and problems are armed conflict and war, natural disasters, pollution, poaching, unchecked tourist development or uncontrolled urbanisation. Immediate assistance from the WHF can be allocated to the endangered property so as to save these endangered sites or accordingly respond to specific preservation needs (UNESCO, 2012b) which is interesting to know about for Bethlehem. Therefore, a declaration of WH can guarantee a ‘preservation of sites’ and a controlled ‘touristic consumption’ (Negut and Neașu, 2011).

It is an obvious fact that a WH status generally boosts the acknowledgement of heritage. WH has become increasingly important and popular, as visitors and tourists all around the world and the tourism industry have become aware of cultural, religious or natural heritage (Ashworth and van der Aa, 2002; Rakic, 2007; Rakic and Chambers, 2008). WH is also gaining popularity in scholarly research. Plenty of books, journal articles and publications in tourist literature have been published (Rakic, 2007). As from the next section throughout the whole dissertation, one can see the numerous literature findings.

Beside the on-going preservation of natural and cultural sites and the general recognition of cultural heritage, various activities are carried alongside such as the *Initiative on Heritage of Religious Interest* (UNESCO, 2012d) or the *Business Skills for Natural World Heritage Site Managers programme* (UNESCO, 2012e). The Sharjah-ICCROM ATHAR Regional Conservation Centre was newly established in the Arab Region by ICCROM. It hosted an international symposium on the *Protection of Cultural Heritage in Times of Crisis*. Reason for this initiative was the recent social and political upheaval in parts of the Arab region that damaged and threatened cultural heritage resources (ICCROM, 2012a).

Moreover, the Heritage Committee identified protection, *management*, authenticity and integrity of properties as important considerations (UNESCO, 2012b). This definitely adds value to the research goal, as the management of properties has been identified as one of the most important considerations to make. However, it also shows that the management according to WHC has to go along with other considerations (protection, authenticity and integrity of properties).

### **Being World Heritage: Truly beneficial? – Some Case Studies**

According to Huang, Tsaur and Yang (2012), it is commonly believed that an accreditation of WH will attract more visitors and strengthen the tourism sector. The WH status is widely used as a marketing tool for boosting tourism, particularly for national tourism campaigns (Huang et al, 2012). Yet, it is questionable if an adaption to WHL and a declaration of WHS really will bring the desired results:

When discussing the conflict between heritage and tourism, it is obvious that the same complex and paradox relation accounts for WHS and tourism. According to Bandarin (2005), WHS are designed to conserve heritage, but tourism as a phenomenon can destroy it. Rakic and Chambers (2008) criticise that a WH status shifted away from its original intention - thus the preservation and conservation of heritage - to a service for the tourism industry and commercialisation.

This has positive and negative implications: on the one hand, the destination's profile is raised (thus becoming more known among tourists) and tourism demand is stimulated (thus leading to more visitor arrivals) (Rakic and Chambers, 2008). More economic benefits (through ticket selling and increased visitor spending on attractions and other tourism-related facilities and services) (Harrison and Hitchcock, 2005) as well as higher levels of income, new employment opportunities and increased foreign flows (Fletcher, 1996) are obtained. On the other hand, especially in less developed destinations WH often plays a more significant role than e.g. in advanced European countries. With different cultural backgrounds and economic priorities, the increase in tourism activity and visitor numbers in these destinations is often too fast and high (Harrison and Hitchcock, 2005). This is especially the case in relatively new WHS (Bandarin, 2005). A lack of appropriate management can additionally lead to the destruction of cultural and natural heritage and an unequal distribution of benefits (Ashworth and van der Aa; 2002; Harrison and Hitchcock, 2005). The community might not know about or might not welcome the inscription on the WHL (Leask and Fyall, 2006). The built environment and socio-cultural/ intangible heritage might be transformed into a tourist landscape under the pressures of global tourism, for instance as in Luang Prabang, Laos (Dearborn and Stallmeyer, 2009) or Angkor Wat, Vietnam (Winter, 2007).

Various authors have even debated the actual economic benefits of WH (Shackley, 1998; Hall and Piggin, 2001). Huang et al. (2012) criticise that economic impacts of WHL on fostering tourism are hardly treated in literature. The authors conducted an empirical analysis of economic impacts (assessing visitor numbers) on the 'Historic Centre of Macau' (WH since 2005) and found out that there is no significant effect of a WH

Status on strengthening tourism activity. Only positive short-term tourist-enhancing effects that were notable to Asian tourist possibly account for Macau. Arezki, Cherif and Piotrowski (2009) conducted a study about a wide cross-section of countries where it was explored to what extent WHS foster economic growth. The authors found out that the simple presence of WHS does not lead to a higher volume of tourist arrivals. Cellini (2011) provides similar results about the destination Italy; tourist overnight stays have not increased due to existing WHS between 1990 and 2007. As Yang, Lin and Han (2010) explain in their working paper, WHS can promote more tourist arrivals to a region, but the importance of factors that determine demand for tourism attractions and activities differ in every country, such as infrastructure, events or safety.

In a recent comment, Yang and Lin (2010) also question if regions with more WHS attract more international tourists than regions with fewer WHS. This is based on Italy, the tourist destination with the highest number of WHS in the world. Italy is much more successful regarding tourist arrivals than its European counterparts. Based on a method of pooling, the authors found out that indeed the number of sites is important for tourism attraction. In other words: The more sites available, the more attractive is a region to tourists. Additionally, Yang, Lin and Han (2010) concluded from their research in China that cultural rather than natural sites attract more interest among foreign tourists owing to the unique Chinese cultural heritage. These findings represent single cases; the same results might not apply for other destinations.

However, it shows that in Bethlehem WHS might not necessarily foster economic growth in the future and that it depends on each destination if tourists are pulled by the existence of WHS. Nevertheless, some considerations definitely need to be made towards the management of these sites (as explained below).

## **2.5 Management of Cultural, Religious & World Heritage Sites: Some Considerations**

In search of finding answers to the second part of research question (RQ3)<sup>4</sup> relevant literature about the management of cultural and religious as well as World Heritage sites was reviewed and selected that would fit in the context of Bethlehem, Palestine. The management of sites can be further summarised under the general *management of tourist destinations and visitor attractions*, as explained in Appendix 1. Attractions can be further contextualised in the setting of the destination. It is worth mentioning that attractions can be classified into different variables, such as

- ownership (private, public or voluntary)
- management (private, public or voluntary)<sup>5</sup>
- scale (primary or secondary attractions)
- catchment area (local, regional or national)
- location (rural, coastal and/ or urban)
- size (square metres to hectares)
- visitor numbers (high or low, related to population of catchment area, frequency)
- target markets (geographic, demographic, psychographic and behavioural segmentation)
- product (core, tangible, augmented)
- product offer (branding, packaging, life cycle)
- benefits that are sought (benefits visitors expect while visiting, e.g. good service) (Swarbrooke, 2002)

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<sup>4</sup> *how can these sites be effectively and strategically managed in tourism to stimulate present and future tourism demand?*

<sup>5</sup> In many destinations of the world the owner is very often not the manager of the attraction.

Necessary to mention at this point are the required considerations about the ownership of attractions, thus the main agents and their motivations for ownership and operation. Main agents are the *public sector* (central government; ministries and departments; nationalised industries; quangos; local government), the *private sector* (mostly SMEs; transnational companies; major leisure companies; developers; individual entrepreneurs; commercial organisations) and *voluntary sector* (national bodies; local trusts and charities; solidarity groups) (Swarbrooke, 2002). According to Swarbrooke (2002), it can be said that motivations on a local level are equal and point towards a common direction: Main objectives towards the management of heritage are usually to conserve the heritage of the area, to provide leisure facilities, to educate and provide understanding of history, to improve the image of the country, to use it as a tool of economic development and to gain political advantage. However, in most cases motivations among the three groups might vary (see section 'Financial Management' below), a clear definition of ownership and management related to a holy site might be not an easy but rather problematic task.

Considerations regarding tourism management and marketing have become increasingly important (Boyd and Timothy, 2006; Fyall and Rakic, 2006; Hall and Piggin, 2003; Leask & Fyall, 2006; Shackley, 2001b), when it comes to the *management* of WH. Starting with the Marketing Management, an approach where strategic marketing planning and the implementation of marketing strategies is necessary. This is due to many: Staff is involved in the production and delivery of the product, the product is intangible so customers cannot try it out before buying it, the product is perishable and cannot be stored, customers are part of the production process, the service is not a standardised product, the demand for the tourism product is highly seasonal, there is limited marketing budget, no specialised marketing staff and high fixed costs. These are the typical characteristics of a (tourism) service which make the tourism marketing of visitor attractions more difficult. Several strategic tools that are common in general marketing management (which therefore do not need further explanation), such as SWOT-Analysis, BCG-Matrix, destination/ product life cycle, product positioning and market segmentation can be employed - in combination in the best case- as well. Marketing research has to be conducted additionally in order to good management information data (Swarbrooke, 2002). Moreover, strategic directions have to be formulated (e.g. Ansoff Matrix) and a final strategy has to be pursued. Marketing strategies are then usually implemented in Marketing Plans (Product, Price, Place, Promotion, People, Physical Evidence and Process). It might also be helpful to analyse visitor characteristics, typologies of visitors and a typology of sites, as Collins-Kreiner (2010) did in a recent study about visitors to current Jewish pilgrimage sites in order to identify the needs of the market and to market the heritage attraction for different market segments. Finally, the type, scale and market reach of the WHS have to be considered. Cultural sites as present in Bethlehem can be easier accessed than natural sites, as they are often located in urban areas close to city centres, where the local population lives and where you can find the necessary tourist infrastructure. However, a challenge is that many types of visitors (mass tourists vs. special interest traveller) have to be marketed and that often visitors come in hordes with limited time for the site (Swarbrooke, 2002). Therefore, the WHS has to be managed to appeal to both types. A final step in marketing is the branding of WHS which has to be included in general destination branding (Leask and Fyall, 2006). All in all, the visitor has to be made aware of the significance of the WHS status (Moscardo et al., 2001; Rakic and Chambers, 2008; Smith, 2002).

One of the most important factors for holy sites management identified is Human Resource Management (HRM), often known as the People (Whyman, 2008) that are part of the management of sites and facilities. HRM is not only crucial to implement, because the performance of staff, the quality of the product and the reputation in visitors' minds determine the failure or success of the management of attractions and holy

sites. HRM can help to improve internal operations by adopting appropriate management styles (for the manager) and management structures (for staff's autonomy and responsibility in decision-making), a cost-effective use of HR and change management (for implementing changes in corporate strategy). Thus, HRM is also necessary to adopt because of the multitude of stakeholders, such as priests or caretakers, religious groups, urban planners, government organisations, state-sponsored historical societies, local and regional tourism managers and regional economic development agencies (Olsen, 2006). As mentioned in chapter 2.3, co-operation among the various stakeholders can be described as the major challenge within the management of religious sites (Simone-Charteris and Boyd, 2010). According to Millar (2006), it is vital to develop a framework where stakeholders and the community are actively involved in the management of WHS (Leask and Fyall, 2006), as employees and participants often have different needs (Whyman, 2008) and stakeholders have different interests when it comes to the conservation, management and consumption of religious heritage (Olsen, 2006; Shackley, 2006). Especially religious authorities might be opposed to co-operate with outside stakeholders (Simone-Charteris and Boyd, 2010) or even to accept government funds (e.g. for conservation and operational expenses), as concessions might have to be made in terms of tourism operation and heritage interpretation at the site (Olsen, 2006). What is more, religious groups might have competing interests among themselves (Simone-Charteris and Boyd, 2010). Likewise, religious sites are affected by the social and political trends around them (Olsen, 2006). These considerations have to be made in the context of WHS Management in Bethlehem.

As part of Financial Management, the right way of budgeting capital and revenue over the year, the implementation of management information systems which track and keep records, the tracking of external information sources (e.g. changes in taxation policy), the ability to forecast long-term needs, cost and expenditure control and reduction, revenue generation through different tools such as pricing and attraction of more visitors and increased visitor expenditure and the obtaining of revenues through other sources such as sponsorships or grants are example considerations that help to maximise revenues and income (Swarbrooke, 2002; Whyman, 2008). However, financial management and especially budgeting differ among public, private or voluntary sector organisations and between larger and smaller attractions. Public sector and voluntary sector attractions tend to have other objectives than just pure profit generations such as conservation, education and the visitor management (Swarbrooke, 2002). Public sector attractions are mostly funded by the government (Simone-Charteris and Boyd, 2010) and mostly have less freedom of action, dictated standard procedures and objectives tend to be more complex. Budgeting is usual more political than financial, budgets can be cut to help another service for example and there are often fixed budget burdens. In the case of voluntary organisations, these have to pay conservation via the income from visitors. If visitors are missing, the consequences are clear. Yet, the private sector focuses on profit, sales and other 'self-driven' motivations such as maximisation of visitor numbers and market share (Swarbrooke, 2002). It will be interesting to illustrate in how far these aspects represent business in Bethlehem. Although cultural and religious sites might be owned by religious groups, tour operators that bring tourists to these sites, hotels that organise transfers, gift shops that offer souvenirs etc., have to be taken into account as well. Besides, the above mentioned financial planning mostly accounts for large-scale attractions. Hence, in Bethlehem attractions might be rather small scale. The ability to operate these kinds of sophisticated financial measures such as information management systems is restricted. Often there is one manager who has to do everything. Small-scale operators might not feel the desire to invest income into the attraction either, or might not have the freedom to do so (Swarbrooke, 2002). Thus, in Bethlehem religious sites may have no entrance fees, whereas other cultural and heritage attractions may have fees for entering. These ways of gaining revenues have to be considered. In addition, a lack of flexibility and an

unstable environment, particularly due to standing orders and imposed restrictions of local authorities as well as the Israeli government and the private sector in Bethlehem might constitute other problems.

Another factor that has to be regarded is the Operations Management or the Overall Management (Whyman, 2008). Within the operations, the manager has to plan controllable, influenceable and uncontrollable variables that might arise. During the operations, problems (visitors cars being damaged, minor vandalism,) and risks (outbreak of fire, bomb explosion) have to be managed and solved. Good and effective operations management usually involves being prepared for these problems and risks, good management of queues, handling complaints in effective manner, solving problems quickly, manage environment to make it appear well-maintained and making visitors feel safe and secure. All in all, precise objectives, clear guidelines and a mission statement<sup>6</sup> are required as well as a proactive, systematic and quality operations management is needed which ensure long-term and sustained viability of the operation. Up to now, this has not been implemented by many organisations. Therefore, an effective operations management is somehow the key to customer satisfaction and to the optimisation of the attraction's performance (Swarbrooke, 2002; Whyman, 2008; Leask and Fyall, 2006).

A consideration should be also made about the ethical challenges that arise in the management of each attraction (Swarbrooke, 2002), towards a Sustainable or Environmental Management (Whyman, 2008) as well as policy and conservation issues (Ashworth and van der Aa, 2006; Harrison & Hitchcock, 2005; Kavoura, 2011; Rakic and Leask, 2006; van der Aa, 2005). Sustainability will be assured by lowering energy consumption, reducing packaging and waste, minimising pollution, selecting sites where the existing flora and fauna is of less value, monitoring the state of ecosystems on site and the deterioration of the fabric, controlling visitor flows, making the attraction accessible to all inhabitants and the community, minimising inconvenience for those living around the attraction, buying only from local suppliers and paying them promptly and being honest about the attraction in media (Swarbrooke, 2002). Additionally, awareness among staff regarding the place, ecological stewardship and future usage has to be made sure. The management of sites should always address social, environmental and financial/ economic sustainability which are the three pillars of sustainability (Whyman, 2008). Especially in times of growing visitor numbers, the spirit of the WHS has to be maintained; cultural sensitivity is a must (Leask and Fyall, 2006).

Quality Management, the last determinant of effective and strategic site management, is a relatively new approach. Quality has to be controlled, assured and managed, often known as Total Quality Management, where staff and visitor satisfaction and attraction optimisation is achieved. To optimise performance and to assure quality of the holy sites, bench-marking can help. In the environment of heritage tourism, visitors represent the keystones of appropriate planning and management (Goeldner and Ritchie, 2009; Veal, 2002), as without (satisfied) visitors cultural and religious sites will "cease to exist" (Bushell, Staiff and Eagles, 2007). Visitors visit a cultural and religious site for different reasons and are motivated by different aspects (Bansal and Eiselt, 2004). It is necessary to know what these reasons are and how the tourist perceives the destination and environment. Perception is one of the tourist's rational and emotional interpretation (Royo-Vela, 2009) and it constitutes of the wants and needs (Naoi, Airey, Iijima, Niininen, 2006). The aim is to make the tourist satisfied as a satisfied visitor comes back or gives word-of-mouth feedback to other people (Gupta, Mc Laughlin and Gomez, 2007; He and Song, 2009; Jang and Feng, 2007; Oppermann, 2000; Wu and Liang, 2009). During each visit (e.g. of a holy site) the visitor has the chance to make a quality assessment, which is based on the visitor's perception of the provider's performance.

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<sup>6</sup> A mission statement articulates the overall purpose of the operation (Whyman, 2008, p. 7)

Therefore, perceived quality is linked with the quality of services (e.g. Baker and Crompton, 2000; Chen and Tsai, 2007; He and Song, 2009; Petrick, 2004). As Cleere, World Heritage Coordinator for ICOMOS (1992-2002) stated, it is now considered seriously what the visitor needs (Leask and Fyall, 2006). It is not only about making the visitor 'satisfied' though: Religious sites fulfil a public interest and are differently managed (see above). The place itself - the holy site - can be also understood as the perception of quality as this is what the visitor wants to see (e.g. Palmer and Hofmann, 2011). However, the perceived visitor's quality and satisfaction might be increased if the provider offered attractions and infrastructure around the site. In addition, WoM and the communication of positive messages to the outside world are probably also very important in the context of Palestine. Yet, it might be important to know if these strategic management approaches are taken into consideration and implemented in the destination of Bethlehem and what the main agents and their motivations within this management are (chapters 3.5 and 4.3.1), as motivations in a globalised and glocalised world might always differ (see below).

### **2.6 Glocalisation: Concept & Implications for the Management of World Heritage Sites**

As there are different stakeholders included in the management of holy and WHS (see above), an approach where these are considered and their role is debated is necessary. Therefore, the concept of glocalisation, an emerging theoretical concept put recently into practice, will be analysed, as well as the power global organisations like UNESCO can have within the management of WHS world-wide and consequently Bethlehem. The author therefore tries to find answers to research question (RQ5)<sup>7</sup>.

#### **Glocalisation – Concept, Definition and Relevance for Bethlehem**

The principle of '*glocalisation*', a more critical approach towards to the management of cultural and religious sites in Bethlehem, is a combination of the words 'globalisation' and 'localisation' and it refers to the community of being able and willing to think globally and act locally (Wellman, 2002) and to integrate local considerations and markets into a global world (Hong & Song, 2010).

Hence, *globalisation* is a concept that includes processes and connections on a global scale that cut national borders (Hall, 1992a) and which steadily erodes local differences. A new homogenous single mass has been created (Allen and Massey, 1995) and political, economic, cultural and social relationships have been stretched across the globe (Mowforth and Munt, 2009). Globalisation is also often associated with Western imperialism (Herring, 2008; Mowforth and Munt, 2009).

In Bethlehem, developments and operations of local entrepreneurs, religious groups and authorities as well as the community might differ from global actions, while being opposed to UNESCO actions or ideas. Being global requires taking certain steps to achieve appropriate management that might not match the needs and interests of the community. Or the community, the PA and MoTA might not fulfil the expectations of UNESCO. Or difficulties in the interaction between both parties might occur. All these aspects could constrain the achievement and maintenance of WH Status. That is why the concept of glocalisation has been adopted and why it is necessary to analyse implications for both global (such as the UNESCO WHC) and local (such as MoTA and other potential organisations) stakeholders.

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<sup>7</sup> *How can the interaction on a 'glocal' level and the parties' interests constrain or support positive tourism developments and how can this interaction be managed properly in order to meet the community's needs [...]?*

### **Tourism - The Influence of Power and Politics part 1**

Although many people assume that tourism hardly deals with politics due to its imagery of sun, sea, sand, free-time and leisure, tourism is directly linked to politics. Political decisions in each destination affect tourism development and there is no right to enter foreign spaces in international law despite the assumption of freedom in tourism (Hall, 2011). As Lasswell (1936) found out very early, politics is about power: the determination of who gets what, where, how and why. Hall (2011, p. 39) clearly expresses that “politics is the exercise of power”.

In other words, politics is the competition about among different actors (individuals, interest groups, public and private organisations) pursuing their own interests and values in a struggling for power process (Danzinger, 2001; Hall, 2011). This is probably the most important definition: It accentuates the different interests stakeholders can have within a political-driven environment.

Anyway, it might not be clear what power actually means: Although power is a core and very much contested concept of social sciences, it has hardly become prominent in tourism research and critical discussions of tourism and it is unevenly developed (Church and Coles, 2007; Hall, 1994; 2010). Yet, it is hard to conceptualise power: there are many contrasting views about the nature and perceptions of power from e.g. Max Weber, Michel Foucault, Barry Barnes, Stewart Clegg, Anthony Giddens or Pierre Bourdieu amongst others (Church and Coles, 2007): The following questions help to define power in the context of tourism, but are unfortunately barely or never asked:

- Who benefits (what stakeholders receive the most of what people seek and value)?
- Who sits (in terms of being over-represented in key decision-making)?
- Who wins (in the decisional area)?
- Who has reputation for power (those that knowledgeable observers and peers identify to be powerful)? (Hall, 2011)

Questions have been raised about building partnerships and collaborations among diverse stakeholders (see chapters above) and towards the empowerment of the local community (Simpson, 2001; Timothy, 1997) that can enhance effectiveness, efficiency, harmony and equity of tourism development (Bramwell and Charman, 1999; Bramwell and Lane, 2000; Burns, 2004; Selin 1999; Teo, 2002). The author will try to investigate these questions about partnerships and power relations in Bethlehem in chapter 4.3.1.

Politics are also closely related to the broad concept of public policies, where government officials and public authorities take actions or inactions, i.e. they have the legitimacy to decide what to do or what not to do in response to public problems and people’s lives. Hence, power is always present in relationships between institutional actors and individuals/ groups while the latter is dependent on the former to carry out a task in a relationship of conflict or co-operation (Hall, 2011). This principle of the government’s charge in power, also called ‘governance’, has become increasingly multi-scalar in character (Hall, 2004).

### **UNESCO’s disputable global Role and Interests – the Influence of Politics and Power part 2**

This multi-scale role of tourism in terms of power can be perceived in the way tourism governance takes place: The author chose to define supranational organisations like UNESCO to be ‘global’, as they fulfil the characteristics of ‘being global’ defined above. As *political globalisation* describes, political relationships have been stretched beyond boundaries of nation states; the sovereignty of nation states has been eroded (Mowforth and Munt, 2009; Hall, 2007) as the authority is passed from states to supranational



organisations and to local or subnational policies (Morales-Moreno, 2004; O'Neil and Argent, 2005) while encouraging states to adopt certain regulatory approaches towards the management of tourism (Hall, 2007). *Supranational organisations* exist next to transnational organisations such as UNWTO or WTTC (composed of bodies instead of nations) and international NGOs such as Amnesty International or Greenpeace (within states and transnational). Therefore, political globalisation definitely accounts for a supranational organisation such as UNESCO WHC: The communication and interaction between its member states has been stretched across the globe. Political discussions are held and important decisions related to WH are taken beyond the influence of single nation states (see Mowforth and Munt, 2009).

In this "globalised political environment" (Mowforth and Munt, 2009, p. 28), both authors claim that these supranational and international organisations like the UN, EU or UNESCO have dramatic economic and social impacts. Hall (2002) argues that the multi-scaled governance, interactions and policy fields are yet little studied in tourism discourse. Bandarin (2005) explains that UNESCO serves as a neutral forum where stakeholders can exchange ideas and sustainable practices. Mowforth and Munt (2009) however argue that supranational organisations are not neutral as they claim to be while representing the political power of unequal development; Hall (2007) refers to the uneven development of time, space and scale and a (mis-) location of power in tourism governance. Mowforth and Munt (2009) explain that decisions are taken far from the destination where development takes place while the main reason for implementation of policies is to encourage trade and capitalism among Western countries. They argue that sustainable actions and equal relations between First/ Third World, North/South and East/West have been failed to be implemented after the UN Rio Summit and the UN World Summit for Sustainable Development in 2002.

According to Portegies (2012), organisations such as UNESCO represent the political power of only certain influential nations, even in matters of cultural and heritage which seemingly do not want to deal with politics. In chapter 2.4 it was explained that UNESCO guarantees heritage preservation and controlled consumption. Isaac (2012) questions why UNESCO did not do anything when Israel invaded the town of Bethlehem with tanks in Manger Square. Some of the destruction is still visible today (compare chapter 3.2). This probably deals with three-dimensional views of power in community decision-making. Whereas the first and one-dimensional view of community decision-making reflects observable decision-making of the community (Dahl, 1961) in which everyone has (or should have) equal access to power and representation, the second and two-dimensional view of community and decision-making talks about the two faces of power in which there are observable and non-observable conflicts as well as community decision-making and non-decision making (Bachrach and Baratz, 1962; 1970) existent. Hall (2007) clustered heritage tourism in the third dimension while arguing that the first and second dimension are present, but institutional bias, hegemony, and the manipulation of preferences can be added (Lukes, 1974; 2005). Winter (2007) criticises that in WH material objects and planning are in the hand of some intellectuals who decide within their interpretation of things. Macleod (2010) goes further and argues that parties actively manipulate their environment. The nation state controls production of heritage while tourism is used as a tool to bring in money. The host community mostly gets marginalised (Macleod, 2010) and excluded in decision-making. Besides, global aspects are kind of over-emphasised in the management of heritage and WHS (Lask and Herold, 2004). According to the authors, a consideration of a more civic approach in the WH policy is necessary. Whether it is the nation state or a global organisation such as UNESCO and how these views and the third dimension apply to heritage will be analysed in chapter 4.

Besides, UNESCO WH was defined in important documents such as the *1964 Venice Charter* and *1972 World Heritage Charter*. These international agreements can be described as instruments of objectivity and

depoliticised governance (Smith, 2004; Shepherd, 2006). Although UNESCO is being described as influential and powerful, national governments decide about the management of sites in the destination (Hitchcock, 2005). UNESCO has only an advisory role; the Convention does not imply direct intervention. Turtinen (2003, p. 3) describes World Heritage as a “system of formalised routines, beliefs and practices...created through highly standardised, transnational processes and procedures based on expertise”. These definitions of WH, which declare the idea of WH and processes as something highly positive, neutral and objective, can be contested:

As only 21 member states vote for WH status and as standardised, homogenous criteria define WH (compare in chapter 2.4). Many debates have been raised about the criteria themselves, the vague definition of ‘what is of outstanding universal value and unique’ as well as the subjective evaluation process of WHS led by UNESCO WHC (Leask and Fyall, 2006). Besides, earlier in this work it was explained that more sites available attract more visitors. Thus, Rakic (2007) criticises that the geographical representation of the WHL is unbalanced: Whereas Europe and North America had a total sum of 436 WHS; there were 63 declared sites present in Arab countries and 72 in Africa (certainly a huge continent) in 2006. Likewise, there is an overwhelming presence of cultural sites in the List, in contrast to natural sites (see chapter 2.4). Smith (2002) also started questioning the relevance of WHS if the list with inscribed properties continues to expand rapidly like this. The WH Convention never defined a definite number or restriction of inscriptions.

According to ICOMOS and IUCN (2004), the “WH Convention is an effective framework for the implementation of conservation strategies but needs better integration of international, national and regional conservation instruments, to achieve universal membership of the convention and to involve communities” (Leask and Fyall, 2006, p. 17). ICOMOS (2004) has clearly stated that cultural heritage is still fragmented and difficult to categorise in a classification system, in contrast to natural heritage (Leask and Fyall, 2006). Bandarin (2005) openly expresses that UNESCO does not have any ‘one size fits it all approach’: Recommendations depend on the destination and the context; destinations need researchers and practitioners for their research as UNESCO does not have the funds to undertake its own research.

These statements do not only show that UNESCO’s advisory bodies and directors do not always agree on the UNESCO policies and their implementation; the findings also show that the significance of WHS might decrease as for the destinations of Bethlehem if ever expanding WHS are just becoming a ‘brand’ (Hall & Pigginn, 2003, p. 204) in a process of commercialisation (Rakic, 2007). In addition, problems might arise in the future WHS management if there are so many inconsistencies with regard to the whole concept of UNESCO, where UNESCO is being a body which is more interested in power than in any agenda of poverty alleviation or protection of cultural heritage. Palestinians and inhabitants of Bethlehem might not understand the concept or might disagree with the standardised and ‘global’ criteria in the future.

In contrast to the very harsh criticism about UNESCO’s global and political role in tourism, Ashworth and van der Aa (2010) claim that UNESCO has the power to persuade individual governments but it is not ‘a world government’ and as a supranational organisation, it has limited power to change policies within the nation state. UNESCO is always dependent on powerful nations. It can advise nation states but final decisions lie within the state, although UNESCO might not accept certain policies and actions. For instance, Israel reduced its cooperation with UNESCO in 2010 after the organisation described Rachel’s Tomb near Bethlehem as a mosque (AFP, 2012). Lo Piccolo, Leone and Pizzuto (2012) illustrate in their study UNESCO’s controversial and weak role in affecting sustainable tourism development: UNESCO WHL Management Plans and supranational policies have failed to be implemented in two WH destinations in Italy (Agrigento

and Aeolian Islands) since rather regional and local planning instruments and different local actors decide about site promotion and local economies. Ashworth and van der Aa (2010) express the need to consider a more global approach ('global consciousness') within different global, national and local stakeholders: a world order, global responsibility and the protection of sites have to be ensured by national legislation.

It might be also advantageous that the political power of certain states is limited (see political unrest, war or domination) and that supranational or transnational organisations help to promote tourism and heritage conservation; its importance has been discussed thoroughly in chapter 2.2. Hall (2007) also argues that these bodies attach value to tourism. As the ZEMP Programme in Cambodia (below) shows, an organisation such as UNESCO brings in lot of expertise regarding heritage development and protection; know-how which nation states, tourism ministries and the community often lack. MoTA (2011) considers the UNESCO membership as a project highlight, as it gives Palestinians the right to nominate and renovate sites.

### **Tensions in the Glocalisation and Management of World Heritage Sites: Some Case Studies**

The following case studies show the glocal impact of UNESCO WHS, UNESCO's contested role and how tourism and conservation are differently negotiated. These findings illustrate that conflicts between the various stakeholders might occur with regard to the management of heritage, due to a **multitude set of interests**, as mentioned various times in this piece of work. It is therefore interesting, what kind of tensions occurred in other destinations and how these, if at all, were solved in order to learn from these lessons in the destination Bethlehem, while improving the management of holy and WH sites (see research goal).

The concept of glocalisation and WHS has been studied in a research paper by Adams (2004). The author studied the small and picturesque village Tana Toranja and landscape Ke'te' Kesu' in Indonesia, which was nominated WHS by UNESCO in 2001. Adams (2004) sharply criticises the belief of UNESCO that the 'traditional' heritage sites located in this village are 'endangered' and 'at risk of being assaulted by contemporary and external forces'. This criticism stems from the fact that the landscape is not part of a natural, local and static process which UNESCO imagines it to be; it is rather a long history and dynamic interplay between the local, national, international and global actors where the current tourist product has been formed through their responses, collaborations and competitions in a context of political, economic and cultural changes (e.g. Dutch Colonial past, Asian economic crisis). Adams (2004) believes that this story is not unique to the village; she argues that most of the sites that gained WHS have had similar processes.

This necessity of 'going glocal' is also supported by Matusitz and Forrester (2009). The authors examined how successful Wal-Mart became after principles of glocalisation were adopted; Wal-Mart "had no choice but glocalising in Japan" (Matusitz and Forester, 2009, p. 5). The multinational company acquired Seiyu, a long-established Japanese chain and entered then the Japanese market. Seiyu became a very lucrative and successful venture, as various glocalisation strategies were applied: The enterprise adapted to the local taste and differences by showing cultural flexibility. Products were not only designed according to Japanese styles and consumer habits; all operational systems and human resources (employee practices) were adjusted, too. Interestingly, Wal-Mart is usually well-known for the famous 'Wal-Martization', i.e. global convergence, arguable corporate culture and employee practices, low pricing and intense pressure on suppliers. These practices were not accepted in Japan (Matusitz and Forrester, 2009).

Another exceptional case is Dresden, Germany. The so-called 'Dresdner Elbtal' (valley of the river Elbe) was removed from the WHL in 2009. The UNESCO WHC made this final decision in collusion with its 33<sup>rd</sup>

meeting in Sevilla in 2009. Dresden has been inscribed on the List of Sites in Danger since 2006. Reason for its removal has been the construction of a bridge called 'Waldschlösschenbrücke' since 2007, a heavy intervention in the valley's cultural landscape. The UNESCO has made an announcement to remove the site from the list if constructions are not stopped, which the local authorities ignored. In a secret election with a two-third majority it was removed then (German Commission for UNESCO, 2012a). Dresden was, after a nature reserve in the Arabic Oman, the second site which was removed from WHL. The cultural minister Bernd Neumann of the right-wing Christian Democratic Party (CDU) said that this was the end of an ongoing dispute between the city of Dresden, the state Sachsen and the Heritage Committee. Plans were made on purpose without the Committee. The removal has financial consequences: Dresden does not receive any money of the 150 million € budget for German WHS (Spiegel Online, 2009).

For Angkor Wat in Cambodia, UNESCO's role and intervention are discussed in a balanced way by Winter (2007). The historic and cultural site Angkor Wat has been World Heritage since 1992 and UNESCO took the site on the List of World Heritage in Danger. For Cambodia, which has gone through serious political turmoil, Winter (2007) questions the benefits the WHS has really brought to Angkor Wat. More than 20 countries provide international assistance to the site whilst donating millions of dollars for restoration and safeguarding. Winter (2007) explains that all these organisations have had different agendas that made it hard to implement common organisation and practice. Furthermore, in only one decade, the number of tourist arrivals has increased by 10.000 per cent. The Royal Government has noticed this opportunity, while utilising Angkor as a cash cow with little positive socio-economic development for the rest of the population. A range of souvenir shops, huge advertising and signs of strict regulations to the resident are further problems. Finally, although much effort has been done to protect and develop the site, unluckily, other topographical areas despite the monumental restoration of the sites were neglected in Angkor.

Winter (2007) also mentions some very positive aspects: UNESCO established a team of 25 experts who then drew a Zoning and Environmental Management Plan (ZEMP). In this ZEMP programme, strict legislation was implemented in each zone while deciding upon forms of construction, land use practices, and land purchases. Due to the high influence of military personnel which has been given land, a defence mechanism was created against unregulated construction and land grabbing. Owing to the weak inadequate legal structures and governmental structures, UNESCO also created an administrative body, the ICC, to combat these challenges. Last but not least, the WHC established a Cambodian-run management body called APSARA, as a bridge between the domestic government and international community. Unfortunately, uneasy relations with various government ministries, corruption, a politically influential military and inadequate land laws were some of the problems that arose with ASPARA, but the organisation managed the majority of illegal projects.

Another case study is the deliberate destruction of the world's largest Buddhist statues in Bamiyan, Afghanistan. The Buddha art works were nominated by the Afghan government for UNESCO WH. But UNESCO did not confirm the status due to a number of reasons, because it already inscribed three other sites in Afghanistan and detected 'insufficiencies in the proposed protection scheme' (King, 2001). Due to political changes and the upcoming power of the Taliban, a threat of damage to the site became more apparent and the UNESCO broadcast its concern. Despite these international efforts, destruction of museum and statues took place in 2001 by the Taliban movement. Thus, reactions of UNESCO and WHC were strong and clearly expressed: An 'attack to culture and heritage' and 'threat to peace' were some of the expressions used. Though Ashworth and van der Aa (2002) claim that these reactions also deal with the

general opposition and disapproval of the West against the Taliban regime. According to Bandarin (2001), the destruction of heritage is not something uncommon; it is somehow a repetitive phenomenon in human history (e.g. in wars). Ashworth and van der Aa (2002) ask themselves if local voices rule over global ones when it comes to the ownership of heritage. If not, the authors question how these local and conflicting claims can be managed. The dilemma mentioned by both is that UNESCO has always been supporting national self-determination (ownership lies within the national state parties) in its policies, although UNESCO promotes heritage as being 'World' heritage 'belonging' to all humankind and as it has never contested governments about their sovereign rights to determine and exercise about cultural property. This could inevitably have led to a destruction of the statues at Bamyán.

In reaction to the case of Bamyán, Ashworth and van der Aa (2002) assume that this was likely not the last event to occur. The Palestine-Israel conflict is even mentioned as an example where "mismatched enclave heritage comes together with conflicting religions and ethnicities" (Ashworth and van der Aa, 2002, p. 456). The statement is not explained by the authors, but it is assumed that the authors relate it to the geo-political context of Palestine. Both Palestine and Israel offer heritage treasures, but there is always the conflict to whom heritage belongs and by whom it can be excavated, as the Palestinian Territories lie within the state of Israel while there is limited power for Palestinians to take actions in the economy (chapter 3); despite the conflicts that can occur between different religious groups (Muslims, Christians, Jews) the authors mention that this is the major mismatch in heritage tourism in the destination of Palestine.

In their work, Rakic and Chambers (2008) call this the 'conceptual inconsistencies' of and inherent in the WH idea (i.e. **national sovereignty vs. universal heritage**). The authors explain that some national governments such as the Greek have even failed to mention the WH status of some of their sites in their promotional material over the last five years. For instance, the National Greek Tourism Organisation claims that the Acropolis is the *symbol of Athens* and that it is owned by the Greeks, although the site can be described as the cradle of democracy, it possesses WHS and has universal value. This highlights the possible debates that can arise within national (in some cases probably local or regional) ownership and context.

To sum it up, Adams (2004) shows that UNESCO might have other motives than those that are known which would be interesting to study. It also highlights the potentials Bethlehem and Palestine can have as destinations which undergo local dynamic processes. Matusitz and Forrester (2009) highlight that similar practices as in Japanese Wal-Mart might be necessary for MoTA and UNESCO while incorporating local needs ideas when managing heritage sites. As illustrated by Winter (2007), tourism unfortunately often caters Western tastes, but UNESCO could be vital to establish some bodies for the site management. As Ashworth and van der Aa (2002) and Rakic and Chambers (2008) illustrate, there is a challenge to the idea of WH and related to its interpretation, exercise and ownership, especially in a country like Palestine where national sovereignty is perceived as very important by its citizens. Yet, some conclusions need to be drawn.

## 2.7 Conclusions

As literature findings show, both heritage conservation and promotion are necessary to implement along with heritage tourism. *Heritigisation* carries positive connotations and heritage becomes alive, also for future generations and yet - to answer (RQ1) - this accentuates the importance of heritage tourism. It might be interesting to analyse how stakeholders supply and/or consume heritage within heritigisation. In contrast to that, there is an ever present conflict between the promotion of tourism and the conservation of heritage. It has to be found out how this and other conflicts (misuse and wrong interpretation, highlight

of differences between social groups) are balanced in Bethlehem. To further answer (RQ1), these are the important considerations to make. The author has illustrated the growth and importance of religious tourism (RQ1) in general and the implications of this growth for Bethlehem which might attract more tourists and boost regional tourism development. However, the constraints in the measurement might hinder stakeholders to estimate the importance of this segment and to target right customers, as further considerations to make (RQ1). The author also wonders if the major focus will lie on traditional pilgrimages.

Moreover, the author presented the most important facts and the framework of UNESCO, particularly the *Convention* (RQ2). Regarding the WHL mentioned, the nomination process has to be undertaken. This approach is comprehensive, but not too difficult to assess. What makes the decision more difficult is to assess whether there are more benefits or constraints to the status of WH and whether Bethlehem can potentially fulfil or not fulfil the criteria set by UNESCO. The origin of these consideration stems from the assessment if the political instability might deem UNESCO's willingness to declare and maintain WH sites, if the whole procedure are worth it and if there might arise some threats to the original aim of a WH status. The real benefits of the WHS should be calculated (conservation vs. marketing tool, empirical studies) by the government and stakeholders of the Bethlehem tourism industry. After discussing the benefits and disadvantages of an inscription - to answer (RQ2) - the author has come to the conclusion that it is worth it:

- Although the simple presence of WHS does not attract more visitors, it can be said that Bethlehem is a unique destination that has specific features by which tourists are attracted (see chapter 3).
- The fact that a higher number of WHS can lead to more tourist arrivals and awareness might be a chance for Palestine/ Bethlehem, where WH declarations might result in economic growth, too.
- As cultural heritage highly attracts foreign visitors, this might be truly beneficial to Bethlehem that inhabits the birthplace of Jesus.

Most descriptions about the effective and strategic management of holy sites (part of (RQ3)) only display theoretical concepts but they include practical assumptions. The management of holy sites in Bethlehem has great potential and can bring many benefits but it should be carefully planned. The question is WHO is in charge of these activities since many stakeholders (WHC, PA, MoTA, Bethlehem Municipality, religious groups, the community) have to be engaged. It is questionable how a co-operation, probably the best solution, can be achieved, how sites are really strategically managed and how the industry caters tourist needs. Current sites and how they fulfil the criteria set by UNESCO (see RQ2) will be addressed later.

Discussions about glocalisation illustrate that politics are always involved in (heritage) tourism and that tourism has become quite multi-scalar with its multitude of levels and organisations that exercise power. The position of supranational UNESCO and WHS are debated in terms of their effectiveness, vague criteria and the real representation of the local community's needs. Thus, it could be beneficial to Bethlehem that Israel's power and that of certain players gets maybe limited; in this political environment it is crucial to analyse what kind of stakeholders get *what, how and why*. The outcomes showed that the interaction on a 'glocal' level [...] can constrain AND support positive tourism developments (RQ5), but up to present, it is hard to determine any 'political agendas' and to 'blame' any stakeholder. UNESCO Office Ramallah as a sub division might act differently than its global counterpart. Especially the second part of (RQ5) *how can this interaction be managed properly [...]*? could not be answered. As a consequence, glocalisation strategies might have to be formulated touch upon these findings. Glocalisation might not be an option for the management of WHS and attractions in Bethlehem; it might be a necessity. However, in order to determine glocalisation to be the WHS breaking point one must understand how Bethlehem is organised and managed *touristically and glocally*: The next chapter therefore introduces heritage and religious tourism.

## CHAPTER 3: INTRODUCTION TO TOURISM IN PALESTINE AND BETHLEHEM

### 3.1 Introduction

To relate the theoretical concepts illustrated above to the destination Bethlehem and its historical and cultural sites for a later analysis (chapter 4), this chapter is supposed to introduce the whole context of tourism for *better understanding*, such as tourism under political circumstances and the importance of tourism for the economy despite present attractions and holy sites. However, the author would like *to turn a critical eye towards* the developments, constraints and challenges the destination faces while there are some doubts and criticism towards current tourism and WH status within the political situation. This whole chapter therefore seeks to find answers to (RQ4)<sup>8</sup>.

### 3.2 (Religious) Tourism in Occupied Palestine

Palestine is known to be the Holy Land - a reason why thousands of pilgrims and tourists visit the destination (Isaac, 2010a). Other reasons that attract so many visitors are its “rich blend of history, religious significance, local culture as well as the varied and breath-taking scenery” (White, 2010), as well as a recent diversification of tourism products and types of tourism (Gill, 2010).

Chapter 1 roughly outlined the historical development of Palestine under the occupation, but even nowadays life of Palestinians is highly affected by Israeli troops: Israeli military checkpoints hinder free movement of tourists and local people, there is limited power of the PA to issue visas or control borders and there is lacking possibility of Palestinians and Palestinian agencies to have outside communication with the world (Isaac, 2010b) beside the sad reality of refugee camps home to Palestinian families and the construction of (often illegal) Israeli settlements that confiscate Palestinian land and water resources (Lonely Planet, 2010). The Israeli government and private sector do not promote to keep statistics such as tourist arrivals in Palestine, but MoTA has been recently creating statistics. However, due to border controls at the checkpoints, Ben Gurion airport, borders to Jordan and Egypt and a continued closure of the WB, it is difficult to measure exact numbers and to distinguish between different types of visitors such as pilgrimage, volunteer or leisure tourist in Palestine (Isaac and Ashworth, 2012; Mikulak, 2010). Israel’s tourism sector has a kind of monopoly position (Matthew, 2010) while the Israeli private sector is utilising the Israeli government to put hurdles in front of the Palestinian tourism industry (Mikulak, 2010). Official travel brochures that include maps of Israel for foreign tourists do not even acknowledge the existence of WB and particularly Area C to neglect the existence of Palestine and Palestinian land (Cook, 2012). Besides, many tourists see the Holy Land only “through the window of a tour bus” (White, 2010, p. 13). The tourism industry has remained underdeveloped, and has often been suffering decline in volume and quality of businesses due to the political instability (Isaac, 2010a). The international media broadcasts every day-news about political riots in WB and particularly Gaza Strip. International activists and Palestinian protestors are killed or injured by the Israeli army on a daily basis (see IMEMC, 2012).

Although religious tourism in Palestine is influenced by political changes and despite the recent diversification of tourism products pilgrimage still remains the core and backbone of the Palestinian tourism offer (MoTA, 2011). Hiking along the Holy Land, dining in the Old City of East Jerusalem and

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<sup>8</sup> *What current and traditional forms of tourism, tourism markets as well as tourism stakeholders and challenges to tourism and cultural heritage are existent in Palestine and Bethlehem?*

inexpensive shopping in Bethlehem and Ramallah, for instance, were important tourism products in 1996 (see Stein, 2008), but in this search for authentic Middle Eastern culture one can still find the similarities in pilgrimage and tourism products today; it reminded the author of Edward Said's 'Orientalism'. Besides, Palestine can be described as a 'destination on the move' (Isaac, 2010a), with its developments and infrastructural changes in the tourism sector and an increasing number of visitors and hotel rooms (Appendix 2 and Appendix 3) in whole Palestine but also in Bethlehem where according to MoTA (2010), overnight stays increased enormously, resulting in a record high of 455,107 overnights in 2010, making Bethlehem have the highest share of arrivals in all WB destinations (Appendix 4). Palestine's top international source markets are Russia, the U.S., Italy and Poland beside traditional source markets Germany, France, Spain and UK and new markets such as Indonesia, India and Brazil (MoTA, 2010; 2011). A typical pilgrim tourist spends about nine to ten days in the Holy Land. Itineraries include visits to Jerusalem, Bethlehem, Jericho, the Dead Sea, Nazareth and Sea of Galilee (Israel, Ministry of Tourism, 2003).

### **3.3 Traditional & Current Forms of Tourism in Bethlehem**

According to MoTA (2010), tourism in Bethlehem nowadays goes beyond the traditional pilgrimage tourism, with a broad development and diversification of tourism products: Cultural tourism (e.g. religious and cultural events, festivals) and active tourism, (e.g. hiking, biking, bird watching) are intensively promoted. This is done to attract more regional visitors to stay longer in Palestine and to spend more money (Gill, 2010a, 2010b; MoTA, 2010; 2011). Thus, political instability is influencing tourists and pilgrims, which highly appreciate serenity, safety and stability when travelling abroad (Isaac, 2010b). As Isaac (2009, p. 2) mentions, "war and conflict are usually seen as hindrances to travel and tourism". However, some visitors are risk adverse (Isaac, 2009) and attracted by this kind of tourism. Let us now turn an eye to the main types of tourism and tourists in Bethlehem.

#### **a.) Religious Tourism**

Religious tourism covers the traditional pilgrimage tourists visiting cultural and religious sites (Collins-Kreiner, 2010). Among the type of pilgrimage tourist Smith (1992) found out that there is a huge distinction between tourists and pilgrims. Whereas pilgrims can be described as 'religious traveller', the tourist is rather a 'vacationer' travelling for pleasure or culture (Smith, 1992). Both types of visitors are attracted to visit Bethlehem owing to its sacred Christian sites (MoTA, 2012).

Religious or pilgrimage tourism is the dominant type of tourism (Isaac and Ashworth, 2012) in the 'City of the Nativity'. Muslims and Christians can be described as the two major types of religious tourists in the area. Christian pilgrims have been attracted to visit Bethlehem, with its sacred Christian sites, churches and monasteries, since the first centuries of Christianity. Most tourism activities take place during Christmas celebrations. Islamic pilgrims are becoming more attracted to the city as these visit Jerusalem (considered to be the third holiest city in Islam after Medina and Mecca) before or after a stopover in Bethlehem. Besides, David, Solomon, and Jesus are strongly associated with Prophets of Islam (MoTA, 2012).

#### **b.) Alternative Tourism**

Besides, the emergence of a new tourist phenomenon called 'alternative tourism' has brought new possibilities of tourism to the city. Associated forms of tourism are 'segregation wall tourism' (Isaac, 2009), 'dark tourism' (Isaac and Ashworth, 2012), 'justice tourism' (Isaac and Hodge, 2011), 'volunteer tourism'



(Wearing, 2001) or 'peace-making travel' (Rishmawi, 2008). As an alternative of mass tourism, alternative tourism is "consistent with natural, social and community values" (Eadington and Smith, 1992, p. 3).

Tourists visit refugee camps and get in touch with local community, e.g. in home stays, while listening to their 'stories' (Isaac, 2010c), their stories of history, local life and political realities. Matthew (2010) explains the concern of many Palestinians that visitors return home without having experienced these stories and interactions. Hence, these types of tourism brought a way for Palestinians to express themselves in contemporary discourse and to connect to and communicate with the outside world (Isaac, 2010b). Meanwhile, alternative tourists like to show their solidarity and support (Brin, 2006; Palestinian Alternative Tourism Group, 2006) to the inhabitants of Bethlehem and are keen on going beyond the standard 'mainstream' or 'pilgrimage tourism trip' to understand the Israeli-Palestinian conflict better. Beside these differences in character, there are also differences in scale: Alternative tourists are usually smaller in numbers. However, local tourism operators such as ATG recently attract even more tourists of type a.) to participate in their tours - the demand of pilgrims for these tours is increasing (White, 2012) and these might convert themselves slightly and possibly to 'alternative tourists' due to the experiences made on-site. Currently, there are two important drivers of religious and alternative tourism respectively in Bethlehem:

- **Tourism as a means of building peace**

Tourism is being used as a political tool for building and achieving peace (Isaac, 2010c; Joseph and Connerton, 2009; Kaufmann, 2007). According to Kelly (2006), the tourism industry has a high potential to contribute to peace and social justice through tourism education. An example for Palestine is the Tourism4Peace Forum, which brings together Palestinian, Egyptian, Israeli and Jordanian tourism and hospitality representatives to discuss the regional conflicts and to find peaceful solutions. Nevertheless, as Isaac (2012c) argues, this organisation is also politically oriented while censoring the Israeli occupation and Palestinian-Israeli conflict. Whereas political tourism in Palestine is rather subjective and biased (belonging to one – Israeli or Palestinian - political group), according to Moufakkir (2010) the peace tourist (that does not take any of both sides) is an active, neutral, realistic and non-violent individual that has currently more opportunities to bridge gaps between the two conflicts groups. Isaac (2012) in contrast explains that the peace tourist in the situation of racism and injustice becomes complicit instead of being neutral. Hence, these views are conflicting. However, according to Kaufmann (2007), peace-building means to provide an opportunity for visitors to get in touch with the local community, to understand the situation and to promote justice and human rights. In modern day pilgrimages Kaufmann (2007) explains that tourists and pilgrims get immediately confronted with the reality (i.e. the occupation) while they are having the chance to have encounters with the 'living stones'. This is a metaphor for the people living there and the inhabitants of Bethlehem.

- **Dark tourism as an add-on to pilgrimage tourism**

In their study, Isaac and Ashworth (2012) concluded that a larger number of tourists go to Bethlehem to visit places associated with war, conflict, destruction and death. This type of travel can be categorised under dark tourism. Tourists primarily go to see the 'Segregation Wall', but also to experience encounters of difficulties (e.g. Israeli border controls), to visit refugee camps and to witness the suffering of Palestinian families. Therefore, as Isaac and Ashworth (2012) identified, there is great potential to develop dark tourism in Bethlehem and to leverage tourism in Palestine.

### c.) Active and Cultural Tourism

As part of alternative tourists, adventure and activity tourists are keen on participating in active cycling, hiking, eco and/ or bird watching tours while learning about the life of the locals. MoTA and other stakeholders are actively designing and promoting sportive activities such as Trekking & Cycle tours so as to move away from the traditional religious and pilgrimage market and to educate tourists (CONTOURS, 2009c, 2010a; Gill, 2010). These tours fall in the category of 'responsible and experiential travel'. Examples are *The Abraham Path*, *Nativity Trail Hike* and *The Peace Cycle to Palestine*. A relatively new hiking project called *Sens Inverse* complemented offered tours to Palestinian cultural and religious sites (CONTOURS, 2009c; White, 2010). Cultural festivals such as the *Olive Harvest Festival*, *Taybeh Oktoberfest*, the *Christmas activities*, *Sebastia Festival* and *Artas Lettuce Festival* (MoTA, 2011) and recent festivals such as *Olive Oil Tasting & Tours* (VIC, 2012) attract a more culturally-oriented tourist. Both segments can be summed up in one section, as the active tourist is interested in cultural activities and vice versa.

### e.) Volunteer Tourism

There are many volunteers and workers, also described as 'unclassical tourists'. These are mostly internationals that try to support the Palestinian tourism economy. Unclassical tourists often engage in advocacy initiatives afterwards (Mikulak, 2010). Women are more likely to volunteer than men, and the largest group of volunteers comprises people between the age of 35 and 44 (Brown, 2005). The segment has been growing rapidly since the 1970s (Wearing, 2001) and it is far from being a new concept.

The advantage is that the host (Palestinian families and inhabitants of Bethlehem) experiences dialogues with the guest (tourists), thus the community is involved in tourism and sustainable development. Tourists can gather "experiences that make a difference" (Wearing, 2001, p. 1) while getting to know not only the community, but also their own identity and while being able to learn from these encounters (Wearing, 2001). Therefore, volunteer tourism combines organised vacation travel with educational, sustainable, responsible and volunteer activities (Isaac and Platenkamp, 2010; Wearing, 2001). In Palestine, Isaac and Platenkamp (2010) argue that volunteer tourism could potentially contribute to hope in this desperate situation by creating tangible and concrete improvements in the areas of education, healthcare, training and youth empowerment in a polyphonic dialogue between stakeholders.

### d.) Domestic Tourism

Another emerging market is the Palestinian-Israelis with high salaries who spend the weekend in Bethlehem while they are currently living in Israel. These Israeli Arabs have been living in Palestine long before the state of Israel was established in 1948 (Isaac, 2012b). According to (MoTA, 2010; 2011), domestic tourists display the number 1 visitor market and number 3 source market for overnight stays in Palestine. These high-expenditure tourists appreciate the cheap prices of tourism facilities such as restaurants, bars and hotels (Isaac, 2012b). They like to shop and dine out in the city (MoTA, 2012) and might wish to visit their Friends and Relatives (VFR). However, domestic tourism in the WB can be described as still 'untapped' and Bethlehem receives the lowest numbers of domestic visitors in contrast to other Northern WB Governorates (Master Plan, 2011). MoTA aims to publish a document on domestic tourism this year (2012). Nevertheless, there are other factors that attract visitors towards the destination. These will be illustrated consequently in answering the first part of research question (RQ3)<sup>9</sup>.

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<sup>9</sup> *What current cultural and religious sites are there existent in Bethlehem...?*

### 3.4 Bethlehem's Tourism Attractions & possible World Heritage Sites

Being one of the three most sacred cities for Christianity, Bethlehem offers a range of religious and cultural attractions which could potentially be managed, marketed and declared as World Heritage, while leveraging tourism in Bethlehem. These attractions include churches, monasteries and many other sacred Christian sites (MoTA, 2012). The famous church Basilica and Grotto of Nativity is located in town and it is believed to be the birthplace of Jesus Christ since the 2<sup>nd</sup> century (Heritage on the Wire, 2012, UNESCO, 2012d). It is the oldest continuously operating church (Lonely Planet, 2010) and it includes terraced gardens, bell towers and a pilgrimage route (UNESCO, 2012d). It is sacred for Catholics, Armenians and Greek Orthodox. All three religions have ownership rights in the church (Kliot and Collins-Kreiner, 2003); they manage and rule the church under the 'Status Quo of the Holy Places (1852)', also called *Status Quo Agreement*. This ratification made it possible for the Christian communities in the Holy Land to possess sanctuaries such as the Church and their internal spaces; it resulted out of political conflicts within the political regimes of the Ottoman Empire and Europe and has experienced little modifications even after the fall of the Ottoman Empire and the creation of the British Mandate (French Custody, 2011): Metre-for-metre in the Nativity Church is divided up between the three clerics.

Further important pilgrimage sites are the Shepherds' Field and Milk Grotto (Kliot and Collins-Kreiner, 2003;

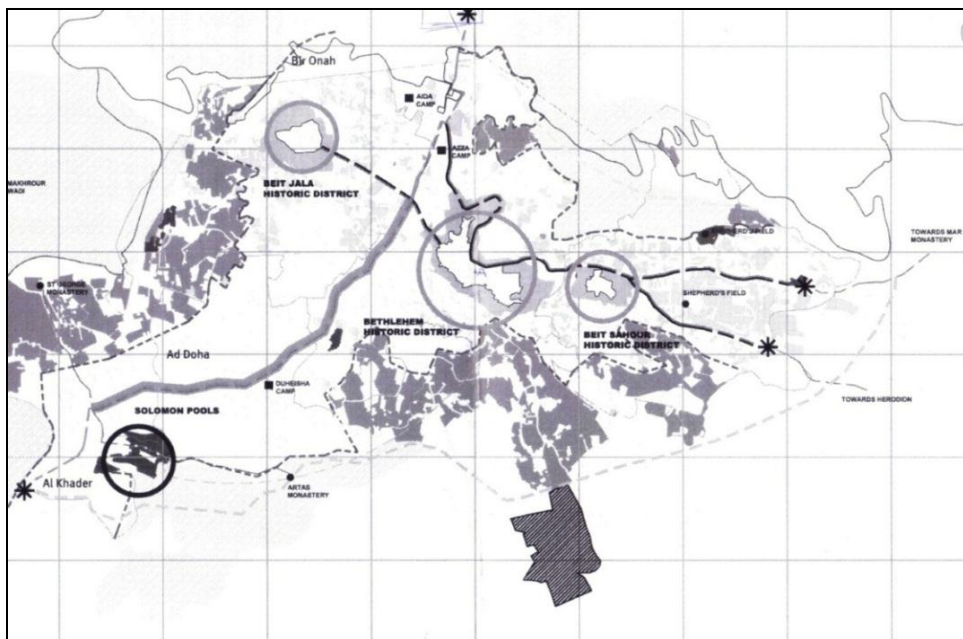


Figure 7: Map Bethlehem Development Initiative (BDI)

Source: BDI, 2011

undergone rejuvenation work (Bethlehem 2000 Project, 1999; Tourism Concern, 2001/2) and are mentioned in most promotional materials (such as Lonely Planet).

**Bethlehem District:** Bethlehem district can be described as the tourist centre of Bethlehem and it comprises Manger Square and the Old City, with religious sites, mostly churches such as the Church of the Nativity, St. Catherine Church (located next to the Church of the Nativity, for Roman-Catholics; famous for its wood carvings), St. Jerome's Cave (located in St. Catherine's Church, where St. Jerome created the most enduring version of the bible), Lutheran Christmas Church (with a Lutheran Service), St. Mary's Syrian Orthodox Church (masses are held in Syrian, offers Greek Orthodox services, opposite to it one can find the famous 'Green Market' where tradesmen and farmers sell fresh products), Milk Grotto Chapel (Mary and Joseph

McCarthy, 2010), which are listed below amongst others. Interestingly, in none of the holy sites entrance fees are imposed (Isaac, 2012). Most tourism developments are concentrated in the areas of Bethlehem, Beit Jala and Beit Sahour Historic District. Further attractions can be found close to Solomon Pools (Isaac, 2012b) as shown in Figure 7. As part of the Bethlehem 2000 project, these areas have

stopped here to feed the baby), Mosque of Omar (Bethlehem's only mosque holy for Muslims and Christians), Rachel's Tomb (Jacob's wife Rachel is said to have died here; it is sacred to Muslims, Christians and Jews and has been used as a mosque throughout history; yet it is confiscated by the Israeli state and therefore only accessible to tourists (mostly Jewish) from the Israeli side of the security wall (Lonely Planet, 2010; Selwyn, 2010). The Peace Center, Old Bethlehem Museum, Nativity Church Museum, Palestinian Heritage Center and the International Center of Bethlehem are located in Bethlehem District as well (Lonely Planet, 2010; MoTA, 2012). These cultural attractions inform about and promote the cultural heritage Bethlehem and Palestine have to offer such as handicraft, art, folklore, clothing etc.

*Beit Jala*: Beit Jala, a sweet old city with a nice historic town, is famous for its food (apricots, olives, olive oil and BBQ) (Bethlehem Tourist Map, 2009; Lonely Planet, 2010). There are two important religious sites located in and close to Beit Jala respectively:

- St. Nicholas Church, birthplace of the patron St. Nicolas, saint of the poor (Bethlehem 2000 Project, 1999).
- Cremisan Monastery located in agricultural terraced fields (CCHP, 2008).

*Beit Sahour* and surroundings: Beit Sahour is a beautiful residential and renovated town. Much has been done to the preservation and conservation of heritage buildings in the city centre, in many cases financed by the Swedish Development Agency (SIDA) in co-operation with the Centre for Cultural and Heritage Preservation (CCHP). Close to Beit Sahour three other sites can be found:

- Shepherds' Field: Located a 2km drive east of Bethlehem, three fields can be found (one holy to Roman-Catholic, one holy to Protestants and one holy to Greek Orthodox) and the birth of Jesus was proclaimed to the shepherds by the angel here.
- Mar Saba Monastery: Located 6km east of Shepherds Field, monks are still present in this Greek Orthodox Monastery. The famous Italian-designed Church of the Angels is situated in this building as well. Other monasteries such as Mar Elias or Mar Theodosius are located close.
- Herodium: This is King Herod's spectacular fortress-place, located in Israeli territory, 9km south of Beit Sahour and 6km southeast of Bethlehem (Lonely Planet, 2010; Isaac, 2012 MoTA, 2012).

*Solomon's Pools*: Located in Al-Khader area 4km outside of Bethlehem, this Ottoman fortress is famous for its springs during Roman times (Lonely Planet, 2010); a convention center was created here (Tourism Concern, 2001/2). These sites are located closely:

- Nunnery Hortus Conclusus: Situated in the Muslim village Artas. The village hosts the Lettuce Festival, The Artas Folklore Centre and Palestinian Ethnographic Museum.
- Al-Khader Church: Located outside Bethlehem in Al-Khader village, this church is dedicated to St. George, famous patron saint of travelers and the sick and festivities for his feast day are both attended by Muslims and Christians. Interestingly, the Muslim family is entrusted with the keys to this Greek Orthodox Church (Lonely Planet, 2010).

A more extensive description of these cultural and religious sites can be found in Appendix 5. There, only an inventory with 2 cultural sites, 10 religious sites and 5 cultural attractions (although not potentially declared as WH, these are important for a later development) - that were identified to be the most important and that are accessible to tourists and mentioned in promotional - was selected. Therefore, some of the churches and monasteries were left out. The majority of pictures were taken by the author during research, other proprieties are highlighted.

### **3.5 Current Tourism Developments in Bethlehem: Stakeholders, Challenges & Plans**

Yet, it might be interesting to know which kind of organisations from the public and private sector promote alternative forms of tourism and promote attractions in Bethlehem, WB: The author found it relevant to present these stakeholders, the challenges residing around them and the future actions that are planned as these will give valuable input through the applied research methods at a later stage.

#### **Emerging Tourism Stakeholders and their Collaboration**

The PA, MoTA (Isaac, 2010b) and its Department of Antiquities and Cultural Heritage (DACH) (Heritage in the Wire, 2012), Ecumenical Coalition on Tourism (ECOT), Siraj Center (Center for Holy Land Studies), Bethlehem University, Alternative Tourism Group (ATG), Green Olive Tours (former 'Tours in English') (CONTOURS, 2007, Isaac, 2010c), Centre for Cultural and Heritage Preservation (CCHP) (Isaac, 2012b), the private sector (MoTA, 2010), various private sector associations (ABS, 2008) and other non-profit organisations (NEPTO, 2012) can be described as the major initiators of tourism in Bethlehem.

Responsibilities among these organisations differ, but all organisations and stakeholders work closely together: ATG can be described as the pioneer of alternative tourism in Palestine (Isaac, 2010b; White, 2010). Some time ago ATG published a book called 'Palestine and Palestinians' which serves as an invitation to visit Palestine; it offers in-depth information about the destination (Klocek, 2010). ECOT frequently publishes the magazine CONTOURS which gives insights into tourism issues in Bethlehem. In the so-called 'questions for pilgrims' ECOT advises pilgrims travelling to Palestine to make a reflection on their trip, e.g. about limited possibilities of connecting to local people due to Israeli restrictions (CONTOURS, 2009b).

ATG is also in close collaboration with 'Green Olive Tours', former 'Tours in English' an Israeli tour operator promoting peace and human rights. Alternative tours are supposed to show Israelis the realities of the country (Isaac, 2010c, 2010b). Another tourism operator that closely works together with Green Olive Tours and ATG, the Siraj Center, organises the Abraham Path, walking and hiking tours as well as cycling tours such as the Peace Cycle in cooperation with peace cycle, a British non-profit organisation (CONTOURS, 2009c). It aims to create links between the local Palestinian population and people through educational and exchange programs (Siraj Center, 2012). Through the further co-operation of ATG with ECOT and Siraj, the Network of Experiential Palestinian Tourism (NEPTO) (Siraj, 2012) and the Palestinian Initiative for Responsible Tourism (PIRT) have been established (CONTOURS, 2009a). The initiatives' vision is a network of organisations and associations that work together towards responsible tourism in the Holy Land (Isaac, 2010c; NEPTO, 2012). Any individual can feel free to join PIRT as long as it agrees with the initiative's vision statement existent since 2008. Up to now, 11 stakeholders hold membership in PIRT such as Holy Land Trust, MoTA, Arab Hotel Association (AHA) or Holy Land Incoming Tour Operator Association (HILTOA) (these last two private sector associations will be touched in chapter 4). In meetings, these organisations identify and discuss the threats and restrictions inherent in tourism in Palestine (PIRT, 2009). PIRT also developed the Code of Conduct that included rules for tourists when travelling to the holy land and rules for the Palestinian tourism sector (CONTOURS, 2009a). With this document, the difficulty of organising longer stays in Palestine and Bethlehem and the impossible in-depth understanding of Palestinian culture and values due to restricted lengths of stay was directly addressed. NEPTO did not complete its registration but different non-profit organisations already joined the network, which will be an umbrella organisation for all participants. Interestingly, in order to be a member, organisations have to be legally registered civil society and semi-governmental (NEPTO, 2012) (which excludes the private sector).

### **Governing Bodies and their Collaboration**

MoTA and the PA can be described as the two most important organisations of the public sector. These settle tourism policies, develop ideas in co-operation with the private sector and support private organisations. Whereas the PA initiated the Bethlehem 2000 project in close co-operation with World Bank, the EU and UNESCO, MoTA developed, restored and upgraded basic tourism infrastructure and key sites. It also established various policies, laws and industry regulations (Isaac, 2010b; MoTA, 2010; 2011), and it is recently providing tourism data and statistics in Palestine (Isaac, 2012b). In addition, it supports the private sector through capacity building and technical assistance to private enterprises. It actively markets and promotes the destination through national exhibitions and campaigns, an integrated marketing and communication plan, press releases and its multi-lingual website (Mikulak, 2010; MoTA, 2010a).

There is little literature available on the PA or information is only available in Arabic. Though, the overall interest and goal of the Authority (WB government) can be summarised into the aim of reaching an agreement with Israel over the implementation of a peace treaty and an independent Palestinian state. For this, peace negotiations with Israel have been renewed (Encyclopedia of the Middle East, n.d.). It is not known what the interests and goals particularly related to tourism look like. According to the literature provided by MoTA (2010; 2011), the overall interest of MoTA is to compete successfully, to get share of tourism arrivals to Israel and to promote itself as an independent destination. The overarching goal is to strengthen the economic value-added through tourism (MoTA, 2011). MoTA (2010, 2011) declared that there is a strong focus on developing alternative tourism, an emphasis on targeting the pilgrimage market as well as new/ existing source and niche markets and the diversification and packaging of tourism to achieve this goal. As it can be seen above, these aims are in line with those of the private sector organisations; a thorough management of cultural and religious WHS would inevitably support these economic objectives. The biggest obstacle as identified by MoTA (2011) is the Israeli Occupation, as restrictions of renovating and managing sites located in Area C extremely hinder tourism.

In addition, MoTA has created DACH: Its major interest lies in identifying, restoring and excavating sites in WB and Gaza Strip. It has identified around 1994 archaeological sites, nearly 10.000 archaeological features, more than 60.000 traditional buildings and it has excavated 520 sites in Palestine up to present (MoTA, 2010; 2011). MoTA is also working with and supervises CCHP, together with the Minister of Culture and a steering committee. CCHP is an independent public body which has been initially created as an off-shoot of the Bethlehem 2000 project to prepare Bethlehem for the millennium celebrations and activities. CCHP's major aim is to preserve the Palestinian cultural heritage and to rehabilitate historic buildings in Bethlehem District, while including the community in these activities (CCHP, 2008).

Likewise, the role of educational institutions that teach tourism and hospitality in Bethlehem and Palestine such as Bethlehem University might not be neglected: Tourism and Hotel Management Studies have been an integral part in Bethlehem University since 1973 (ABS, 2008).

### **Challenges to the Bethlehem Tourism Industry and Cultural Heritage**

Beside these positive developments in tourism and tourism organisation, Bethlehem's tourism industry still faces many constraints. The city is coined by political instability, violence, counter-violence and tension, an occupation by Israeli troops as well as continuous negotiations between Palestinians and Israelis. The eruption of the first and particularly the second Palestinian uprisings (Intifada) has brought damage to the Palestinian and Bethlehem tourism industry (Isaac, 2009, 2010b), "bringing it sometimes to the verge of

collapse” (Isaac, 2009, p. 2). In October 2002, the Israeli government constructed a so-called ‘security fence’. This is a segregation wall running through Bethlehem like a concrete snake which isolated inhabitants from surrounding villages (Isaac, 2009). It made Bethlehem become a ‘walled ghetto’. For instance, the sequestration of the religious site Rachel’s tomb separated 40 families from schools and medical facilities (Selwyn, 2010).

Yet, there is little involvement of other stakeholders and Palestinian government offices (Abu Rabah, 1998) and organisations are often constrained by the occupation of the Israeli authorities. Border controls, the continued closure of the West Bank and a lack of interest by Israelis to keep statistics and promote tourism in Bethlehem hinder the city’s tourism industry to flourish. Furthermore, there is a lack of marketing and tourism facilities as well as a lack of policies for the private and public sector, a high proportion of unskilled staff, limited generated revenues due to impossibility for most tourist groups to stay longer than two hours or overnight in Bethlehem or to consult Palestinian tour guides (Bethlehem Master Plan, 2011; Isaac, 2008, 2010b; Rishmawi, 2008; Tours in English, 2008a;) as well as a lack of visits to other sites than the Church of Nativity that could create revenue flows (Bethlehem Master Plan, 2011). The only option for the local employees is then to sell heavily-commissioned and expensive souvenirs to tourists. The PA can barely help as it is constrained by the political circumstances and can only function with the help of donors (White, 2010). Owing to this unstable environment it is also hard for MoTA to establish long-term tourism plans and strategies. Another problem is the one-dimensional image about Palestine that is broadcast in the Western media and often encouraged by Israeli propaganda where Palestine is displayed as dangerous and terroristic (Mikulak, 2010). Tourist arrivals decreased again from 2010-2011 to 1.7 million tourist arrivals in 2011 (Isaac, 2012a); political instability and the perceived negative image could definitely be the reason for that.

And finally, there are also many challenges to the cultural heritage of Bethlehem: One of the major threats is the Israeli occupation. It has caused physical damage through the invasion while houses, historic buildings and centres were demolished, especially during the Second Intifada but also economic damage as financial resources are lacking for Palestinians to preserve their heritage. The continuous expansion of Israeli settlements is another problem as the settlements confiscate more land with the Separation Wall and accompanying roads (Arij, 2007; CCHP, 2011a). Another issue is the inadequate legislation: There are almost no unified laws to the protection of cultural heritage; and the ones applicable are quite out-dated, such as the British Mandate Law of Antiquities of 1929 and the Jordanian Law of Antiquities of 1966. These only secure the protection of antiquities that were built before 1700 AD and, consequently, leave protection of urban fabric were been built later unprotected. CCHP prepared a law concerning the protection of heritage in co-operation with other stakeholders but this has not been ratified by the Palestinian Legislative Council. Likewise, there is a lack of awareness as cultural heritage is not considered a priority in governmental and communal level. In addition, there is an increasing ownership complexity as a division of properties takes place among many inheritors reducing the possibility to reach an agreement with regard to the management of properties; there are inadequate rental laws that make it difficult to reclaim properties, too (CCHP, 2011a). A final challenge to cultural heritage would be the status quo and other agreements made among and within religious authorities and groups which makes it nearly impossible and complicated to make any changes with respect to the management, preservation and conservation. This depends on the authorities unlikely to be willing to make changes, particularly due to the legal and historical norms which are prevailing (Tierra Santa, 2012).

### **Future Development Plans and Actions for Bethlehem**

For the future, MoTA and the Palestinian tourism minister are planning to open a Palestine Tourism Board, a public-private partnership where the public and private sector will be working together in destination marketing and marketing. Up until then MoTA will continue to take the lead in close co-operation with the private sector (MoTA, 2011).

So far, MoTA, the Bethlehem Chamber of Commerce and a Working Group (set up of representatives from over 14 organisations and institutions) with financial support of USAID launched the *Master Plan for Developing Tourism in Bethlehem* for the Bethlehem Governorate in 2011, an Action Plan for Developing Tourism in Bethlehem that includes marketing and strategic decisions: The Master Plan includes measures related to an overall enhancement of the destination offer and visitor experience (such as creating stakeholder working partnerships, refurbishing infrastructure and key sites, improving signage, developing Visitor Shuttle Services and Information Centres, creating walking tours around Manger Square, reviving the cultural, religious and musical life) on the one hand and the focus on destination branding (targeting cultural and religious niche markets, developing products and packages for these, increasing online presence and Visitor Information Centres for the visitors' access to information) on the other hand (Bethlehem Master Plan, 2011).

Another project that includes future actions for a sustainable economy and infrastructure in Bethlehem with the aim of transforming the city into a 'vibrant spiritual centre' is the Bethlehem Development Initiative (BDI). The BDI is supposed to consider the Master Plan that touches upon tourism, heritage, spatial development, movement, open space, infrastructure and economics and to enlarge it by implementing further projects such as the planning of Nativity Church, Green Touristic buses, acquisition of municipal bikes, creation of children's playgrounds and improving Christmas processional routes. It is a body made of all stakeholders put together by one of the biggest construction company CCC (Consolidated constructions company (CCC) in the Arab World which makes fundraising available to put these plans into action (BDI, 2011). Its implications will be analysed at a later stage of this work. A specific plan related to the development, conservation and management heritage has not been implemented up to now.

### **3.6 New Hope for Tourism in Palestine: Membership in UNESCO & Nomination Results**

Besides the mentioned projects above, the membership in UNESCO and (additional) declarations of WHS in Bethlehem and Palestine might bring new hope and opportunities to the residents and tourism sector as analysed in the following. Thus, the author now intends to partly touch (RQ4)<sup>10</sup>.

#### **Context of Membership in UNESCO**

The PA has bid for UN membership as 'Palestine' in September 2011 (CBC News, 2011). This veto was blocked by the U.S. using its veto in the Security Council. However, full membership in UNESCO could be granted in October 2011 (The World Heritage Foundation, 2011), which resulted in the US's decision to cut off funding to UNESCO (The Guardian, 2011). Israel withheld millions of dollars in tax transfers to the PA. Interestingly, Palestine even seeks admission as a 'nonmember' observer state in the UN's General Assembly (NYTimes, 2012).

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<sup>10</sup> ...taking into consideration the future implications of UNESCO on holy sites submitted to the World Heritage List.



As mentioned earlier, UNESCO aims to build peace in the minds of men and women (UNESCO, 2012a). Hence, this aim is in line with the new forms of tourism to become apparent in Bethlehem and promote justice and peace (see above). According to the organisation, this can be achieved through establishing social progress, knowledge, exchange and mutual understanding among people (UNESCO, 2012a) - an approach that is also followed by ATG, Siraj Center, Green Olive Tours and other tourism stakeholders presented above. Therefore, this membership offers tremendous opportunities towards achieving peace and education in Palestine; a destination coined by Israeli occupation, conflict and limited exchange with the outside world. Although there might be cultural heritage 'having outstanding universal value' (UNESCO, 2012b), various potential cultural sites and attractions have not been utilised for tourism in the Holy Land. Only general architectural changes, such as the renovations of buildings, can be perceived up to now (Isaac, 2012a). Besides, only Israel has been able to engage fully in religious and pilgrimage tourism up to present (Rawlinson, 2012); six officially declared cultural sites have been included in the WHL (UNESCO, 2012b).

### **Palestine Inventory List**

That is why Palestine formally proposed religious and cultural sites as WHS in a nomination list to the UNESCO WHC in January 2012. The Committee emphasises the 'outstanding universal value of Palestinian heritage' (PH). Since 2002, technical and financial support has been provided to a Palestinian team of experts and coordinators in a WH project. The Committee encouraged Palestinian authorities to take measures for the protection of PH; it already expressed its concern over the damage and destruction of PH during the 26<sup>th</sup> session in June 2002. Then this year Palestine submitted an inventory of 20 Palestinian holy sites, of which 17 are cultural and 3 are natural. The inventory includes historical cities (e.g. Bethlehem, Hebron or Nablus), cultural and natural landscape sites (e.g. Palestine, Land of Olives; El-Bariyah), major archaeological sites (e.g. 'Ancient Jericho', Qumran or Sebastia), natural sites (e.g. Wadi Gaza and Umm er-Rihan) and potential trans-boundary sites (The Dead Sea). 'The Old City of Jerusalem and Its Walls' was already inscribed on the WHL in 1982. Currently, the Tentative List (explanation in chapter 2.4) according to the UNESCO web site includes the following 13 properties; other properties might be added soon (Heritage on the Wire, 2012; Taha, 2012):

- *Ancient Jericho: Tell es-Sultan (04/02/2012)*
- *Anthedon Harbour (02/04/2012)*
- *Birthplace of Jesus Christ: Church of Nativity and the Pilgrimage Route (08/03/2012)*
- *El-Bariyah: wilderness with monasteries (04/02/2012)*
- *Jerusalem Southern Terraced Landscape (as a pilot site of the serial nomination "Palestine: Land of olives and vines") (25/05/2012)*
- *Mount Gerizim and the Samaritans (02/04/2012)*
- *Old town of Hebron al-Khalil & its environs (04/02/2012)*
- *Old Town of Nablus and its environs (02/04/2012)*
- *QUMRAN: Caves and Monastery of the Dead Sea Scrolls (02/04/2012)*
- *Sebastia (02/04/2012)*
- *Tell Umm Amer (02/04/2012)*
- *Umm Al-Rihan forest (02/04/2012)*
- *Wadi Gaza Coastal Wetlands (02/04/2012) (UNESCO, 2012b)*

The UNESCO WHC was holding a meeting on the declaration of WHS in June and July 2012 (Heritage on the Wire, 2012; Taha, 2012). The proceedings were even broadcast live for the first time (ICCROM, 2012b). Interestingly, *El-Bariyah: wilderness with monasteries* (includes Herodium 5km southeast of Bethlehem,

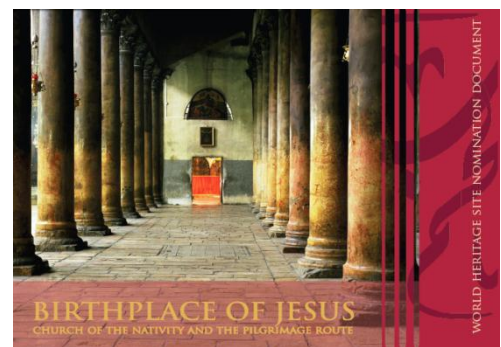
Mar Saba Monastery and Wadi Khreitroun), *Qanat es-Sabeel (the Aqueducts of Jerusalem, starting from Solomon's Pools)* and the *Birthplace of Jesus Christ* (explained below) are located in BG (CCHP, 2011a).

### Bethlehem Nomination File

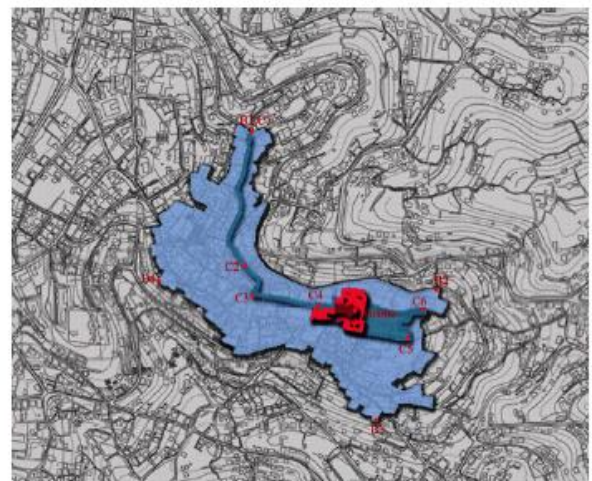
As part of the Palestine Inventory List, a 'Bethlehem Nomination File' (compare Figure 8) was created and submitted in January, too: Touching upon the last part of (RQ 3)<sup>11</sup>, Bethlehem's Old City (described in the File as the 'Pilgrimage Route') and the Church of the Nativity were the first sites nominated in the Palestinian territories to UNESCO. The Nomination File was created by a special national team with members of MoTA, DACH, CCHP, Bethlehem Municipality, Prof. Peter Fowler (a WH consultant) and other experts under technical supervision of the UNESCO Office-Ramallah. It was funded by the World Heritage Center. Work on the preparation file started in the beginning of 2010. Co-ordination took place with many churches and conventions situated in Bethlehem (e.g. Greek Orthodox, Catholic and Armenian Church). An unquestionable 'outstanding universal value' has been recognised for Bethlehem and the Nativity Church by all Palestinian organisations and UNESCO: Being the birthplace of Jesus Christ, a special committee was established by the president of Palestine for the restoration of the roof of the church. It was found out that the Nativity Church is still an endangered site which has been damaged through the military occupation (especially the Israeli invasion in 2002) and which needs direct intervention and protection. Moreover, the Committee decided that it would be necessary to preserve human values of sites and historic buildings located in Bethlehem and Palestine that have long suffered from the military occupation: Other examples of destructed sites of cultural significance are Nablus, Hebron and Aboud (CCHP, 2011a; Dieck, 2011; Heritage on the Wire, 2012; Taha, 2012).

The Nomination File comprises the area displayed in Figure 9 and consists of nine parts. Each part deals with a specific matter:

1. *Identification of Property*
2. *Description*
3. *Justification for Inscription*
4. *State of Conservation and Factors Affecting the Property*
5. *Protection and Management of the Property*
6. *Monitoring*
7. *Documentation*
8. *Contact Information of Responsible Authorities*
9. *Signature on behalf of the State Party*  
(Dieck, 2011)



**Figure 8: Nomination Document**  
Source: CCHP, 2011b



**Fig. 1.3 Map of the Nomination Area**  
■ Church of the Nativity  
■ Convents Surrounding the Church; the Greek Orthodox Convent, Franciscan Monastery and Armenian Convent  
■ Pilgrimage Route and the Gardens East of the Church  
■ Buffer Zone

**Figure 9: Map of Nomination Area**  
Source: CCHP, 2011b

<sup>11</sup> how can Bethlehem's potential holy sites fulfil the criteria set by the UNESCO World Heritage Committee so as to be adapted to the World Heritage List?

## Results



**Figure 10: Celebration of UNESCO WH Status**

*Source: Travel Palestine, 2012*

Along with other 26 new inscriptions from Israel, Morocco, Palau and Bali/Indonesia (UNESCO, 2012c), the Church of the Nativity and the Pilgrimage Route in Bethlehem have been declared as WH by UNESCO WHC on Friday, 29 June 2012, after Palestine bid for the inscription in an emergency application. The majority of members (13 out of 21 votes) agreed to inscribe the holy site. Only the U.S. and Israel abstained from voting (Rheinische Post, 2012). Reason for Palestine's urgency motion was the fact that the Nativity Church was suffering from damages due to water leaks. The property was consequently put on the List of WH in Danger (UNESCO, 2012f). Great festivities and a procession for the celebration of WHS followed on July 7th, 2012 in the Nativity Square (see picture in Figure 10). The PA announced it will seek additional UNESCO WH declarations. Palestine's Foreign Minister named Mount Gerizim near Nablus and a site in Hebron where biblical patriarchs and their wives are buried (Associated Press, 2012). Thus, Hebron's Nomination File was already prepared and is expected to be submitted in 2013 (Taha, 2012).

However, there is also strong criticism towards the declaration and festivities. The Israeli government spokesman dismissed the plan to add more sites as 'purely propaganda' (Associated Press, 2012) and the Israeli Prime Minister stated that UNESCO is motivated by rather political than cultural considerations. The new proposed inscription could stir more political tensions as the Church could be used as political weapon to deny Jewish historical connection to this and other sites in Israel, particularly in east Jerusalem, which Israel attached to its capital after the 1967 war. According to the U.S, Israel and even UN's own experts that were investigating the Church's state, the church was not under threat. ICOMOS mentioned that there is no need to inscribe the site on the WHL out of emergency, as there are no specific dangers (Fegelman, 2012; Nammari and Laub, 2012). Fegelman, a Canadian writer, published a recent comment under the heading 'Hey UNESCO, Keep Politics Out of Religion' which highlights emerging international discussions. Moreover, the three religions holding ownership rights in the church (see above) explicitly expressed concerns that the WH status could lead to interference by the U.N. and the PA (Nammari and Laub, 2012).

In his article 'The Palestinian Authority, UNESCO, and the Illusion of Triumph', Barnard (2012) illustrates that the Inscription of Church of the Nativity "is nothing but a restatement of the status quo of occupation, and will likely be meaningless, if not destructive, to Palestinian communities in the West Bank" (Barnard, 2012, p. 1). The Nativity Church sits squarely in Area A and - as discussed already above - the tourism industry in Bethlehem does not generate real income (visitors to the church neither leave money in the church through entrance fees nor very much in the surroundings) while tourists are being bussed in from their hotels in Jerusalem. To the author would make more sense to declare WH in Area C. The villages of Battir and al Walaja do not only have various natural sites, such as the two-thousand-year-old Roman agricultural terraces: Palestinians have extremely limited access and no decision-making. The beautiful landscape was cut off from the villagers by the apartheid wall's construction (Barnard, 2012); new sections to extend the separation fence are already being built (Rinat, 2012). To Barnard (2012), prioritising such

sites would be a direct challenge to Israel, its expansionist policies and redrawing of borders while arousing attention to the occupation's on-going destruction. Up to now, only some Area C projects such as the historic ruins in Sebastia have sought international sponsorship in renovations. The author believes these happenings show the limited role of the UNESCO membership in the broader scope of Palestinian politics.

### **3.7 Conclusions**

Chapter 3 shows that Bethlehem as a tourist destination has a lot to offer and simultaneously faces a lot of strengths and weaknesses. Bethlehem's long biblical history ('cradle of civilisations') and its wide range of cultural and historic attractions sacred to various religions (see above) can potentially and does attract a lot of visitors motivated by religious and cultural reasons. A close co-operation of the tourism organisations located there, an upgrade and rejuvenation of the tourism infrastructure, the emergence of alternative tourists and the strong aim of internal and external stakeholders to achieve peace are all non-doubtable strengths. But as shown, the tourism sector also faces a lot of weaknesses such as the Israeli occupation, and on-going conflicts which deem safety for tourists and isolate Palestinians and constrain continuous tourism. A further lack of tourism marketing, facilities, businesses and policies also constrain proper operations. As shown, the Master Plan and BDI already proposed necessary considerations for the management of tourism and holy sites, e.g. in marketing and tourism infrastructure, but it is unclear for an external when these activities are carried out and if these are sufficient for the WHS management.

On the one hand, many religious groups and locals are against imposing entrance fees. If imposed, the question is also how the revenues are distributed, especially when more stakeholders have ownership rights. Besides, the findings illustrate that tourism in Palestine and Bethlehem is highly political: Decisions and statements about culture and heritage in Palestine cannot be understood without the political context in which they are made. Therefore, the focus of glocalisation switches from a local to a national context, while not being only local and global anymore: As Barnard (2012) showed, the PA might influence progress and might restrict the choice of the 'right' WHS. It is difficult to determine what kind of sites to declare. Incidents on a national level influenced by media coverage might impede international recognition and funds from U.S. to UNESCO. The general dependence on international aid further needs to be considered.

On the other hand, membership in UNESCO and declarations and maintenance of WH status could inevitably support Bethlehem's economy and strengthen the tourism sector: Inhabitants of Bethlehem could receive more work opportunities through the financial and technical support from UNESCO (Taha, 2012b) and could be educated towards adequate tourism management. In addition, entrance fees could be a source of income for the local population and fees could be used for the maintenance of sites. More visitors could visit the town owing to the listing, as hoped by Palestinian Tourism Minister Ziad Al-Bandak. Besides, a refurbishment of interrelations between stakeholders and of the quite out-dated 19<sup>th</sup> century status quo codex could be a further step towards modern and contemporary heritage management. Finally, one of the most important aspects, benefits in global recognition might be increased; not only for tourism but also in terms of an independent state Palestine (Nammari and Laub, 2012) and UNESCO office Ramallah might not represent the proposed hidden agendas and power relations of the general UNESCO WHC. Yet, it might be interesting to know how holy sites in Bethlehem can be adapted to and/ or maintain the inscription on the WHL and how they can be better managed (RQ3) and how the stakeholders interact and could better interact on a glocal level (RQ5) as these research questions have been touched but cannot be answered adequately with the applied secondary research. That is why the next chapter tries to answer these questions with the implementation of primary research.

## CHAPTER 4: METHODOLOGY, ANALYSIS AND DISCUSSION OF FINDINGS

### 4.1 Introduction

To overcome analysis and design limitations of the secondary data (Veal, 2011), primary research in the destination itself was applied additionally. Field research lasted one month in total and was conducted in September 2012. The objective was to retrieve reliable, valid and objective information (Bailey, 2007) and to draw conclusions helpful for strategic advice for the Bethlehem's future site management (see research goal). In the following, it will be explained how it was attempted to retrieve this kind of information.

### 4.2 Methodology of Primary Research

Methodology can be defined as a "larger research design that one follows when engaging in research, rather than just the specific methods used for collecting data" (Bailey, 2007, p. 63). In this context, sampling, the study area and research methods had to be considered.

#### Sampling and Study Area

Although probability sampling is appropriate while it is representative of a population or a larger amount of people, owing to a lack of time and financial and human resources qualitative research methods and purposeful sampling were identified to be more adequate (Bailey, 2007) and were consequently employed in this research. The advantage of qualitative research is that it is rather flexible, personal and intuitive with a use of words (Finn, Elliot- White and Walton, 2000; adapted from Henderson, 1990). However, quantitative research methods were considered when necessary. In order to make the study very valid, reliable and representative, a small number of stakeholders from all fields were examined (see below in research methods). These give good input for a systematic study and they are rich in information (Bailey, 2007), which has been identified as lacking up to now.

During field research, the author investigated Palestinian heritage but only focused on religious and cultural sites in Bethlehem as the study area (Bailey, 2007). The major tourism attractions and holy sites respectively could be found in four localities: Bethlehem Historic District (with the Old City and Manger Square), Beit Jala Historic District, Beit Sahour Historic District and Solomon Pools, as described in chapter 3.3. Most sacred, religious and contemporary cultural sites could be found in Bethlehem Historic District; most natural, archaeological and ancient cultural/ historic sites could be found in and around Beit Sahour, Beit Jala and Solomon's Pools. Besides, important tourism stakeholders operating in the industry (organisations, museums, tour operators) and sites of the Bethlehem Nomination File are located there or nearby. That was the intention behind choosing these four localities as the study area. To be able to draw comparisons and recommendations, the author additionally visited cities and sites located in the WB and Holy Land that were submitted as Palestinian Inventory List to the UNESCO.

#### Research Methods

Qualitative in-depth interviews with tourism experts (such as tourism researchers, developers and/ or professionals), tourism organisations (political and non-political), religious denominations (Greek Orthodox, Armenian Orthodox and Franciscan) as well as tourism suppliers in Bethlehem (hotels, travel agencies, tour operators, souvenir shops, restaurants) followed. Although they create extensive data sets, these conversations between the researcher and respondent were identified to be the most crucial input for the dissertation to explore the topic of WHS management in Bethlehem in greater depth and to gain expertise

that could not be retrieved through other research methods and desk research (Sirakaya-Turk et al., 2011). Among the three types of interviews, semi-structured interviews suited as the best option as the theoretical framework (definition of research objective, goal and questions) was already determined, but some flexibility was also allowed at the same time (see also Bailey, 2007). This means in practice that questions asked and topics treated were similar for each interviewee (related to the research questions and goal) in order to be able to analyse and compare data and related similarities and discrepancies (see Sirakaya-Turk et al. 2011), but dependent on the stakeholder and field of interest, irrelevant questions were left out or modified. Appendix 6 provides an overview of the guideline of questions that were asked; the qualitative interviews lasted about 45 to 60 minutes, sometimes up to two hours. A sample size of 34 interviewees could be obtained, which is considered to be representative among qualitative interviews. A list of all interviewees can be found in Appendix 7. Interviewees coming from different backgrounds (nationalities, tourism organisations, research fields) have been selected carefully in order to present objective and non-biased information sets. Transcripts of interviews can be sent via email on request.

In addition, informal interviews with tourists and pilgrims (see also Collins-Kreiner, 2010) and inhabitants were carried out to support the potential of tourism in Bethlehem through tourist and the community's views and perceptions in order to analyse the markets that are attracted to the area and to identify tourist needs, including the facilities and services tourists lack around the holy sites. The author interviewed 18 tourists, two pilgrims and around 20-30 locals<sup>12</sup>. The exact number of locals is not known as conversation happened everywhere at random. Although these count as tourists per se, according to Hall's definition, the author included foreigners living in Bethlehem or surroundings for quite a long time as 'locals' in the analysis. Regarding the tourist interviews, it was originally planned to set up a little tourist questionnaire but with a limited number of responses the analysis was overthrown. Besides, it was realised that the results of the *Master Plan* might be satisfactory. Another important thing to note is that in the one-month field research the author only talked to non-organised visitors<sup>13</sup> as organised groups spent only a short amount of time in Bethlehem which made it hard to get any access.

The advantage of the research technique 'observations' is that it is unobtrusive, i.e. people do not recognise that their behaviour is being observed and that knowledge is gathered (Veal, 2011) making it feasible to retrieve information regardless of the opinion of others (the interviewees). A non-participant observation (Bailey, 2007) was helpful to get a general overview of the tourism offer. The author explored the town of Bethlehem and visited every cultural and religious site located in the area frequently during one month. After an analysis of these sites taken from literature (see Appendix 5), the general organisation, management, atmosphere and approximate tourist numbers were observed. But not only holy sites and cultural attractions were explored. Locals and tourists and their behaviour and overall impressions were observed in addition. A further methodological technique that is originally taken from Wiener et al. (2009) was the participant observation, also called *mystery shopping*. By participating in typical tourist activities and non-traditional itineraries, weaknesses and strengths of the tourism industry and the political situation could be analysed. It is worth mentioning that observations were made from an **independent traveller**; perceptions of people with different motivations (vacationer vs. pilgrim), gender, nationality and age might differ enormously. The following section (see below) provides an overview how data, retrieved from these research methods, was finally assessed.

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<sup>12</sup> Locals can be considered Palestinians when living in Bethlehem as well as Israeli taxi drivers and travellers so as to retrieve different views.

<sup>13</sup> Non-organised visitors can be defined as independent and individual travellers. An illustration follows in the later analysis.

### 4.3 Data Analysis & Results

Data was analysed and results were driven in October 2012. As the inductive process suggests (see chapter 1.5), it was necessary to provide an analysis of the information and to answer the research questions. The author intended to merge the ideas presented in chapter 2 and chapter 3 and to create a link between the 'global' (UNESCO), 'national' (Palestine) and 'local' (Bethlehem) findings. The techniques of coding, i.e. "summarising large amount of data into segments", (Bailey, 2007, p.127) and memoing, i.e. "the writing of memos to oneself regarding insights one derives from coding and reflecting on the data" (Bailey, 2007, p. 133), were utilised. Though, there are different types of analytic coding: In an *open coding* process, data was broken down in categories (see below chapter 4.3.1), and important topics were identified and grouped according to similarities and separated based on differences.

Then, stakeholders and interviewees were clustered into typologies (Bailey, 2007) and sub groups in the context of the major theme of *glocalisation*. This was done in order to facilitate research and to receive clearer results (Rustema, 2012; Veal, 2011). Common things (ideas that point towards one strong direction) all interviewees talked about were highlighted then. This can be compared to an *axial coding* process, where data is broken down by identifying sub groups and relationships between categories. The multi stakeholder analysis identified these relationships (see section IV). Finally, in *selective coding* categories were interconnected and theoretical framework was put together (Sirakaya-Turk et al., 2011). Conclusions were drawn (chapter 5.2) in November 2012 through an interpretation of the data and recommendations were made (chapter 5.3) that contained advice for future directions as well as the specific directions the local (MoTA) and global (UNESCO) administrations could take (see Negut and Neaçu, 2011). The utilisation of these coding approaches is highly individual, of course, but it helped as a methodological starting point. In the following, the author puts forward an analysis of the primary research outcomes.

#### 4.3.1 Semi-Structured Interviews

The following analysis presents the major findings that were derived during the interviews. Questions were categorised in five sections that reflect the main research questions' structure. Only answers relevant to the research goal are displayed in the main text; other answers covered in the secondary research and with minor importance can be found with reference to appendices 8-13 (see below).

##### I. Importance of Religious and Heritage Tourism in Bethlehem and Palestine

In this section, interviewees identify the importance of religious and pilgrimage tourism (particularly from an economic perspective being the tourism industry's backbone) and the great existence and variety of Palestinian cultural heritage. However, respondents simultaneously point out the leakages pilgrimage tourism creates in the local economy due to its nature and the influence of politics with Israel's stronghold on the flow of international tourism. As a consequence, there is an unused potential of cultural heritage and heritage tourism in Bethlehem and Palestine owing to different reasons explained in Appendix 8 with a clear need of protection, preservation and management of heritage beside the political connotations it carries and the possibility to be destroyed through tourism if managed incorrectly. Necessary measures to be taken are explained in the answers to question 4 in Appendix 8.

## II. UNESCO World Heritage List and Sites, Importance, Benefits and Constraints

Interviewees identify various benefits, whether economic (tangible benefits to the community and on the Pilgrimage Route), environmental (protection and preservation of PH), social (awareness and prestige) or political (Palestine as an independent state) ones, but at the same time, strengthen that benefits cannot be perceived yet and that there are some restrictions, problems and disadvantages regarding the WH status, such as a current mismanagement of sites, an exceeding carrying capacity in the church, city and other sites and the unsure future role of UNESCO. Respondents also emphasise the *responsibility* for stakeholders to meet the requirements to keep and achieve a WH declaration as a major challenge (see all results in Appendix 9).

## III. Management of Cultural and Religious Sites

In relation to the findings in chapter 2.4, it was asked how holy sites in Bethlehem are managed in terms of Financing, Marketing, Human Resources, etc. As strengthened by the respondents, there **is simply no management of holy sites**. The status quo and related ownership claims were identified as the major obstacles towards the application of managerial decisions in holy sites like the Nativity Church by the majority of interviewees as there is simply no right to change anything or interfere inside the holy site owing to the three Christian denominations ruling the site (Father Twal, Howard, Khatib, Houry, Rishmawi, J. Sahouri and S. Sahouri, 2012) and the Greek Orthodox Patriarchate chiefly being most reluctant to any changes. Background information on this topic is given and complexities are explained in the answers to question 7, Appendix 10.

Despite these obstacles, Juha and S. Sahouri (2012) explain that an inventory of sites already exist and S. Sahouri (2012) sees potential in the development of a management plan of cultural heritage attractions (answers in question 8). Sites that should be developed and preserved according to the interviewees are the Nativity Church and Catholic Shepherd's Field amongst others. Further potential can be noticed in the development of small-scale attractions and tourist infrastructure (see answers in question 9). El Bariyah: wilderness with monasteries (that includes Herodium and Mar Saba Monastery), the Catholic Shepherd's Field and Qanaat es-Sabeel (Aqueducts of Jerusalem) (that includes Solomon's Pools) have been identified as sites that should be declared as WH. These and the majority of other sites (see also Battir) are located in Area C): the inscription would therefore be a political decision (see answers in question 10).

**'Do you think the management of these holy sites and/ or WHS could be improved? If yes, how?'** was definitely one, if not the most important question asked in the semi-structured interviews with reference to the research goal (the future management of WHS) and RQ3<sup>14</sup>. Despite having little influence to change it, interviewees propose a variety of solutions towards the management of holy sites, as it can be seen in **Figure 11**. At this point, the author would like to mention that she questioned how the management of holy sites can be generally improved but the majority of interviewees focused on the management of the Nativity Church in their responses (section 2), an interesting outcome. Aspects that were emphasised by many respondents (i.e. more than 5) are highlighted in bold so as to accentuate that there is a particular call for change. The description of each respondent's answer can be found in the answers to question 11, Appendix 10.

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<sup>14</sup> how can sites be effectively and strategically managed?



### 1) Technical, legal and social improvements in the management of holy sites:

- **Work on and develop other sites that have not been utilised for tourism up to now** (Abu Dayyeh, Andonia, Atrash, Khoury, Kokaly, Rjoob, Rishmawi, Sadeeh and J. Sahouri, 2012).
- Improve marketing, advertising and online presence of Bethlehem's holy sites (Atrash, Khatib and Kokaly, 2012). This can be done via the VisitPalestine website that primarily focuses on Bethlehem as a destination (Khoury, 2012).
- Initialise a specialised expert committee for joint collaboration that is in charge of the management and built heritage of holy sites as well as WHS (Abu Dayyeh, Antonelli, Juha, Manoly and Sadeeh, 2012).
- Develop and implement a management plan for holy sites (Abu Dayyeh, Antonelli, Rjoob and S. Sahouri, 2012) that is compatible with the Master Plan (Rjoob 2012) and the BDI (Abu Dayyeh, 2012).
- Receive more technical and financial assistance from UNESCO. Assistance of UNESCO and ATHAR was good, but not efficient (Rjoob, 2012).
- Develop more laws regarding the protection of cultural heritage and implement the 'Palestine Charter' for the conservation of heritage that has been ratified by all Palestinian institutions (Rjoob and S. Sahouri, 2012).
- Remove the status quo of the Nativity Church and implement a civil law to organise and save PH under the PA (Rishmawi, Canawati and Ghattas, 2012).
- Improve the education and awareness of the civil society towards heritage (Canawati, Father Kwal and Father Madrus, 2012).
- Increase the awareness for heritage among Christian denominations/ authorities (Antonelli, 2012).

### 2) Daily managerial improvement in and around the Church of the Nativity:

- Charge an entrance fee/ other fees for tour companies (Alyateem, 2012) or tourists to come that could pay a fixed amount to visit a couple of sites (Khatib, 2012).
- **Manage the queuing of people and control tourist numbers, as tourists are crowded in the church, pilgrims spend too much time inside and visitors have to wait long hours** (Andonia, Antonelli, Atrash, Bandak, Khoury and Schломka, 2012). There is a need for visitor movement and restriction (Khoury, J. Sahouri and Offenhäuser, 2012).
- Manage opening hours while opening church at night and avoid prayer times (Rishmawi, 2012).
- Stop selling candles inside the church like as business (priests) (Tour Guides, 2012).
- Educate tourists towards respectful treatment of the site (Offenhäuser, 2012) with each other (Kokaly, 2012) with rules or behaviour (Andonia, 2012).
- Educate guides and teach them respectful behaviour (Kokaly and Father Milovitch, 2012) and history/ archeology (Mousallam and Rishmawi, 2012).
- Ensure safety for tourists by putting tourist police around Manger Square (Father Bodi, Khoury and Kokaly, 2012).
- Collect garbage and make Bethlehem/ Manger Square a clean environment (Abu Dayyeh, Father Bodi, J. Isaac, Rishmawi, 2012).
- **Offer necessary tourism infrastructure and entertainment around the site, such as local restaurants, public toilets, activities and tours, shops at night, attractions and museums** (Antonelli, Alyateem, Canawati, J. Isaac, Kokaly, Hawash, Mousallam, Rishmawi, and S. Sahouri, 2012).
- **Manage the parking and parking fees** by creating bus stops and drop-off points (Andonia, Ghattas and Khoury, 2012) and taking the big entrance fee of the bus station investor PADICO (Canawati and Ghattas, 2012) and by making Manger Square not a car park (Khoury, Kokaly and Rishmawi, 2012).
- Maximise economic benefits by putting a per night city tax on each client sleeping in Bethlehem, a substantial bus fee for all buses coming into the Bethlehem core and that are not sleeping in Bethlehem and by packaging food items and creating banking facilities and other products consumed by the tourism industry (Abu Dayyeh, 2012).

Figure 11: Improvements in Holy Site and WHS Management - Results

#### IV. Tourism Markets and Products in Bethlehem, future Implications of UNESCO

Besides, with regards to the tourism markets and products in Bethlehem explained in chapter 3.5, all interviewees expressed that there should be a diversification of the tourism product while other forms of tourism should be developed, expanded and marketed alongside the pilgrimage segment to let tourists experience the rich PH and to obtain higher economic benefits whereas pilgrimage tourism will remain the leading tourism segment (see answers to question 12, Appendix 11). Moreover, respondents identified two types of tourists visiting Bethlehem, typical Eastern Europe and Far East pilgrims on the one hand, and young, independent, fact-finding, cultural and European tourists on the other hand (see answers to question 13). Although the majority of interviewees (e.g. Abu Dayyeh, Andonia, Antonelli, Collins-Kreiner, Father Milovitch, Khoury, Rishmawi, Rjoob and S. Sahouri, 2012) believes the WH inscription of the Nativity Church was a purely political decision (establishing the PA as one independent body and Palestine as one independent state), interviewees argue that UNESCO brings hope in that sense that it will ensure a protection and preservation of heritage sites and support for the people while being internationally recognised (see balanced discussion in answers to question 14).

## V. Glocalisation in Bethlehem, Interests of different Stakeholders

The last sections showed that the management cannot be analysed without analysing the stakeholders that are involved. The whole topic of glocalisation presented in chapter 2.5 discussed the interests and power relations of different stakeholders (and criticism on organisations such as UNESCO). It is now necessary to investigate these and the interrelations with other stakeholders in order to be able to come up with glocal management schemes for collaboration, particularly for MoTA and UNESCO WHC, as attempted with the research goal (multi-stakeholder-approach for future WHS management) and (RQ5)<sup>15</sup>.

To start with, these different interests of global, national and local stakeholders and power levels are described in Appendix 12. Interests of the global stakeholder UNESCO with regard to tourism can be classified into two different groups according to the interviewees - political interests (although rather being identified in the case of the UN) and interests related to the preservation and declaration of sites (answers to question 15). Though, it is worth mentioning that many respondents (although having worked with UNESCO) replied that they do not know what UNESCO's and the WHC's interests are. To the author, this result was astonishing. The author explicitly asked for the interests of MoTA but interviewees rather focused on the tasks the tourism ministry would need to accomplish as a ministry (e.g. implement more policies and regulations in tourism) and the problems, limitations and weaknesses it faces internally (e.g. lack of expertise, skills, money and freedom), as extensively described in the answers to question 16. When it comes to the interests of the PA in tourism, respondents identified what kind of problems the PA faces (weak position, lack of qualified staff) and what it is supposed to do (promote tourism and work as a good leader for the community) rather than what their interests are (receiving funds from international community and promoting political intentions) while putting minor focus on tourism development despite its important role for the economy. Regarding the interests of religious authorities, these are to maintain faith, religion and tradition with little interests in PH Palestinian land. Respondents identify that the strong but economic-wise poor community primarily aims at benefiting from tourism (all results in answers to question 16). The author asked respondents to identify the most powerful stakeholders in the Bethlehem tourism industry in terms of decision-making and those that benefit the most from what they seek and value in accordance with Hall's concept in chapter 2.6. Results were very clear (answers to question 17) where the majority of interviewees defined the souvenir shops as the most powerful and benefiting stakeholder in the Bethlehem tourism industry, followed by hotel owners, tour guides, travel agents (Israeli and Palestinian), restaurants and private sector associations, all private sector parties. Although the ministry's role was identified to be weak above, interviewees strengthened that it is in fact very powerful and benefiting. The municipalities were also identified to be powerful public sector stakeholders.

In order to provide strategic advice on the stakeholders' collaboration in chapter 5.3 the author found it relevant to choose appropriate management tools for stakeholder analysis. Hence, after analysing the interview outcomes thoroughly, the author started to categorise different enterprises and associations in five groups, as seen in Table 1. A detailed description of all these organisations and their major responsibilities according to the web sites and interviewees can be found in Appendix 13.

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<sup>15</sup> How can the interaction on a 'glocal' level and the parties' interests and power constrain or support positive tourism developments and how can this interaction be managed properly in order to meet the community's needs within the membership in UNESCO?

Private Sector and Profit Organisations	NGOs and NPOs, Private Sector Associations	Public Sector Organisations	Semi-Governmental and Donor Organisations	Ecumenical NGOs and Churches
Green Olive Tours (GOT) Alternative Business Solutions (ABS) Near East Tourist Agency (NET) Mitours Travel Agency (MIT) Three Arches Souvenir Shop (TASS) Manger Square Hotel (MSH) Grand Hotel Bethlehem (GHB)	Arab Hotel Association (AHA) Holy Land Incoming Tours Association (HILTOA) Applied Research Institute Jerusalem (ARIJ) Palestinian Wildlife Society (PWLS) Siraj, Center for Holy Land Studies Alternative Tourism Group (ATG)	Beit Sahour Municipality (BSM) Bethlehem Municipality (BM) Ministry of Tourism and Antiquities (MoTA) Department of Antiquities and Cultural Heritage (DACH)	Center for Cultural Heritage Preservation (CCHP) UNESCO Office Ramallah (UNESCO R)	Church of Nativity (CoN) Milk Grotto (MG) Shepherd's Field (SF) Greek Orthodox (GO) Beit Sahour Latin Patriarchate Church (BSLPC) Visitor Information Center (VIC) International Center of Bethlehem (ICoB)

Table 1: Division of Groups in the Bethlehem Tourism Industry

Besides, the question '*How would you consider your level of interest, involvement and power in the Bethlehem tourism industry on a scale from 0 to 5? (0= poor; 5= excellent)*' was asked. Mitchell, Agle, & Wood (1997) originally adapted the idea of stakeholder typology that distinguishes between the relative presence/ absence of the three attributes power, legitimacy and urgency so as evaluate stakeholder-management. It was then transformed into the three attributes interest, involvement and power for this research. Interviewees were explicitly asked to cluster themselves and their organisations and the author adjusted the mentioned number by them. The results can be seen in Figure 12. An assessment/ description of each answer given can be found in question 18, Appendix 12.

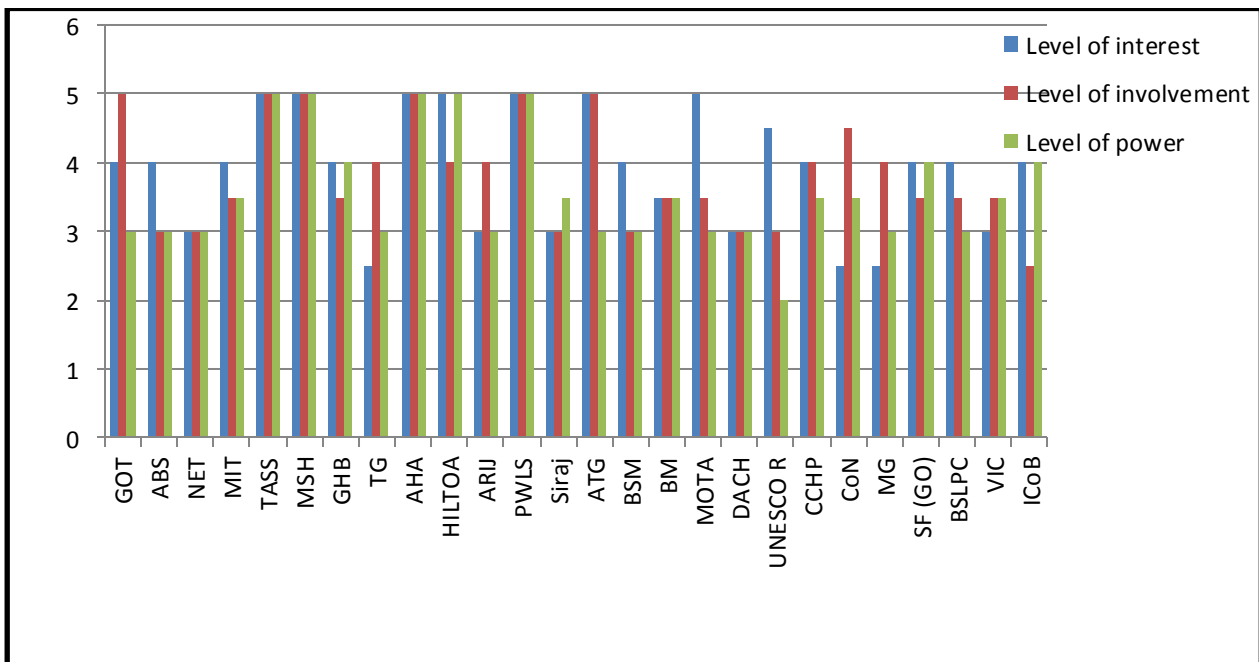


Figure 12: Stakeholder Clustering - Parties present in the Bethlehem Heritage and Tourism Industry

**Stakeholder Clustering - Results:**

- 1) Private tourism organisations: Mostly tourism or tourism related organisations with an economic, social or other interest

These eight stakeholders of the first group (Green Olive Tours (**GOT**), Alternative Business Solutions (**ABS**), Near East Tourist Agency (**NET**), Mitours (**MIT**) travel agency, Three Arches Souvenir Shop (**TASS**), Manger Square Hotel (**MSH**), Grand Hotel Bethlehem (**GHB**) and the Tour Guides (**TG**)) differ pretty much in their level of interest, involvement and power. Tourism experts in the private sector such as Abu Dayyeh, Khoury and Mousallam (although the latter is in fact quite powerful and influential) ranked themselves less than typical private sector managers such as Canawati (2012) or Howard (2012).

- 2) NGOs and NPOs, Private Sector Associations: Committed to responsible and experiential tourism

Among all five groups, this group (Arab Hotel Association (**AHA**), Holy Land Incoming Tour Operator Association (**HILTOA**), Applied Research Institute Jerusalem (**ARIJ**), Palestinian Wildlife Society (**PWLS**), **Siraj**, Center for Holy Land Studies, Alternative Tourism Group (**ATG**)) can be identified as the most interested, involved, and especially most powerful group based on the average. The last aspect (power) especially accounts for the national private sector associations, the majority of which is based with their offices in Jerusalem.

Arij and Siraj are not directly involved in the mainstream tourism product but still act with responsibility. ABS and GOT would fit in the category as being responsible, initiative and experiential and having similar results in the ranking but these are profit organisations and so they were put in the other category. Particularly those entrepreneurs and organisations with high interest (e.g. Atrash, J. Isaac, Khoury and Kokaly, 2012) usually have a strong vision in tourism development and sustainability.

- 3) Public tourism organisations: Funded or collaboration with the government

These (Beit Sahour Municipality (**BSM**), Bethlehem Municipality (**BM**), Department of Antiquities and Cultural Heritage (**DACH**), **MoTA**) claim they have a high interest but possess less involvement and less power.

- 4) Semi-Governmental and Donor Organisations: Committed to the protection of cultural heritage

These (**UNESCO** Office Ramallah (**R**), Center for Cultural Heritage Preservation (**CCHP**)) have a high interest, but are restricted in power. CCHP as a semi-governmental organisation is a special case and is much more involved, but still restricted in power.

- 5) Ecumenical NGOs and Churches with religious interest for the protection of faith and the religious community

Churches in Bethlehem (Church of Nativity (**CoN**), Milk Grotto (**MG**)) have less interest but are much more involved than the churches in Beit Sahour (Shepherd's Field Greek Orthodox (**SF - GO**), Beit Sahour Latin Patriarchate Church (**BSLPC**)) that have a higher interest. Even Visitor Information Center (**VIC**) and International Center of Bethlehem (**ICoB**) consider themselves more powerful than e.g. public tourism organisations such as MoTA above.

Therefore, there are three key findings:

1. Having a higher level of interest does not mean that the level of involvement is equal or higher. And having a high level of involvement (as assumed by the author), does not mean that the level of power in decision-making is also equal or high. Within each group and even each organisation, there are different levels of power, interest and involvement; they vary. This is valuable for the research goal and supports it, as it shows that there is a dynamism and variety among stakeholders in the management of tourism and holy sites, in their thoughts, actions and restrictions.
2. The second key finding stems from the first finding and it shows that among this variety of stakeholders and different levels of interests, involvement and power, it is not the organisations that trigger of development, success and legitimacy, but the people behind it. It can be said that those that work with enthusiasm, innovation and expertise in the tourism industry/their field e.g. Khoury, Atrash, Sadeeh in the non-profit businesses or Bandak, Canawati and Howard in the profit sector, can be described as more interested, involved and powerful, and thus more successful. This is fruitful for the research as it shows that the management of holy sites can be influenced by the sector and person behind tourism development. Hence, the result also shows that the private sector is much more powerful than the public sector and interviewees of the public sector have clearly expressed (e.g. J. Sahouri, 2012) they wish to work more with private sector stakeholders. J. Isaac (2012) thinks that this co-operation of the public with the private sector is necessary in order to avoid monopolies.
3. The third key finding shows that those stakeholders (e.g. Bandak, Canawati, Juha, Khatib, Khoury and Sadeeh) that work across the board, whether private, public or the civil society, and are well connected to other people, can be described as more interested, involved and powerful and thus more successful. Especially CCHP is perceived to be quite an active stakeholder in collaboration with the municipalities of Bethlehem and Beit Sahour, UNESCO R and MoTA.

However, the clustering and Khoury (2012) express that the sector is fragmented and people are not collaborating; Canawati (2012) admits that everyone in (heritage) tourism is working against each other and S. Sahouri (2012) explains that organisations are in conflict about heritage and buildings, even in the preservation. According to Manoly (2012), the municipalities do not work together on a regional level and Hawash (2012) explains that the Christian denominations do not co-operate (e.g. the Greek Orthodox Shepherd's Field does not collaborate with the Catholic, as the Orthodox Church is separated from the Latin which is organised under the Patriarchate of Rome). Canawati (2012) even asked staff of Disneyland to send experts with know-how over and to create joint projects. Interestingly, although the Nativity Church is being inscribed as WH, UNESCO has not started working with Nativity Church yet, according to Antonelli (2012). Khoury (2012) admits that for Bethlehem as WHS, cooperation and commitment will be critical and questions if stakeholders are going to be able to maintain this title. Moreover, various organisations and interviewees such as Kokaly, Rishmawi or Schlomka are very involved and interested but are restricted by the Israeli laws and regulations, although they co-operate with each other. Hence, collaboration definitely helps but it can never be observed isolated from political occupation and individual interests.

In search of the last part of (RQ 5)<sup>16</sup> and the research goal for the achievement of a multi-stakeholder approach the following question was asked: ***'Do you think the interests of the global, national and local stakeholders can be combined and the glocal interaction can be better managed? If yes, how?'***

Question 19 in Appendix 12 highlights the existing conflicts while attempting to find solutions now. To start, Offenhäuser (2012) puts forward an interesting statement: "Conflicts do not have to be always negative. The central question is what the stakeholders want to achieve and to make room for something new. Sites are not only made for tourism, they are also made for modern times." All interviewees that provided an answer to this question strengthened that ***dialogue and co-operation*** (e.g. Andonia, Antonelli, Aslan, Collins-Kreiner, Gelbman, Khatib, Khoury, Offenhäuser and Twal, 2012) are needed towards achieving an agreement (i.e. combining interests and allowing a better management of interactions) between different stakeholders.

Antonelli (2012) believes that dialogue has to be increased and one-sided messages have to be avoided. For instance, he mentions that in a mosque messages are only sent in one direction which is not the right way. Sadeeh (2012) touches further upon this topic, he thinks that convergent ideas and visions have to be professionally planned and a unilateral/ targeted strategy has to be achieved. Hence, interviewees propose different ideas to achieve this such as community planning and networking (Juha, 2012), the settlement of management policies (Rjoob, 2012) a government-based law (Rishmawi, 2012) or the establishment of a general body/committee that works across all sectors and governs the tourism industry (Abuznaid, Father Twal, Khatib, Khoury and J. Sahouri, 2012) such as the notion of a Palestine Tourism Board (Khoury, 2012) or working group (Khoury and J. Sahouri, 2012). For more see the answers to question 20. The next section will now focus on the results retrieved through other primary research methods.

#### **4.3.2 Informal Interviews with Locals & Tourists**

Several interviews were conducted with locals that provide the following results.

##### **Interviews with Locals**

The majority of Palestinians and inhabitants of Bethlehem respectively complains about the situation under the Israeli Occupation, the restriction in freedom of access and permits and the confiscation of land. Although the author lived in Bethlehem for one month and met different locals repeatedly, stories were told again and again. It highlights how inhabitants really suffer from the occupation and Apartheid Wall but, simultaneously, the strong family ties they possess make them attached to stay in Bethlehem. One of the major problems the occupation triggers off, from an economic perspective, is the limited possibility of Palestinians to work in higher academic positions. For instance, one sociology and psychology graduate is working as a taxi driver since he earns too little at a Palestinian research institute.

Many Christian inhabitants living in the city centre of Bethlehem, Beit Jala and Beit Sahour furthermore complain about the decrease of Christian populations. This supports the contradicting and interesting outcome of the semi-structured interviews where Muslim interviewees wish to open up tourism and sites for Muslims while Christian interviewees are rather afraid of uncontrolled and Muslim mass tourism.

To investigate further upon the declining Christian communities in the West Bank there are two interesting pieces of work provided by Rifat Odekh Kassis (*Kairos for Palestine*) or Mitri Raheb (*Christian Communities*

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<sup>16</sup> how can this interaction be managed properly in order to meet the community's needs within the membership in UNESCO?

*in the West Bank*). However, the author would like to note at this point that Christians might be defined as a minority in numbers only: The majority of businesses and organisations are run by Christian Palestinians (either experts or locals the author interviewed) which shows the huge intellectual and economic influence they obtain.

Besides, locals mention that they live peacefully together with the Muslim community, particularly in Beit Sahour which has one of the strongest communities. Nonetheless, locals say that Muslims have a completely different culture and little education as they put plastic and garbage on the streets (this behaviour is also observed with Christians), do not respect women, harass local and foreign women on the street and do not accept Christianity.

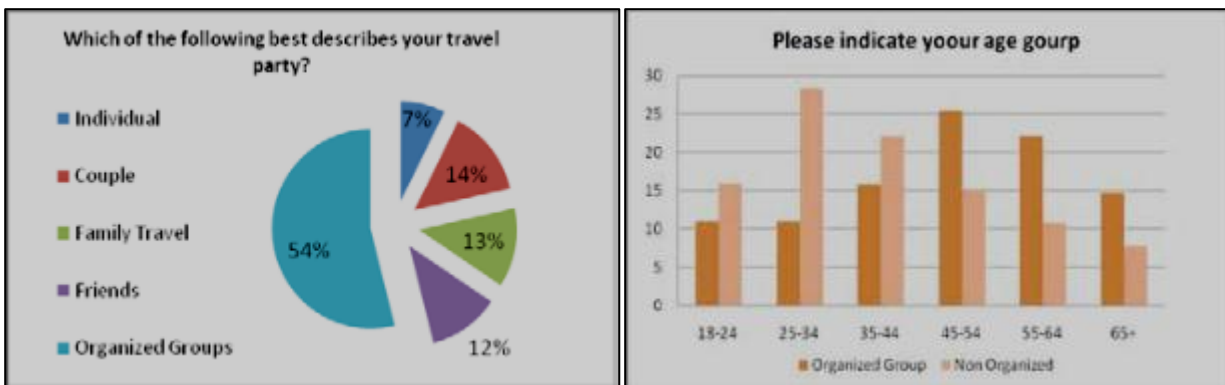
With respect to tourism, many inhabitants complain about the little economic benefits tourism brings to the local economy (owing to the existent form of pilgrimage tourism) and express the wish to have more tourists spending money in town. Managers of museums admit they receive only a few visitors. Locals simultaneously mention that Bethlehem has to revive the cultural life and to offer more entertainment and cultural activities, especially at night; both locals and tourists could benefit from that. Owners of small souvenir shops around Manger Square and the Old City claim that they suffer a lot from the big souvenir shops (see semi-structured interviews above). Besides, artists that offer workshops and sell olivewood items probably receive the smallest part of income. According to their stories, souvenir shops pay them after 6 months minimum and force them to give high discounts. As a result, they have to sell at prices lower than the cost.

In addition, all locals identify that there are too many tourists visiting the Nativity Church and a few only visiting other sites (e.g. other churches) within the Old Town of Bethlehem and around. Almost all locals claim that there is a mismanagement of the church. The authorities of the church are said to be stubborn and do not care about the locals and their opinion. Likewise, locals mentioned that the religious groups are not finding an agreement, while the inhabitants tell stories about fights between the Armenian and Greek Orthodox.

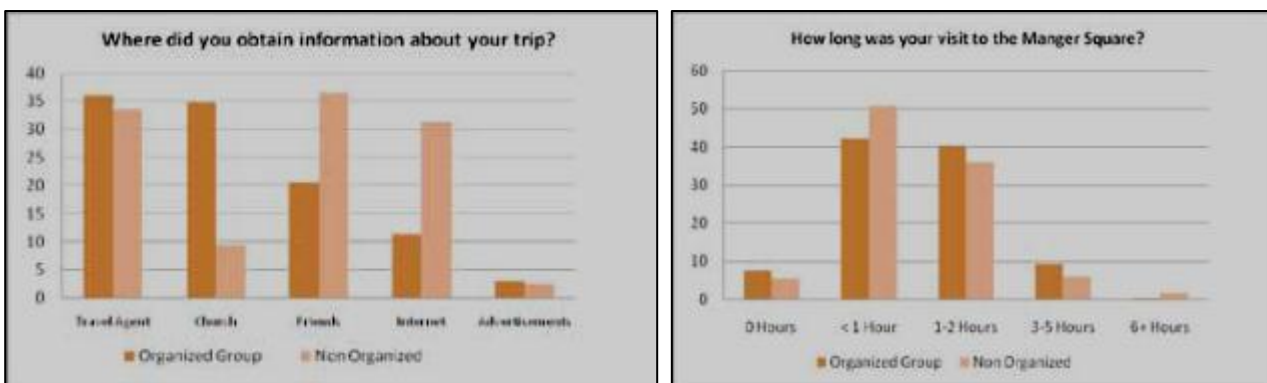
The Israelis interviewed during taxi rides and on public buses get suspicious when mentioning that you live in Bethlehem or the WB but at the same time they are curious and would like to know about life there. Foreigners that live in Palestine and work for NGOs/organisations show much solidarity and help in aid and development projects. As illustrated in the semi-structured interviews, they appreciate the hospitality of Palestinians. However, they are disappointed of the work mentality of many Palestinians, which expect constant support in capacity building and do not meet the requirements when it comes to hard working. As told by locals the tourism industry has gone into a great depression since 2000, and people have started to feel insecure. Many Palestinians might have started relying on the foreign help of the governments of US and the EU as well as agencies such as USAID, JICA or SIDA, as these started giving easy money for the industry people because they feel guilty of the whole Holocaust conflict in which they promised the Jews their homeland. This led to an increasing internal corruption (see above) and the creation of a so-called 'begging society'. Interviews with tourists thus exhibited some other perceptions (see below).

**Interviews with Tourists**

The visitor satisfaction survey of the *Master Plan for Developing Tourism in Bethlehem* includes a total number of 513 surveys; tourists were intercepted in different parts of Bethlehem. The survey distinguishes between organised groups and non-organised travellers. As shown in the figure in the left, the majority (54%) display religious pilgrims that come in groups on organised tours. The remaining percentage is clustered as presented in the opposite chart. The figure on the right shows that the individual travellers are usually younger in age structure (the majority between 25 and 34 years old) than the organised group travellers (the majority between 45 and 54 years old). The Master Plan also reveals that 26% of the respondents were Russians, 19% Americans, 15% Germans, 5% Italians and 5% British out of 41 nationalities.

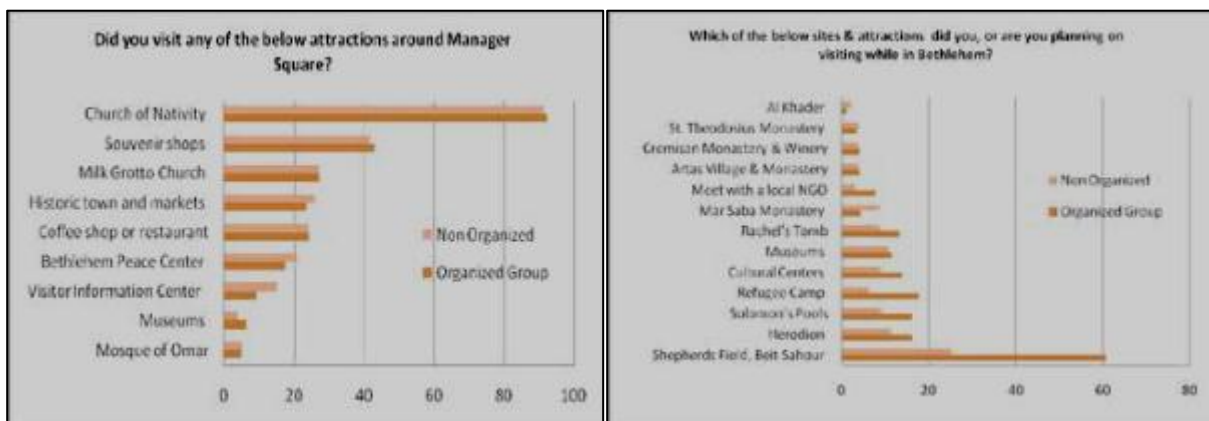


As the figure on the left below shows, travel agents were used as a source of information for both the organised and non-organised visitors. Non-organised visitors relied strongly on the internet and friends whereas organised visitors (pilgrims) obtained their information not surprisingly from their respective churches. The result also shows MOTA’s weak position and voice for marketing for the tourism product. Besides, the results illustrate that local suppliers have very few opportunities to commercialise their products. The right figure below highlights that over 80% of respondents in both groups stayed less than two hours at Manger Square, which is quite a short amount of time. Alsous (2012), one of the people who conducted the survey, indicates that these people, mostly Eastern Europeans, arrived by cruise with Israeli guides. The problem was that many Palestinian guides did not cooperate. He thinks if the Palestinian guides cooperated, the number would drop to 60%. Most of this time was spent in the Nativity Church which is followed by souvenir shops and Milk Grotto but according to Alsous (2012), those organised travellers do not even visit the Milk Grotto and immediately go to a restaurant before they go to Shepherd’s Field.





Generally, the rest of sites and attractions around Manger Square received an average of 20% of visitors. As indicated in the figure on the left below, non-organised visitors visited more of the historic towns/markets and the VIC whereas more groups spent some more time in museums and souvenir shops (although hardly any groups can be seen in museums, compare chapter 4.3.3). As shown in the right figure, the individual travellers in this survey were also likely to explore more sites than the Nativity Church. Other sites and attractions in Bethlehem Governorate beyond Manger Square received less than 15% of visitors. In the survey, visitors were additionally asked if they would use a Shuttle Service that transports visitors from hotels and pick-up points and drops them off at other locations. 42% of respondents indicated they would use such a service if it was available and another 24% said they might use it. Another question was if they would attend cultural evenings and folklore shows. Whereas 18% indicated they might attend, 45% of respondents said they would attend if these events were available.



During tours (see participant observations below) and conversations with tourists, the author made comparable results. The majority of tourists came from the U.S. and Europe (Sweden, Netherlands, Germany and Scotland) and was younger in age structure but exceptions of people over 45 years were existent. It was found out that most of the non-organised/ individual tourists travel through Israel and the West Bank and then continue to Jordan.

Travellers told the author that they all enjoyed travelling through Palestine and particularly enjoyed their stay in Bethlehem. Beside the natural, religious and cultural sites they enjoyed visiting it seemed that they were generally much interested in the political conflict and highly satisfied with the alternative tours and the services offered. All tourists the author talked to felt safe throughout their trip and said they would recommend their families and friends to visit the Holy Land. Tourists particularly appreciated the hospitality and friendliness of Palestinians. They admitted that they would accept gaps in the tourist offer and inconveniences to make these unique experiences with the local community.

From the places visited, most favourite attractions were the Nativity Church, Old City of Bethlehem, Cremisan, Mar Saba, the Wall and Aida Refugee Camp. All mentioned they fully enjoyed visiting Nativity Church but for some the place was too overcrowded. Other places they liked in the Holy Land were the Mount of Olives, the Old City of Jerusalem, the Jordan Valley, the Dead Sea and Tel Aviv and Jaffa in Israel. It was found out that many tourists were not even aware of attractions like the Nativity Museum or Salesian Artistic Center. The author asked if tourists missed anything in the tourism infrastructure. Some explained they missed clear rules regarding public transportation and a few recreational facilities while others appreciated information provided by the Social Media, the VIC and guides.

### 4.3.3 Observations

It can be distinguished between non-participant and participant observations, as illustrated as follows.

#### Non-Participant Observations

Appendix 14 summarises the field observations that were made during one month of research. It weighs positive aspects and impression against negative ones. Among the non-participant observations taken, the great variety and amount of sites, proximity to each site, experiences with Palestinians and the perception of the beautiful Old City can be described as very positive aspects. The author experienced a very enjoyable stay at sites such as Herodium or Mar Saba, which could potentially be declared as WH owing to their cultural universal values which just impress through the views and looks. Solomon's Pools is another interesting site but the place looks abandoned. The Nativity Church Museum, with its huge exhibition of cribs and the utilisation of audio and visual devices is a further attraction that should be marketed. However, it was obvious that Bethlehem lacks public transport, traffic organisation (car park on Manger Square and high traffic congestions), nightlife and entertainment activities, street lighting, relaxation areas, public toilets, promotion on the Internet, local F&B options and information channels (tourist maps and street signs) that facilitate and enhance the visitor's stay. Cultural and religious sites lack description in printed material and signage on and to the site and there are hardly any public transport possibilities to the sites. Some sites such as churches or monasteries are not even accessible if visitors do not ask for a visit or service in advance. There, tourist flow is concentrated on the Nativity Church, Manger Square and Franciscan Shepherds Field, while observing little tourists visiting museums and other attractions. There is lack of a visitor and sustainable site management, with long queues and a stressful atmosphere.

#### Participant Observations

Appendix 15 shows the tours the author participated in. Hence, it has to be said that the author was overall satisfied with the organisation of booked alternative tours and that hardly any weaknesses can be identified. Besides, the focus remains on the holy sites and this is why a further analysis of alternative tours appears to be useless. The only weakness identified was that with a greater participation in more tours, facts get repeated; there is much information on the political conflict but less on the site itself (except for Sebastia where information was extensive). The last tour was made independently, where two other independent travellers joined. Sites were visited with a local taxi driver who hardly spoke English and could therefore not mention any aspects about the holy sites. Therefore, tours for FIT that enhance cultural, historical, archaeological and religious aspects beside the political should be offered (addressed in chapter 5.3.2). Sites that should be definitely out on the WHL identified during this tour were the Ibrahimi mosque and old town of Hebron and Sebastia due to their great cultural value, need for preservation and the political circumstances. Generally speaking, the greatest and most intense impact consisted of the Hebron and Greater Jerusalem Tour; a further nice and worthwhile experience was the tour to Jenin, Sebastia and Nablus.

### 4.4 Conclusions

The findings of semi-structured interviews and observations highlight the importance of religious and pilgrimage tourism in depth, but they also show that there is a strong need to diversify the tourism product: Beside its social and environmental advantages, the PH could be a great source of economic income. There exist a variety of cultural and religious sites in Bethlehem where a visit is highly recommendable/ a WH declaration possible, among them Herodium, Mar Saba Monastery and Solomon's Pools in particular.

Apart from these sites, other attractions such as Nativity Church Museum, Old Bethlehem Museum and Palestinian Heritage Center are already being developed but receive few visitors. It seems that managers have not fully tried to market the attractions. Only in some cases tickets can be booked online. Above all, there is no collection of printed and digital material that markets sites and tourism related services together.

In addition, tourists expressed they would like to have recreational and cultural facilities and services. Interestingly, tourists strengthened the hospitability of Palestinians although observations and tourist interviews accentuate that Bethlehem at present lacks the necessary public tourist infrastructure (e.g. signage, public transport, information points, relaxation areas, garbage bins) and that holy sites lack cultural activities (e.g. events, festivals, concerts). All research methods show that the major problem lies within the occupation which restricts Palestinians in organising the industry and offering a proper Palestinian tourism product: There is a presence of a monopoly business, not only with regard to Israeli tour agencies but also in the Bethlehem (Palestinian) tourism industry itself while few tourism revenues flow to the Palestinian tourism economy and if so, benefits are only shared by some very few powerful stakeholders (see below). Although it was not expected that even non-organised travellers spend such limited time at the Nativity Church and other religious and cultural sites, the limited time spent can be identified as one of the major weaknesses. A few economic revenues can be gained and due to small donations revenues cannot be used to preserve heritage and connect sites with other sites/ attractions.

Within a fragmented tourism sector and an unbalanced competition, smaller businesses (especially handicraft producers) in the old city and around Manger Square receive very little income. Certain public organisations like MoTA are very weak (especially in the implementation of policies for the tourism sector), while the private sector is very strong. The author highlighted the quite powerful role of the souvenir shops, hotels, tour guides and Israeli agencies and role of the private sector associations which was not covered in secondary research. Many businesses and organisations that have been generally described in primary research as active (Peace Center, ECOT) did not arouse attention during primary research, whilst others such as the Visitor Information Center, the Municipalities, and some non-profit organisations have a very crucial role for the promotion and protection of heritage. They show creativity and innovativeness in the designation of the tourism product and the connection with others. Other reasons are not known.

When it comes to (heritage and pilgrimage) tourism, it can be perceived that interests of stakeholders really differ. Despite the criticism of locals and experts towards the management of holy sites and the wish to organise them under the PA, the author has to conclude that at least religious and mostly Franciscan authorities (e.g. Father Belloni) rehabilitated the holy sites. It is questionable if locals would have done it with limited funding and awareness for the religious heritage on their own. Although nothing will change with management of holy sites in the upcoming months or years, there is potential to develop small-scale attractions and to improve the marketing of sites (see above). Though, networks such as NEPTO have been established but have not implemented any actions yet. There is also difficulty in determining the role of UNESCO whether in how far it can and needs to get active since it has not developed a management scheme with the Nativity Church and other holy sites up to now.

## CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS

### 5.1 Introduction

This chapter provides some conclusions and recommendations regarding the glocal management of WHS in Bethlehem. The conclusions will merge the results of the primary and secondary research and answer the main research questions while the recommendations are formulated based on conclusions.

### 5.2 Conclusions regarding Glocal Management of WHS in Bethlehem

The purpose of the dissertation was to find out what the management of holy sites - that includes religious and cultural - looks like and how sites can be managed in Bethlehem in the future, and in how far stakeholders can work better together beside the implications that UNESCO triggers off to these sites. This is attempted to be done in order to give strategic advice to the two most important influential parties - MoTA and UNESCO WHC - for the future management of (current and further) World Heritage Sites which then might reinforce the Palestinian and Bethlehem tourism industry, increase benefits for the local population, improve the relationship among religious groups and tourism operators and strengthen and raise the awareness of the Palestinian's heritage and identity (see chapter 1).

***1. In how far are religious and heritage tourism important tourism segments and what considerations have to be made related to their management?***

Secondary and primary research highlighted that religious and heritage tourism are not only important tourism segments in general but also specifically in the destinations of Bethlehem, *the City of Nativity*, and Palestine, being part of *the Holy Land* that both inhabit great religious, cultural and universal value. Beside this value, Bethlehem is already being promoted and developed (see projects of Master Plan and BDI) as the primary tourist destination of the WB and both tourism segments are growing (with growing Muslims and Christian populations travelling for religious purposes and tourists attracted to cultural and experiential tourism) and can boost regional development. This undoubtedly increases their importance but importance might be neglected in their management. With this in mind, religious and pilgrimage tourism in Bethlehem is currently bringing more economic benefits as it is being outsourced already, and research showed that cultural and heritage tourism can by far obtain more benefits to the community and fill the existing leakages in the economy.

The considerations that have to be made related to their management primarily arise from the obstacles being identified. In religious tourism these are the lacking research and documentation (or 'constrained' in the context of Occupied Palestine) as well as the nature of tourists and tourism that bring a few economic benefits (due to little spending of tourists and limited revenues obtained within non-existing entrance fees) beside the fact that tourism is concentrated only on certain sites and that the holy site's spirituality is being damaged, as perceived by the author herself in observations of the Nativity Church and Franciscan Shepherds' Field. This is related to the considerations in heritage tourism which comprise the conflicts about the conservation and preservation on the one hand, and the interpretation, heritagisation and promotion of tourism on the other. Research and the analysis shows that both religious and heritage tourism can inhabit a set of multiple stakeholders and competing interests in the promotion and use of religion and heritage (see more conclusions below). All research methods applied show that the tourist and the community must be made aware of treating the heritage correctly. But especially the primary research revealed that there is a lack of marketing, information points, tourist services and facilities, regulations

(particularly how to assure environmental sustainability (*how the tourist consumes heritage places*) in the tourism industry beside the infrastructural changes made; an improvement of these aspects is hardly possible without the implementation of a management plan that regulates the management of sites in religious and heritage tourism (see chapter 5.3). Thus, the existing political instability and Israeli restrictions and control outlined throughout the dissertation additionally restrict pilgrimage tourism in bringing benefits, whether social, economic or political. The political connotations that heritage is filled and the existent ownership claims (*whose heritage*), a lacking preservation and awareness, out-dated laws and lacking policies further hinder a proper management of heritage tourism. Considering these facts and taking effective measures make it possible to examine the management of both segments and to overcome the above mentioned hurdles.

**2. How is UNESCO organised, what is the current framework of UNESCO World Heritage Sites and what benefits and disadvantages does an inscription on the World Heritage List bring?**

How UNESCO is organised has been deeply touched in primary research in chapter 2.4 while protecting cultural and natural sites and assets for future generation and being the only organisation responsible for listings of 'World Heritage' (WH) on a global scale. UNESCO WHC, a supranational organisation and intergovernmental body composed of 21 members, operates under its parent the UN. The framework of UNESCO WHS covers different cultural and natural heritage components, states and the WHF that are set in the *Convention*. A Nomination Process plus precise selection criteria define and guarantee if properties can be inscribed on the WHL. Under the WHC with advisory help of ICCROM, ICOMOS and IUCN this is ensured. It has been generally discussed in chapter 2.6 in how far the organisations represent political decisions and the exercise of power and politics in tourism. In the context of Palestine it has been discussed even more if UNESCO has taken political decisions beside its major aim of preservation. The answer is that indeed the inscription the Nativity Church was purely political followed by the political goals of the PA which UNESCO WHC then accepted, as the respondents in the semi-structured interviews strengthened. But research showed that the organisation is not taking this active role as assumed, its influence within the nation state and impacts on the WHS are quite limited up to now (see below). The benefits and disadvantages of a WH status have been analysed into depth as well. The major advantage would be the protection and preservation of sites, and especially those sites in danger. Apart from that, secondary research identified that a WH boosts the acknowledgment of heritage and leads to an increase in visitor arrivals and employment opportunities which then foster economic growth. WHS are used as a marketing tool which can lead to the same results. In Bethlehem, the advantages identified in semi-structured interviews are particularly economic but also environmental, social and political. Although the PA and community are proud of the Nativity Church inscribed (social) the author doubts if this generally boosts their awareness of heritage. And although being 'the' reason and aim of a WH inscription, Antonelli (2012) strengthens that preservation in the Nativity Church and co-operation between the Christian denominations and UNESCO have not taken place up to now and that a status will only bring funding, attention and management for other sites. This is also interesting as in other sites, such as Angkor Wat, UNESCO has done a lot towards the organisation and monitoring of sites. Although there are very few, interviews and observations identify an exceeding carrying capacity in the church, city and other sites as the major disadvantage beside the responsibility which the declaration brings as a challenge. Glocalisation case studies highlighted the conflicts that might arise between UNESCO and the national state (e.g. universal vs. national ownership, interests in declaring World Heritage to strengthen powerful and corporate role vs. using tourism as a tool to boost the economy and strengthen national pride) as well as the possible destruction of the heritage through tourism. Other findings presented actually debated the economic benefits a WH status brings. The

author has come to the conclusion that time is needed and future tourists arrivals have to be compared with present ones to measure if the WH inscription has brought any benefits to the destination of Bethlehem beside the potential inscription of other sites (for instance in Area C).

***3. What current cultural and religious sites are there existent in Bethlehem, how can these sites be effectively and strategically managed in tourism to stimulate present and future tourism demand and how can holy sites in Bethlehem fulfil the criteria set by the UNESCO World Heritage Committee so as to be adapted to and/ or maintain the inscription on the World Heritage List?***

There are currently twelve holy sites, a mixture of religious (ten) and cultural (two), which have been described in secondary research. It is worth mentioning that the borders between religious and cultural sites are very tiny as some of the religious sites like churches and particularly monasteries like Mar Saba have a great cultural, historic and archaeological value and not only a religious one. Besides, there are five further attractions (museums) which can be visited by the tourist that inhabit a cultural notion. The Old Cities of Bethlehem, Beit Jala and Beit Sahour with their buildings, squares and different religious routes (e.g. Patriarch's Route or Shepherd's Route) cannot be counted as 'one' religious site but possess great religious value. The same goes for the agricultural villages such as Al-Khader, Battir or Artas. Thus, as interviewees strengthen, an inventory and classification of sites exists but an exact differentiation that makes the tourist able to follow easily from the very first day does not exist. How sites can be strategically managed was highlighted as well, and there are different strategic approaches to take (e.g. marketing, HR, financing, change and quality management) when managing a holy site. Observations and semi-structured interviews illustrate that there is a lot of room for improvement visible in the future management of historical sites and infrastructure around them (Solomon's Pools). Nevertheless, the majority of sites is either owned or 'managed' by the religious denominations (all religious sites) or lies in Area C (Herodium, Battir) which makes this intention difficult. And those sites managed correctly more or less (less because it seems there is lack of marketing) such as Nativity Church Museum and Old Bethlehem Museum receive very few visitors. Besides, there is an on-going dependence on international aid and it seems that funds are not really well-allocated. A more effective management could therefore be possible with the realisation of a management plan (chapter 5.3.2) to overcome these hurdles. The question remains which are the parties in charge need to be defined (compare below RQ5). Other sites in Bethlehem that have gained much popularity beside the Nativity Church from all interviewees and observations, and which could or should be declared as WH are the Catholic Shepherds Field (although not in the WH inventory), El Bariyah wilderness with monasteries (Mar Saba and Herodium) and Solomon's Pools. These need adequate preservation and development and inhabit great universal value, and therefore fulfil the criteria of UNESCO.

***4. What current and traditional tourism products, tourism markets as well as tourism stakeholders and challenges to tourism and cultural heritage are existent in Palestine and Bethlehem, taking into consideration the future implications of UNESCO on holy sites submitted to the World Heritage List?***

Both secondary and primary research highlight that traditional tourism products and markets comprise the religious and pilgrimage tourism segment with pilgrims coming mainly from Eastern European countries, whereas current tourism products contain cultural, active, eco, experiential, responsible and alternative forms of tourism that considerably attract younger (although in observations different age structures were visible) travellers from Europe and the US. Both primary and secondary research illustrate that the Russian, Polish, Italian and German are the main markets but also many pilgrims from Far East and individual travellers from Scandinavia were visible. As the Master Plan and observations showed, Bethlehem is the WB's main regional tourist hub and domestic tourism is a potential tourism segment but it is currently not

much established in Bethlehem. Besides, new forms of tourism are commercialised by various private as well as non-profit and non-governmental organisations such as ATG, Siraj or PWLS but there is no holistic Palestinian tourism package which makes this kind of experiential tourism still a niche segment. Although being very active, these organisations face challenges such as the Israel occupation with all its facets, making it nearly impossible to establish this own tourism product and creating damage to the heritage that is promoted. Other tourism stakeholders present are part of the public sector, which is the tourism ministry MoTA, DACH, CCHP, Municipalities and many more. These particularly face challenges such as limited funds and inadequate legislation in the tourism sector for the protection of heritage. Most important, above all, holy sites and attractions are generally not combined together/ packaged: consequently, there is a strong need for re-organising the touristic value chain. Taking into consideration the future implications of UNESCO on the holy sites, it could theoretically guarantee a preservation, better management and marketing of these. As strengthened in all kinds of researches, its major benefit would be political while Palestine would be internationally recognised as one independent state.

***5. How can the interaction on a 'glocal' level and the parties' interests and power constrain or support positive tourism developments and how can this interaction be managed properly in order to meet the community's needs within the membership in UNESCO?***

The last research question enlarges the ideas of the conclusions of the former RQs. Research accentuated that the stakeholders' power and interests are constrained by a highly political context Bethlehem is located in. The Israeli monopoly business and an unbalanced competition where Palestinian souvenir shops and tour guides work closely together with Israeli travel agencies based in Jerusalem and where the major focus lies on the enforcement of business interests and not on the preservation of heritage constrain positive tourism developments. The private sector is very strong and leading the industry, whereas the public sector is weak (although it was found out that the Municipality and MoTA have the right to be very powerful). Hence, this does not mean that the private sector is to blame since it is taking over responsibilities of the ministry and the PA which is not sending across the same message as the private sector. Besides, religious authorities refuse any interference in the 'management' of holy sites. Although they do not necessarily limit positive tourism developments, both the emergence of a begging society in which international donor organisations and NGOs determine success of projects with their own interests and differing religious beliefs among Christians and Muslims show the conflicts within a glocal interaction.

The interaction can thus support tourism developments if experts behind some very successfully tourism organisations continue to use their power and influence the protection of heritage and sustainable tourism management in a positive way: There is a strong local community and hegemony among the Palestinian non-profit organisations that all wish to promote the rich heritage and culture. UNESCO's powerful and authoritative role within an influence of politics has been debated in the glocalisation findings. It shows that the criticism might partly apply for the inter-governmental body of the WHC and other NGOs but not necessarily for the UNESCO Office Ramallah (which represents and co-ordinates activities for UNESCO WHC) which sees its real interest in preserving heritage and supporting the civil society. As a conclusion, as respondents in the semi-structured interviews strengthened the interaction could be managed properly by achieving dialogue and co-operation with the establishment of a body that involves and co-ordinates all stakeholders. This possible realisation is addressed in chapter 5.3.1. Though, the analysis shows that stakeholders need to work closer to preserve, promote and package WHS, especially MoTA, municipalities and the UNESCO Ramallah; going glocal is therefore a necessity (see research title). Various tourism operators are very committed but have achieved limited collaboration.

### 5.3 Recommendations regarding Glocal & Future Management of WHS in Bethlehem

The research and conclusions show that in order to improve the glocal management of cultural, religious, current and future WHS in Bethlehem (research goal), a variety of measures have to be taken by the different stakeholders of the Bethlehem tourism industry. It can be distinguished between recommendations regarding joint collaboration (section 1) and recommendations regarding tourism and WHS management (section 2). It was specifically intended to formulate the recommendations not too broadly so that they can be put into practice in real life.

#### 5.3.1 Strategic Advice for Collaboration

The question appeared **by whom** strategic advice needs to be implemented. That is why the author identified the stakeholders(s) that need to carry out the later task in the first step. Naturally, this process will be led by the public sector agencies mostly but in close co-operation with the private sector that holds the power, involvement and interest (see above) and the community/ civil society (glocal approach).

#### Multi-Stakeholder-Approach Model and Policies

The author has come up with the idea of a multi-stakeholder approach that improves future collaboration among stakeholders and that includes different interests. A close partnership within the tourism sector is the basis for achieving mutual benefits. The model and explanations can be seen below in Figure 13. Thus, this collaboration must be imposed in regulations, policies and a tourism law (Schlomka, Rishmawi and Rjooob, 2012) so as to ensure that organisations work properly, promote the interest of civil society and small businesses and restrict the promotion of own interests/ hidden agendas.

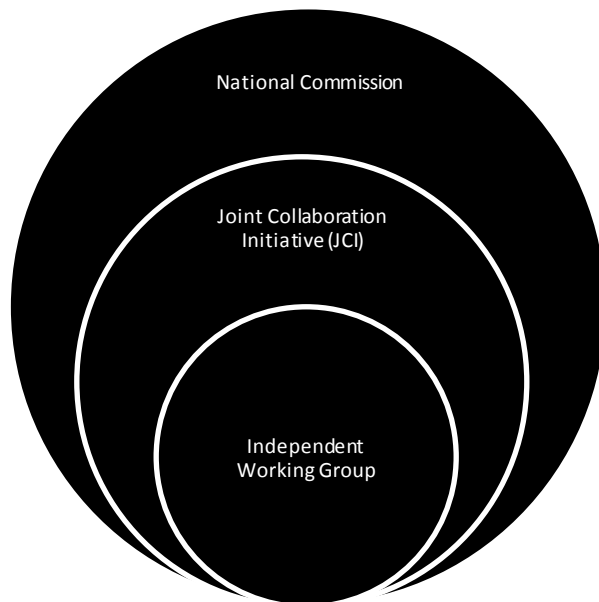


Figure 13: Multi-Stakeholder-Approach Model

The model's explanation is as follows:

- **Establish an Independent Working Group:** Similar to APSARA in Cambodia, this Bethlehem-run body negotiates between the domestic government, international donor organisations, the tourism ministry and UNESCO WHC and endorses the urban and rural development and management of sites. It will be the primary authority that co-ordinates the management of cultural heritage, monitors the WHS and/



or selects other sites being developed, as proposed by Lask and Harold (2004). The body should be able to operate freely, but it should be checked by the JCI and national commission below regarding its operations, achievements and in particular internal corruption. As interviewees (e.g. Abu Dayyeh, Khoury and J. Sahouri, 2012) strengthened, a Bethlehem working group was already set up for the *Master Plan*. A similar working group could be created for the management of heritage and culture. However, the author primarily proposes experts working in the field and heritage related organisations, as these provide the necessary expertise to carry out the activities described in chapter 5.3.2 and can maintain the 'glocal' character. These could be Juha (CCHP), Rjoob (DACH), Antonelli (UNESCO R), Atrash (PWLS), J. Sahouri (MoTA), Ghattas (BM), Manoly (BSM), one representative of Beit Jala Municipality and at least one (religious) authority of each denomination, investor and/ or manager of the site being developed or managed plus one member of the Latin Patriarchate in Jerusalem (Custody of the Holy Land). The number of members is restricted, as communication will be easier and as the (religious) authorities might not feel too overwhelmed. The body should create policies and submit these to the PA's cabinet but it is expected to talk to national and international experts for advice (e.g. Aslan) and get approval from the initiative below. Going 'glocal', the selection of sites would therefore be in the hands of Palestinians/ locals in collaboration with the global organisations.

- **Set up a Joint Collaboration Initiative (JCI) for Heritage and Tourism:** In the next step, the author advises to set up private-public-partnership (PPP) that works across all organisations and businesses directly or indirectly related to tourism; it directly links heritage with tourism and packages them both. This desire of a PPP has been strengthened by several interviewees (e.g. Khoury, Father Twal, 2012). Meetings and conferences could be held on a monthly basis to discuss the policies created by the working group above. It is necessary that also smaller businesses that wish to participate should be able to take part to make their voices being heard. As an example, the author recommends including one representative of ABS, NET, ATG, GOT, Siraj, ARIJ, HILTOA, AHA and two other private associations, TASS and two other souvenir shops, MIT and two other travel agencies, MSH, GHB and two other hotels and Peace Center Restaurant, Tent and another restaurants as well as a few tour guides and local handicraft producers. The JCI works with the working group from the beginning but it also focuses on a mid to long-term basis on infrastructure and general tourism activities beside management of cultural and religious sites. Thus, there are many representatives of the private sector, but non-profit and non-governmental organisations should be leading with their sustainable and experiential vision about tourism, innovativeness and creativity.
- **Create a National Commission (NC):** Taken originally from Offenhäuser (2012), this commission serves as a neutral platform for communication and that co-operates with UNESCO on a daily basis (see German Commission). It could be a mixture of the private sector, the civil society and the government (as desired by J. Isaac, 2012) while tourism in Palestine can be organised with less political influence. This national commission could be a later department of the **Palestinian Tourism Board**. Once established, the focus would switch from the Working Group above being core to this stakeholder supervising the PPS and working group and being the authority on a long-term and national basis while working group members could then become part of this National Commission established.

Thus, at present this principle is *bottom-up*, the local forming the core leading to the national and including the global at each stage. But in the future it is intended to re-structure and regulate tourism in the WB and Bethlehem Governorate from the local to national in order to allow a better co-ordination, restrict the very powerful local stakeholders and set policies for the protection of heritage in a faster process.

### 5.3.2 Strategic Advice for Holy Site and Tourism Management

The second question is **how** strategic advice needs to be implemented. What follows now is a clear definition of activities that need to be undertaken in the second step.

#### Glocal Management Model and Plan

A management plan that shows how to manage heritage and culture in Bethlehem and the surrounding area has to be implemented (Abu Dayyeh, Antonelli, Aslan, Manoly, Rjooob and S. Sahouri, 2012) afterwards to allow a better and successful management (Abu Dayyeh and Aslan, 2012) of WHS and the industry.

The model of this plan can be seen in Figure 14. All stakeholders should be able to follow this easily and the ideas of the management plan/ recommendations should be endorsed in policies. The plan is supposed to be embedded into the glocal context, covering the interests of each global, national and local stakeholder, i.e. religious authorities/ churches, public sector, private sector and the community and restricting the power of too powerful stakeholders (e.g. greedy private sector actors, (foreign) non-governmental bodies with hidden agendas). As illustrated in the heritigisation process, inhabitants choose to interpret the heritage and interpretation should be therefore true and correct. It is crucial that MoTA and WHC take this management plan as well as the *Master Plan* and BDI into action bearing in mind to empower stakeholders with less power and involvement and to establish a good communication among all. The author further identified with which research method strategic advice came across.



Figure 14: Glocal Management Model

What now follows is an illustration of the tasks that need to be carried out. Pictures utilised are the author's property.

## 1. Improvement of Information and Marketing

The main idea behind this is to improve internal and external information and to use different marketing channels that facilitate the visitor's booking and stay. MoTA needs support in advertising (Atrash, 2012).

### - Destination and Product Publicity (chapter 2.4)

- Develop a commercial website and offer publicity to hotels, homestays, restaurants, activities and create opportunities to book online. Online information should be distributed via tourist and travel outlets and Social Media such as Facebook and Twitter.
- Website is made available in different languages according to existing (US and European) and future markets (e.g. Muslim populations), market segments and types of traveller.
- Feedback is possible to give on web site and web site is regularly updated.
- The hospitality of Palestinians is marketed and made as the Unique Selling Proposition (USP).
- Visit Palestine could be used, but then it needs better integration to fulfil the requirements above and an inclusion of each stakeholder/ site. It would be useful to open a branch in Bethlehem.
- Beside the website, printed material needs to be distributed, either at Peace Center or VIC on-site (possibly better stakeholder) and via other marketing channels (Israeli and Palestinian travel agents) that includes Bethlehem's top attractions, F&B, hotels, local cultural events and festivities.

**Implemented by: Working Group, particularly Municipality (PR department), MoTA, CCHP and UNESCO Ramallah to be included for selecting cultural, religious, WH sites, design input from ABS, consultation from JCI and private sector associations (AHA, HILTOA) to put private sector's message across**

### - Signage

- Put clear universal signage for information in English, Arabic and Hebrew at the beginning of Star Street, Manger Square, checkpoints, Beit Sahour and Beit Jala telling tourists where they are, what they can do and to direct them to other sites. These can be street signs, screens, large notice boards or small signposts.
- Put further signs for education with rules and regulations of behaviour/ codes of conduct in different languages in all Historic Districts and Solomon's Pools.

**Implemented by: Municipalities of Bethlehem Governorate (engineering department), finance/ guide/ support from MoTA and consultation from Working Group**

### - Distribution of Information (printed)

- Development of a clear map, guide or leaflet that illustrates all attractions, cultural and religious sites and points of interests with a detailed information about accessibility, opening hours and the site according to main markets. Tourists come mainly from Russia, Italy and Poland (so these markets should be prioritised) but also in English, Swedish, German and Spanish.
- It should be distributed widely in hotels, cafés, restaurants, cultural centres etc.
- Ramallah created a heritage guide called 'Mutual Heritage. Re-Walk Heritage: Ramallah Highlands Trail' that can be used for inspiration.

**Implemented by: Working Group, particularly Municipalities (PR department), DACH, CCHP and UNESCO Ramallah for WH part, design input from ABS, local businesses and JCI to be involved for distribution**

- **Creation of Information Points**

- Develop an official tourist information centre that caters for all tourist enquiries and that is able to provide visitors with information about sites in different languages.
- Andonia (2012) and VIC respectively fulfil that role and should receive more support from Working Group and JCI through WoM, web sites and printed material above.
- Create visible information signs of heritage similar to Qumran Caves in Jericho (*picture*).



**Implemented by: Working Group and JCI, Bethlehem Municipality (engineering department), DACH and MoTA for creation of information signs**

## 2. Management and Marketing of WHS

This is the core of the management plan and needs to be done after information and marketing channels have been established. This management for now accounts for the Nativity Church (*picture*) but will apply to future WH sites. Nonetheless, it is a sensitive topic and difficult to realise since the Christian denominations, particularly the Greek Orthodox, might be opposed to implement these ideas. A stimulus for denominations to make the changes should be provided, e.g. publicity and awareness of heritage.



- **Application of Cultural Resource Management (CRM)**

- Winter (2007) mentions CRM. These are scientifically and technically oriented objective frameworks that debate over ownership, access and position (of heritage sites) as well as the logistics of site management in a science-based and managerial way.

- **Charge of Entrance Fees / other Fees**

- Each company that enters with tourists should pay 10 ILS per tourist per hour. This income could be used for restorations. A small ticket office could be built in front of the church.
- A WHS and holy site card could be established, where visitors/ groups pay a certain amount (e.g. 6 ILS) and then can visit other sites around Bethlehem. One third could be used as donations for the church, one third could flow to the whole community for civil improvements (education, etc.) and one third to maintain infrastructure around the site (see section 4.)
- 1 ILS should be paid for using public toilets that will be built close to the site (see section 4.). This then goes to the municipality that caters for toilets.

- **Management of Opening Hours**

- The church could be opened at night. The author would propose to open it at night (7pm - 10 pm) twice a week, e.g. every Saturday and Wednesday.
- Prayer times though should be allowed several times a day because it is an important ritual to keep for the denominations.

- **Education of Authorities and Guides**

- Rules should be set up for both priests and guides to respect the sanctity of the place and to avoid loud noises. Some of the groups could receive a briefing in the bus, in front of the church and after the visit and a short explanation with microphone and wireless headphones inside. The consequence is that guides can talk silently and the group has a good comprehension.

- **Visitor Management**

- Visitor restriction needs to be implemented so as to control tourist numbers and avoid masses inside the Nativity Church and future WHS. The carrying capacity should be calculated and only a certain amount of people should be allowed to get in. Benches, umbrellas, cafés where visitors can rest should be placed on Manger Square (see section 4). Locals should be able to enter whenever they want. There should be a priority (i.e. permission to visit the site) for overnight residents; visitors always need to pay the ticket at the ticket office (see above).
- Systems like time-ticketing can schedule the time for groups or individuals and manage the queuing and quick visits. Visitors can be programmed with a number system that divides hours in the church (e.g. 1 pm church, 2 pm Manger Square, 3pm Milk Grotto). Agencies should decide in co-operation with other companies and the church about visitor hours.
- Visitor movement tools and techniques such as footprinting analyses (Whyman, 2008) help to track the ways visitors (pilgrims and individual travellers) go and how they move inside the church. Directions could be determined then and small direction signs (*picture*) could be put up. This enhances the visitors' stay and speeds the visit as well.
- The Working Group and JCI might have additional ideas; an authority or a trust person both for JCI/ Working Group and the authorities that facilitates communication and fully manages the activities with the church, e.g. a Father that welcomes changes, should be introduced.



**Implemented by:** Religious authorities, UNESCO Ramallah, JCI and Working Group in collaboration

- **Marketing and Branding of WHS**

- This has already been touched in section 1. WHS should be typically packaged and included in the commercial website, Social Media, heritage guides and maps. Bethlehem with its WH inscriptions has to be branded and communicated as a hub to the world (destination branding).
- The Nativity Church is Bethlehem's icon. The building should be comprehensively used as an emblem and put on any material. The same goes for future WHS.

**Implemented by:** Working Group, particularly Municipality (PR department), MoTA, CCHP and UNESCO Ramallah, design input from ABS, consultation from JCI and private sector associations (AHA, HILTOA)

### 3. Assurance of Sustainability

The WHS should be used as a marketing tool but the environmental effects should be not ignored and guidelines of environmental, economic and socio-cultural sustainability need (see chapter 2.4) to be implemented along with the commercialisation of WH.

- **Guidelines, Tools and Techniques of Sustainable Site Management:**

- Create maps and zoning schemes, similar to the ZEMP programme in Angkor Wat. These are protection and development zones for cultural and natural heritage that ensure a protective use of natural and cultural resources.
- Apply area protection tools and industry regulations, introduce an inventory of plants and species located on-site, address erosion problems, seek help from professionals when dealing with endangered species and conduct environmental impact assessments (Whyman, 2008).
- Apply architectural and restoration guidelines, while restoring the roof and the interior of the Nativity Church (see BDI).
- “Use the convention wisely and develop and promote those places that deserve it” (Aslan, 2012).
- Include risks and planning for risks, train staff and authorities towards following emergency protocols and evacuation routes in risk management plans (Mowforth and Munt, 2009, Swarbrooke, 2002, Whyman, 2008).
- Develop and put a new tourism law into action for the protection of cultural heritage (‘Palestinian Charter’)

**Implemented by: Religious authorities, the PA, MoTA, CCHP and UNESCO Ramallah and other members of the Working Group such as PWLS, consultation of WHC and ICCROM for advice**

### - Strengthen Community Awareness

- Create awareness among local population about a clean and sustainable environment and respectful treatment for sites and visitors: Create a document, a code of conduct, where local population is educated through tourism. It could be distributed in printed material via post, on the websites of Municipalities and in a small window box in front of all Municipalities.
- Offer practical communication and risk training/ capacity building, language courses, and educational seminars for important bus drivers, guides, tourist police, SMEs and tourism and hospitality staff at Bethlehem University.

**Implemented by: Ministry of Education together with MoTA and Bethlehem University, respectful treatment of heritage should include Working Group**

## 4. Development of Attractions

This part is essential to gain more revenues and to find ways for creating income in low seasons. These activities further create awareness of the cultural heritage for tourists and locals. Especially Solomon’s Pools as a site to revive should be included. Through community workshops other ideas could be gathered.

### - Walking Paths and Heritage Routes/ Trails

- Walking tracks for tourists should be created within the cores of Bethlehem, Beit Jala and Beit Sahour. Traffic should not be allowed during the daytime. CCHP has recently started to develop walking tours through the old city which were promoted by VIC on-line (*picture*). These should be expanded. Other ideas include the expansion of Christmas Processional Routes similar to Jerusalem (see BDI).



- With reference to Manoly (2012), local and national itineraries should be created that bus drivers have to follow and take tourists to three districts of BG, important sites and villages.

### - Cultural Events

- Combine culture, daytime and nightlife activities in whole BG with annual events and festivals around Manger Square, at or close to sites located in the Governorate, such as international Christmas/ Easter festival or theme nights (e.g. based on different nationalities, food, folklore), and charge a small entrance fee to attract younger people and families, to enhance cultural aspects and to make visitors stay longer.
- Once festivals are established, an Event Calendar (see also Master Plan) and Festival Card can be integrated in tourism value chain: Restaurants can offer food, hotels can participate by offering accommodation and travel agencies (e.g. Mitours) can sell it for mutual benefits.

### - Handicraft Markets and Concerts

- Create a handicraft market and open-air concerts with local artists next to holy sites and the three Municipalities to support local artists, vendors and small shops.
- VIC has already started on promoting Christmas bazaars at the holy sites (*picture*); this should be expanded for other sites in BG.



Visitor Information Center - Bethlehem  
would like to announce upcoming  
Christmas Bazaars 2012 in the area of Bethlehem:

25/11 - 7/12 with a break on 2/12 at Coptic Church - Mik Erotto Str.  
2/12 - at Peace Center - Manger Square  
8 -10/12 - at Roman Catholic Church in Beit Sahour

### - Sound and Light Shows

- Establish sound and light shows to enhance the cultural and religious aspects of Nativity Church and other sites and to attract tourists and pilgrims to stay overnight.

### - Small-scale Museums and Museum Card

- Develop small scale museums (e.g. Olive Press, Peace Center) to look for business opportunities and to attract tourists.
- Develop a Museum Card where visitors can visit different museums and cultural centres such as Nativity Church Museum and Old Bethlehem Museum to increase their profit and integrate them in the packaging (for travel agencies such as Mitours).
- Organise guides tours to cultural and religious sites for FIT that include the political conflict as well as extensive information about each site, archaeology and history.

### - Handicraft Workshops

- Offer and market embroidery, olive wood and mother-of-pearl workshops where tourists can learn the production of arts & craft from local wood carvers (*picture*) etc. The Handicraft Cooperative Association and Salesian Artistic Center is already offering this but does little promotion. The production of the Nativity Church's emblem (e.g. in olive wood) could be added.



### - Manger Square as an urban landmark (see section 5.)

**Implemented by:** Religious authorities, MoTA, CCHP and UNESCO Ramallah and other members of the Working Group, JCI, local businesses, museums/cultural centres and handicraft cooperative association to be involved in preparation, planning and execution

## 5. Upgrade of infrastructure

Both for tourists and locals the environment has to be enhanced, an agreement with local drivers and businesses has to be achieved and urban guidelines need to be established.

### - Facelift of the City and Municipal Services

- Develop a clear city zoning and planning as an extension of the BDI.
- Establish at least 2 cafes, 2 bars and 2 restaurants with international (for groups coming from different backgrounds) AND local (Palestinian/ homemade) food and drinks in the city centre of Bethlehem that look appealing and inviting.
- Make **Manger Square** an open space and renovate and enhance the area with benches, relaxation areas, litter bins and decorations.
- Build various public toilets that can be put in on vacant land behind Nativity Church (see BDI); it is been planned for a long time already.
- Clean streets and implement better waste (*picture*) management (for both residents and tourists).
- Construct and open more streets and underground route (to decrease pressure on main routes).
- Improve street lighting during the night (for safety of visitors).
- Put walking policemen in Manger Street (to make tourists feel safe and to stop kids from begging).
- Clear graffiti from streets and shops (to make it more attractive to visitors).



**Implemented by:** Municipalities of Bethlehem Governorate (engineering, health & environment departments), planning executed by experts of JCI and Working Group

### - Transport

- Offer a hop on/ hop off bus that brings tourists to holy sites and attractions from several pick-ups (especially in the evening!). Establish fixed routes, clear pricing and timetables. Booking is possible through web site above. An implementation of Green Touristic Buses (see BDI) is yet to come.
- Create a clear timetable for public buses and more bus stops with facilities for waiting (e.g. seats, benches).
- Establish a taxi association that unites taxi drivers with a common number which tourists can call (example Blue Bird Group in Bali) and that provides information about the prices.
- Promote the acquisition of 100 municipal bikes that can be stored in 10 bicycle racks that allow especially individual tourists to explore the city and reduce traffic congestions (see BDI).

**Implemented by:** Ministry of Transport together with Municipality and MoTA, taxi drivers and Bus Company for donation of buses, planning executed by Working Group and JCI



- **Car Park**

- Ban parking in Manger Square and Star Street by creating obligatory car parks close to Manger Square with equal parking fees.
- Car park should not be too far away for visitors and locals.
- Restrict traffic congestion on Star Street by offering alternative routes (see tourist itineraries).
- Make current parking more accessible and improve signage for it.
- Initiate a public awareness campaign to let these operations run smoothly.

- **Bus Park**

- Create drop off/ pick up points for Visitor Shuttle Bus.
- Identify possibilities for bus park once contract with PADICO is over.
- Construct bus parkings at the entrance of Star Street for pilgrims with more time and one close to Manger Square for pilgrims with less time.
- Make sure that revenues flow to Municipality.

***Implemented by:* Ministry of Transport together with Municipality, MoTA, bus drivers, car drivers and tourist police, planning executed by Working Group**

## **6. Maximization of Economic Benefits**

This needs to be done in order to fill the leakages in the economy and to create more employment directly. It will be a long-term project.

- **Diversification and Expansion of Tourism Products**

- Enlarge itineraries in Holy Land and stays in Bethlehem and include 'responsible' activities in pilgrimage offer while maintaining focus on religious and pilgrimage market.
- Package food items, banking facilities and other products consumed by the tourism industry.
- Build new (boutique) hotels and B&Bs, also in Beit Sahour and Beit Jala and commercialise guest houses and homestays.

- **Financial Measures**

- Put a per night city tax on each client sleeping in Bethlehem.
- Put a substantial bus fee for all buses coming into Bethlehem and not staying overnight.
- Establish a better allocation of funds and realisation of investment plans.

***Implemented by:* The future National Commission; the Municipality (finance department) and MoTA should start working on ideas in collaboration with the JCI**

## Resources?

The question is how financial and non-financial resources can be made accessible: State funding, banks (e.g. Bank of Palestine), foundations (e.g. John Paul II), donations from charity and international donor organisations (e.g. USAID, World Bank, UNESCO WHC), investors (e.g. CCC), publications of successful projects (as this attracts more investments and investors), internships for voluntaries and a reinvestment of money gained in the industry allow an acquirement and allocation of resources.

The imposed entrance fees for the Nativity Church and future WHS will cover the majority of expenses and ensure the property's safety and restoration. With the Glocal-Multi-Stakeholder-Approach (chapter 5.3.1) stakeholders can also make use of joint efforts and contacts.

## M&E?

Besides, the activities need constant Monitoring and Evaluation (M&E) for follow-up. The Glocal-Multi-Stakeholder-Approach facilitates M&E: Track is not lost as stakeholders know about their responsibilities. The following questions have to be asked on a short, medium and long-term basis:

- ✓ *Are revenues rising (check visitor expenditure and arrivals) and overnight stays increasing (check occupancy rates)?*
- ✓ *Is the WH status bringing benefits (check econometric analyses of WH)?*
- ✓ *Are jobs created (check employment and unemployment rates)?*
- ✓ *Are there any restrictions towards the glocal approach, i.e. any interests of local, national and global stakeholders not covered?*
- ✓ *Are sustainability principles met despite development of attractions and tourism products?*
- ✓ *What are the future risks, e.g. political instability, restriction through Israel, lack of involvement or opposition towards management of stakeholders?*

## CHAPTER 6: RESEARCH LIMITATIONS AND FUTURE RESEARCH

### 6.1 Introduction

As a final step, future research approaches have to be formulated that overcome any research limitations.

### 6.2 Limitations of the Research Study

There are a few research limitations that have emerged within the study:

- **Expertise:** The author is not an expert in the field of heritage and pilgrimage tourism and has never worked for a supranational organisation such as UNESCO to deeply and fully understand concepts and to better address measures for the management of WHS.
- **Limited amount of time:** Only one month was spent at the destination, a longer stay might guarantee more insights.
- **Representativeness:** Owing to a small sample size, observations and the different kinds of interviews might not be representative.
- **Bias:** As the author mostly focused on Palestinian voices and as a comparison to other destinations cannot be drawn, research might appear biased.

According to Finn, Elliot- White and Walton (2000) and Sirakaya-Turk et al. (2011), it is inevitable to test the results according to their validity, reliability and objectivity. The author therefore used a range of techniques to guarantee a consideration of these three fundamental characteristics: Different sources concerning information both in secondary (literature) and primary (stakeholders) were checked to ensure honesty and truth. The author tried to act as objectively as possible although full objectivity could certainly not be obtained.

### 6.3 Ideas for Future Research

Yet, recommendations referring to the topic were provided, but there remain ideas for future research:

- **Pay more attention to academic research:** Heritage and religious tourism as well as the implications of WHS are still an under-researched area. Conceptual inconsistencies and questions about ownership, use and interpretation of WH should be addressed. Rakic and Chambers (2008) further claim that members of UNESCO, ICOMOS and ICCROM should undertake more research.
- **Pay more attention to the cultural politics of development and postcolonial theory:** According to Winter (2007), researchers should address questions of positivism, social justice, democracy and humanism in cultural heritage. Palestine was not a colony but is still a destination that suffers from its past (the two Intifadas) and present (Israeli occupation and social instability). It should be questioned how the life of Palestinians and inhabitants of Bethlehem is considered and what benefits they receive. Gola (2012) proposes to adopt an 'Arab' / Non-Western way of thinking and to find a way for Palestinians to express themselves, both in architecture and heritage.
- **Focus on glocalisation, collaboration and WHS management:** Finally, future research should include an examination on how stakeholders can work better together on a glocal level and how a better and more efficient management of WHS in Bethlehem can be achieved while analysing how the multi-stakeholder-approach and glocal management plan can be placed into 'real' life and practice. These thoughts also account for other tourism destinations than Bethlehem.

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## APPENDICES

Appendix 1: Management of Tourism Destinations and Visitor Attractions .....	XXII
Appendix 2: Inbound Visitors to Israel and Palestine (1997-2011) .....	XXIV
Appendix 3: Number of Hotel Rooms in Palestine (1996-2011) .....	XXIV
Appendix 4: Overnight Stays in Bethlehem and surroundings (2009-2010) .....	XXIV
Appendix 5: Description of Sites and Attractions in Bethlehem Governorate .....	XXV
Appendix 6: Interview Guide for Stakeholders of the Bethlehem Tourism Industry .....	XXXI
Appendix 7: List of Interviewees .....	XXXII
Appendix 8: Responses to the Importance of Religious Tourism and Heritage in Bethlehem.....	XXXIV
Appendix 9: Responses to the UNESCO WHL and WHS - Importance, Benefits and Disadvantages.....	XXXIX
Appendix 10: Responses to the Management of Cultural and Religious Sites.....	XLIII
Appendix 11: Responses to Tourism Markets and Products.....	LII
Appendix 12: Responses to Stakeholder Interests and Analysis .....	LVII
Appendix 13: Description of Stakeholders operating in the Bethlehem Tourism Industry .....	LXXIII
Appendix 14: Non-Participant Observations of Attractions and Holy Sites in Bethlehem.....	LXXIX
Appendix 15: Participant Observations in Bethlehem and Other Areas .....	LXXX

### **Appendix 1: Management of Tourism Destinations and Visitor Attractions**

There is a strong link between attractions and the destination and there is usually a major attraction, such as the Church of the Nativity that stimulates the development of a destination (this example is of course over-simplified). Whereas the destination (Palestine and the city of Bethlehem respectively) includes a large geographical area that provides numerous attractions together with the support services and facilities for tourists, attractions comprise only a small geographical area and single unit based on an individual key feature (e.g. Church of Nativity as Jesus' birthplace). Activities are usually created around that attraction, i.e. the attraction feeds the destination with activities as a raw source (Swarbrooke, 2002). Whereas the management of attractions is less complex due to its small geographical size (managers mostly manage only one facility), the problem with destinations is that there are usually more and conflicting goals and objectives: Destinations must cater for the range of needs and motivations of visitors, tourists, the resident community, tourism and tourism-related businesses and local industries. That is why each tourist destination should plan economic, environmental and socio-cultural impacts and an implementation of sustainable development. In addition, necessary primary offer should be developed and the destination should be branded while creating a sober image. Tourism policies should be passed by the government to enable these developments. However, there remains difficulty in deciding who or which body is in charge of making the policies (politicians or representative committee for all stakeholders?) (Howie, 2003).

Attractions "are arguably the most important component in the tourism system" (Swarbrooke, 2002, p. 1). According to Swarbrooke (2002), attractions display the main motivation, the primary purpose, for visitors to come to the destination and the tourism product's core. That is why tourism would not exist without attraction and other facilities and services would not be built without the existence of attractions. The difficulty with attractions is that they are not very well understood and that it is a complex and diverse sector of the tourism industry. It is not an easy task to create a 'memorable place' that integrates the program (all religious, educational, spiritual, developmental and recreational activities around the place) and property (physical location of attraction where program takes place) (Whyman, 2008). There is little literature especially about attractions and there is no general definition accepted by all actioners and relevant to all attractions (Swarbrooke, 2002).

However, one suitable, but very broad definition is the following: *A visitor attraction is a feature in an area that is a place, venue or focus of activities and does the following things.*

- 1 Sets out to attract visitors/day visitors from resident or tourist populations, and is managed accordingly.*
- 2 Provides a fun and pleasurable experience and an enjoyable way for customers to spend their leisure time.*
- 3 Is developed to realize this potential.*
- 4 Is managed as an attraction, providing satisfaction to its customers.*
- 5 Provides an appropriate level of facilities and services to meet and cater to the demands, needs, and interests of its visitors.*
- 6 May or may not charge an admission for entry (Walsh-Heron and Stevens, 1990).*

Number 1 accounts for visitors in Bethlehem, sites have been there for thousands of years to attract visitors.

Number 2 and 3 are questionable. Attractions in Bethlehem are not there to provide a "fun" experience, mostly because of the political circumstances; it is rather a "safe" and kind of "pleasurable" experience. Visitors are not there to have fun and the motives are different as described above (see the pilgrimage



sites, get to know the situation, get in touch with Palestinians). This means most motives are 'dark', 'religious', 'cultural' or simply 'historic'.

Number 4 is also doubtful. The question is if the sites are really managed and if stakeholders want to manage them. This has to be investigated on site.

Number 5 is correct, Bethlehem provides a range of facilities to cater for, but this number has dropped (see above) because of the political situation.

Number 6: Sites in Bethlehem do not charge admission for entry (see above). The question is whether this might change in the future.

Furthermore, there are four main types of attractions. This classification helps to understand the complexity of this sub sector:

*1 Features within the natural environment*

*2 Special events*

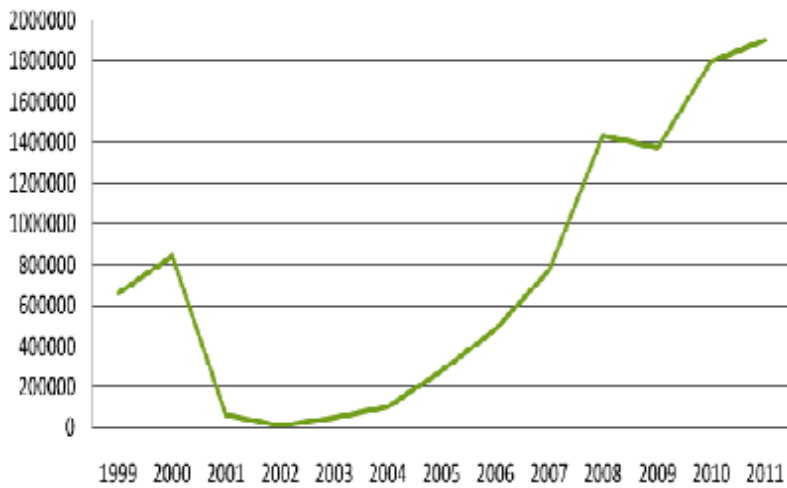
*3 Human-made buildings, structures and signs that are designed to attract visitors and are purpose-built to accommodate their needs, such as theme parks.*

*4 Human-made buildings, structures and signs that were designed for a purpose other than attracting visitors such as religious worship, but which now attract substantial numbers of visitors who use them as leisure amenities (Swarbrooke, 2002, p. 3).*

This last typology definitely accounts for the holy sites in Bethlehem which comprise cathedrals, synagogues, mosques and churches as well as ancient monuments and archaeological sites. These are often called 'Educational and Non-Profit Properties' (Swarbrooke, 2002; Whyman, 2008). In the first and fourth category tourism is often seen as a problem and threat (these are not purpose-built to attract tourists and are often destructed and threatened by environmental and general tourism impacts), whereas in the other two types tourism is generally seen as beneficial (these are purpose-built to attract tourists and increase visitor numbers and economic income). It might be beneficial and an opportunity for the Bethlehem tourism industry to combine the fourth typology with the first three, particularly with the second (e.g. religious and cultural festivals) and third (museums, galleries and craft centres), as the economic impacts of tourism could be maximised. However, this development has to be sustainable.

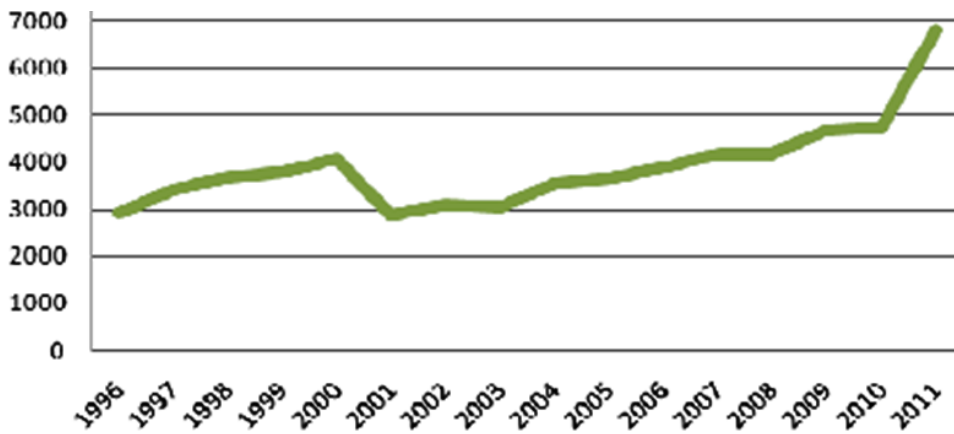
In addition, the business environment and the visitor attraction market have to be considered. A destination like Bethlehem and its attraction market and product are highly influenced by developments in the macro environment. These comprise political factors (laws and public sector policies passed by the government), economic factors (disposable income, inflation, mortgage interest rates, level of employment, wage rates, taxation policies), socio-cultural factors (age, class, family structure, geographical location of people, diversity of ethnic minorities, cultural trends, consumer behaviour), technological factors (use of management information systems, competition through technology). But an analysis of the microenvironment is crucial for the success of the destination and organisations located there as well. There five main components: The organisation (management structure, management style, organisational culture, arrangement of functions), suppliers (souvenirs, museum artefacts, food & beverage, staff uniforms, specialist services, training & education), marketing intermediaries (tourist information centres, foreign tour operators, group visit organizers travel writers), customers (existing customers and non-users) and competitors (different foreign and Israeli competitors on several levels) (Swarbrooke, 2002).

**Appendix 2: Inbound Visitors to Israel and Palestine (1997-2011)**



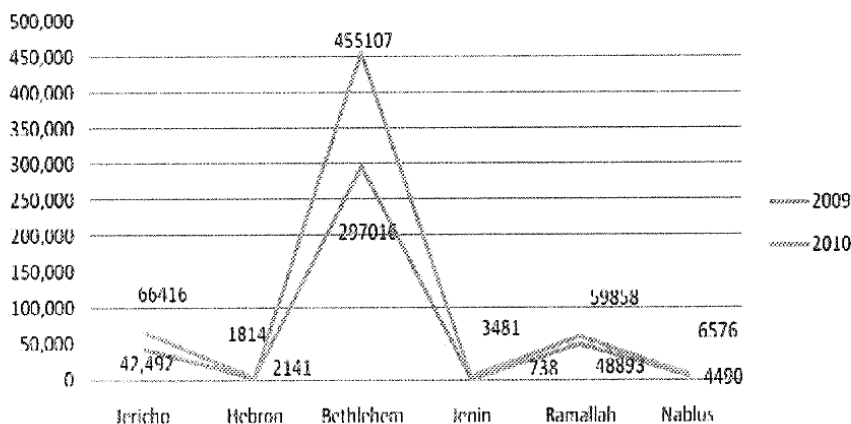
Source: Ministry of Tourism and Antiquities (MOTA), 2011

**Appendix 3: Number of Hotel Rooms in Palestine (1996-2011)**



Source: Ministry of Tourism & Antiquities (MOTA), 2010

**Appendix 4: Overnight Stays in Bethlehem and surroundings (2009-2010)**



Source: Ministry of Tourism & Antiquities (MOTA), 2010

## Appendix 5: Description of Sites and Attractions in Bethlehem Governorate

**Bethlehem:** As the Bible narrates, Bethlehem was visited by Jacob who buried his wife Rachel in its fields after giving birth to Benjamin. The romance of Ruth and Boaz was in Bethlehem whose fruit was Obed. The Prophet Samuel anointed the Shepherd David as the King of Israel, the son of Jesse and grandson of Obed. Jesus, born of Mary, was the seed of David according to the flesh. The Magi from the East followed the star which guided them to the newly born King, Baby Jesus. Surrounded by Beit Sahour from the East (Shepherds Field), Beit Jala from the West (St. Nicholas lived in holy land before he became famous as Santa Claus, is famous for its apricots, olives & olive oil), it shares northern borders with Jerusalem (10 kilometres distance) and the southern borders with Al-Khader, Ad-Duha, Artas and Solomon's Pools. (Source: Bethlehem Tourist Map, 2009; Leaflet MoTA)

**Bethlehem's old city, with its core and quarters** can be described as a holy site itself. Many pilgrims follow the Patriarch's Route or join celebrations on Manger Square. (Source: CCHP, 2008)

### Religious sites

#### Churches

##### **1. Church of the Nativity: Basilica and Grotto of the Nativity, Grotto of St. Jerome and St. Catherine's**

**Church:** The Church of the Nativity (*left picture above*) is the oldest church in the Holy Land and the World.



Queen Helen, mother of Emperor Constantine, built the Basilica (an octagonal structure) in year 324 AD, over the cave of Nativity. According to the tradition, the grotto of Nativity (*right picture middle*) is the place where Christ was born of the Virgin Mary. On this grotto, a Basilica with a nave and 4 aisles was built and it is accessible through a humble entrance. Around the grotto of Nativity, there are other grottoes tied



to the memory of St. Jerome. The Church was enlarged and restored under Emperor Justinian in the sixth century after it was badly damaged. Remains of the original mosaic pavements can be seen inside the Basilica. Later building expansions were added to the Basilica:

churches and monasteries for the Greek Orthodox and Armenian Churches; Franciscan hospice and monastery and the Roman Catholic Church of St. Catherine (*right picture below*) which lies next to the Basilica. These different Christian denominations maintain co-existence in the status quo of the past years.



The building has three entrances, two of which are blocked. The small entrance that prevented horsemen from budging in the Holy Place directly leads to the main hall of the Basilica. (Source: Bethlehem Tourist Map, 2009; Leaflet Custody of the Holy Land)



**2. Milk Grotto:** Pilgrims from the XII century on note the existence of *the Church of the Rest of Virgin Mary* and the *Milk Grotto*. The name Milk Grotto is derived from the apocryphal Gospels. An ancient tradition that continues today is the veneration of this place, above all by the mothers of Bethlehem, Christian and Muslim alike, who come here to ask the intercession of



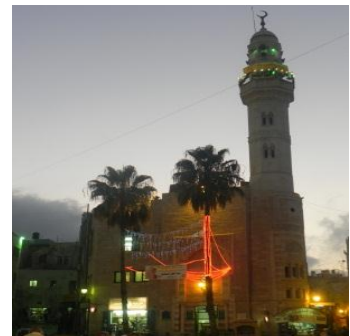
Mary, Mother of God (*left picture above*). The Sanctuary has been much venerated since antiquity, and among the relics that arrived in Europe from the VI century on are conserved fragments of rock from the Grotto (*right picture middle*). The Order of the Sisters of Perpetual Adoration of the Blessed Sacrament founded by Blessed Mary Magdalene of the Incarnation (1770-1824) in Rome today



includes more than 90 monasteries. With the approval of the Latin Patriarch and the permission of the responsible Vatican congregation, the cloistered Sisters of the Perpetual Adoration arrived in Bethlehem, in 2006 and took up residence in the monastery and prepared for them by the Custody of the Holy Land. The Sisters' charism is prayer, sacrifice, praise and reparation: testifying the primacy of God and the Real Presence of Jesus in the Eucharist through their adoration at the foot of the altar (*left picture below*), and offering to all the possibility to pause

and unify themselves to the Sisters' prayers. (Source: Leaflet Custody of the Holy Land)

**3. Mosque of Omar:** The mosque of Omar (*right picture*) is the oldest and foremost mosque in Bethlehem. It was built in 1860 and was dedicated to the memory of Caliph Omar Ibn El-Khattab, who visited Bethlehem in 637 AD at the time of the Arab Conquest after he had issued an edict pledging safety to all Christians and clergy and respect for their shrines. The mosque of Omar was totally renovated in 1955 during the Jordanian rule of the city. (Source: CCHP, 2008)



**4. Rachel's Tomb:** The tomb is traditionally held to be the burial place of the biblical matriarch, favourite wife of Jacob and the mother of Joseph & Benjamin. Rachel died and was buried on the way to Hebron. Jacob set a pillar upon her grave. The Crusaders built a square structure over the tomb. The Turks constructed the current building over the tomb in 1620. Sir Montefiore rebuilt the dome over it in 1841 and secured the



key of the tomb for use of the Jews and added a square vestibule with a praying place for Muslims (*left picture*). The new fortress walls and structure facing and covering the tomb have been built by



Israelis ever since 1997. The Separation Wall was built around it in 2007 (*right picture*) with its current entrance from Jerusalem side which makes it not-accessible from Bethlehem. (Source: Bethlehem Tourist Map, 2009)

Source: [rachelstomb.org](http://rachelstomb.org), 2012

**5. Shepherd's Field:** Shepherd's Field is located in Bethlehem's twin town Beit Sahour east of Bethlehem. The Angel of the Lord visited the Shepherds and announced the good tidings of the imminent birth of



the Saviour. The Shepherds heard the Angels sing: "Glory to God in the highest and on Earth Peace and good will to men." (*painting left picture middle*).

There are three Churches commemorating the visitation of the angels to the Shepherds in their fields: Greek Orthodox (*right picture above*), Roman Catholic and (*right picture below*) Protestant (YMCA). The



1989 Greek Church erected near the traditional site of the Grotto of Shepherd contains frescoes and traces of a Byzantine mosaic pavement. The 1954 tent shaped RC Franciscan Church of the Angels is built over a cave in which the Shepherds are supposed to have lived. The Greek Orthodox Church is identified as the field of Ruth, were Boaz saw and fell in love with Ruth. (Source: Bethlehem Tourist Map, 2009).



**6. St. George Greek Orthodox Church/ Al-Khader Church:** *Al Khader* is a little town south of Bethlehem that has a Greek Orthodox popular pilgrimage site where the cured by the so-called chains of St. (picture middle) was built over the (Muslim name for St. George) is Annual Celebration and Festivities distinctive Stone Gate marks the opening of the Convention Palace Pools and it was inaugurated by the first conference. (Source:



Monastery and Church. The Church is a sick and insane are often brought to be George. The eighteen century church fifteenth century structure where Al-Khader believed to have lived part of his life. are made on May 5<sup>th</sup> Saint's Day. A entrance of the town. Year 2008 saw the complex in al Khader opposite Solomon's Palestinian Investment Conference as its Bethlehem Tourist Map, 2009)

**7. Nunnery of Hortus Conclusus (Shrine of Our Lady of the Garden):** Artas Garden Village sits on the picturesque *Artas Valley* whose name is derived from the Latin HORTOS (Garden). In the village is the convent and church of the sisters of "Notre Dame du Jardin" and below it the *Nunnery* (*picture below*), at the edge of huge gardens supposedly inspired by the biblical songs of Solomon. It is said that Solomon stopped here to rest in the gardens and Solomon's Garden today is a sacred monument dedicated to the Mother of God. Hortus Conclusus were used to designate Mary of the Garden. It is rightly a shrine since it is the first church built here in honour of Mary, and, in this classic place, it is a biblical figure of the Virgin. It was built by the generosity of Catholics in the Republics of Argentina and Uruguay. Artas has remains of a Crusader Church, a Roman palace, mills and channels as well as the famous Artas Water Spring. Beside Annual Lettuce Festival with dance and tours, hiking tours pass through the villages as well. (Source: Bethlehem Tourist Map, 2009; Hortus Conclusus Leaflet)



**8. St. Nicholas Church:** Situated in the Old part of Beit Jala, and named after the patron saint of Beit Jala, St. Nicholas Church (*right picture*) is built on the remains of an earlier construction. This consists of a chapel and two side rooms built by Karj monks who came from Russia during Ottoman period. In 1921, the church being on the verge of collapse, was demolished and a new church was built on top of it. Old photos show the scores of ordinary citizens who volunteered to build the church. During construction, an old cave, believed to be that in which St. Nicholas prayed, and the ruins of an old Byzantine Church were discovered. There were also mosaic murals picturing an eagle bearing two heads, which was the symbol of the Holy Roman Empire. These findings confirm the holiness and antiquity of the church. (Source: CCHP, 2011)



Source: CCHP, 2008

### Monasteries

**9. Mar Saba Monastery:** The spectacular Greek Orthodox Monastery of Mar Saba (*left picture*) is located east of Bethlehem in the wilderness (*right picture*) and it is the oldest inhabited



monastery in the world. It represents a way of life unchanged since the time of Constantine. It was founded by Saint Saba (439-532) the great monastic leader of the Byzantine period. The building is built in the rock face of a gorge overlooking the Kidron Valley and the Dead Sea. (Source: Bethlehem Tourist Map, 2009)



**10. Cremisan Monastery:** Cremisan Monastery is well known for its famous wine cellars but also it is a Theological Seminary of the Salesian Fathers. It was built by Father Belloni as a novitiate for the brothers and priests of the Holy Land and houses an impressive Library. The monastery is situated in Jerusalem Municipal Borders but is considered by the locals as part of Beit Jala. It is set in a terraced landscape scattered with olive trees, and offers a panoramic view of the ancient houses of Beit Jala's Old Core. Beit Jala is the highest hill in the region but is occupied by the Israeli Settlement and has restricted entry. (Bethlehem Tourist Map, CCHP, 2008)



Source: CCHP, 2008

**Cultural sites:**

**11. Solomon's Pools:** Three large rectangular cisterns located in a small valley surrounded by trees (*right picture*) are known as Solomon's Pools. Tradition attributes these to King Solomon yet they from the time of Herod supplying his fortress and palace at Herodium and may have been conceived by Pontius Pilate. The Pools are made of rock and masonry and can hold 160000 cubic meters of water (*left picture*) and were constructed in steps, each six meters above the other, to enable water to be carried as far as Jerusalem by



force of gravity. This system was used till 1947 supplying water to Jerusalem. Near the Pools are the remains of a Crusader Fortress, Qal'at al Burak (Castle of the Pools) built to defend the water source and the commercial caravans between Jerusalem and Hebron. Solomon's Pools resorts and hotels are being established in the region. Hiking tours start here as well. (Bethlehem Tourist Map, 2009)

**12. Herodium:** A strategic fortress, on the summit of an extraordinary flat-topped cone shaped hill, it is the most outstanding of all Herod's architectural achievements. The remains of these Byzantine Chapels with mosaic floors are found on the site.



Herodium is a fortress with four towers, Roman baths, living quarter and stores (*right picture*). From the summit is the view of Bethlehem and Jerusalem, the wilderness and the Dead Sea (*left picture*). (Bethlehem Tourist Map, 2009)



**Cultural Attractions:**

**1. International Center of Bethlehem/Dar-Annadwa Al-Khaf (the Cave) Arts & Craft Center:** Located in centre of Bethlehem in Muslim quarter, the International Center offers lectures, theatre plays, concerts and exhibitions. It also inhabits an exhibition centre of books (particularly from Father Mitri Raheb) and handicrafts developed by. It further provides workshops on olive tree and glasswork for Palestinians that deal with the political situation of Palestine. The handicrafts are exhibited and buyable at centre. There is no entrance fee.



**2. Old Bethlehem Museum:** The Old Bethlehem Museum is located centrally in the heart of Bethlehem (close to Manger Square) on a small side street, but only small sign shows that it is existent. The museum has a big gift shop and exhibits photographs of Palestinian families and members of the Arab Women Union living in the 19<sup>th</sup> century. It further exhibits parts of Palestinian houses (bathroom, living room, and kitchen) and things they used ('The Old Bethlehem Home'). The exhibitions are gifts from the Arab Women Union and Palestinian families. The entrance fee is 7 ILS per person.



**3. Palestinian Heritage Center:** There are few centres within Bethlehem region that exhibit Palestinian Heritage and folklore like traditional embroidery costumes, furniture and tools. The Palestinian Heritage Center's elaborate, fully furnished Bedouin Tent (*right picture*) displays traditional everyday items and ornamental pieces. In the tent, visitors may relax and sip an Arabic coffee or even take photos in the tent while dressed in traditional costumes. The museum (*left picture below*) displays arte facts of daily life that are used in traditional Palestinian costumes. The gift shop produces fair trade, handmade embroidered pieces crafted



by women from the city of Bethlehem as well as the surrounding villages and refugee camps. People are welcomed to dress in the beautiful traditional costumes and headdresses and take photos in the centre and Bedouin tent. A wedding dress can be further designed or dresses can be rented. The Centre also participates in many local and international events and offers lectures, exhibitions and fashion shows on the heritage, culture and art of embroidery of Palestine, locally and overseas. There is no entrance fee. Wearing the traditional costume costs 40 ILS. (Source: Bethlehem Tourist Map, Leaflet Palestinian Heritage Center)

**4. International Nativity Museum:** Set in a historical building (*right picture*) in the heart of Bethlehem (the Old city), a few minutes away from the Nativity Church, the Museum gathers over 200 representations of the Nativity Scene. Beautiful cribs from all over the world, different in style and size but equally evocative, are exhibited in twelve rooms at the ground floor of Salesian Convent. Endorsed by UNESCO, the museum makes it possible for visitors to bring back to life the event of the Nativity, in a multi-cultural dimension which conveys a message of universal peace of brotherhood. The museum was inaugurated on Christmas Eve 1999. All cribs



(*left picture*) on display have been kindly donated by artists, museum and private collectors all over the world upon invitation of Alfredo Troisi, promoter of this initiative. It received contribution of the EU and the projects for the museum's layout are co-ordinated by the Italian non-governmental organization VIS (Volontariato Internazionale per lo Sviluppo). The museum closed its doors in 2000 owing to the intifada but re-opened in 2004. The entrance fee is 20 ILS. (Nativity Church Leaflet)

**5. Salesian Artistic Centre:** Opposite the Nativity Museum, one can find a Salesian Training Centre in Artistic Craftsmanship. The Training Centre includes three workshops for the artistic hand-working of olive wood, ceramics and mother of pearl. Besides a modern computer lab, the Centre gives many young people of Bethlehem the opportunity to acquire useful and creative skills for their placement in the labour market. Opened in 2004, the Training Centre is equipped with all instruments, machineries and tools needed to produce all sorts of handicraft. The Centre is attended by instructors of different religious faiths, representing an environment of friendship and mutual respect. Sometimes the Centre hosts special training sessions held by Italian artists and craftsmen who are keen to share their knowledge with the students and to provide the local instructors with new ideas and techniques; it is promoted by the Salesian Community (Christian Italians), funded by



Italians and co-ordinated by the Italian non-governmental organization VIS

(Volontariato Internazionale per lo Sviluppo). There is no entrance fee. (Nativity Church Leaflet)



## Appendix 6: Interview Guide for Stakeholders of the Bethlehem Tourism Industry

### *In-depth interviews template for WHS stakeholders in Bethlehem*

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VI. Demographic and other introductive data

Name:

Nationality:

Organisation/ company:

Position:

Description of job and major responsibilities:

1.) Importance of Religious and Heritage Tourism in Bethlehem and Palestine

- 1) How do you see the importance of religious and pilgrimage tourism for Bethlehem?
- 2) How do you see the importance of cultural heritage and heritage tourism for Palestine?
- 3) Do you think tourism will damage or rather preserve the heritage in Bethlehem and Palestine in the future?
- 4) How do you try to conserve heritage and the environment?

2.) UNESCO World Heritage List and Sites and Its Importance

- 5) How do you see the importance of World Heritage Sites? What benefits and disadvantages does an inscription as World Heritage bring?
- 6) What challenges can there arise with respect to not being able to maintain the WH status/ achieve more declarations? Or with regard to WHS in Palestine in general?

3.) Management of Cultural and Religious Sites

- 7) How do you identify and classify attractions and what strategic decisions do you take (only for heritage related organisations)?
- 8) Could you explain how holy sites are managed in terms of Financing, Marketing, Human Resources, Sustainable Development, Quality and Change Management? Who will own, preserve, rule and manage the sites?
- 9) What other sites in Bethlehem should be developed and preserved in your opinion?
- 10) What other sites in Bethlehem or Palestine should be declared as World Heritage in your opinion? Do you agree with those sites mentioned on the Tentative List?
- 11) Do you think the management of these holy sites and/ or WHS could be improved? If yes, how?

4.) Tourism Markets and Products in Bethlehem, future Implications of UNESCO

- 12) Do you think a diversification of the product and the offer of alternative forms of tourism is more important than a focus on the pilgrimage market?
- 13) Could you describe the main customer you target - according to nationality, age, motivation or other factors - at present and in the future?
- 14) Does UNESCO bring new hope for the Palestinian tourism industry? If yes, how? Are Palestinians aware of UNESCO and do they know the organisation?

5.) Glocalisation in Bethlehem, Interests of different Stakeholders

- 15) What are the major interests of global stakeholders such as UNESCO and UNESCO WHC in your opinion?
- 16) What are the major interests of national and local stakeholders such as the Palestinian Authority, MoTA, religious authorities and the community?
- 17) Who is the most powerful stakeholder in the Bethlehem tourism industry (in terms of decision-making and the legitimacy to take decisions)? What stakeholders benefit the most (from what they seek and value)?
- 18) How would you consider your level of interest, involvement and power in the Bethlehem tourism industry on a scale from 0-5? (0= poor; 5= excellent)? With what kind of stakeholders are you working together – at present and in the future - and where do you get the money/ funds from?
- 19) Do you think conflicts (e.g. different political agendas, over-commercialisation of sites; Western vs. Middle Eastern Perspective) could occur within these probable different interests?
- 20) How can these interests be combined and the glocal interaction can be better managed?

**Appendix 7: List of Interviewees**

<b>#</b>	<b>Name of the Organization</b>	<b>Name of Interviewee (s)</b>	<b>Position</b>	<b>Meeting</b>
1	DAAR architectural office	Mrs Alessandra Gola	Freelance Architect	27-06-2012
2	German Commission for UNESCO	Mr Dieter Offenhäuser	Assistant Secretary General & Spokesperson	11-07-2012
3	ICCROM & ATHAR Regional Conservation Centre	Mr Zaki Aslan	Director & Programme Manager	19-07-2012
4	Higher Council of Arab Tourist Industry & Near East Tourist Agency	Mr Hani Abu Dayyeh	President & Co-owner	12-08-2012
5	General Delegation of Palestine Den Hague	Mr Nabil Abuznaid	Ambassador	29-08-2012
6	Holy Land Incoming Tour Operator Association	Mr Raed Khatib	Executive Director	04-09-2012
7	Alternative Tourism Group	Mr Samer Kokaly	Operations Manager	07-09-2012
8	Palestinian Wildlife Society	Mr Imad Atrash	Executive Director	10-09-2012
9	Manger Square Hotel	Mr Shwaky Howard	Manager	10-09-2012
10	On behalf of the Christian Church	Mr Peter Madrus	Priest	10-09-2012
11	University of Haifa	Mrs Noga Collins-Kreiner	Senior Lecturer, Tourism Expert	11-09-2012
12	Kinneret College on the Sea of Galilee	Mr Alon Gelbman	Senior Lecturer	11-09-2012
13	Israeli Ministry of Tourism	Mr Uri Sharon	Marketing Administration	11-09-2012
14	Centre for Cultural Heritage Preservation	Mr Issam Juha	Director	12-09-2012
15	Bethlehem Municipality	Mrs Karmen Ghattas	PR Manager	13-09-2012
16	Visitor Information Centre	Mrs Beata Andonia	Representative	13-09-2012
17	Beit Sahour Municipality	Mrs Hanaan Manoly	Project & PR Manager	14-09-2012
18	Siraj, Center for Holy Land Studies	Mr George S. Rishamwi	Director	15-09-2012
19	Green Olive Tours	Mr Fred Schlomka	Director	19-09-2012
20	Greek Orthodox Shepherds' Field	Mr. Steven Hawash	Secretary	21-09-2012
21	Latin Church of Nativity	Mr Stefan Milovitch	Head	21-09-2012
22	Ministry of Tourism and Antiquities	Mr Joseph Sahouri	International Relations Coordinator	22-09-2012
23	International Center of Bethlehem	Mr Hanna Murra	Salesperson	22-09-2012
24	Beit Sahour Latin Patriarchate Church	Mr Iyad Twal	Priest	24-09-2012
25	Guiding Church of Nativity	Mr Johnny Alyateem Mr Khaled Bandak Mr Ramzi Alsadi Mr Khaled Issa	Licensed Tour Guides	24-09-2012

## Glocal and Future Management of World Heritage Sites in Bethlehem

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26	UNESCO Office Ramallah	Mr Giovanni Fontana Antonelli	Architect	25-09-2012
27	Milk Grotto	Mr Lawrence Bodi	Priest	26-09-2012
28	Three Arches Souvenir Shop	Mr Maher N. Canawati	General Manager	26-09-2012
29	Travel Agency Mitours	Mr Anton Mousallam	Managing Director	27-09-2012
30	MoTA/ DACH	Mrs Shireen Sahouri	Architect, Head Maintenance & Restoration Dept.	29-09-2012
31	Grand Hotel Bethlehem/ Mariachi Restaurant	Mr Khaled Bandak	General Manager	29-09-2012
32	MoTA/ DACH	Mr Ahmed Rjoob	Site Specialist	30-09-2012
33	Applied Research Institute Jerusalem (Arij)	Mr Jad Elias Isaac	General Director	01-10-2012
33	Alternative Business Solutions	Mr Sami Khoury	Director	09-10-2012
34	Arab Hotel Association	Mr Raed Saadeh	Vice President	19-10-2012

## **Appendix 8: Responses to the Importance of Religious Tourism and Heritage in Bethlehem**

### **1. How do you see the importance of religious and pilgrimage tourism for Bethlehem?**

Almost all respondents (32 of 34 respondents) identify religious and pilgrimage tourism to be very important. Interviewees (coming from all kinds of fields) strengthen that religious tourism is the key tourism sector and most dominant/ core tourism segment in Bethlehem, it is “Bethlehem’s main attraction” (Sadeeh, 2012, p. 1) and the “backbone of the tourism industry” (Khoury, 2012, p. 2). The nature for this importance lies especially within economic reasons as most of the respondents clarify that they see many tourists coming – “some in cruises, some in tourist buses” (Milovitch, 2012, p. 1) - and that it boosts the economy as “people eat, stay, and buy from here” (Howard, 2012, p. 1) while likely making up 70 % to 80% of the tourism industry’s income (Khatib and Howard, 2012). Khatib (2012) puts forward that everybody works in tourism, e.g. tour operators, tour guides, hotels, souvenir shops and restaurants. Manoly (2012) also recognises its importance in income with respect to other sectors such as handicraft (e.g. olive wood, embroidery and mother-of-pearl); particularly the surrounding towns such as Beit Sahour (see Figure 7) benefit from it as they sell products to souvenir shops and outside world.

Beside the economic, it has ideological and historical importance. Ideologically, Schlomka (2012) identifies that religious tourism reinforces religious faith and Father Twal (2012) talks about the spiritual believe of people. Juha (2012) illustrates that the country is famous for its cultural and religious value which simultaneously bears universal value. Father Bodi (2012) distinguishes between pilgrimage tourists that come to visit because they want to see the sites and religious tourists that want to participate in a mass and sing. Historically, Antonelli (2012) adds on that religious tourism has been there for many centuries. Mousallam (2012) mentions that Bethlehem and the Holy Land are referred to in the bible which makes people want to come once in their lifetime. In general, holy places are visited by many Christians all around the world (Collins-Kreiner, 2012), but recently also Jews and especially Muslims have been more present (Antonelli, 2012; Mousallam, 2012). J. Isaac and Khatib (2012) though illustrate that so far in tourism they have been only focusing on the Christian market.

It furthermore allows Bethlehem a strong presence as a city. Abu Dayyeh (2012) mentions that Bethlehem as a tourism product is marketed throughout the year and the presence as a city reminds all Christians in the West or the East constantly (e.g. Christmas carols). Bandak (2012) clearly expresses that it is the most important city in religious terms; Rjoob (2012) and Aslan (2012) illustrate that Bethlehem is already a destination by itself. J. Sahouri (2012) mentions that everything in the city was built on pilgrimage tourism. Many interviewees identify also the Church of Nativity as the icon of the city: Bandak and Aslan (2012) explain that the Church of Nativity has such a big symbolic meaning while Ghattas (2012) highlights that most of the tourists (pilgrims) only come because of the Nativity Church. To Murra (2012), Bethlehem is the main place in the whole WB due to the church. J.E. Isaac (2012) recommends that tourism as a sector should be number one sector in Palestine and Juha (2012) adds it already makes up 25% of the GDP. According to Mousallam (2012), tourism and pilgrimage tourism respectively have good potential and are still like a treasure. As identified by Rjoob and Mousallam (2012), is it the oil and gas of Palestine.

Despite this high importance of pilgrimage tourism, all interviewees identified some gaps and put forward some criticism about the impacts of religious and pilgrimage tourism:

- a) *Nature of tourism and tourists:* Most of the interviewees identified that pilgrimage tourism is a form of mass or mainstream tourism with little benefits to the economy. Pilgrimage tourism in

Bethlehem is highly seasonal (Khoury, 2012). Ghattas and Khoury (2012) put forward that pilgrims usually spend little money in the economy as they go to the big restaurants and souvenir shops (Ghattas, 2012) and travel in an organised groups (Khoury, 2012). Pilgrims hardly stay overnight in Bethlehem (Bandak, 2012) and have a short length of stay during daytime (Father Milovitch, 2012). Andonia, Canawati and S. Sahouri (2012) wish that pilgrims would interact more with locals. Collins-Kreiner (2012) mentions that pilgrims have to visit around five sites a day, staying longer at a place is nearly impossible. J. Sahouri (2012) explains that there is more money to be spent and more overnights possible and Sadeeh (2012) believes that other approaches could be taken to maximize economic returns. Rjoob (2012) demands that Palestinians should be able to create and sell their own tourism package.

- b) *Influence of politics*: Abuznaid (2012) mentions that conflicts among religious groups (i.e. Muslims and Christians) are created and where each side believes to be right, while Muslim populations in the WB are incredibly increasing (Father Madrus, 2012). With regard to the Israeli-Palestinian conflict, Hawash (2012) criticises that Israeli soldiers at the borders (checkpoints and airports) delay a lot and that they create difficulties on purpose and only want to promote visits to Jerusalem. According to Isaac (2012), the result of this of course is that tourists are encouraged by Israeli tour guides not to visit Bethlehem because of the time being spent at checkpoints. As Khoury (2012) explains, pilgrimage in fact is very sensitive to the political situation but, at the same time, it is the first tourism segment one to recover. Gola (2012) criticises that visitors are moving in a bubble and even think all places are the same. J. Isaac (2012) puts forward that this deals with the trips organised by the Israeli agencies as they try not to show tourists the checkpoints/ border crossings which prevent them from being aware if they are in Palestine or Israel. Collins-Kreiner (2012) also adds on that both sides (Israeli and Palestinian) are not giving enough attention to pilgrimage tourism, academically as well as practically and that there is hardly any co-operation, except for the travel agencies, due to the political situation. Though Alsadi (2012) mentions that Palestinians depend very much on Israeli tourist offices. Issa (2012) highlights this is because Israeli travel agents arrange everything for tourists as there is limited room for Palestinians to control international tourism (see chapter 3.2); according to Rjoob (2012), economic benefits for Palestine retrieved from tourism are less than 5% a year. A final problem is the presence of a monopoly business (Rjoob, 2012), where big souvenir shops have an agreement with Israeli agencies and people do not really choose where to eat, stay and shop (Andonia, 2012). This is one of the major obstacles within the industry and will be explained at a later stage.

## **2. How do you see the importance of cultural heritage and heritage tourism for Palestine and Bethlehem?**

The majority of interviewees (more than two third of respondents) in this question mention that cultural heritage is very important for Palestine and that there is much Palestinian cultural heritage available. Almost half of the interviewees, particularly respondents from heritage related organisations (e.g. Atrash, Gola, Juha and Offenhäuser, 2012), acknowledge that there is great necessity to preserve and to conserve it for future generations and to better develop heritage/ cultural tourism.

Canawati (2012) notes that Palestinian heritage is amazing. J. Sahouri (2012) says that cultural heritage is the basis of everything and Juha (2012) adds on that heritage guarantees the preservation of national identity. J. Isaac (2012, p. 1) makes an interesting remark: "The whole country is like a museum. It has been inhabited for 7000 or 8000 years. You can dig anywhere and you find layers of history."

However, many interviewees identify that the management and protection of cultural heritage is quite complicated:

- 1) *Lacking preservation and awareness:* Rjoob and Khoury (2012) explain the importance of cultural heritage in terms of preservation for Palestine, but according to Rjoob (2012) there are difficulties when working for it. It is a sensitive work and the location of cultural sites is expensive as they are located in the city centres. Many private investors start pushing to build new hotels on-site and 300 years are not protected (see explanation of the Jordanian Law in chapter 3.5); according to Offenhäuser (2012), ancient heritage is often deleted. S. Sahouri (2012) further criticises there is no interest from the government regarding the protection and private sector has its own interests. Isaac (2012) explains private owners also have a lack of money to preserve, conserve and protect the heritage. S. Sahouri (2012) further explains that locals even hate it because the buildings remind them of Israeli/ Jewish history due to their architecture. Unfortunately, she does not explain further how they are reminded exactly. Both S. Sahouri and Canawati (2012) recognise that up to now the local community is not aware of this cultural heritage. Gola (2012) even worked on a Project called 'Project of Returns' where it was investigated how Palestinians deal with open spaces, historical returns and how they can express themselves. Though Father Twal (2010) acknowledges that the local community can give important messages to visitors; these can be religious, cultural and social. J. Sahouri (2012) explains that nowadays a lot of money is spent on building new museums and restoring sites while UNESCO will encourage more donor countries and people to invest.
- 2) *Ownership claims about cultural heritage:* Abuznaid (2012) talks about the major conflicts among one or more religions, where different religions claim ownership of their sites. Rishmawi (2012, p. 1) criticises: "Now the Franciscans control everything". He explains that there is a Colonial power in these churches and many Palestinians demand churches, monasteries and other holy places as being located in Palestine to be their heritage and not the heritage of Franciscans, Syrians, Armenians or Greek-Orthodox. Murra (2012) explains that heritage, e.g. festivities, habits and language, has a different meaning for each religious group.
- 3) *Political discussions about cultural heritage:* J. Isaac and Khoury (2012) explain the rich heritage is unfortunately loaded with politics (see Poria and Ashworth (2009) in chapter 2.2), while according to J. Isaac (2012) everyone wants his/ her story, i.e. Jewish vs. Christian vs. Muslim history (compare 'Whose heritage' by Ashworth and van der Aa (2002)). Even priests such as Father Bodi (2012) explain that these are holy places that should not have political people or political stands (see in chapter 2.6 how politics display an integral part of tourism), but that on the other hand Palestinians should have their homeland. Father Milovitch (2012) remarks that everyone has to respect Palestinian heritage and the local culture. Hence, the conflict about heritage continues to rise also among Palestinians and Israelis while Atrash (2012) puts forward that Israel is destroying much Palestinian land and habitat with the construction of settlements and that Israelis claim many species, heritage and land to be Israeli/ Jewish and not Palestinian/ Arab, also called the politics of heritisation (compare above and in chapter 2.2). Hawash (2012) criticises that even people from abroad are not aware that Palestine is also part of the Holy Land.
- 4) *Management within the tourism industry:* Schlomka (2012) recognises that in heritage tourism the offer is sliced for the three religions; Christian and Jews mainly consume package and manufacture tourism as a form of mass tourism. Antonelli (2012) explains that one first has to understand pilgrimage tourism, before diversifying the tourism offer. Thus, he does not explain when someone is ready to understand it. Khoury (2012) explains that the heritage is enormous, but it has not really

been promoted and packaged by the Palestinian tourism industry. Sadeeh (2012) agrees, he points out that the cultural heritage is essential in building a strong, distinct and competitive Palestinian tourism product. It is the industry's task to do it. Mousallam (2012) states that heritage tourism needs to be implemented by the right people in the right place. The question is who are the right people and whether it is the whole industry or only some selected stakeholders.

**3. Do you think tourism will damage or rather preserve the heritage in Bethlehem and Palestine in the future?**

Answers to this question were much diversified. One third mentioned that tourism does not damage the heritage but preserves it. Another third mentioned it does not damage but other aspects than pure cultural or religious tourism damage it. And one third mentioned that tourism damages the heritage unless it is not controlled by the people working with it.

- a) **Group 1:** For instance, Abuznaid, Andonia, Antonelli, Ghattas, Howard, Mousallam, Murra, Sharon and the three Tour Guides (2012) except Bandak agree that tourism won't damage the PH. Murra (2012) even points out that the places benefit from this. Father Bodi (2012) highlights that it is a necessity as Christians want to go to Bethlehem once in their life. Besides that he argues that Franciscans custodians take care of the place. J. Isaac (2012) questions why tourism should damage and justifies that in other countries it is a good source income to preserve the heritage. Khatib (2012, p. 2) thinks that tourism will only preserve and not destroy the heritage: "Tourism and heritage almost come together, they are almost one. People are taking care of sites" (see in chapter 2.2 the possible harmony between tourism and heritage with the application of sustainable site and resources management).
- b) **Group 2:** Respondents in this section have different but very interesting points of views. They agree that it depends on the type of tourism which damages the heritage while taking into consideration the local population: S. Sahouri (2012) highlights that tourism already damages the historic places of values but that it adds another value: It shows the history and footsteps of people. She argues that places are not well-preserved. Abu Dayyeh (2012) agrees and says that some sectors of the tourism have already been harming sites such as Church of Nativity or as Khoury (2012) mentions, the infrastructure. Collins-Kreiner (2012) admits the main segment is always pilgrimage tourism and therefore a type of mass tourism is existent which damages. Manoly (2012) thinks that it depends on the local people and how strong they are: If they maintain strong relationships with the municipality, cultural heritage can be kept, which is quite a political statement. Khoury (2012) in contrast thinks there is no benefit to the communities and small souvenir shops are already marginalised by the big ones.  
Kokaly (2012) does not think there is a reason for tourism to damage the heritage but that war can or will damage it. Schlomka (2012) thinks as long as tourism is focused on sites (pilgrimage tourism) tourists do not impact the local people and the heritage. However, to him, alternative tourism has an impact on damaging the PH. The people reflect the true heritage while some of their stories reflect their myths. Hawash (2012) agrees on the same fact: He thinks some locals tell wrong or incorrect stories. Canawati (2012) also shares the idea that the damage of heritage is up to the locals: He believes that awareness has to be created. Pilgrimage itself will always protect and keep the heritage.
- c) **Group 3:** The last group believes that heritage would only be destroyed and demolished if managerial and sustainable efforts in control were not taken into account: Offenhäuser (2012)

generally believes that tourism will not damage the heritage, if holy sites act accordingly to sustainable principles. Aslan (2012) agrees, conservation has to be ensured and conservation methods have to be applied. Father Twal (2012) agrees that if tourism is not done well, it will damage while people have to preserve and live culture and positive values. Atrash (2012) thinks that tourism won't damage the heritage as tourism will be controlled. J. Sahouri (2012) thinks it will damage unless they put more regulations on the private sector. Juha (2012) thinks in a similar way: To him, tourism itself is not damaging, but people have to adapt policies and approaches around it. He mentions problems such as the big tourist buses and bad attitude of guides and souvenir shops. Bandak (2012) shares similar views; he thinks it will damage if people continue like this. He believes that it should be organised by MoTA. Rjoob (2012) also thinks there will be damage if the current political situation changes: this means if Palestinians get their independent state, control their international borders and have the right to sell their own tourism package, the number of tourists might exceed the carrying capacity of sites. Sadeeh (2012) thinks that if experimental and community-based tourism and heritage activities are managed properly, they won't damage but rather bring cultural, environmental, economic and other benefits.

#### **4. How do you try to conserve heritage and the environment?**

Tourism organisations and associations that actively work in the protection of the environment and cultural heritage were interviewed; it was therefore not answered by two thirds of the interviewees. This question was supposed to be technical in that sense in order to find out about the actual work and motivations of staff in different organisations based on their experience. The interviewees can be distinguished by the different fields they are working in:

- 1) **Technical and sustainable advice:** Offenhäuser (2012) explains that the German Commission for UNESCO is representing WHC; the Commission serves as a neutral platform that promotes sustainable tourism and principles while encouraging holy sites to act accordingly to these. Aslan (2012), working for ICCROM and ATHAR, explains that the idea of ICCROM was to establish a technical centre for conservation that provides technical advice and capacity building for the protection of architectural heritage (built, religious and cultural) and the development of museums.
- 2) **Protection and promotion of cultural heritage:** Rjoob (2012) and DACH respectively are developing cultural sites; to open sites to the public, to do scientific research and to create awareness for the local people are the three major aims. Apart from giving technical recommendations to MoTA, Rjoob (2012) developed different planning tools to protect the most important sites. S. Sahouri (2012) explains that DACH is actively involved in the protection of cultural heritage; together with CCHP, UNESCO and ICCROM a charter for the protection of cultural heritage was developed which is now prepared for the PA. It might be ready until the end of 2012. J. Sahouri (2012) explains that USAID and UNDP assist the Tourism Ministry in projects related to capacity building and the protection of cultural heritage and antiquities (see DACH in Ramallah). Gola (2012) that worked as an architect at DAAR research group was responsible for urban development and philosophical preliminary work: The organisation developed actions to carry out in co-operation with local organisations and observed how they react. Antonelli (2012) explains that UNESCO Office Ramallah is having many activities and is working on different fields related to all kinds of heritage (WH, Movable Heritage, etc.) such as strengthening managerial and technical capacity for preservation, safeguarding heritage or formulating a cultural policy for heritage management or conservation. So



far they have not been working with the Nativity Church on the protection and management of the church.

- 3) **Protection of built heritage and architecture:** Manoly (2012) and Ghattas (2012), the former working for the Municipality of Beit Sahour, the latter for Bethlehem Municipality, have various projects and workshops in the renovation and rehabilitation of old houses and buildings. Manoly (2012) mentions the rehabilitation projects of guesthouses, the Old Core of Beit Sahour and sites (e.g. Church of Virgin Mary and Mary Well). Ghattas (2012) talks about projects such as the ice cream factory (which are also supposed to create awareness) and the revitalisation of the Old Town of Bethlehem. Both work in co-ordination with CCHP, and donor agencies such as SIDA or USAID. Juha (2012) mentions these preservation initiatives as well while so far 25 buildings have been restored and 100 permanent jobs have been created.
- 4) **Protection of the natural environment and development of infrastructure:** Atrash (2012) mentions that the Palestinian Wildlife Society is working on the promotion of ecotourism, in teaching environmental awareness, reforestation and replanting areas and protecting flora and fauna in WB and Gaza as well as the marketing of three walking trails e.g. in the village Aboud. J. Isaac (2012) mentions that Arij has four programmes, which are Sustainable Agriculture (with activities such as food security, conservation of water, diversification), Natural Resource Management (monitoring urbanization, Israeli settlement changes in environment), Good Governance (working with Municipalities, NGOs and introducing good practices) and IT (Information systems, monitoring, modelling).
- 5) **Protection of religious heritage:** Father Bodi, Father Twal and Hawash (2012) try to protect the heritage by maintaining the churches/ sites clean and nice; Father Milovitch (2012) admits that there have hardly been any restoration methods in the Nativity Church because authorities are afraid to do anything and to destroy the fabric. All priests, including Father Madrus (2012), also try to protect the most essential form of religious heritage - faith - by teaching and/ or praying.
- 6) **Protection of intangible heritage:** This is basically the civil society and their traditions. Canawati (2012) is founder of the first international Christmas Festival that took place last Christmas in Bethlehem; he is planning to expand it. Kokaly and Schlomka (2012) support Palestinian families by making a stopover during tours where families offer lunch to tourists or by offering organised homestays. Khatib (2012) says that MoTA is working on sustaining the heritage by preserving Palestinian traditions and incorporating it, e.g. in trade shows and dances. Most of the interviewees mentioned above that engage in the protection of built, cultural and natural heritage illustrate that they are aiming at creating local awareness while showing the local community and inhabitants the importance of the protection of heritage how to deal with it and activities around it (e.g. not throwing garbage on the street). Juha (2012) would also like to improve the role of local NGOs and CPOs and Antonelli (2012) is aiming at safeguarding Palestinian intangible heritage, strengthening capacity building and creating awareness of professional groups and the Palestinian civil society.

#### **Appendix 9: Responses to the UNESCO WHL and WHS - Importance, Benefits and Disadvantages**

##### ***5. How do you see the importance of World Heritage Sites? What benefits and disadvantages does an inscription as World Heritage bring?***

The benefits and doubts of a WH status have been discussed in chapter 2.4. Almost all respondents identify a great importance of WHS and, consequently, identify economic, environmental, social/ morale and political benefits. An explanation/ grouping of these benefits follow now; the majority are social/ morale.

- 1) **Economic:** Many interviewees identify that there will *be tangible, economic benefits* to the community (e.g. Khoury, Offenhäuser, Schlomka, Rjoob, J. Sahouri and S. Sahouri, 2012) due to an increase in tourist numbers, i.e. more people will come to Bethlehem (Alsadi, Andonia, Howard, J. Isaac, Kokaly and Manoly, 2012) and people are convinced that Bethlehem is a safe place (Rjoob, 2012). Hawash and Father Madrus (2012) recognise that it will bring benefits to the Christian community and priests of the churches in an economic way, as money will be put into the church and priests will be selling more candles and cards inside. According to tour guide Alsadi (2012), benefits also depend on the political situation. He reveals that many tours have been cancelled lately because tourists were afraid to come.

*Pilgrimage Route:* In addition, a lot of respondents identify the economic benefits that the inscription triggers off for the Pilgrimage Route (the Old Town of Bethlehem which was inscribed together with the Nativity Church) and strengthen the importance for the local population that runs businesses located on Star Street and other parts (Andonia, Juha, J. Isaac and Ghattas, 2012) as it encourages tourists indirectly (Ghattas, 2012) to come, walk and spend time there (Juha and J. Isaac, 2012).

- 2) **Environmental:** These mainly lie in the *preservation and protection of Palestinian heritage and sites* in the area (Abuznaid, J. Isaac, Juha and Sadeeh 2012) as a tool for development for sites where they have no sufficient means (Juha, 2012). Juha (2012) criticises that the Municipality and Authorities of the Nativity Church do not take the right measures in the preservation as there is simply no need for them. He explains it is easier now because buildings are located along the Pilgrimage Route and because UNESCO puts more pressure on the Authorities to protect the site and the roof, because there is international recognition. Aslan (2012) supports this view; there can be more preservation efforts and better management of a place. Andonia and Ghattas (2012) recognise the huge amount of renovations in the Old Town.
- 3) **Social:** The most existent forms are *awareness and prestige*. The former describes the awareness of the international community, as tourists are encouraged to come as they can read the WHL (Canawati and Manoly, 2012), or about WH and Palestine in promotional material (Offenhäuser, Murra, Manoly and Sadeeh 2012) and they can walk in Jesus footprints. The whole Holy Land is promoted (Sharon, 2012) and certain sites are branded (Sadeeh, 2012). Ghattas (2012) explains that with the WHL they can show that certain parts of Bethlehem should be visited by tourists. Denominations get also more concerned about their image in the international media, as people word-wide recognise they are fighting inside the Nativity Church (Juha, 2012). Gola highlights that WHS are well-known in the West and outstanding (Gola, 2012). Ghattas (2012) thinks that at the opening and inscription of new sites will be easier now.

The latter is prestige for the local community and sites which the recognition as WH can bring (Andonia, Offenhäuser and Sadeeh, 2012), people are proud because "it has become a treasure of the world" (Canawati, 2012) and such an important site has been inscribed (S. Sahouri, 2012) which is important for the people of Bethlehem (Hawash, 2012). Ghattas (2012) recognises the big meaning particularly for the Christians whereas Khatib (2012) emphasises that these sites have great value for Christians, Muslims and Jews (for the latter holy sites in general, not the Nativity Church, of course) while WHS attach more value. To Sharon (2012), it is a universal religion. Rjoob and Hawash (2012) questions what the WHL would be without this site. Both think it would lose credibility if the Birthplace of Jesus, the oldest church of the world, was not inscribed.

- 4) **Political:** A smaller, but non-neglectable amount has strengthened the political benefits and reasons (for more see also question before). Ghattas (2012) provides an appropriate statement:

“Palestine has become a member and it is Palestinian heritage so it is a declaration of the state. It confirms the importance of Palestine for the whole world”. Hawash (2012) agrees; he highlights that it shows that Bethlehem is located in Palestine and Khoury (2012) adds that the political benefit is that Palestine might become an independent state. Atrash (2012) fully supports the idea of WHS; to him, it is important from a political point of view, as Israeli and Palestine are in war about water, land and people. Bandak (2012) hopes that maybe with the WH status and involvement of UNESCO there will be a solution to the Palestinian problem, such as the access to bridges (see also discussions of access to heritage sites in Area C in chapter 3.6).

However, many interviewees either question if the WH status has brought any benefits yet, or identify already problems and restrictions to the benefits of the WH status: Andonia, Father Bodi, Father Kwal, Father Milovitch and Rishmawi (2012) do not see any changes or benefits yet but they all point out that nobody knows how it will be in the future. Mousallam (2012) mentions that benefits will be decreasing since focus is put on the church. Abuznaid and Rjoob (2012) point out that the problem is the visit of the church where tourists still do not spend much time and money due to limited time they have to visit the sites. They hope to make people stay longer. Canawati (2012) thinks the list is not of major importance; there are other things that need to be done. Collins-Kreiner (2012) questions if more people come if a site is UNESCO WH and comes to the conclusion that this is not the case, as religious people do not care; WHS like Megida do not have more (economic) benefits. She does not think more people will be coming. Rishmawi (2012) points out that the WHS function like a stamp and only bring benefits if they are used and published. UNESCO is not going to develop Bethlehem for Palestinians, he highlights that they have to do it themselves. Opposed to views of interviewees above, Antonelli (2012) mentions that for the Nativity Church there are no benefits, as tourism is not dependent on the WHS. The church already has an important, symbolic and prestigious meaning. But for other sites he clearly states it brings more attention, funding and management.

With regard to disadvantages of a WH inscription, there are hardly any as identified by more than one third of the interviewees (e.g. J. Isaac, J. Sahouri, Schlomka, Manoly, Murra, Hawash, Howard, Sadeeh and Tour Guides, 2012). The only downsides of the WHS in Bethlehem are related to an exceeding carrying capacity in the Nativity Church and the town/ surroundings of Bethlehem and some others outlined the disadvantages regarding the role of UNESCO in Palestine.

- a) **The Church:** Abu Dayyeh, Antonelli, Rjoob and Gola (2012) express that there is a mismanagement of the Nativity Church (explained in next section) which is not in a good condition; tourism has already been harming the site (Abu Dayyeh, 2012). It is already overcrowded (Rjoob, 2012), the queue is too long and locals cannot often access the, e.g. on Christmas internationals and tourists have priority to enter (Tour Guides, 2012). Tour Guides (2012) also complain about the bad atmosphere inside the church; to them the church has become a shop, a touristic place itself where priests are selling candles and cards inside. The main argument is therefore that more tourists will come with the inscription as WH with the result that the church might become more packed with tourists and that they might not be able to control the number, especially on Eastern and Christmas (Atrash, 2012) and that the conservation state will get worse (Rjoob, 2012). Offenhäußer (2012) in contrast thinks that there can be - but do not have to be - conflicts between an increase in tourism activity on the one hand and heritage protection on the other hand.

- b) **The City and Other Sites:** Antonelli (2012) points out that Bethlehem is already stretching its carrying capacity of people with 1.3 million visitors each year and tourists' numbers might increase dramatically. Father Bodi (2012) explains that with the site or town becoming more popular, the cost of living might go up but salaries will remain the same (this is already a big problem now). Rishmawi (2012) emphasises that the general disadvantage would be mainstream tourism, as locals will assume even more that tourism is mass tourism or tourism in groups. Rishmawi, J. Sahouri and Schlomka (2012) think that the major disadvantage is that WHS does not impact the local industry as benefits are not spread to the community. Schlomka (2012) only mentions the 50 USD parking fees for the central bus station that go to the PA. In addition, particularly for less visited and more fragile sites that might be declared as WH or used for tourism the impacts may be too huge (Antonelli and Rjoob, 2012). There is no tourism law regarding the control of churches (Rishmawi, 2012). Issa (2012) points out that they also have to consider the number of sites inscribed.
- c) **Role of UNESCO:** Whether it has positive or negative implications, Andonia (2012) shares that UNESCO might decide about the future of these places. Offenhäußer (2012) mentions that UNESCO has the responsibility if something goes wrong apart from the responsibility of conservation. And Bandak (2012) is afraid that with the UN membership, international organisations might not help anymore. Kokaly, Father Kwal and S. Sahouri (2012) believe there are no disadvantages but challenges. Sadeeh (2012) believes any disadvantages would only be the consequence of bad management.

**6. What challenges can there arise with respect to not being able to maintain the WH status/ achieve more declarations? Or with regard to WHS in Palestine in general?**

These questions refer to the challenges that can arise with a WH declaration, as presented in the case studies in chapter 2.6 and the challenges in Bethlehem in chapter 3.5. In this section, not every interviewee identifies challenges towards the WH inscription but the major challenge identified by half of the interviewees was the *responsibility* for stakeholders to meet the requirements to keep and achieve a WH declaration. The analysis shows that especially experts working in the field of heritage protection were concerned with this challenge.

- 1) **Direct challenges with regard to the WH inscription:** Interviewees reveal that the WH status and new inscriptions put more responsibility and pressure on their shoulder (Kokaly, Ghattas, J. Isaac, Juha, Sadeeh and Sharon, 2012). This is reflected not only by keeping the status (Ghattas, 2012), but also by taking more measures with regard to the planning, management (Sadeeh, 2012) and preservation of sites (Juha, 2012), the city and streets (Ghattas, 2012), and with regard to the delivery of an appropriate tourism product (J. Isaac, 2012). For Sharon (2012) it is important not to sell but to always develop in branding.

For the Nativity Church, Andonia (2012) highlights that if there was no care, the recognition might be lost. According to Antonelli (2012), it is unsure if they will be able to maintain the obligations: For UNESCO it is about the preservation and maintenance of values for which the site was inscribed. Khoury (2012) talks about the different interests of the local community; for instance they have been trying to revive the Star Street and to vacate the people living there since 2000, but it is difficult because these inhabitants want much money. A challenge might be that they have to follow the convention, but Juha (2012) simultaneously points out that this is clear to everyone. Father Milovitch (2012) in contrast thinks that UNESCO would never give money for the restoration

and it would only create a way of restoring which would destroy the mosaics. He expresses that it needs to be done in co-operation with the church which might be a challenge according to the author (see later).

- 2) **Indirect challenges with regard to the inscription:** These challenges are challenges that cannot be directly influenced or minimised because they form part of the political setting, the Occupation. Juha (2012) emphasises that the Israeli-Palestinian conflict is not only about land, but also about the cultural identity. Since Palestinians have not been in control over their country, Father Kwal (2012) recognises that the major challenge is the responsibility to stay up to the level of this mission and message and to respect human dignity, liberty and freedom and invest in infrastructure for tourism. Aslan (2012) therefore identifies the capacities in tourism within the context as the major challenges for tourism in Palestine which are quite practical obstacles. To him, the authorities should try to achieve a common objective and they should promote and protect places that deserve it.

Generally, Juha (2012) perceives these commitments as motivation; he thinks a WHS can secure the status of Bethlehem. S. Sahouri (2012) clearly highlights that they need to have challenges. If they do not do anything, the media and outside world might send a warning that encourages them to work. Hawash, Howard, Howard and Schlomka (2012) do not think and do not know if there are any challenges.

#### **Appendix 10: Responses to the Management of Cultural and Religious Sites**

##### **7. Could you explain how holy sites in Bethlehem are managed in terms of Financing, Marketing, Human Resources, Sustainable Development, Quality and Change Management? Who will own, preserve, rule and manage the sites?**

As it can be seen, this question and the following three questions were asked in relation to the theoretical concepts illustrated in chapter 2.5.

It can be said that this question is rather 'useless': As strengthened by the respondents, there **is simply no management of holy sites**. Rishmawi (2012) clearly expresses that the churches do not do anything except for managing daily activities of the site such as opening and closing hours, masses and prayers. Any managerial decisions are not taken; the religious authorities and denominations refuse any interference. He demands that sites such as the Nativity Church should be under the control of and managed by the PA. This is quite interesting in the context of UNESCO, as sites bear 'universal' value (see chapter 2.4). It is questionable if the sites should then belong to the churches, nation states or to everybody.

Collins-Kreiner (2012) illustrates difficulties in the management of holy sites as they are owned and operated by the religious authorities: For instance, tourism developers wanted to put a second door in the church of Sepulchre in Jerusalem in case of risks. They begged authorities e.g. in the Sea of Galilee to extend opening hours. In both cases authorities refused. The Tourism Ministry is upset and frustrated that even the Israeli government has nothing to say. However, the situation and relationship with the authorities have improved, according to Collins-Kreiner (2012). Nevertheless she expresses: "There is no difference between them. There is no-one to talk." Hawash (2012) thus explains that the general management of holy sites is up to the leader, the priest: Some priests and secretaries control the monastery very well and work very hard while others do not care. "They only eat and sleep" (Hawash, 2012).

With regards to the (future) ownership and management Khatib (2012) explains that some sites are owned by the church, some privately-owned and others are owned by the government. Collins-Kreiner (2012) mentions that only the baptism site in Jordan Valley and Nazareth village are privately owned. The majority of sites and particularly churches in Israel are owned by Christians. According to Greek-Orthodox inhabitants of Bethlehem, most of the sites are owned by the Greek Orthodox Church; these own about 80% of the east and west parts of Jerusalem alone.

Thus, in Bethlehem, the same authorities will continue to own, rule and manage the holy (religious) sites. In the Nativity Church the status quo clearly determines this. According to Father Bodi (2012), the sites will keep their traditions. Antonelli (2012) illustrates that the religious authorities do not want a dramatic change because until now it works for them. Rishmawi (2021) also explains that Solomon's Pools is the only site that is owned by Muslims and rented by a private investor. Milk Grotto is fully controlled by Franciscans. The Catholic Shepherd's Field for instance is run by a Polish monk that is very inhospitable. From Rishmawi's point of view, they do not fit in the Palestinian culture. Unfortunately, the Father resisted in giving an interview to the author which makes it impossible at this point to listen to another opinion. In the Greek Orthodox Shepherd's Field, Rishmawi (2012) points out that they are even against people who are not Orthodox.

Therefore, within the status two major complexities arise according to the interviewees:

Different point of views among three religious/ Christian denominations: First of all, Howard (2012) highlights that the interests of the religious authorities, i.e. the priests, are separated. For example, a Catholic priest would never go into the Orthodox Church. As Rjoob (2012) illustrates, there are three churches together in one church in the Nativity Church. S. Sahouri (2012) criticises that the authorities do not give information and that they do not co-operate. She mentions that they really had to face problems when working on the in the Nomination File. The management under the status quo is a sensitive (J. Sahouri, 2012), delicate (Twal, 2012), complex and challenging (Antonelli, 2012) topic owing to the fact that any change or interference is not possible and welcomed by the authorities. "The moment they touch it, there are too many problems" (Twal, 2012). Mousallam (2012) would not change the management as it keeps stability. However, as Canawati, Father Twal, Schlomka and Rishmawi (2012) emphasise, the major problem is the fact that there is basically *no management of the Nativity Church*. Andonia (2012) hopes that the three formations come to an agreement while Schlomka (2012) believes it is unlikely to change.

Stubbornness of the Greek Orthodox authorities: Although this heading sounds very harsh, Father Bodi (2012) explains that the Latins and Armenians approached the Greek to do something, to clean the church, to bring architects and to fix it up. But the Greek Orthodox were opposed, they cannot do anything. S. Sahouri (2012) even calls it a 'Greek Orthodox Occupation' (though she is Greek Orthodox herself). She criticises that even with a restoration of UNESCO Christian Palestinians would continue to be "forced to this marriage" (S. Sahouri, 2012). Ghattas (2012) even accuses the Greek Orthodox of taking money for themselves and Bandak (2012) hopes that the Franciscans push more to renovate areas and to fix the water leaks. He doubts that they help at all with regard to social activities and donations; he explains that many priests study in Greece for free. Criticism is quite harsh though; these are one-sided views and experts might just have some stereotypes. The author wonders how they know how donations are really spent and assumes that there is just a lack of trust by the Greek Orthodox to the others because of a long and cruel history in which the denominations had to fight over holy sites. The Greek Orthodox Patriarchate owns the church and possibly fears that other dominations would take control of certain parts of the church.

.....And some other views: Hawash (2012) explains that it depends on the pilgrims and donations in how far the management can be improved or the site be better preserved. To him, the Nativity Church works as they have many pilgrims there. According to Father Bodi (2012), in Latin churches there is not much to improve. Priests and workers try to maintain the church clean and well-kept. Father Milovitch (2012) expresses that the authorities to do what they can with regards to management. In his opinion, people have to respect a holy place but not everybody has the same conception of what is holy. Conceptions and sensitivity differ, e.g. drinking inside the church or the dress code. In the past, many people would have felt offended. But this is not modern anymore. Nobody comes to offend a place. The priests want people to come; the church is not a frozen place. Father Milovitch generally prefers a noisy and chaotic church over an empty church such as the churches in Europe.

**8. How do you identify and classify attractions in Bethlehem and what strategic decisions do you take (only for heritage related organisations)?**

As tourist guides, brochures, web sites about the Holy Land, other kinds of promotional material, the 'Inventory List of Palestinian heritage of outstanding universal value' that was submitted to the UNESCO and all kinds of other development plans and reports the author retrieved on the Internet received from various interviewees (e.g. CCHP, 2011) show that cultural, religious and archaeological sites in and around Bethlehem have all been identified and classified. As further highlighted by S. Sahouri (2012) an identification of properties in Palestine and Bethlehem has already been done. Juha (2012) clusters these attraction sites of natural and cultural heritage in **Tangible heritage- Cultural attractions** (religious buildings, historic towns, and cultural landscape), **Tangible heritage- Natural attractions** (Dead Sea, Jerusalem Wilderness area) and **Intangible heritage** (folklore, religious and agrarian festivals).

However, S. Sahouri (2012) illustrates that tourism stakeholders and heritage related organisations and experts did not develop a *management plan* with the authorities. She explains it is too complicated and only general management plans have been carried out which have not been successful up to now: Tourists do not stay in Bethlehem (as identified in brief above) and souvenir shops do not want tourists to walk in the Old City (see later analysis about stakeholder interrelations).

**9. What other sites in Bethlehem should be developed and preserved in your opinion?**

This question which basically relates to the theoretical concepts of heritage preservation in chapter 2.2 and the consideration of attractions in Bethlehem in chapter 3.4, delivered very interesting results. Rjoob and Sahouri (2012) point out that the **Nativity Church** would definitely need preservation. S. Sahouri (2012) simultaneously criticises that in Milk Grotto there is no authenticity left, too much restoration has been done towards this site.

Bandak, J. Isaac and S. Sahouri (2012) support the idea that the **Catholic Shepherd's Field** need preservation. Sahouri (2012) explains that she can already see the difference between the site's condition in the past and the present and J. Isaac (2012) wonders what happened to the actual Shepherd's Field, as people did not keep any piece of land.

Other sites identified that would need preservation or should be developed are **Mar Saba** (Rjoob, 2012), the **Solomon's Pools** area since it is of historic value, adjacent to the state of art Bethlehem Convention Palace, and since more visitors could be attracted to areas like Artas which is marginalised for being off the beaten track (Khoury, 2012), **Battir** landscape which is a critical piece of Palestinian natural heritage that

needs to be protected, preserved, developed and promoted despite the hiking trails that have been set up (Khoury, 2012), *King David's Well* which is just abandoned and important for Jews and Christians (Canawati, 2012), the *old cores of cities* (Manoly, 2012) and a variety of *Muslim sites* (Manoly, 2012). Canawati (2012) indicates that a total amount of 81 sites has been identified which means they (Palestinians) could do something.

However, the majority of interviewees (see below) think that none of the existing holy sites should be developed: They rather seek *development of private and particularly small-scale attractions* as well as *tourism infrastructure*:

Hawash (2012) recommends that new hotels and shopping facilities should be opened. J. Sahouri (2012) would propose to develop mini-scale museums, the Olive Press Museum and Nativity Square. He thinks, that entertainment facilities in the private sector should be offered instead of hotels, as there are already enough. He would encourage investors to invest in shuttle buses and theme parks and to do medium to big scale investments. Also Mousallam (2012) would start with developing products, such as folklore, museums, food, wine tasting. He explains that there are many museums in the Old City, but nobody visits them. He and his son proposed to initiate a project where a small train goes through the Old City of Bethlehem back to Beit Sahour - instead of paying the 50 USD bus parking fee. Twal (2012) would additionally create small sites, but at first human resources, a civil society and infrastructure for tourism. Andonia (2012) highlights attractions that should be seen and developed, such as are the old city, craft centres and events. She believes that there are already many new good cafés.

**10. What other sites in Bethlehem or Palestine should be declared as World Heritage in your opinion? Do you agree with those sites mentioned on the Tentative List?**

This question is supposed to analyse on which attractions and possible WHS interviewees agree (chapter 3.4), what sites of universal value they would declare (chapter 2.4) and above all, in how far this deals with the political considerations that need to be made when declaring WH in Palestine (chapter 3.6).

As Antonelli (2012) highlights, Bethlehem is very rich in cultural heritage. To him, it does not matter who is occupying, Bethlehem is a historical place located in WB. Hence, the assessment shows that many WH declarations proposed by the respondents take place in a highly **political** context as the interviewees wish to submit and protect sites that are located in Area C and therefore not controlled by Palestinians:

To start, a lot of interviewees found two sites to be important that are located in "**El Bariyah: wilderness with monasteries**" (sites put in quotation marks were officially submitted to UNESCO under this name) close to Bethlehem, which are *Herodium* and *Mar Saba Monastery*. Rjoob (2012) explains the wilderness offers a great diversity of cultural heritage. These places were holy places in history. Andonia, Antonelli, Johnny, Hawash, Rjoob and Rishmawi (2012) would declare Mount and King Herod's fortress place *Herodium* or *Herodion* as WH. Rishmawi (2012) explains it is a very important site which is controlled by Israelis and which should be controlled by Palestinians. Bandak mentions (2012) it should be part of every visit. Others (Andonia, Antonelli and Juha, 2012) propose desert monasteries such as *Mar Saba Monastery* for a WH declaration. To Juha, these monasteries offer a good atmosphere. And Antonelli (2012) mentions that they are already working on the declaration of *Wadi Keithroun*, some prehistoric caves located in the wilderness.

Also the cultural landscape in the West of Beit Jala, also called *Cremisan* with its *Monastery* is found to be important to include on the WH by Andonia, Juha and Sadeeh (2012). Juha (2012) explains that these are



Roman-Catholic terraces that are confiscated by the Separation Wall; it is probably the second site to submit to UNESCO.

In addition, the **Catholic Shepherds' Field** has great potential to be declared as WH (Andonia, Antonelli, Bandak, Ghattas, Rishmawi, Sadeeh, J. Sahouri and S. Sahouri, 2012), although this site is not part of the Inventory List. Rishmawi (2012) mentions that the opening and closing hours and the way it operates could be then managed differently. Ghattas (2012) agrees on the Catholic Shepherd's Field and thinks that generally old places should be put on the WHL. S. Sahouri (2012) however thinks that both the Greek Orthodox and Franciscan should be put on the List, as these are the oldest. It has to be said.

Another site emphasised by different interviewees (Bandak, Hawash, Juha, Khoury, Sadeeh and J. Sahouri, 2012) is the Roman Aqueduct System **Solomon's Pools** that is proposed as one of the sites to the WHL under the "**Qanaat es-Sabeel (Aqueducts of Jerusalem)**". Hawash (2012) highlights that the site is very old but that people do not go there. Khoury (2012) strengthens that Solomon's Pools in particular has to be inscribed and developed more. They would like to revive it and the area around it, e.g. to create a museum, festivals and a Sound & Light Show. The BDI (see above) wants to lease property and fill up the pools with water in order to address water shortage in Bethlehem.

Another site proposed by Rishmawi and Ghattas (2012) would be **Milk Grotto**, as it is controlled by the Church and due its symbolic and magical effect (Ghattas, 2012).

Rjoob (2012) would inscribe **Battir**. Although it is significant from its cultural and natural landscape, it does not have an outstanding universal value. Therefore, he would rather inscribe it for political reasons, as the site is located in Area C and owing to the Separation Wall, which disconnects people from Jerusalem and other parts of Palestine. To Rjoob (2012), they have a duty to protect and support it. Bandak (2012) supports to inscribe Battir or other villages such as Artas; earlier it was mentioned by Khoury (2012) that these sites needs development and protection.

Besides the above mentioned sites in Bethlehem, interviewees identify other areas in Palestine and the WB respectively that should be put on the WHL: The majority of interviewees (Bandak, Juha, Kokaly, Rjoob and S. Sahouri, 2012) would inscribe the "**Old town of Hebron Al-Khalil and its environs**" (and especially the **Ibrahimi mosque**): This is due to different reasons but most striking because it is an endangered site that would need protection and because it is located in Area C, while respondents hope that this would stop the confiscation of PH, protect the heritage from settlers and spread benefits (Juha, Kokaly, S. Sahouri 2012). Juha, S. Sahouri and Rjoob (2012) explain that organisations such as MoTA and DACH now push for this site. Beside this political decision taken, the inscription is important as inhabitants of Hebron want more tourists to come (Kokaly, 2012) and as Hebron does not have an effective management plan (Rjoob, 2012).

Other sites of high priority are "**Ancient Jericho: Tell es-Sultan**" (S. Sahouri, 2012), the oldest towns in the world and an important site (according to Rjoob, it can wait), "**Sebastia**" with its many excavations still remains an unprotected site located in Area C (Khatib, Kokaly and Schlomka, 2012), "Mount Gerizim and the Samaritans" with its rich history (Schlomka, 2012), "**The Dead Sea**" which Palestine did not manage to get and whose ticket office is run by Israeli settlers (Schlomka, 2012) and **the Church of the Holy Sepulchre** as one of the most endangered sites (Hawash, Bodi and Kokaly, 2012).

Finally, a variety of respondents mention that **Bethlehem as a whole site with its streets and squares** should be inscribed as WH (Father Twal, Canawati and J. Sahouri, 2012) and not only particular sites (Father Twal, 2012), while there are many cultural sites and historical and not only religious sites (J. Sahouri, 2012)

and as many settlements took land away (Canawati, 2012). Sadeeh (2012) would also go for the historic centres of Beit Jala and Beit Sahour. Others claim that Palestine as a whole country should be declared as WH due to its richness in cultural heritage (Abuznaid, 2012) and because people are still not aware of the whole heritage existent, as J. Isaac (2012, p. 3) says “It is like a museum, everywhere you dig there is something [...] No one knows.” Murra (2012) adds that the most important site is the Nativity Church which is already inscribed but he explains that people would like to benefit from inscription, especially from tourists and people that visit the Pilgrimage Route (Star Street). Mousallam (2012) mentions that many engineers from Italy came to help to build up the Old City, the inscription should benefit the people.

Khoury (2012) as a final remark thinks that the **Tentative List** of sites “of outstanding universal value” seems to be a good selection as he knows that a lot of work was done to identify and develop this list. However, he believes that it should be reviewed how the applications of **sites are prioritised** since they are so spread across the country. Palestinians need to ensure that the priority list can easily be integrated into the wider tourism offer.

**11. Do you think the management of these holy sites and/ or WHS could be improved? If yes, how?**

1) Legal, technical and social improvements in the management of holy sites:

- *Work on and develop other sites and attractions:* Kokaly (2012) criticises that MoTA does not develop other sites in Bethlehem. For instance, he heard that MoTA did excavations of mosaics in Beit Sahour and they found the Old City of Bethlehem on the ground. Excavations were put in plastic and people do not know what happened with them. Sadeeh (2012) explains that there are still many historic layers and resources, which possess much importance for Palestine, but these are not developed. He identifies four tasks that need to be done, identification, reference (who owns and is in charge of them), development of thematic trails and paths for the recognition and promotion of these sites to become a WHS. Abu Dayyeh (2012) agrees on creating tourism paths within the cores of the three cities of BG. Andonia, Khoury and J. Sahouri (2012) think Bethlehem needs to improve the signage on the streets and to other holy sites. Rishamwi (2012) would put these street signs in English, Arabic and Hebrew. Khoury (2012) mentions they already work on the signage, while implementing it as the first *Master Plan* project. Abu Dayyeh and Rishmawi (2012) would further maintain and renovate the historical cores of the cities and churches within the Bethlehem region. Rjoob (2012) recommends focusing on / changing the management in Sebastia. The site needs implementation; it is not professional although 200.000 dollars were spent on the documentation. According to Atrash (2012), natural and cultural sites should be also connected. For instance, when UNESCO started and some years ago, it was only focusing on cultural sites. Atrash (2012) and J. Sahouri (2012) think that more effort should be put on archaeological sites and museums, which represent their responsibility. Though, the problem is that most of them are located in Area C (see above).
- *Improve marketing:* to Kokaly (2012), another problem is that other churches or David’s Well are hardly marketed which should be changed. Sadeeh (2012) recognises that sites are not typically packaged for tourism. Atrash (2012) outlines that MoTA needs advertising and propaganda in order to promote unique sites and Mousallam (2012) thinks criticised that MoTA does not regularly update its web site. Khatib (2012) recommends developing a web site that creates opportunities to book online and to target more current and future markets; the same will be done on the HILTOA web site. But Khoury (2012) explains that

Bethlehem is one of the primary destinations. VisitPalestine tries to promote and that already a feasibility study is carried out to open a branch for VisitPalestine in Bethlehem by the end of 2013. As part of the *Master Plan*, he explains that they now try to create an online image for Palestine. The images will be available free of charge for industry stakeholders, travel media and general public. Its relation to the *Master Plan* is indirect as Bethlehem as a destination will be a central part of this image bank.

- *Initiate a specialised expert committee for joint collaboration:* Juha (2012) proposes to initiate a committee that is in charge of the management and built heritage of holy sites. He would suggest including three architects that are nominated by these three denominations, experts of the international and national community. To him, this would be the right authority to take decisions. From Antonelli's (2012) point of view, the management of these holy places is science: They need a specialised expert to develop the sites. He mentions that a lot of management training was offered to the PA, but that this training is never ending. Manoly (2012) agrees with the other views and believes that they need a co-operation between religious people and tourist offices. She thinks this would be the role of MoTA. Sadeeh (2012) proposes a specialised department, e.g. in MoTA that is responsible for the management of potential and declared WHS and the follow-up (Sadeeh, 2012). Abu Dayyeh (2012) explains it is not impossible to develop outside management scheme. He gives the example about the Church of the Holy Sepulchre, where the various churches came to some kind of agreement with the outside help. Thus, the author heard different stories about this issue, e.g. that the other denominations wanted to 'kick the Greek Orthodox out' and gave the churches' key then to a Muslim family. Thus Canawati (2012) doubts if this would work out: He had a project but it was never approved. He thinks they won't give power to certain people.
- *Develop and implement a management plan:* this is identified to be crucial by Abu Dayyeh, Antonelli, Rjoob and S. Sahouri (2012), as there is no management plan for the holy sites. Rjoob (2012) explains that the *Master Plan* is different, while containing general guidelines and urban planning. He would propose management plan with a definition of very specific tasks; it should be compatible with the Master Plan and according to Abu Dayyeh (2012), also the BDI. Manoly (2012) agrees on this idea, to her, it should include the city of Bethlehem and surrounding area. A task would be to manage managing tour routes that all stakeholders have to follow. Antonelli (2012) however believes that this is a long process that needs resources, good will, expertise, constant monitoring and a co-operation with the church. To Collins-Kreiner (2012), there is a general need to treat tourism more in academia and practice.
- *Receive more assistance from UNESCO:* This is what Rjoob (2012) demands: The general assistance is good, but not enough. For instance, ICCROM helped DACH in workshops and training courses, especially the ATHAR programme provided a lot of support. UNESCO did several technical trainings in 2005/ 2006, e.g. it conducted a training course for tourist police, implemented a system of how to handle handicraft (and its documentation) as well as data base programmes in museums. In the Master Plan the fundraising (Italian money) came through UNESCO. He thinks they have to work together with MoTA, the private sector and CCHP on achieving more technical and financial assistance.
- *Develop more laws regarding the protection of cultural heritage:* Rjoob and S. Sahouri (2012) explain that they already created a Charter on the Conservation of Cultural Heritage

in Palestine (The Palestine Charter) together with UNESCO and ICCROM. The document was ratified by all Palestinian institutions working in heritage. It focuses on conservation, protection and valorisation (valorisation means they develop heritage based on consent) of heritage. They hope it will be adopted by the end of 2012.

- *Remove the status quo*: Rishmawi (2012) goes further and demands that the status quo should be removed and changed to a civil law, where the Nativity Church is claimed PH and comes under full control of the PA. Canawati (2012) agrees: He thinks Palestine is already losing its beautiful taste and heritage. In Ghattas (2012) and the municipality's opinion, the country and not UNESCO should be responsible for the management of the Church. J. Isaac (2012) thinks that the driving sector is the private sector, but it should not manage the sites (this goes back to the discussions of national ownership in chapter 2.6).
- *Improve the education of the civil society*: Father Madrus (2012) explains that the community does not know about the heritage and they forget their roots. Canawati (2012) agrees and believes that locals need to be made aware. Father Twal (2012) would create a document where people are educated through tourism.
- *Increase awareness among the religious authorities of the church*: Antonelli (2012) would He explains that UNESCO gives advice how to implement projects and through the project they give best practices and establish models. Though, according to him, the problem is that there is no stimulus towards improving the church's management: The status quo works this way for them and pilgrims come anyway to see the Jesus' birthplace.

## 2) Daily managerial improvements in and around the Church of Nativity:

- *Charge an entrance fee / other fees*: Hawash (2012) believes that it is the House of God and one should not charge any entrance fee. However, Khatib (2012) mentions that this is an issue that they try to work on. To him the management would be definitely better if they charged entrance fees. HILTOA for instance would establish a card where you pay a certain amount and where you can visit a number of sites. Alyateem (2012) proposes that each company that enters with tourists should pay 1 ILS that would be used for restorations.
- *Manage the queuing of people and control tourist numbers*: the problem is there is no control of tourists, especially during Christmas and Easter (Atrash, 2012). Antonelli (2012) identifies that there are too many pilgrims inside and in front of the church (Antonelli, 2012), pilgrims and tourists are "crowded like cattle" (Schlomka, 2012, p. 2), have to spend one to two hours waiting (Khoury, 2012) and make bad experiences (Andonia. 2012). Besides, many pilgrims need too much time for their prayers, e.g. Russians that come in big groups of 50 people and stay at least one minute in front of the star (Jesus' birthplace) (Kokaly, 2012). Bandak (2012) explains that the priests sometimes start to shout when it is crowded or when tourists are queuing. In this context, there is a call for management (Antonelli and Rishmawi, 2012), the management could certainly be improved (Schlomka, 2012). For a sustainable site management, Offenhäuser (2012) proposes to implement tools such as a restriction of visitors or visitor movement. To Kokaly (2012), an option would make it a faster visit and Andonia (2012) proposes a co-operation among tour companies. According to J. Sahouri (2012) and Khoury (2012), the *Master Plan* (and working group) intends to programme visitors with a number system that divides hours spent in the church (e.g. 1 pm church, 2 pm Manger Square, 3pm Milk Grotto). MoTA would like to work together with the church on scheduling the time for groups and individuals.

- *Manage the opening hours:* Rishmawi (2012) would open the church at night. People would then experience this nice atmosphere and would stay overnight. He also suggests avoiding prayer times several times a day to better manage the tourist flow.
- *Stop selling candles inside:* the behaviour of priests, particularly Greek Orthodox, has been discussed above. There is even a corner, where one priest is selling candles. They made it like a market. Alsadi (2012) thinks that selling candles like in a business is not nice; the Tour Guides (2012) would recommend stopping this.
- *Educate tourists:* Kokaly (2012) criticises that tourists do not respect each other inside the church. Five to six years ago it was also easier to enter the church. Andonia (2012) requests to develop a visible signage, where e.g. people should be advised to cover themselves or not to cross their legs. According to Offenhäuser (2012), tourists have to be educated about a respectful treatment of the site.
- *Educate guides:* to Kokaly (2012), it is necessary to teach tour guides and shop keepers respect, too. From Father Milovitch's point of view, the guides inside the Nativity Church represent the most uneducated people, as they create much noise. Interestingly, the Tour Guides (2012) in contrast mention that the religious authorities are 'ok' with guides. Schlomka (2012) receives complaints from these holy sites like the Nativity Church. Tourists criticise that many official guides do not know much about the religious history and architecture, According to Father Milovitch and Mousallam (2012), although there are plenty, it is more difficult e.g. for a Muslim guides to guide inside the Christian church. Mousallam (2012) generally thinks that Christian pilgrims should be served by Christian agents, Jewish pilgrims by Jewish agents etc., as they are more familiar with the history. Rishmawi (2012) proposes to train tour guides more, e.g. they could introduce practical exams and make exams more comprehensive and stricter, check communication skills and responsible tourism knowledge instead only fulfilling an oral exam in which they are judged by other guides. A respectful treatment for sites and visitors is necessary (Offenhäuser, 2012).
- *Ensure security:* Father Bodi, Khoury and Kokaly (2012) would put more police in Manger Street to make tourists feel safe and to stop kids from begging.
- *Collect garbage and make Bethlehem and Manger Square a clean environment:* Abu Dayyeh (2012) strengthens that Bethlehem needs a clean environment for the inhabitants of the city and for tourism, which could be realised with a serious city plan. J. Isaac (2012) strengthens that they have a social responsibility towards the land, but he criticises a hundred meters around the Nativity Church there is nothing that reflects Bethlehem. There are slums, dirt and sewerage. Father Bodi, J. Isaac (2012) and Rishmawi would better recycle garbage in the area. Others mention to create awareness among local population about a clean and sustainable environment (Abu Dayyeh, 2012).
- *Offer necessary tourism infrastructure and entertainment around the site:* J. Isaac and Canawati (2012) would provide local restaurants. Kokaly and the Tour Guides (2012) urge to build public toilets in the area which are still lacking up to now; Alyateem (2012) thinks tourists could be charged even a little fee. Canawati and Ghattas (2012) would revive the Old City make the Star Street the genuine Bethlehem Street and Rishmawi (2012) agrees that tourists need to be able to walk in the Old City. Canawati, Hawash and Mousallam (2012) would open shops at Manger Square, also at night. Mousallam (2012) would also develop offer festivals at Manger Square that include shows, folklore dances and movies about Bethlehem. He would charge an entrance fee of 10 ILS. This creates revenues and kicks out the kids that bother especially female tourists.

Rishmawi (2012) would additionally create tours and activities around the area of Bethlehem and Nativity Church. J. Isaac (2012) would make Bethlehem a biblical village, comparable to Nazareth. They charge an entrance fee of 60 ILS, but the problem there is that guides do not bring tourists in. Antonelli and Canawati (2012) would also develop other attractions, e.g. a new museum in the Peace Center. According to Canawati (2012), the municipality could not use it. He would use screens that show a little movie about Bethlehem, including the typical heritage, clothing and information about holy sites as well as a cafeteria and toilets. According to Rishmawi (2012), Bethlehem can then be marketed and highlighted Bethlehem as a cultural, not only Christian city. Antonelli (2012) and S. Sahouri (2012) confirm that they have been working on a museum in the Peace Center, but that it has not been put into action yet.

- *Manage the parking and parking fees:* Abu Dayyeh (2012) generally criticises the high traffic congestion in the centre of Bethlehem. Canawati (2012) criticises that the private investor PADICO that built and takes care of the central bus station – with whom the Municipality signed an agreement till 2015 - receives the 50 dollars for every bus with no revenue flow to the Municipality (Canawati and Ghattas, 2012). Andonia and Ghattas (2012) would actually like the tourists to enter through Star Street, with a bus stop next to Star Street. The souvenir shops and restaurants could benefit from that. Canawati (2012) however believes that they should not force pilgrims to walk the whole way from Star Street to the Church, as most of the pilgrims are older people. Khoury (2012) explains that it depends on the Municipality what will happen after the contract expires, but the working group is already considering changes. He would do the pickup of tourists at the bus station to avoid traffic jams, but drop off should be optional/ anywhere. Moreover, interviewees mention that the municipality is not taking the “big entrance fee” of the car park as supposed (Canawati, 2012), Manger Square should generally not be a car park (Rishmawi, 2012) and people should not be obliged to park next to Manger Square (Khoury and Kokaly, 2012). To Kokaly (2012), it would be better to create the same parking fees for everyone and to let people decide where to park beside a necessary construction of more streets.
- *Maximise economic benefits:* with the little revenues obtained from site and heritage tourism, Abu Dayyeh (2012) would put a per night city tax on each client sleeping in Bethlehem, a substantial bus fee for all busses coming into the Bethlehem core and that are not sleeping in Bethlehem and Package food items and create banking facilities and other products consumed by the tourism industry.

#### **Appendix 11: Responses to Tourism Markets and Products**

##### ***12. Do you think a diversification of the product and the offer of alternative forms of tourism is more important than a focus on the pilgrimage market?***

In this section results were very clear: All interviewees that were asked this question expressed that there should be a diversification of the tourism product and that other forms of tourism should be developed, expanded and marketed alongside the pilgrimage market. The term ‘alternative’ tourism refers to any form of diversified tourism (cultural, experiential, political, eco, community-based peace, justice or dark) other than pilgrimage or mass tourism (see traditional and new forms of tourism in Bethlehem and their importance in chapter 3.3). Rjoob (2012) even talks about a duty to diversify the tourism package and to focus on individual and cultural tourism. Kokaly (2012) criticises mass and pilgrimage tours where tourists are driving like in a zoo and go back without interacting with the local community.

Abuznaid (2012) believes that tourists should be brought from all over the world and encouraged to see the rich PH and S. Sahouri adds they should see other places than the Nativity Church. Hence, many interviewees mentioned that tourists within a diversification should interact more with the local communities, the 'living stones', as Andonia (2012) describes them. Tourists get to know how the life (Murra, 2012) of people in local villages is (Rjoob, 2012). Antonelli (2012) also adds on that even UNESCO office Ramallah would like to work more directly with the communities.

Another aspect mentioned is the opportunity to bring in more economic benefits, as with the help of this diversification, people would extend their stay and would spend money in the local economy (Murra, 2012, Tourist Guides, 2012) which is less feasible with pilgrimage tourism (J. Isaac, 2012). Ghattas (2012) explains that this is already happening with volunteers, alternative tourists or people that do research, as these spend everything in the local economy. J. Sahouri (2012) explains that a diversification means business and the creation of jobs. And Khatib (2012) further notes: "There are gaps in pilgrimage. Alternative tourism fills these gaps. People can work in low seasons." Khoury (2012) adds that 30% of the alternative tourists visit sites; the rest undertakes activities 'off the beaten track' which helps to fill leakages.

Collins-Kreiner (2012) recommends that people should think about what they can do to extend the tourist's stay, e.g. Nazareth cultural activities are offered to make tourists stay longer. Sharon (2012) notes that in Jericho tourism planners are already combining religious activities with cultural and spiritual ones. Hence, the tourism industry should be managed "based on available and potential resources and capacities in order to generate the best returns for our community" (Sadeeh, 2012, p. 2) and any efforts should be taken to achieve tangible results (Juha, 2012).

The question is how such a diversification of products and attractions would look like in Bethlehem: Atrash (2012) suggests that not only alternative tourism should be the focus but especially ecotourism as it supports the countryside and tourists can study flora and fauna. Canawati and Manoly (2012) explicitly propose to offer cultural activities such as festivals and visiting heritage sites (thus other than religious). Manoly (2012) recommends changing tourist itineraries, they should make people come to Beit Sahour. Bandak and Mousallam (2012) would like to offer cultural activities at night, e.g. they would open shops in Manger Square and offer festivals, shows, folklore dances, and movies about Bethlehem. J. Sahouri (2012) thinks they should not neglect heritage sites, but add to them. Bandak (2012) recommends paying more visits to the Palestinian Heritage Center. He explains "guides never take them there or other museums" (Bandak, 2012, p. 3). Gelbman (2012) initiated and proposes to do more sports activities like the Peace Marathon, a big global tourism event and a new form of pilgrimage that takes place next to *The Wall*, were participants run from Bethlehem to Old Jerusalem. Thus, quite contradictory, Gelbman (2012) supports the existence of the Wall for safety reasons.

Though, many interviews within their organisations admit that they are already working on it, "the track they are going" (Khoury, 2012, p. 2) and "something they need to go after" (Khatib, 2012, p. 2). Atrash (2012) already are working on combining eco and cultural with religious travel as part of the programme. S. Sahouri (2012) explains that MoTA is already changing religious tourism from being the focus. J. Sahouri (2012) mentions that HILTOA is working on the creation of special packages. Besides, NEPTO already includes experimental tours and seminars on cultural heritage, festivities (J. Sahouri, 2012) and actively tries to promote other forms of tourism, such as alternative, political and solidarity tourism through the work of various NGOs and some inbound tour operators (Khoury, 2012).

However, many interviewees (Abu Dayyeh, Howard, Khatib, Mousallam, Schlomka and J. Sahouri, 2012) identified that pilgrimage will remain the focus of the tourism offer and the leading segment, while alternative tourism will always be the niche (Schlomka, 2012). Juha (2012) feels that they have achieved better progress in the pilgrimage market and that they still need to do a lot in the others. Some disadvantages and difficulties were also mentioned: Gola (2012) touches that alternative tourism has some very good expectations, but that it is not very effective. Mousallam (2012) criticises that alternative tourism operators also have their own interests. According to Rjoob (2012), even with an on-going diversification of the tourism product, heritage tourism is still in the Israeli package and without having an own package it is difficult to get out of this monopoly business. J. Sahouri (2012) demands that experimental/ cultural and religious tourism should not be dependent on Israeli tour operators. According to Aslan (2012), a final challenge is that there is pressure when developing cultural sites for tourism purposes, as there are two objectives within cultural tourism: both the conservation and tourism are important fields. Sadeeh (2012) advises that the various products should complement instead of replacing each other, or according to Juha (2012), contradicting each other. Abu Dayyeh (2012) emphasises that pilgrimage tourism has been the most consistent product for thousands of years and its importance should therefore not be ignored.

**13. Could you describe the main customer you target - according to nationality, age, motivation or other factors – at present and in the future?**

It was only related to private sector associations and organisations (tour operators, travel agencies, hotels) operating in the Bethlehem tourism industry (see chapter 3.5) but tourism related organisations were additionally asked to identify the major markets of tourism (see RQ 3). Thus, most of the interviewees cultured their major target market according to nationalities and activities they undertake (motivation). Other features, such as physical appearance/ gender, age, were hardly mentioned.

a) 1<sup>st</sup> type of tourist: ***Pilgrim from Eastern Europe and Far East***

The major market that pays a visit to the religious and holy sites displays pilgrims - the majority Christian - that arrive in groups by planes and boats (Collins-Kreiner, Bodi, Father Milovitch and Ghattas, 2012). Father Milovitch (2012) mentions there are sometimes tourists in the Nativity Church, but the majority are pilgrims. Father Bodi (2012) illustrates that he receives mostly groups in the Milk Grotto, sometimes from 50 up to 500 people or groups of 12-15 that arrive in taxis and vans, such as families. Regarding the nationality, Bodi, Canawati and Tour Guides (2012) recognise that pilgrims come from all over world. Bandak (2012) identifies India, Czech Republic, Poland and Ukraine as the major nationalities present in Bethlehem's holy sites. Generally, most of the interviewees identify the Eastern European market as the biggest market (Bandak, Canawati, Khatib, Mousallam, 2012). Bandak (2012) explains that the Russian market is going up. He admits he would like to have more Germans in his hotel, as they spend a lot. Bodi (2012) identifies that there are many Russians at St. Catherine's Church. Canawati (2012) identifies Americans, Europeans and Far East as the most present markets. The last market, Chinese, Indonesian and Thai, is growing and especially these markets sells well. He also recognises that also more and more Israelis come to Bethlehem. Interestingly, a second souvenir shop across the street was only opened for Russian tourists. Hawash (2012) supports this idea; he explains that in the Greek Orthodox Shepherd's Field many repeated visitors come from Germany, but most are from Russia and Greece. In Israel, Sharon (2012) explains that the main Christian markets are Israel, the States, Brazil, Poland and Germany. Andonia recognises that Polish and Russians are those that travel in groups. To Sharon (2012), Germany is one of the biggest markets in numbers. Khatib (2012) mentions that MoTA has a budget



for marketing and has identified target markets such as Spain, Germany, England and Eastern Europe. The latter is easy and a market they look after as they search for 3 and 4 star hotels in contrast to the European and U.S. market, Howard (2012) managing a higher-class hotel instead reveals at the moment many Philippians and generally tourists from South-East-Asia are observable. He hopes that the Italian market will increase next year as he is attached to Italy and the main travel agency for this market is located in Jerusalem. According to Sadeeh (2012), there are different types of hotels in different areas that AHA represents. Market segmentation is done per hotel and it depends on the hotel which market is attracted. Many attract mass tourists like pilgrims and have outlets such as restaurants, halls and swimming pools that cater for the pilgrim's needs. To sum it up, according to the interviewees the Eastern European (mostly Russian but also Polish), European (especially Greek, Italian and German) and Far East (South East Asian countries) are the most present pilgrims in Bethlehem. This picture will be complemented by the information retrieved from observations later. Generally, as Sharon (2012) the markets - Catholics - are pretty similar in their motivation, as they all search for a spiritual and/ or religious experience.

b) 2<sup>nd</sup> type of tourist: ***Young, independent, fact-finding and cultural tourist from Europe***

The second type of tourist is a completely different one, in nationality, age and motivation. Most of the vacationers are frequent individual travellers from different countries all around the world: Abuznaid (2012) recognises that travellers get more involved to support justice and democracy, such as the Dutch youth, which is very sympathetic. Gelbman (2012) mentions the Peace Marathon, where participants are Catholics from Italy, Palestine and, Israel. Andonia (2012) recognises they have been many French and Germans. She identifies that most of them are very young (19-35) and come alone, although there are always exceptions. In the International Center of Bethlehem, Murra (2012) identifies many Germans and Swedish, particularly because of the Lutheran Church next to the centre. Schlomka (2012) explains that Green Olive Tours has six different websites and they target everyone from tourists to multinational organisations. In the future it will remain the same; it will be broad so as to get as many as possible. People search variety such as adventure or understanding. George S. Rishmawi (2012) identifies similar motivations. His tours join sportive people (cycle and hike) that are interested in political conflict and responsible tourism. Atrash (2012) reveals that the majority independent travellers that like to hike. Kokaly (2012) targets active and fact-finding people or organisations. There are hardly Italians or Greeks that join his tours: Religious people do not care about politics. They only want to relax and make religious experiences. Mostly Germans, French, Swiss, Swedish and American people are coming. The average is young and middle-aged people. In the future they want to target young people, because according to Kokaly (2012), the young generation builds the future. Kokaly (2012) sees many individual, fact-finding and younger people coming as well, these are travelling through the Holy Land for leisure. J. Sahouri (2012) and DACH want to put more focus on cultural tourism and want to attract individual travellers from U.S. and Europe that usually stay longer and like to get to know local people and then spread their messages. Sadeeh (2012) and AHA respectively try to promote hotels that serve different niche markets and that offer unique services based on the targeted audience. Bandak (2012) mentions the Dutch groups; these, for instance, are interested in historical sites, but are not religious. This market has other motives than the one, the second type of tourist identified by interviewees comes mostly from Europe (Germany, Netherlands, France and Sweden) and the U.S., is younger in age structure, active and sportive and travels out of political, solidarity and cultural reasons.

**14. Does UNESCO bring new hope for the Palestinian tourism industry? If yes, how? Are Palestinians aware of UNESCO and do they know the organisation?**

Views among the respondents were opposed: Gola and Kokaly (2012) generally have a bad attitude towards the role of UNESCO of bringing hope for the Palestinian tourism industry or community. Gola (2012) criticises that UNESCO can only work in small projects in a fast and fragmented process where projects can be unplugged easily which causes frustration in the local community. Since the Western UNESCO experts have had little contact with the local community and no experience in Arab countries or Palestine, she explains there is a decrease of the quality of work. Kokaly (2012) thinks people in Palestine and Bethlehem do not believe in organisations such as UNESCO and lost hope in everything. The situation has become worse particularly after the Oslo Accords. He strengthens that UN and these kinds of international organisations take instead of giving. This probably relates to the reasons why they make fundraising possible, the hidden agendas they have within the exercise of power in politics (see chapter 2.5).

Other interviewees were more positive and optimistic. Sadeeh (2012) mentions that UNESCO was vital in establishing NEPTO and provided some seed capital for its establishment. Bandak (2012) thinks at least they have to be optimistic as with the inscription the flow of tourists might change and other sites might be visited (Bandak, 2012), more people might come, might stay for longer and more hotels might be built (J. Isaac, 2012). To Khatib (2012), the hope UNESCO brings was the original idea: It means more exposure and more support for the people. He thinks that some people know, while others do not. Sharon (2012) can at least identify the importance of UNESCO for Israel: He thinks it is a big contribution to tourism and a positive idea to preserve sites. Sadeeh (2012) agrees, he thinks UNESCO is interested in preserving historic sites and the cultural and architectural heritage. S. Sahouri (2012) identified another aspect of UNESCO bringing hope: She thinks that in Bethlehem they will be able to develop more laws such as the development of a Palestinian Charter (see recommendations).

Abu Dayehh, Andonia, Collins-Kreiner, Father Milovitch, Antonelli, Khoury, Rishmawi, Rjoob and S. Sahouri (2012) are sure that it was a political and not technical decision to inscribe the Church of Nativity as WH: this decision was made by the Palestinian Authority and carried out by experts (e.g. Antonelli, Juha, Khoury, Rishmawi and S. Sahouri) working on the file. Father Milovitch (2012) emphasises that the inscription had nothing to do with the Basilica. As the experts and Abu Dayyeh (2012) confirm the aim was to make Palestine member of UNESCO and to establish itself as an independent body, while becoming recognised internationally as one independent state. This is where UNESCO provides hope. According to Bandak (2012), it shows the international war between Israelis and Palestinians and more people from abroad get involved, as locals do not and are mostly not allowed to speak about the conflict. Andonia (2012), for instance, questions why the date of the inscription was so late and why the inscription did not take place before. To her, this shows the involvement of politics.

## Appendix 12: Responses to Stakeholder Interests and Analysis

### 15. *What are the major interests of global stakeholders such UNESCO and UNESCO WHC in your opinion?*

Portegies (2012) questions how Palestine looks at an organisation such as UNESCO, also in the wake of the post-colonialism discourse, as Palestinians have been let down by some key UN organisations and attitudes. Therefore, this question was chosen to be asked to grasp if the local stakeholders of Bethlehem agree on the role and criticism of a global and supranational organisation such as UNESCO that has arisen in the academia (see chapter 2.4).

Hence, interests of UNESCO can be classified into two different groups according to the interviewees - political interests (although rather being identified in the case of the UN) and interests related to the preservation and declaration of sites. Though it is worth mentioning that many respondents, although several have been working with UNESCO have replied that they do not know what UNESCO's and the WHC's interests are. To the author this result was astonishing.

#### 1) *Political interests:*

Gola (2012) criticises that UNESCO experts in projects are all Western, that they repeat their own environment in other destinations and that they have no contact with the local community. J. Sahouri and S. Sahouri (2012) talks about the general role of NGOs: Although they implement many projects, they are business oriented and have certain agendas. Schlomka (2012) criticises that within the board of directors there are just too many bosses present.

In Bethlehem and Palestine respectively, Antonelli (2012) points out that this post-colonial criticism applies to many UNESCO offices world-wide but not to the one in Ramallah. Antonelli (2012) has implemented a different, horizontal approach of working with many Palestinians. He even criticises the organisation from inside. To him, the WHC is a political board that just wants to polish its list, while the World Heritage Center is a midway organisation. He admits that UNESCO in Ramallah is not perfect but tries to do its best.

Others partly agree, Gelbman (2012) thinks that the UN or the international community is only involved because of certain interests, e.g. if they lose something like oil. From Kokaly's (2012) point of view, Palestinians do not believe in international organisations such as the UN, but UNESCO is different from UN because it still focuses on heritage. He thinks it is less powerful and further away from politics than the UN.

Mousallam (2012) believes that the UNESCO could force MoTA to change something in tourism and hopes that UNESCO will help. In general, USAID and other international organisations have to guide. S. Sahouri (2012) rather 'blames' the history of the PA and not UNESCO Ramallah: She mentions that the UNESCO office in Ramallah was at some point reluctant in the past when the PA was not ready enough, but now the PA are more transparent and accountable (Sahouri, 2012). J. Isaac (2012) has realised that the world has become a global village. This global village represents mosaics of cultures and religions, while UNESCO is trying to show people their mosaics and trying to teach others respect. To him, UNESCO has to be local in every single way.

2) **Preservation and declaration of sites:**

“If UNESCO WH would not exist, it must be invented [...] it decides about the future of mankind, nationally as well as internationally” (Offenhäuser, 2012). Antonelli’s (2012) and the UNESCO Office’s major interest lies in preserving sites and working with people, the civil society.

Next to the preservation (J. Sahouri, 2012) and protection of they want important sites in Palestine to be recognised and controlled heritage (Andonia, Ghattas and S. Sahouri, 2012) that people can benefit from it (Ghattas, 2012). Juha and Schlomka (2012) *assume* that the only interest lies in the preservation.

Atrash, Canawati, Father Kwal, Ghattas, Howard, Khatib and Manoly (2012) do not know, but they work a lot (Manoly, 2012), they will work on the Tentative List (Atrash, 2012), they will be encouraged to work by Canawati (2012) on the Star Street, and they acknowledge the religious importance of the Nativity Church (Ghattas, 2012)

Father Milovitch and Hawash think UNESCO won’t help a lot owing to the fact that hotels are still empty (financial perspective) (Hawash, 2012) and that it was a political decision with no effect on the Nativity Church. But Father Milovitch (2012) explains that the Greek and Armenian Orthodox were more involved in the WH decision and might know more for this reason.

**16. What are the major interests of national and local stakeholders such as MoTA, the Palestinian National Authority, religious groups/ authorities and the community with regard to tourism?**

This question was asked to identify the interest of different and important stakeholders for the tourism industry in Bethlehem. It is related to the concept of glocalisation presented in chapter 2.6. The aim is to identify different interests of stakeholders to give future advice for a multi-stakeholder-approach and collaboration (see research goal).

**a) Ministry of Tourism and Antiquities**

The author explicitly asked for the interests of the ministry but interviewees rather focused on the tasks the ministry is supposed to do and the problems it faces internally. Respondents talked very negatively about the organisation’s achievements but simultaneously point out the limitations it has to cope with and the tasks it would need to accomplish as a ministry.

**MoTA’s interests:**

To Antonelli (2012), MoTA’s only goal is to have tourists. Atrash (2012) is not allowed to talk about their interests and advises to ask them. Khatib (2012) illustrates that the ministry wants to market Palestine abroad and that it is working on a hotel classification and on sites. Hawash (2012) believes that MoTA’s interests are work to contact many people and to Sadeeh (2012) the major interest is development. J. Sahouri (2012) who works for MoTA says that the ministry wants tourists to have an enjoyable and safe stay. It wants to offer high quality services, to integrate them in the tourism programme and to target more responsible tourists. Aside from the Master Plan and BDI, it wants to be very comprehensive and to create projects that generate income. According to Ghattas (2012), MoTA’s major interest is tourism and a declaration of more sites in Palestine, to facilitate mission in UNESCO and to protect and maintain the Nativity Church that people can benefit from it.

**MoTA's weaknesses:**

**The Ministry:** Whereas the Israeli Tourism Ministry is well run and works efficiently (Schlomka, 2012), the Palestinian Ministry of Tourism and Antiquities is very weak (Father Twal and J. Sahouri 2012) and lazy (Mousallam, 2012). Activities in Bethlehem and Palestine are not enough and there are hardly any changes on the policy level (Rjoob, 2012). The ministry does not understand tourism (Rishmawi, 2012) and employees are not professional (Howard, 2012). S. Sahouri (2012) points out that they have very few experts (since many employees are remaining of the PA without any tourism background) and little expertise (hardly any employees received outside training). Other respondents think there are too many employees (Canawati, J. Isaac and Kokaly, 2012) and employees only want to get their salaries paid (Mousallam, 2012). Whether it is too many employees or too little experts, MoTA has failed to institutionalise the tourism sector (J. Isaac, 2012), as Palestine does not have a legislative council and as there is basically no tourism law (Rishmawi, 2012). The ministry did not create professional papers and reports (Father Twal and J. Isaac, 2012) and it does not even update the website regularly (Mousallam, 2012). J. Sahouri (2012) believes that MoTA has not worked enough to market itself for the PA and that it has internal problems. The ministry is generally not capable of doing things (Bandak, 2012) such as a hotel classification, helping newly established hotels and agencies (Howard, 2012) and developing the country (Kokaly, 2012). In fact, the NGOs are doing the ministries job (Rishmawi, 2012); the only connection MoTA has to the local tourism industry is the licensing of tour guides (Kokaly, 2012).

**The Minister:** Beside the whole ministry, numerous interviewees questioned the role of the tourism ministers. The first problem is which people are selected and how skilled they are: The former minister had good intentions (Kokaly, 2012), but she was afraid to lose her job (Canawati, 2012). The current minister is the wife of a rich husband and people wonder if she is just doing the job out of prestige (Rishmawi, 2012). Canawati (2012) questions if she will be able to lead and build her own opinion. The second problem is that the tourism minister is changing and shifting so often (J. Sahouri and Murra, 2012). The complete control always remains in the minister's hand, there is no deputy. The operation is minister vs. administrative level (J. Sahouri, 2012). If the minister is not skilled, applies to foreign agenda, has little know-how and if he/ she is changing often (see above) although he/ she holds all the power, the effects of this are clear.

**Restrictions:** Besides, the ministry has limited resources (Bandak, Father Twal 2012). It only has a low budget (the lowest of all ministries in Palestine) and receives few investments from the general minister (S. Sahouri, 2012). Due to the financial crisis (Hawash and Manoly, 2012) and the limited funds (Father Twal and J. Sahouri, 2012), the ministry has financial problems. It offers only low wages and incentives for employees (e.g. cars, telephones) (S. Sahouri, 2012). (Nevertheless, the author heard different opinions, as many locals believe they have money, which is worth to mention at this point). Besides, Andonia and Hawash (2012) are not sure how the capabilities of the ministry under the occupation and Israeli restriction are. Last but not least, according to Kokaly (2012) things need more time and cannot be changed easily, if there is government involved.

**The work of DACH:** At the same time, DACH is having more qualification but it is heavily depending on projects (Rjoob, 2012). S. Sahouri mentions that they are asking MoTA every year to have more employees (as there are not more six out of 300) and to offer more capacity building (not all of them are well trained). She thinks Rjoob and Dr. Taha did a lot of improvement, but need support.

**General expectations towards MoTA:**

Tasks that the respondents identify are as follows: The ministry should be more representative (Andonia, 2012), work hard (Manoly, 2012), promote Palestine (Andonia, 2012), promote and encourage the tourism sector (Canawati and J. Isaac, 2012), the culture (J. Sahouri, 2012) and bring the

best out of Palestine (Rishmawi, 2012). The image MoTA is broadcasting might be not the identity. They should first start to support things here (Andonia, 2012), i.e. to create the identity and develop and preserve a creative mind-set (Rishmawi, 2012). In addition, sites should be managed in a better way (Juha, 2012); the heritage and sites should be protected and made more attractive to tourism (Canawati and Juha, 2012). Likewise, it should co-operate with organisations (Andonia, 2012), top management (Manoly, 2012) and local municipalities in order to find ways to generate income and to be less dependent on international aid (J. Sahouri, 2012). Internally, the ministry needs to re-organize its organizational chart where roles and responsibilities are clearly defined. The minister should form the head, but the implementation should be accomplished by all (J. Sahouri, 2012). The question is how feasible this is, since those who are controlling the Ministry are following Israeli agendas. Andonia and Father Bodi (2012) believe that MoTA should put more rules for order into action which the tourism industry follows.

#### **b) The Palestinian Authority**

Similar to above, respondents identified in this question what kind of problems the PA faces and what it is supposed to do rather than what their interests are.

##### **The PA's interests:**

The PA's interests can be summarised in political and economic interests and agendas (Antonelli, 2012): To start with the first, Father Milovitch and Juha (2012) explain that Palestine entered the UNESCO and wanted the WH only for political goals. The PA does not care about the church (Father Milovitch, 2012). This was reflected in the speech of the foreign minister (Juha, 2012). According to Ghattas (2012), their major goal is the declaration of the state despite the protection of the church. Bandak (2012) explains that they aim to have presence in international community and to minimise constraints set by Israel. In a way, it is a war in a diplomatic way (Bandak, 2012). Juha (2012) believes there are some keepers in the PA and Schlomka (2012) strengthens that the PA only enhances power of elite and assists people who already benefit. Schlomka calls it a 'Palestinian old boys club'. Under the Occupation, Antonelli (2012) thinks "they milk the cows that are coming (Swiss and Germans)", they are interested in getting funds from international community and organisations which are obliged to give them money. At the same time, Antonelli (2012) believes their major interests also lies in receiving freedom and sovereignty, e.g. the PA's minister is also the minister of the PLOL (Palestinian Liberation Organization). Kokaly (2012) believes that there is corruption but that it has improved and that they are trying to fight it. To continue with the second, according to Manoly (2012) the PA's current and only interests is to solve the financial crisis. Therefore, there are more political interests than any other.

##### **The PA's weaknesses:**

The truth is that many want to blame and complain about the PA (Hawash and Kokaly, 2012), but according to Kokaly (2012), the PA not that powerful. Father Twal (2012) feels sympathy for the PA and thinks the PA is trying hard in many ways. They have a lot of pressure, from the international community, from the local community and about resources. Besides, they have to create state. They cannot do anything and the system is not moving forward. Israelis managed to convince the international community, especially because of the Holocaust experience (Father Twal and Hawash, 2012). According to Rjoob (2012), the PA does not have qualified employees although there are a lot. They cannot be trained due to their lacking skills and they cannot be fired. They represent political parties. As Antonelli (2012) explains drastically, the PA gets the maximum benefit with the minimum

effort. With all these funds, they do not have to compete on the global market like other countries. Some employees are committed but they get lost. Kokaly (2012) thinks the PA is that weak that it is just doing the job of the Israeli occupation. Howard (2012) complains that the PA treats Palestinian people badly. Locals pay taxes but there is no insurance and no social security.

**Role of tourism within the PA:** Various respondents talk about the importance of tourism in the PA. In J. Isaac's (2012) opinion, it supports MoTA in promoting and institutionalising tourism. In contrast to that, Father Twal and J. Sahouri (2012) criticise that although tourism is the open door to international community and business and brings income for the PA, it is down in the list of priorities. J. Sahouri (2012) explains that due to the fact that the PA has financial difficulties, it rather focuses on Health and Education than on tourism. MoTA gets only back 10-18%. Although Khatib (2012) is not really informed, he heard once a story when the ministry of economy said it does not have tourism on radar of support. And Canawati (2012) knows that government agencies are not working. Antonelli (2012) puts forward that despite the fact that the government receives a lot of money for tourism from everywhere, it does not matter if employees work or not. Rishmawi (2012) identifies the PA to be little influential, as it is questionable if Palestinians can keep heritage sites and land in the future, although there is much heritage available. Father Bodi (2012) does not really know what the PA's interest in tourism is; he knows that it has its own electrical programmes, but that the major does not really get involved. If the priests need help or want to change something, they sometimes sit down with the mayor and get together with an administrator of the government. At least they are open enough but to Father Bodi (2012) it is questionable if they do something about it.

**General expectations towards the PA's:**

Khatib (2012) would let the PA know how important tourism is. And Father Twal (2012) demands that the PA should ask itself in politics: who is leading the community? They should raise their voices and protest and they should change their minds and accept that they are leaders. Canawati (2012) proposed that the PA should create awareness, work for the country and make the people work under good leadership. Father Bodi (2012) demands that the PA should prepare the Social Security and Health System and it should help the poor people. The only thing that Arafat did in Bethlehem was to build the bus station. Hence, the expectations for the PA from the respondent's side are less than for the ministry.

**c) Religious Groups and Authorities**

**Religious groups:**

These are primarily the Muslim and Christian communities living in Bethlehem, Beit Sahour and Beit Jala. The author outlines their interests at this point and not in the community section below to avoid repetition: Christians and Muslims have been living together for many years (Canawati, 2012) and are used to loving together (Hawash, 2012). There are good relations between the two (Hawash, 2012) and according to Manoly (2012), especially in Beit Sahour the relation is amazing; both groups have the same objectives of developing. They are genuine people (Canawati, 2012) and their major interest lies in praying (Hawash, 2012) although (Manoly, 2012) recognises that the priorities of the religious local community and particularly the youth have become different, while they question things and think more advanced (Manoly, 2012).

Thus, probable conflicts among Christians and Muslims have been mentioned earlier in this dissertation. It bothers many Palestinian Christians that Christians denominations around the world think that all Palestinians are Muslims, i.e. they do not know that Christian Arabs or Christian Palestinians exist (Canawati, 2012). One of the major problems however in Bethlehem is that Christians are in the minority and Muslims in the majority (Hawash, 2012), as many Christians emigrated to Latin America and other countries (Murra, 2012). The topic will be further treated in chapter 4.2.3.1. Sometimes there are misunderstandings between both groups, although the atmosphere is rather peaceful, as Andonia (2012) highlights. Ghattas (2012) disagrees; she tells that Christians are completely different than Muslims, in education and culture. People say they leave in peace so as to avoid conflicts, but Ghattas (2012) mentions that Muslims try to benefit as much (e.g. medical healthcare) as they can and that they ignore rules whilst usually they are putting the garbage on the street. Father Madrus (2012) thus illustrates that the Koran talks about the conquest and domination of other religions, the basic system of theocracy: according to the Koran (which has been studied intensively by Father Madrus), Christians are not allowed to rule. Therefore, Christians might not be able to defend their interests in the future, as the “majority is always stronger” (Madrus, 2012).

### **Religious authorities:**

Of course, the interests of the religious authorities might differ from the ones of the religious groups. There are similarities and differences among Christian Palestinians and the denominations which can be seen in the following analysis. The author focused consequently on Christian authorities (and not Muslim) as interviewees were either Christian or focused on Christian authorities in their replies.

### **Their interests:**

One of the major interests identified was to maintain the religion and stability (Mousallam, 2012) and the Christian heritage (J. Sahouri, 2012). The Christian community is a very small community which does not make any changes (Murra, 2012). It wants to protect the churches (Ghattas, 2012) and to keep the shrines open (Father Bodi, 2012) and additionally, Christian denominations want to promote themselves and the parish. To MoTA, is it a sensitive and crucial stakeholder next to the private sector (J. Sahouri, 2012).

Another interest of the religious authorities is to serve the Christian community (Andonia, 2012), tourists as well as Arabs, which share the same faith (Father Twal, 2012). Some priests help (Father Twal, 2012), e.g. they help to build schools and leisure centres (Father Milovitch, 2012) or to create jobs for local people, let tourists meet the community or teach them all (Father Twal, 2012). And the Christian denominations do not want any kind of fighting or discrimination (Father Bodi, 2012).

### **Their weaknesses:**

Respondents complain that the Latin and other parishes are not interested in their Palestinian heritage (J. Isaac, 2012). They know about the importance of the Holy Land (Antonelli, 2012) and only benefit from pilgrimage tourism (Antonelli and Schlomka, 2012). Many other priests think in a very simple way. They only think of receiving money (Father Twal, 2012), and having economic profits (Antonelli, 2012), e.g. Armenians sell pilgrims oil and tell them it heals. The religious authorities run the church but do not interfere in anything and just become rich (Bandak, 2012).

Besides, Palestinians there are not allowed to do anything with this land and heritage (Manoly, 2012) owing to the fact the authorities own it. The churches are governed and run rather by nationalities (Greek, Armenian and Italians) (Manoly, 2012) than by Christian believers: On the WH celebration of the Nativity Church, Armenians just raised the Armenian flag. The Greek Orthodox was only afraid that



the WHS might result into interference of international Christian experts. The Catholics did not object, they even came to the celebrations. But they have bad experiences with the Vatican, which they do not want to be repeated (Juha, 2012). As confirmed by many, there exist separated interests among the denominations although they represent one religious faith. As confirmed by (Howard, 2012), they are fighting, especially the Greek and Armenian Orthodox.

**General expectations towards religious authorities:**

The majority of interviewees (J. Isaac, Manoly and Rishmawi, 2012) claim that the land and heritage should be Palestinian and money should be used properly. Schlomka (2012) provides an example of the village Taybeh which is working pretty well and whose model could be adopted in other cities. There, the Catholic priest uses tourism to enhance the life of people in the village. The money gained is re-invested in the community.

**d) The Community of Bethlehem**

**Interests of the community:**

It has various interests, as there are so many different people coming from different backgrounds, e.g. refugees. (Andonia and Canawati, 2012) which makes the place different and special (Andonia, 2012). However, the community is strong and there is good communication among the inhabitants of Bethlehem (Murra, 2012) and the community's interests can be narrowed down in one major interest, which is to have work for the people (Father Bodi and Hawash, 2012) and to see tourism thrive and benefit from tourism directly and indirectly (Mousallam, Rishmawi, and Schlomka, 2012), with an increase in tourist arrivals and overnights in town (Canawati, Ghattas and Rishmawi, 2012) and increasing encounters with tourists and internationals (S. Sahouri, Kokaly and Murra, 2012). Within this increase of tourism, Palestinians like to highlight their natural and cultural sites (Juha, 2012), they also want more lights and the streets renovated (Ghattas, 2012).

According to Father Bodi (2012), Bethlehem is a charitable area and international assistance really helps the people. However, Palestine relies on this aid of the US and EU and remains to be a poor country. The recent demonstrations show that the cost of living is always going up. But they need jobs like in any other European country. Murra (2012) working in his father's stone business, recognises that national and international export has decreased. However, it is also the community's fault to have little economic benefit, it opened Bethlehem for free for everyone, and they did no documentary and did not consider the prices for Israelis (Rishmawi, 2012). Besides, the economic situation, the community wants freedom (Murra, 2012), peace (Kokaly, 2012) and to survive (J. Isaac, 2012). The question is what would happen with a similar political situation in Europe. J. Isaac (2012) explains drastically that the community is allowed to suffer peacefully.

**General expectations towards the community:**

Antonelli (2012) still believes in the community. He explains that in the societies of the Arab world there is a lot of individualism. He wants to increase social cohesion and belonging to community and work more directly with the communities. He thinks the community is not really aware of the benefit. They have to create awareness and activities in workshop.

According to J. Sahouri (2012), Bethlehem is different from Hebron. Here they accept foreigners. But they have to work on how to deal with tourists. He assures that they already work on that. They want to alleviate poverty and create jobs with tourism. This can be done with handicraft and fair trade associations, locally and internationally.

**17. Who is the most powerful stakeholder in the Bethlehem tourism industry in terms of decision-making? What stakeholders benefit the most (from what they seek and value)?**

This question is related to concept of power in tourism explained in chapter 2.6. Hall (2011) provided four questions and the author consequently modified them into two, as they thought to be appropriate in identifying the stakeholders interests and power relations in the management of WH sites and tourism to give future advice for a multi-stakeholder-approach (see research goal).

Opinions among stakeholders different in this question, but the majority of interviewees obviously identified the **souvenir shops** (Bandak, J. Isaac, Khatib, Manoly, Mousallam, Rishmawi, J. Sahouri and Tour Guides, 2012) as the most powerful stakeholder in the Bethlehem economy.

Earlier in this work the author highlighted the powerful role of the private sector (see Abu Dayyeh and Rjoob, 2012) in Bethlehem which has a strong say to defend the rights and opportunities of its members (Sadeeh, 2012). Juha and Collins-Kreiner (2012) call it the local market that holds most power. According to Collins-Kreiner (2012), these local economies are getting more capitalized and the civil society is getting more involved, as it is able to provide strategic products, activities and programs that help to differentiate Palestinian tourism. However, not all of the local people earn a lot from tourism. As confirmed during the interviews, in Bethlehem it is rather the big souvenir shops receiving high turnovers and not the small handicraft producers. The author consequently asked the Tour Guides (2012) to name a few of these : Examples are Lama Bros, Nissan Bros, BSC Souvenirs, Three Arches, Kings Store, St. Michael, Nashash Souvenirs, a few Beit Sahour Shops like Johnny's Souvenirs, Holy Land Souvenirs, Buaz Souvenirs and many more. These souvenir shops take over other businesses of the tourism value chain (e.g. organising food, drivers and guides) and work closely together with plenty of Israeli tour companies located in Jerusalem. According to Canawati (2012), these can be Israelis, Arabs, Christian, Muslims or Jewish. Canawati (2012) as the owner of the Three Arches Souvenir Shop however explains he would never take over the agent's job in order to avoid a conflict of interests and to maintain relationship with agents. Hence, there are different views. As Isaac (2012) explains, the problem is that the tour operators demand a certain amount of money to bring their tourists to the shop. The bus driver and guides also demand around 30 % of tourists spending in the souvenir shop, and of course for these shops, the prices are very high, as they have to pay for the guides, bus driver, employees, electricity etc. The losers are therefore those who produce the handicrafts, because they do not benefit a lot in comparison with the shop owners.

Further powerful stakeholders of the private sector in the local tourism industry are the **hotels and hotel owners** (Hawash, J. Isaac, Khatib and J. Sahouri 2012), **Israeli and Palestinian travel agents and tour operators** (Juha, Manoly, J. Isaac and Khatib, 2012), **the tour guides** (Khatib and Manoly, 2012), Israeli **bus companies and drivers** (Khatib and Manoly, 2012) and **restaurants** (Hawash, 2012). Khatib (2012) as the Executive Director of HILTOA mentions the **private sector associations HILTOA and AHA** as the two most powerful and meaningful stakeholders.

But not only private sector stakeholders were identified as being powerful. To Father Bodi (2012), the most powerful stakeholder is the government in charge; others identify the **municipalities** of Bethlehem (Abu Dayyeh and Andonia, 2012), Beit Sahour and Beit Jala (Abu Dayyeh, 2012) as being the most powerful stakeholder(s), although Andonia (2012) thinks the Municipality is not using its power. To her, the mayor is a quite powerful person but there is a lack of money. Ghattas (2012) agrees, she thinks municipalities in other cities have more power, but Kokaly and Juha (2012) explain it is also because they do spend enough efforts, e.g. collecting income and garbage taxes.

Another powerful stakeholder was identified to be the **minister of tourism** (Kokaly, 2012) and **MoTA** (Abu Dayyeh, Juha, Manoly, Sadeeh and S. Sahouri, 2012). It is the only organisation in charge of all activities (S. Sahouri, 2012) and it can implement laws and regulations on a decision-making level (Sadeeh, 2012). This is interesting, as the Ministry categorised itself as being weak and limited instead of powerful. Abu Dayyeh (2012) thinks that the working group of the BDI can be described as very powerful in positive terms.

Last but not least, Murra (2012) believes that **Father Mitri Raheb and the Christian Palestinians** are quite powerful and take good ideas into action. More on this can be found in the 'interviews with locals section'. Therefore, various powerful stakeholders are involved in Bethlehem's local tourism market.

When it comes to the question which stakeholders have the greatest benefit in the Bethlehem tourism industry, the majority of interviewees concluded that the more powerful stakeholders also have a greater benefit, which is particularly the private sector. In most of the cases, respondents did not only mention one stakeholder. The results are provided as follows:

According to Bandak, Hawash, J. Isaac, Manoly, Rishmawi and S. Sahouri (2012) and therefore the majority of respondents, it is the **souvenir shops** that receive most benefit from what they seek and value. To Juha (2012) it is generally the private sector working in the field of tourism and to Manoly and Murra (2012) it is generally the vendors and people working in handicraft respectively. As Murra (2012), highlights these have good economic turnovers and can sell their products at high prices.

According to J. Isaac (2012) souvenir shops benefit less than **travel agencies**. Khatib and Manoly (2012) mention these; Khatib (2012) believes that the tour operators not only receive but also bring most benefits, as they provide the business, attend trade shows and develop marketing materials about their business and the whole country.

Thus, **other hotels and hotel owners** (Bandak, Hawash, J. Isaac, Rishmawi and S. Sahouri, 2012) as well as **restaurants** (Bandak, Hawash and S. Sahouri, 2012) in Bethlehem are perceived additionally as stakeholders that receive great benefits. Although opinions among interviewees differ who is actually the greatest 'benefit-receiver', it shows that these are the four groups of stakeholders that receive most benefits from their business, as according to Hawash (2012) they are all connected with pilgrims. However, it also shows that the benefit is spread only among very few people, as S. Sahouri, (2012) supports, which is frustrating and self-defeating (Sadeeh, 2012).

Other stakeholders that earn benefits but probably less than those stakeholders mentioned above are **tour guides** (Hawash, Manoly and S. Sahouri 2012), as it depends on the relationships tour guides maintain (S. Sahouri, 2012), **taxi drivers** (Hawash and Manoly, 2012), **tourists** while gaining the experience (Manoly, 2012), the **ministry** (Bandak and Sadeeh, 2012) when tourism is advancing (Sadeeh, 2012), **the PA** which receives the income through tourism and takes the name (Andonia, 2012) and all kinds of Christians/people with spiritual intention and faith that come to Bethlehem (Father Bodi, 2012).

Sadeeh (2012) believes the **civil society** will benefit if it is part of the tourism process. Palestinians have to decide about how tourism can benefit the entire community and not only a closed circle. Stakeholders of the private sector will benefit more when more reach the destination, stay longer and spend more money. Abu Dayyeh (2012) considers **every Palestinian** that cares about the development of the country and has combined personal business interests in seeing these developments underway as benefiting. According to (Sadeeh (2012), **all stakeholders** have an opportunity to benefit properly and with vision.

**18. How would you consider your level of interest, involvement and power in the Palestinian tourism industry on a scale from 0-5? (0= poor; 5= excellent) (explanation)**

Green Olive Tours (GOT) – According to Schlomka (2012), Green Olive Tours has a high interest and involvement in the Bethlehem tourism industry and is quite powerful, but restricted by the legal and regulatory framework of the state of Israel and the occupation.

Alternative Business Solutions (ABS) – Khoury (2012) would place his level of interest at a 4 since he is quite involved in many areas. For VisitPalestine, Bethlehem is one of the primary destination ABS tries to promote. Through his consulting work he takes lead of the master plan and he is currently running two projects (signage and image bank of Palestine). And finally, ABS is in the process of completing a feasibility study to open a branch for VisitPalestine in Bethlehem. For himself and ABS, in the level of involvement and power, he would give a ranking of 3.

Near East Tourist Agency (NET) – Abu Dayyeh (2012) notices that he used to be at least a 4 in the level of interest, involvement and power when he was on the ground to follow-up on details or to attend regular meetings, but this has changed and now he considers himself and Netours at number 3 while still being active and consulted by groups and being on the Board of Trustees of Bethlehem University because of his deep involvement in tourism and development.

Mitours (MIT) travel agency – This travel agency has, according to Mousallam (2012) a high level of interest, as an IATA licensed travel expert under the Israeli government he studies tourism in Bethlehem and the Holy Land a lot. Mousallam (2012) and his family operating Mitours are quite involved while they have been selling the outbound and inbound Bethlehem tourism product to different markets and have been working with different countries for 25 years now. However, his level of involvement has become less due to souvenir shops and Israeli/Jewish agencies taking over his business which in turn also restricts his level of power.

Three Arches Souvenir Shop (TASS) – Being one of the biggest, most competitive and successful souvenir shops and family businesses in Bethlehem, Canawati (2012) ranks himself with the highest number in all fields, he even opened a new souvenir shops only for Eastern European/ Russian tourists across the street. Although not being restricted, Canawati (2012) reveals that the government is cautious with them but he is legitimate to operate his business and people know him.

Manger Square Hotel (MSH) – Manger Square Hotel which is directly located across the street from the Church of the Nativity, is a high class and luxury hotel which operates very successfully. The GM Howard (2012) gives himself and the business the highest level in all fields. He says he can do anything he would like to do. The hotel is quite established and does not need any help in marketing. He is not restricted by anyone (Howard, 2012).

Grand Bethlehem Hotel (GBH) – Bandak (2012) explains that his level of interest is quite high, he is a guide and works in the hotel and he observes any developments, also in the political field. Thus, he is not an expert, for this reason he does not rank himself in the highest position. His involvement is high, he realises that everything is connected and he always works with the same people. He knows the tourism business in Bethlehem and has the same activities day to day, which in fact does not change his involvement in a higher level. The level of power is quite high, even higher than involvement, probably because of the unique and known position of the hotel with one of the most famous restaurant in the hotel, the Mexican restaurant Mariachi. He is only restricted by the big souvenir shops, although he works with them and the

Israeli agents. Bandak (2012) receives a better payment from the travel agents than from souvenir shops; with the agents they can receive tips and in the souvenir shops they only get a commission. Bandak (2012) thinks his level of involvement and power might decrease as the competition between tour guides increases and more Israeli guides appear in the Bethlehem tourism market. Besides, the hotel pays taxes to the Ministry, but PA just takes them. Hence, there is no bribery but there is no good governmental system run by professional people either.

Tour Guides (TG) – Their interest is not really high, it primarily lies in having business and money. But they already educate themselves and would like to improve. Their involvement is quite high as they are tour guides that guide in the Nativity Church, the centre of Bethlehem. In terms of power, TG (2012) earn enough when there are groups, but they are restricted by Israeli offices, souvenir shops and other tour guides (Palestinian as well as Israeli).

Arab Hotel Association (AHA) – Sadeeh (2012) considers him and AHA as highly involved, interested and powerful and provides a ranking of 5 in the three fields. Being the president of AHA and co-founder/chairman of other organisations such as Rosana and NEPTO, he works with all kinds of people across the board, the industry and any associations and organisations, communities, civil society, and other stakeholders directly or indirectly involved in tourism, its supply and networking process.

Holy Land Incoming Tour Operator Association (HILTOA) – Khatib (2012) ranks his interest as with the highest number. HILTOA is very involved, but he sees a lot of potential in the future, e.g. in upgrading the website, opening more hotels in Jerusalem and attracting new markets such as the Muslim market, some of the reasons why involvement is one point less. To him, HILTOA is one of the most powerful organisations together with AHA. But he admits his level of power is less as he cannot work for himself so that one has to have board members.

Applied Research Institute Jerusalem (Arij) – Whereas J. Isaac's (2012) general interest and involvement in the eco industry (composting, reduction of waste, recycling and stopping all plastic bags) of Bethlehem is 5, it is less in the tourism industry. He wants to create a sustainable Bethlehem and cares about people but not about pilgrimage. The company is quite successful as all projects are implemented regardless of the political situation. Arij's major partner for these projects is the EU. Thus, Arij is much more involved in tourism than before. Arij wants to combat climate change and find ways to make tourists consume less water. Arij is working with hotels, introduced solar energy and used grey water for flushing. His level of power is not too high as he does not want to get messed with the PA. So far Arij is not working with tourism organisations, with MoTA a little bit.

Palestinian Wildlife Society (PWLS) – Atrash (2012) ranks himself and PWLS with the number 5 in all aspects. He says he is living for tourism and considers himself a powerful man. Besides, he has established close contacts with MoTA (representing MoTA since 2003), the Ministry of Environmental Affairs and Agriculture, Ministry of Education, USAID, EU, UNESCO, UNDP and IUCN and many more which allow him to obtain this high position.

Siraj, Center for Holy Land Studies – With regard to Siraj, the author felt free to use the arithmetic average of two numbers, as according to Rishmawi (2012), the general interest in the tourism industry of Bethlehem is quite low, whereas in the responsible tourism sector it is quite high. Both in general and responsible tourism, the involvement is in the middle, nonetheless owing to the fact that Siraj is the only organisation licensed by MoTA and part of the MoTA working group, it cannot be too low. According to

Rishmawi (2012), Siraj does not have large volumes in the industry, but it can make its voice heard. Power in the working group would be in the middle, whereas in the general responsible tourism sector it is higher.

Alternative Tourism Group (ATG) – According to Kokaly (2012), ATG has average power (3) due to the Israeli Occupation, but the level of interest and involvement is high as they represent one of the major tourism operators located in Palestine itself and as they did a lot in marketing and information. People came here because of ATG and created their own opinions. There are many study tours running right now, as Kokaly (2012) explains.

Beit Sahour Municipality (BSM) – Manoly (2012) talks about the level of power and puts forward that in general BSM is quite influential but in tourism it would be only 2½ - 3, which made the author give a total number of 3. The same goes for the involvement in tourism. Nevertheless, BSM has been working on many projects, particularly on the rehabilitation of houses and the old city of Beit Sahour. CCHP is their partner and in tourism BSM works closely together with Local Action Committee and Councils and the Palestinian Rapprochement between people. BSM was funded in many projects by SIDA, the Italian government and Italian cities and USAID. Interestingly, the level of power for the Municipality is considered to be quite high.

Bethlehem Municipality (BM) – In all levels Ghattas (2012) ranks BM with the number 3.5. The interest is therefore relatively high, BM has been working together with CCHP on the rehabilitation of houses and the old city. Ghattas (2012) assumes that other people say something different about the Municipalities' interests, as everyone wants to have a piece of cake. Thus, their involvement is equal, as BM does not actually work on the preparation of papers such as the WH nomination. Their collaborators MoTA and CCHP prepare any files for tourism. But as it happens in the heart of Bethlehem, the number is still high. Ghattas (2012) thinks BM has less power, as it does not get anything in economic terms while in other touristic cities they receive more money.

Ministry of Tourism and Antiquities (MoTA) – The Ministry's interest has been contested above but according to J. Sahouri (2012), it is very high. MoTA is working on a strategy and 40-50% of the projects are implemented, which in turn reveals something about the level of involvement which is much lower. Sahouri (2012) illustrates that MoTA looks for opportunities for investment and job creation despite the borders it faces. He hopes to and wants to open channels with private sector. The ministry's level of power is less and average, possibly owing to the borders the ministry faces, especially the limited budget and the dependence on foreign donor organisations projects in cultural heritage and capacity building such as USAID, UNDP as well as Spanish and Italian co-operations.

Department of Antiquities and Cultural Heritage (DACH) – Both Rjoob and S. Sahouri (2012) agree the DACH's level of interest is average. Their main interest is not tourism but archaeology. It always depends on the project. The interest of souvenir shops and small hotels is higher (S. Sahouri, 2012).

According to Rjoob (2012), DACH tries to diversify the tourism package which leads to a higher involvement (4), but simultaneously he highlights that DACH does not only work for tourism. According to S. Sahouri (2012) the involvement (2) is very low in Bethlehem, but DACH co/operates with MoTA which is very involved. The author therefore took the arithmetic means of 3. The level of power of MoTA to both is quite high, but DACH is lower. Especially S. Sahouri (2012) gives a low number and although DACH has more experts and specialised people than MoTA, they do not have the legal and economic abilities. Besides, DACH does not have a network, public/private partnerships or a local body and it is in conflict with other organisations that are interested in the same buildings. However, CCHP is not one of these 'competitive'

organisations. Many people are generally not interested in archaeology and historical buildings. Rjoob (2012) agrees, MoTA for instance is quite powerful but the private sector has more power than MoTA and the ministry relies on the private sector to do the work.

UNESCO Office Ramallah (UNESCO R) – According to Antonelli (2012), the interest of the UNESCO Office R is very high, as tourism is the key sector. The pure involvement in the Bethlehem tourism industry is less. The power is thus even less and Antonelli (2012) reveals that government and the religious authorities do not listen much to UNESCO in Ramallah, which in fact is an interesting outcome. They often have to hand projects over to the host government which restricts them in the follow-up. But UNESCO R works with and receives funds all the governments, Spanish, German, French or Japanese, as they are an in governmental association. All of the work is done with the ministries, but also with the civil society and academia. Besides, UNESCO R did not start working with the Nativity Church. It is a complex situation to Antonelli (2012). But now it is WH property which means they can develop the site. The co-operation with CCHP is good, but could be better.

Center for Cultural Heritage Preservation (CCHP) – According to Juha (2012), CCHP's level of interest is quite high due to the fact that they are a pioneer institution and have established measures for all municipalities for towns and villages on a local level. Also with regards to the level of involvement, CCHP is quite active as they prepared nomination dossier and Palestinian charter, which was quite comprehensive. Besides, CCHP has rehabilitated and re/used much of the built heritage in and around the Old City of Bethlehem, where CCHP was supported by UNESCO R and in many projects funded by its main donor SIDA and the EU. Juha (2012) however identifies that they have to work closer with the community. Their level of power used to be less, but it is now quite high. CCHP is 80% successful in restricting the construction and demolishing of houses without permits. However, CCHP has to negotiate with the municipality permanently and is restricted by local guides and shops in their success.

Church of Nativity (CoN) – According to Father Milovitch (2012), the general interest in tourism not really high. But the Father wants more tourists to come and the church to be clean. It is important for Christians to keep and not to destroy. They want to conserve this church in a Muslim Area. The level of involvement is high because everyone visits the church, even those that do not know about it. It is located in the heart of Bethlehem; it is the ego for Bethlehem. Besides, they let the tour guides work. But the church is not involved in other touristic activities which lowers the involvement. But they work for local people, they have two schools and they pay for the education. People also work in the Casa Nova which provides work to the city. They created the first sportive centre in Palestine, which was done through a Spanish co-operation. In terms of power, they are restricted by the other denominations, as they face problems in speaking the same language. Even Franciscans have problems among themselves because they live together with different nationalities, outside and inside. But they generally work independently. The Church does not receive any funds. Franciscans can eat and live from the donations more or less. They accepted UNESCO but not the restoration. He thinks UNESCO would never give money for the restoration. It only creates a way of restoring it in which it would destroy the mosaics. They create power in Bethlehem, but do not want any power regarding the management of tourists (as they do not want to).

Milk Grotto (MG) – Father Bodi's (2012) interest is high, but not too high. Tourism agencies bring in as many tourists as they can. He likes to welcome them. His involvement is very high, but less than the church of Nativity. MG is generally independent and priests can have their own thoughts, but they depend on the guides coming.

Shepherds Field Greek Orthodox (SPGO) – Hawash (2012) considers the interest to be quite high. To him, this interest comes naturally as it is a holy place that attracts many people and he is happy about it. He is much involved, he has much work to do with the office and pilgrims and no-one replaces his work, e.g. when the Father is travelling. SPGO is also quite powerful; he has good relations with Father Aghnatyos, and directly comes after him in the hierarchy. Most of the pilgrims, especially the Greek/Orthodox, like to visit this Church and Mar Saba. Thus, it is not as visited as the Nativity Church or the Catholic Shepherds Field (Hawash, 2012). The prime minister of MoTA came last week and sometimes people from the government come, e.g. Russia, Armenia or Germany but there could be more collaboration; however, the problem is money. If there were more people, they would get more money. Most of the money comes from Greece.

Beit Sahour Latin Patriarchate Church (BSLPC) – The interest is quite high, Father Twal (2012) wants the local community to follow brothers and sisters in the faith. He perceives a duty as a protester and priest in tourism. He likes people to attend a mass and do prayers in any language and to teach different faith. Involvement is less but still quite high as he is already holding masses with tourist groups. He is not really powerful, but also not really restricted. Hence, they have to follow the rules of the Catholic Church and sometimes the local law (e.g. when opening a new school) (Father Twal, 2012)

Visitor Information Center (VIC) – The level of interest, involvement and power of the VIC can be described as relatively high. Interest is less owing to the fact that the VIC only welcomes people and is not responsible for anything as a NGO project (Andonia, 2012). But Andonia (2012) feels responsible in giving the town attraction and promoting it well online. The VIC is directly involved in delivering the tourism product, as it directs people to museums and makes them spend more money. However, it could be more involved by improving the signage and by doing proper tours soon. For now, the VIC contacts existing tour agencies, organises taxi drivers or recommends tourists to do tours on their own. The level of power is lower, as the VIC is restricted by MoTA and the Municipality. On the one hand, these lead the VIC. On the other hand, both give freedom, MoTA is supportive and the VIC can tell any opinion (Andonia, 2012).

International Center of Bethlehem (ICoB) – Murra (2012) describes the interest as being very high as many people, particularly students benefit from it. Whereas 20% of the profits earned go to the centre, 20% goes to the church. Interest is high as the ICoB organises workshops, concerts, festivals and theatres beside a college school for embroidery. The level of involvement has shrunk in the last 3 years, as not many tourists visit the ICoB anymore owing to the fact that a lot of them cancelled because of the political situation and Hamas, with little benefits to the centre (Murra, 2012). Though the level of power is quite high, according to Murra (2012), it is like a house: It helps students like family, organises festivals that only exist in Palestine and it has good relations with the community. However, it is restricted by other organisations. There is high unemployment and many people do not pay any taxes. Murra (2012) blames other organisations like Arij where people drive big cars and use money only for themselves.

**19. Do you think conflicts (e.g. different political agendas, over-commercialisation of sites; Western vs. Middle Eastern Perspective) could occur within these probable different interests?**

This and the following question, related to RQ5, represent the nitty-gritty of the stakeholders' interest and power relations, as it will show options for collaboration in the strategic advice of chapter 5. According to Murra (2012), people in Bethlehem do not have a conflict as all have the same goal. Other respondents, however, identified various conflicts but hardly those that were assumed in the questions: A possible over-commercialisation and conflicts in Western/Middle Eastern perspectives were not recognised, it was only



mentioned by Father Twal (2012) that Palestine is too dependent on international aid. Though, different political agendas rooted in the society were mentioned as reasons for conflicts: Among the conflicts identified, conflicts can be summarized in two major groups:

a) ***Conflict among Israelis and Palestinians:***

This conflict between these two parties takes place on different levels, whether political, economic or social (Rjoob, 2012). Father Twal (2012) mentions that Palestine is dependent on the Israeli government, which makes the PA so weak. Father Bodi (2012) recognises the same conflict as Israelis control everything and every border, although he does not want to take any side. This answer is very neutral, although it is clear how Israel controls everything, from confiscating land, building settlements, exploiting the heritage etc.

b) ***Interior conflict among Palestinians:***

It is possible that the second conflict is a result of the first, as Antonelli (2012, p. 4) expresses: "The entire society lives under occupation for many years. They have a conflict with their identity which you can see in many ways [...] it is reflected in every piece of life." Hence, the first conflict among Palestinians is the relation between politics and business. J. Sahouri (2012) came up with the idea to call it this way, the reason why the author used it consistently. The second - religious conflict – that is emphasised a little bit less, relates to the interplay of different religions in Palestine.

- *Politics vs. business:* Rjoob (2012) identifies this conflict among tourism stakeholders themselves and provides examples such as the imbalanced and negative competition among souvenir stores and tour operators (Rjoob and Rishmawi, 2012). There is a conflict in the redistribution of wealth: It determines who has money and who does not (Schlomka, 2012). The private sector has only interest in business (J. Sahouri) and is stuck with the image of mass tourism (Rishmawi, 2012), while the PA is sensitive in how others deliver the message (J. Sahouri, 2012). According to Ghattas (2012), the shop owners that control everything and according to Andonia (2012), people cannot earn what they would like to earn, while others work in an illegal way, e.g. taxi drivers (these ask too much money and make tourists dependent on them) and street sellers (shop owners have to pay taxes). J. Sahouri and Khoury (2012) explain that this conflict among tourism stakeholders is the reason why they have not reached the Palestinian Tourism Board. One of the major problems is that the private and public sector work differently in commercialising the tourism product: According to Khoury (2012), tour operators sell a different product than MoTA and it is a big challenge to bring them together, while MoTA's promotion is not good enough. Sadeeh (2012) realises that this conflict might take place in the building and development process, as there is selective and lacking vision as well as support among Palestinians. Father Twal (2012) recognises that this goes back to the generally lacking democracy in the society. As other Middle Eastern countries, they depend on political authorities. And he further demands that Palestinians should start changing themselves before asking Israel to change (Twal, 2012). Rishmawi (2012) believes that the minister could in fact influence decision-makers but if the minister would care, he/she minister would be hated.
- *Religions vs. society:* Twal (2012) points out that everyone depends on religious authorities next to the political ones (see above). Abuznaid (2012) believes that all Palestinians share the same view: The conflict is rather among religions historically. Moreover, Juha (2012) illustrates that the church is against practical decisions. For instance, they have three dates for Christmas. CCHP has been

trying to negotiate with the Orthodox priest, who is the only one that is celebrating on January 17<sup>th</sup>. Rjoob (2012) also talks about Christian sects in the Nativity Church.

**20. Do you think the interests of the global, national and local stakeholders can be combined and the glocal interaction can be better managed? If yes, how?**

Thus, the interviewees provide different options on how to better combine interest and to manage the glocal interaction. Interviewees proposed a closer co-operation (Collins-Kreiner, 2012) and peaceful negotiations (Abuznaid, 2012) between Palestinians and Israelis which is currently hard to achieve. No respondent made any remark to overcome obstacles in the dialogue with religious authorities, although conflicts were identified earlier. Ambassador Abuznaid (2012) is convinced that heritage places should be developed together with international organisations, as the international community can help to have a dialogue and educate Palestinians about the protection of old heritage sites. Hence, any tourism programs and planning should represent short term and stand-alone activities, but should rather be a long-term process (Sadeeh, 2012). Aslan (2012) believes that the WH convention is an ethical instrument beyond any political pressures, but he strengthens that stakeholders must use the convention wisely and follow the guidelines and principles it contains. To him, the tourism industry must work closely together. J. Isaac (2012) agrees he confirms that changes must be made towards a full agreement in Bethlehem and Palestine, since they joined UNESCO. Offenhäuser (2012) recommends including the World Heritage Centre at an early stage in the process. It can advise and consult sites.

Internal conflicts among the different stakeholders in the Bethlehem tourism industry can be solved as follows according to the respondents: Ghattas (2012) proposes to stop the monopoly system and to put more pressure and control on the rich owners. J. Sahouri (2012) claims that the private sector should be made more aware about other interests and the conflicts. To Juha (2012), community planning is the key towards a better interaction. He believes that the community has to be involved and that more networking and collaboration needs to be done. According to Sadeeh (2012), it is essential to maintain a spirit of building among Palestinians. He admits that this will be a long process that can be achieved with diligence and sincerity. If Canawati (2012) worked for the ministry, he honestly admits he would force people to work more. Rjoob (2012) instead thinks that good management policies and laws need to be settled down besides that. Furthermore, the government should provide infrastructure and ways of business for small entrepreneurs, as identified by Schlomka (2012); it should stop constructions and introduce sustainable principles (J. Isaac, 2012). Rishmawi (2012) expands Schlomka's and Rjoob's ideas, he demands a government-based tourism law, which governs everything based on the good interest of people. Khoury and J. Sahouri (2012) hope to create a Palestinian Tourism Board soon in Jerusalem, as in most businesses and associations such as HILTOA are located there. Khoury (2012) has been working for eight years now on establishing a Tourism Board that markets Palestine as a whole and that is composed of a private-public-partnership and mentions that they are pretty close to set up the Tourism Board. They already developed a proposal. Khoury and J. Sahouri (2012) note they could be working through the committee/ working group of the Master Plan together with the public and private sector which is representative for everybody. Nonetheless, Khoury (2012) admits it is quite difficult as there are different players and powers and owing to the constant change in government with new ministers. According to Father Twal (2012), mosques, churches, restaurants, hotels, experts etc. should create one body. Then an organisation or corporation should be created that represents all these organisations, e.g. a local NGO. Ambassador Abuznaid (2012) would also set up a committee and a board of trustee. Whereas, the board of trustees includes different academics and experts, the committee should represent international organisations with different

nationalities. Khatib (2012) agrees, he thinks a body where more stakeholders / all stakeholders work together should be created. He admits that the MoTA has been working on this for five years and that they only have to sign. Hidden agendas are probably the reason for not accomplishing it (Khatib, 2012). Kokaly (2012) would also propose to do meetings and conferences together. So far there was collaboration with Siraj, Holy Land trust etc. (see NEPTO), but ATG did not do any with MoTA. Finally, Ghattas (2012) thinks the only way to interact glocally would be if the country (Palestine) controlled the church.

### Appendix 13: Description of Stakeholders operating in the Bethlehem Tourism Industry

1. Private tourism organisations: Mostly tourism or tourism related organisations with an economic, social or other interest

	Organisation's Profile	Interviewee's Position and Responsibilities
<b>Green Olive Tours (GOT)</b>	<p>"Green Olive Tours was established in 2007 [...] it is a social enterprise tour agency providing tours that are informative and analytical, covering the history, culture, and political geography of Palestine (West Bank) and Israel. The tours provide benefit to the indigenous population through the hiring and training of tour guides, overnight stays with families &amp; small guest houses, and encouraging visitors to purchase local crafts.</p> <p>The wide range of itineraries includes interaction with Palestinians and Israelis, and visit areas that embody the history and current status of the conflict between Israelis and Palestinians in the West Bank and Jerusalem, and between Israel's Jewish, Palestinian-Arab, and Bedouin citizens." (Green Olive Tours, 2007-2012) Available at <a href="http://www.toursinenglish.com/">http://www.toursinenglish.com/</a></p>	<p>"Green Olive Tours is administered by Fred Schlomka, a resident of Israel whose family has lived in the country for almost 200 years [...] He established the company in 2007 in order to expose people visiting Israel, and Israelis, to the realities of the country, from a human rights, cultural, and environmental stewardship perspective." (Green Olive Tours, 2007-2012)</p> <p>Schlomka (2012) wants to offer education for visitors that help towards ending the occupation. He was working for NGOs and tired of them. Green Olive Tours offers tours to the general public, the general population of US and Europe, as activists already know about the political conflict.</p>
<b>Alternative Business Solutions (ABS)</b>	<p>Alternative Business Solutions (ABS) specializes in providing integrated marketing and communications services. Our comprehensive range of services enables us to provide complete turn-key solutions to your marketing and communication needs.</p> <p>Our team of dedicated and experienced professionals has serviced and continues to service a wide range of clients throughout Palestine and abroad. From leading private sector companies and organization to international donors, non-profit organization, and governmental institutions, we have built a solid diverse range of clients and partners." (ABS, n.a.) Available at <a href="http://www.abs.ps/who-we-are">http://www.abs.ps/who-we-are</a></p>	<p>Khoury (2012) is the founder and General Manager of ABS since 2007, ABS is a marketing and communication company based in Ramallah. Khoury (2012) has a background in tourism and destination management and offers a portfolio in tourism services. He also works as a tourism consultant and is a advisor to the former minister of MoTA. He works with different donor agencies, the minister and president on a micro (associations) and macro (destination) level and is involved in several projects, e.g. he created MoTA's website and the Master Plan. Therefore, he works across the board, with the public, private and civil society.</p>
<b>Near East Tourist Agency (Net)</b>	<p>NETOURS is a family business. Emil Abu Dayyeh, its founder, began guiding scholars and archaeologists during the period of the British Mandate. In 1964, together with his wife Wedad (Um Hani), he established the Near East Tourist Agency (NET) in Jerusalem.</p> <p>Although we have grown to be one of the largest tour operators in Israel and the Middle East, the crucial element of personal contact remains our hallmark. With headquarters in the Holy Land, we also have branches in Jordan, Italy, Greece, and Turkey, as well as representative offices in Egypt and Syria. Available at <a href="http://www.netours.com/content/view/147/39">http://www.netours.com/content/view/147/39</a></p>	<p>Hani Abu Dayyeh, his son, is now the co-owner of NET and president of the Higher Council of Arab Tourist Industry. He is a respected Palestinian-Israeli businessman and goodwill ambassador. He specializes in tourism and transportation and has been involved in the peace negotiations. He spoke at the 2000 Jordanian Peace Summit and has worked closely with the French government in fostering trade and tourism in the Middle East. Available at: <a href="http://www.zoominfo.com/company/Near+East+Tourist+Agency-27034289">http://www.zoominfo.com/company/Near+East+Tourist+Agency-27034289</a> and <a href="http://www2.unca.edu/news/releases/2001/dayeh.html">http://www2.unca.edu/news/releases/2001/dayeh.html</a></p>
<b>Mitours (MIT) Travel Agency</b>	<p>Mitours is a travel agency located in the heart of Bethlehem on Manger Street. It is a family business run by its owner and president Mousallam (Mousallam, 2012).</p>	<p>Mousallam (2012) is operating the family business together with his son, wife and daughter. His son is lecturer at Bethlehem University, too. Mousallam (2012) works in three sections, which are ticketing, outgoing tourism and incoming tourism. In ticketing, he is a licensed IATA agent, works with people from all over the world and became a travel expert under the Israeli government. In outgoing tourism he is working for Greece, Ireland, Turkey and Egypt, those that mainly travel for religious reasons. Incoming tourism is the main segment.</p>
<b>Three Arches Souvenir Shops (TASS)</b>	<p>Canawati (2012) and his brother are the owners of the Three Arches Souvenir Shop in Bethlehem and the US. It is a family business, Canawati's parents still live in the USA Products available at: <a href="http://holylandshopping.com/">http://holylandshopping.com/</a></p>	<p>Canawati (2012) lived in the U.S. as well but came back to Bethlehem in 2008 because the political situation was calming down. Besides that he owns 3 restaurants and one small hotel. He is planning to open a new 5 star hotel soon. He was asked to be the next mayor, but he refused because he cannot afford owing to his business, so he became part of the Municipality. He is the founder of the first international Christmas Festival</p>

## Glocal and Future Management of World Heritage Sites in Bethlehem

		that took place last Christmas about 8 days. He wants to expand it in the future, over 70.000 people were coming, Christians and Muslims joined the festival. He received letters from government officials. No-one supported the festivals, so money was donated from the souvenir shop's own pocket.
<b>Manger Square Hotel (MSH)</b>	<p>"The Manger Square Hotel is located in the Heart of Bethlehem a stone throw away from the Nativity Church. Offering luxurious bedroom and a selection of restaurants with uninterrupted views of the surrounding Bethlehem Valleys Manger Square Hotel provides 220 bedrooms designed to the highest standards, 1 Presidential Suite, 8 Executive Suites, 6 Junior Suites, Nai Cafe Bar, Sanabel Restaurant, Blue Brasserie and Rooftop Pool Sports Bar....." (Manger Square Hotel, 2012)</p> <p>Available at <a href="http://mangersquarehotel.com/index.php?option=com_content&amp;view=featured&amp;Itemid=16">http://mangersquarehotel.com/index.php?option=com_content&amp;view=featured&amp;Itemid=16</a></p>	Howard (2012) is the General Manager of the hotel; he has been working in hotel industry since 1986. He worked in the Holy Hotel before and is now within Manger Square for six months. The hotel has 220 rooms. The hotel opened its door for business in June 2012. It is very visible and features modern architecture. It can be described as 4 star hotel, with the extension of a swimming-pool and other facilities next year as five star (as there is no star classification in Bethlehem yet).
<b>Grand Hotel Bethlehem (GHB)</b>	<p>"On one of the hilltops of the Holy City hills, at the city of peace where Jesus Christ was born, lays Bethlehem Grand Hotel with its breathtaking sights to some of the most important sites at the Holy Land. Jerusalem is clearly in sight to the northern west at a distance of 8 km (10 minutes walking) from the center of the city. [...] There are 107 rooms which are newly decorated as well as the special colors at each room evoking coziness, warmth and intimacy as if you were home. All rooms are equipped with TV, satellite and a telephone" (Grand Hotel Bethlehem, 2012).</p> <p>Available at <a href="http://www.grandhotelbethlehem.com/">http://www.grandhotelbethlehem.com/</a></p>	Bandak's (2012) sister is the official manager of the GHB responsible for the administration. He works in PR, e.g. he contacts travel agents in Jerusalem and manages the food & cleaning. They opened the hotel in 1982 and started to manage the hotel in 1994, there were basically no activities because of the political situation. They did all the renovations in 2000 and then opened the restaurant Mariachi. They thought everything would be prosperous. They had the vision to open a normal restaurant like the BBQ (Mexican) and then added the sea food. The business started functioning very well after the Second Intifada without any interruption. At Eastern and Christmas they have the best occupancy rate, about 80%. GBH markets itself to the pilgrimage groups via the internet, emails, magazines, web site, exhibitions/ fairs and travel agents in East and West Jerusalem. They even have an office in Jerusalem.
<b>Tour Guides (TG)</b>	All four guides are licensed tour guides that mainly guide at the Nativity Church but also at Milk Grotto and Shepherds' Field. Alyateem (2012) speaks English, Bandak and Issa (2012) English and Italian and Alsadi (2012) guides the pilgrimage groups in English and Spanish.	

### 2. NGOs and NPOs, Private Sector Associations: Committed to responsible and experiential tourism

	Organisation's Profile	Interviewee's Position and Responsibilities
<b>Arab Hotel Association (AHA)</b>	<p>"The Arab Hotel Association (AHA) is non-profit, officially registered organization representing Palestinian hotels throughout the Holy Land and assisting other related tourism associations in Palestine. AHA was established in Jerusalem in 1962 and currently has 56 members with well over 3709 guest rooms. The expanding role of the hotel industry in the Palestinian economy provides the AHA with many new challenges. Through restructuring planned process the current association includes hotels in Palestine under its umbrella ensuring decentralized representation through its four regions in Palestine. Eventually AHA will represent more than 70 members with more than 5,000 rooms" (AHA, n.a.).</p> <p>Available at <a href="http://www.palestinehotels.com/about.php">http://www.palestinehotels.com/about.php</a></p>	Sadeeh (2012) as the president of the Arab Hotel Association, chairman of Rozana Association, chairman of Jerusalem Tourism Cluster, chairman of Sunbula, Co-founder and Member of NEPTO has been trying to pursue both a tourism industry development and a community based engagement to develop the potential of tourism in different areas of Palestine. The hotel association is involved in identifying and opening opportunities for its members to improve and provide competitive services to their clients. NEPTO is an umbrella coordinating body that brings together a diverse interest in experiential tourism. Experiential tourism is a community based interpretive approach that aims at engaging both the community and the visitor in a cultural exchange and awareness building exercise. He tries to do both as he believes both are important and complementary pillars in developing the Palestinian tourism.
<b>Holy Land Incoming Tour Operator Association (HILTOA)</b>	<p>The Holy Land Incoming Tour Operators Association was established in the summer of 2005. HILTOA comprises 43 member Tour Operators working in the (Inbound) incoming tourism. The HILTOA members are the main source of tourism in general and pilgrimage in specific, which as well plays as an active private sector pillar for the Palestinian Economy bringing in foreign currency, and directing business to other tourism service providers such as hotels, transport companies, guides, etc.; and creating major employment opportunities. There are many travel agents in Palestine who sell airline tickets (Outbound); however, these are not eligible to become members of HILTOA. Only Incoming Tour Operators are eligible for membership. (HILTOA, 2007-2012).</p> <p>Available at <a href="http://www.holylandoperators.com/en/">http://www.holylandoperators.com/en/</a></p>	Khatib (2012) is the Executive Director of HILTOA.

## Glocal and Future Management of World Heritage Sites in Bethlehem

<b>Applied Research Institute Jerusalem (Arij)</b>	<p>ARIJ represents 22 years of combined organizational experience in the Palestinian Territory in the fields of economic, social, management of natural resources, water management, sustainable agriculture and political dynamics of development in the area. ARIJ plays an active role in the local community as an advocate for greater cooperation among local institutions as well as international and non-governmental organizations. In its capacity as a national research institute, it frequently provides current data and research necessary to the formulation of position papers and policy strategies on such issues as land and water resources. Moreover, through its work with donor institutions and regional and international experts, ARIJ promotes an atmosphere conducive to the introduction of new initiatives and ideas, and thus serves as a facilitator in the coordination of multilateral activities (Arij, 2005-2012). Available at <a href="http://www.arij.org/about-arij.html">http://www.arij.org/about-arij.html</a></p>	<p>J. Isaac (2012) is the General Director of Arij. With 75 employees, Arij is quite a big enterprise in Bethlehem. It focuses on four programmes, which are Sustainable Agriculture (help food security, conserve water, diversification), Natural Resource Management (monitor urbanization, Israeli settlement changes in environment), Good Governance (municipalities, NGOs, introduce good practices) and IT (information systems, monitoring, modelling).</p>
<b>Palestinian Wildlife Society (PWLS)</b>	<p>Palestine Wildlife Society is an active, professional, Non-Profit Organization whose scope of work covers the West Bank and Gaza with a multidimensional mission aiming at the conservation and enhancement of the biodiversity and wildlife in Palestine. [...] Thus, in response to urgent need to conserve the region, Palestine Wildlife Society (PWLS) was established in 1999 in Beit Sahour (Bethlehem District) just 10 Km south of Jerusalem [...] From its inception, PWLS has been a full partner with Birdlife International in regards to the IBA's Chapter and has pursued clear objectives regarding environmental education and the conservation of the nature and biodiversity. PWLS strives to fulfill its mission through its programs and activities. Some of our programs include: Establishing two Wildlife Monitoring and Ringing/banding Stations, training local &amp; regional Ecologists on Nature Conservation and Management, Environmental Education of school children, educating tour guides on Eco-Tourism, and training teachers, farmers, heads of households, women and students to be proactive leaders their community concerning environmental issues. In addition to these programs, PWLS conducts research on environmental issues &amp; works on developing new methods of conservation. PWLS also produces videos, brochures and other publications in order to facilitate the environmental education of both the members of local and international communities..." (PWLS, 2007) Available at <a href="http://portal.wildlife-pal.org/php/index.php">http://portal.wildlife-pal.org/php/index.php</a></p>	<p>Atrash (2012) is working for PWLS since 2000. PWLS has six employees and 4-6 volunteers from B.U. each year. PWLS works with the Hans Seidel Foundation in Germany and is part of the UNESCO and IUCN expert team; it is also representing MoTA since 2003. It granted full membership in the IUCN as the first and only organisation on Saturday, 08<sup>th</sup> September 2012. PWLS started the promotion of ecotourism with MoTA in Bethlehem in Jericho in 2002. 1. 80% of work is teaching environmental awareness, 2. Reforestation and replanting of areas &amp; flora and fauna protection in West Bank and Gaza, 3. Marketing of three walking trails e.g. of the village Aboud. PWLS works with school teachers, teaches also in Holy Biblical College ecotourism. PWLS developed an Eco house with solar energy and gas. PWLS has been trying to implement environmental awareness. Have been doing projects on voluntary and created one unified curricula (volunteering also because of limited funds, get most funds from EU and USAID, they heavily depend on volunteers) with the Ministry of Education. Is now trying to arrange annual festivals with Ministry of Education for students in school, want them to make aware of nature and to promote sun bird as national bird. Directly aim to conserve nature, indirectly want to send political message and declare nature, environment and species as Palestinian/ national heritage. Did reforestation programmes with Ministry of Agriculture, now tries to do 20 biogas projects around Jericho, also for Bedouin villages. Chairman of the organisation is even in the political parliament level.</p>
<b>Siraj, Center for Holy Land Studies</b>	<p>Since 2005, Siraj has managed to achieve its vision of becoming one of the most prominent and innovative organizations which have driven the development of responsible tourism, re-branding Palestine as a destination for experiential travel and human connection [...]. We are pioneers in Palestine, developing diverse responsible tourism programs, such as local community tourism, home stays, interfaith, pilgrimages, cultural and fact-finding, as well as other special interest programs, such as environmentally friendly tourism packages, including, the Nativity Trail, Sufi Trail, Jerusalem Wilderness and Abraham Path - the first long distance walking route through the West Bank (<a href="http://www.masaribrahim.ps">www.masaribrahim.ps</a>), walking/hiking (<a href="http://www.walkpalestine.com">www.walkpalestine.com</a>) and cycling tours (<a href="http://www.bikepalestine.com">www.bikepalestine.com</a>). We create unique tourism products, which maximize the contribution of the local community, [...] while minimizing negative effects on our cultural heritage and environment (Siraj Center, 2012) Available at <a href="http://www.sirajcenter.org/index.php?option=com_content&amp;ask=view&amp;id=5&amp;Itemid=6">http://www.sirajcenter.org/index.php?option=com_content&amp;ask=view&amp;id=5&amp;Itemid=6</a></p>	<p>According to Rishmawi (2012), Siraj organises cultural-political tours. It is non-profit, though income generating, which means they survive out of work. It is organizing activities like hiking and biking. Is the leading company and only organisation licensed by MoTA. It took them two years of hard work to achieve this to achieve this. Since 2005 they have been licensed. It is also part of a bigger umbrella organisation, the Rapprochement of people where his cousin George N. Rishmawi is working (see Municipality of Beit Sahour).</p>
<b>Alternative Tourism Group (ATG)</b>	<p>The Alternative Tourism Group (ATG) is a Palestinian NGO specialised in tours that present a critical look at the history, culture and politics of Palestine and its complex relationship with Israel. Located in Beit Sahour, near Bethlehem, the ATG was founded as a non-profit tourist agency in 1995, when many Palestinians felt that their contemporary culture and the political realities they were living did not find a dequate</p>	<p>Kokaly (2012) is Operations Manager at ATG. He guides tours in Bethlehem and Hebron and works in the office the other days of the week.</p>

## Glocal and Future Management of World Heritage Sites in Bethlehem

	<p>expression in conventional pilgrim-oriented tourism. Our programs are both critical and experiential in nature [...]</p> <p>Available at  <a href="http://www.atg.ps/index.php?lang=en&amp;page=aboutus">http://www.atg.ps/index.php?lang=en&amp;page=aboutus</a></p>
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### 3. Public tourism organisations: Funded or collaboration with the government

	Organisation's Profile	Interviewee's Position and Responsibilities
<b>Beit Sahour Municipality (BSM)</b>	<p>With the unstable political environment and the subsequent multiple postponements of municipal elections, the current municipal administration has been in office since May 2005 and is led by Mayor Hani Al-Hayek and 13 council members. The municipal staff is comprised of 29 administrative employees and 45 health and maintenance laborers, divided into 5 departments according to the organizational chart: Administration, Health and Environment, Accounting, Engineering, and Project Development &amp; Public Relations. Currently, municipal services are under operation in three separate facilities that are in close proximity to each other, all located in the Historic City of Beit Sahour. The Administrative, Health &amp; Environment, Accounting and Engineering Departments are in the main municipal building near Radio Bethlehem 2000 and Our Lady of Fatima Church. A unit was selected from the municipal staff to manage the customer Service Center, which is referred to as the "One Stop Shop" or "OSS". This facility is situated in the building known locally as Dar Dakarat. The Project Development &amp; Public Relations Department operates out of a rehabilitated home known as Dar Abu Sa'da. The municipal internal strategic plan was reevaluated and updated in late 2010 and early 2011 (Beit Sahour Municipality, 2012).</p> <p>Available at  <a href="http://www.beitsahourmunicipality.com/new/index.php?option=com_content&amp;view=article&amp;id=222&amp;Itemid=119&amp;lang=us">http://www.beitsahourmunicipality.com/new/index.php?option=com_content&amp;view=article&amp;id=222&amp;Itemid=119&amp;lang=us</a></p>	<p>Manoly (2012) is head of the PR and projects department. Her focus lies on management of PR projects and the management with the people of Beit Sahour. She also works on international relations. There are 5 employees in the department and two volunteers. BSM prepares and implement plans, tenders etc. and re-contact donors. The local community only talks to her concerning projects. For other queries people go to another department.</p>
<b>Bethlehem Municipality (BM)</b>	<p>Information in Arabic (Bethlehem Municipality, 2012). Available at <a href="http://www.bethlehem-city.org/en/index-16.php?Mid=MzA=#.UMHsDGcx52k">http://www.bethlehem-city.org/en/index-16.php?Mid=MzA=#.UMHsDGcx52k</a></p>	<p>Ghattas (2012) has been working in the PR department for two years. She is responsible for promotion and projects as well as twin ships with other cities.</p>
<b>Ministry of Tourism and Antiquities (MoTA)</b>	<p>MoTA has two strategies, which are to "Maintain and develop infrastructure and tourism offer. Tourism is the major pillar of the economy. It produces 13.7 % of the GDP. 12.000 were created and 8.000 rooms in Bethlehem and Jerusalem" and to "Market and promote Palestine as a unique destination with packaging and marketing. Bethlehem is located in Palestine. Pilgrimage is the backbone, but they have to work on other forms of tourism. They have more assets. They need to package with private sector in working groups" (J. Sahouri, 2012).</p>	<p>J. Sahouri (2012) explains that the ministry is currently work on eight areas, which are Administrative, Financial, Licensing (vendors, travel agents, tour guides), Hotel classification (star system, have a Jordanian model, have no control about Jerusalem, do it in co-ops with Arab Hotel Association), Tourism service development (responsible for private sector association, events, capacity building and training), Cultural heritage and antiquities protection (see DACH in Ramallah), Marketing and promotion (international trade shows in Europe, Asia, America; promotion material, tourism awareness, domestic tourism) and PR and media (planning department, relations with public sector and service institutions which his is minister's level. J. Sahouri (2012) has been working for MoTA for 13 years now. He started with statistics and was then switching to international relations, marketing, etc. Currently the ministry has 50 employees in Bethlehem and 350 in total.</p>
<b>Department of Antiquities and Cultural Heritage (DACH)</b>	<p>DACH has been in existence now for more than 12 years since its re-establishment in August 1994. The inauguration of the DACH, under the Palestinian National Authority, was a momentous event and represents the revival of the Department of Antiquities established in 1920 under the British Mandate and terminated with the political events of 1948, when Israel was established. Subsequently, Jordan assumed those responsibilities for the West Bank, and Egypt for the Gaza strip. When the DACH was established it possessed no archaeological records or finds from excavations undertaken previously. Moreover, because of inadequate opportunities for field training, the Department inherited a serious shortage of qualified personnel. The new situation gives Palestinians an independent role to explore the history of Palestine from its</p>	<p>Rjoob (2012) is Site Specialist and Director and Co-ordinator of Site Development Department at DACH/ MoTA. He is working in the Head office in Ramallah and for field research in Hebron and Jericho. Fieldwork means always different sites and different cities. There is almost no office work. He finished his PhD in Italy University of Ferrara, did a masters in archaeological sites and conservation, but now working in Palestine. He has been working for DACH since 2003 and worked in the Ministry of Culture before.</p> <p>S. Sahouri (2012) is the Architect and Head of Maintenance &amp; Restoration Department. She studied in Greece, Architecture, Conservation &amp; Restoration, from 2005 she worked in an architectural company, and from 2009 till 2012 she worked in the Ministry. DACH has many projects, she works in the central</p>

## Glocal and Future Management of World Heritage Sites in Bethlehem

<p>primary material sources, a task reserved until recently for foreign archaeologists. This situation had often led to the political and ideological use of this material and interpretation without objective scientific controls. The establishment of the DACH marks the beginning of the local field school of archaeology. The perspective on which the Department is basing its efforts in research, education, preservation, and legislation is basically that of contemporary internationally accepted standards. It is the modern humanistic understanding that views the integral role of Palestinian culture within Archaeology in Palestine human culture, making archaeology in Palestine a scientific enterprise within the setting of international scientific Endeavour. The old antiquities law of 1929 was grounded in the conventional concept of archaeology (MoTA, 2009). Available at <a href="http://www.dach.pna.ps/">http://www.dach.pna.ps/</a></p>	<p>department, so she supervises and co-ordinates archaeological sites, she did the preparation for the Nomination File together with Rjoob and is now working on two projects in Bethlehem, the Olive Press Museum and the project in the Peace Center.</p>
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#### 4. Semi-Governmental and Donor Organisations: Committed to the protection of cultural heritage

	Organisation's Profile	Interviewee's Position and Responsibilities
<b>UNESCO Office Ramallah (UNESCO R)</b>	UNESCO R is focusing on Institutional Development (government level, go upstream, frustrating, lately working more on this), cultural Heritage, World Heritage (historic buildings, archaeological sites, most worked out), Intangible Cultural Heritage, Movable Cultural Heritage and Museums, Cultural Expressions and Creative industries and Culture and Human Security (Antonelli, 2012).	Antonelli (2012) admits that this is a lot of work and that he has been constantly trying to improve things. He has been working for UNESCO office in Ramallah for 10 years, he himself is an architect.
<b>Centre for Cultural Heritage Preservation (CCHP)</b>	CCHP is an off-shoot of the Bethlehem 2000 Project Authority (BL2000), established in 1998 to prepare Bethlehem for the celebrations marking the turn of the millennium. The Centre was mandated by President Yasser Arafat on 14 April 2001 to continue and expand on cultural heritage preservation efforts started by BL2000. It is an independent public body operating under the guidance of a board of trustees which is headed by the Minister of Culture and currently under the supervision of the Ministry of Tourism and Antiquities. A steering committee of five members, including two from non-governmental organizations, is providing the overall supervision and policy guidance. CCHP was established with the mission to oversee the preservation of historic centers and traditional buildings within the towns and villages of the Bethlehem District and enhance awareness of cultural heritage in the public consciousness. In order to achieve its mission, the CCHP started a process of cultural heritage preservation based on scientific study; training and development of its team, architects and craftsmen; improved management of projects; researches related to both tangible and intangible heritage; participation in regional and international conferences related to cultural heritage preservation and development and increased community participation (CCHP, 2011).	CCHP is a semi-governmental organization was established in 2001, with the Bethlehem 2000 project. The Palestinian Authority was in need on having an institution that is responsible for the preservation and management of cultural heritage in Bethlehem. CCHP first started to continue the Bethlehem 2000 project, which was not finished at that moment. Continuation followed: They physically rehabilitated and preserved traditional buildings and historical centres as well as urban heritage and houses. The mission was not to only conserve the façade, but also the intangible, historic and cultural value and to find new use for abandoned houses. In addition, the major goal was to achieve job creation through restoration (Intifada) and to link the preservation with human interests (Juha, 2012)

#### 5. Ecumenical NGOs and Churches with religious interest for the protection of faith and the religious community

	Organisation's Profile	Interviewee's Position and Responsibilities
<b>Church of Nativity (CoN)</b>		Father Milovitch (2012) is the head Father of the Latin Part in the Nativity Church. He is responsible for holding messes, and co-coordinating among the Franciscan fathers and other denominations. He has been living in Bethlehem and serving the Franciscan community for a couple of years now. He might move to Nazareth soon.
<b>Milk Grotto (MG)</b>		Father Lawrence Bodi has been living and working in Bethlehem for 16 years now. He first worked in St. Catherine's Church and then the Franciscans asked him to come to Milk Grotto. He likes it. It is such a long time. It is a good work; you meet a lot of nice people all around the world. He welcomes all denominations.
<b>Shepherds Field Greek Orthodox (SFGO)</b>		Father Ignatius is responsible for new things in the monastery, to keep it clean and nice. The pilgrims always like to see something new. The Father has been working on new constructions since 1994. He built new buildings (e.g. the permanent premises for priests and nuns) and to bring in new nations, e.g. Russia, Greece, Cyprus, Romania and Ukraine. It is

## Glocal and Future Management of World Heritage Sites in Bethlehem

		<p>a very old monastery; it is old as the Nativity Church. He maybe helps the father with everything, e.g. appointments and visitors. Tours the group through the place. Has been working there since 1991, when he was 15 years old. He was coming with his father to prayers. His father was close to monasteries father. Then Hawash was coming for help. Prefers to work here. Speaks Greek, few Russian and Armenian and Arabic. Does not have any schedule, leaves as it is. Works from 9-3pm. Only take care of place and to be available from pilgrims. Sometimes some groups/ people eat there. High people and friends receive drinks and sweets. Others come fast.</p>
<p><b>Beit Sahour Latin Patriarchate Church (BSLPC)</b></p>		<p>Father Kwal (2012) lived in Rome from 2006-2012 and finished his PhD there. Was assigned to Jerusalem, as the Latin Patriarchate is located there. The Catholic Church is organized under daisies. This is a group of churches in a country. There are usually 40-50 daisies in a country. In each of these there is a bishop. There is a hierarchy: Priests, parches, bishops, daisies. Here in Palestine it is organized in numbers, not under the country: Israel, Jordan, Palestine and Cyprus are organized in daisies. They belong to one church. Now he works in Beit Sahour, because they needed him here. He is teaching philosophy in Beit Jala and next semester in Bethlehem University.</p>
<p><b>Visitor Information Center (VIC)</b></p>	<p>Visitor Information Center in Bethlehem is a tourist information bureau that serves the visitors to Palestine and further Holy Land. The center is located in the heart of Bethlehem, just next to the Bethlehem's Municipality in a corner of Manager Square, just adjacent to the Nativity Church. With its dynamic, air conditioned setup, VIC provides free help for the travelers on a wide range of topics to help all visitors make the most of their visit. The VIC can also assist in reservations and bookings of multiple services such as: hotels, transportation, car rentals, guided tours and cultural events. We provide free maps of the main Palestinian cities, as well as a great selection of free promotional materials on multiple destinations, accommodations, attractions and upcoming events. Here any visitor can take a break and relax after long walk through Bethlehem. The office provides cold water, which is very refreshing during the warm sunny days in Palestine. The modern design of the VIC offers a welcoming atmosphere and blends the functional with the traditional. By starting your tour at the Visitors' Center you will be able to find what best suits your interests and also gain a clear understanding of the great and hidden treasures of this beautiful and hospitable Land. VIC in Bethlehem was established by Franciscan Father Ibrahim Feltas in December 2010, as a project of the John Paul II Foundation to the Middle East in Bethlehem (VIC, 2012). Available at <a href="http://vicbethlehem.wordpress.com/about/">http://vicbethlehem.wordpress.com/about/</a></p>	<p>THE VIC is an NGO (therefore not private!) supported by Foundation and it was opened around 10 months ago (24.12.2010). Father Ibrahim Faltas, a Franciscan Father that served that probably feels attracted to and sympathy for Palestine and wanted to work for the Pope (Andonia, 2012). Andonia (2012) offers people help and information, makes reservations and organizes anything related to the travel experience. She works on the website, blogs and Social Media (Facebook, Twitter), promotes Bethlehem and events and makes people attracted to the place.</p>
<p><b>International Center of Bethlehem (ICoB)</b></p>	<p>The International Center of Bethlehem, or Dar Annadwa Addawliyya, is a Lutheran-based, ecumenically-oriented institution serving the whole Palestinian community. The programs of the Center serve the entire community from "the womb to the tomb", with an emphasis on children, youth and women [...] Equipping the local community to assume a proactive role in shaping their future is at the heart of the ICB's mission. Through empowering the local community, developing human resources, cultivating artistic talents, and facilitating intercultural encounters, the ICB actively promotes the building of Palestinian civil society [...] The philosophy of the ICB is contextual in its approach with a cross-cultural perspective. It is interdisciplinary and dynamic to insure that the services provided are in harmony with society's needs and changes [...] The staff of the ICB, the majority of who are women, is highly educated and well qualified. Many of the staff returned to their homeland believing in the mission of the ICB. In 1995, when the ICB was officially inaugurated, it had a staff of four persons. Now, the ICB is developing into one of the largest private employer in the Bethlehem region (International Center of Bethlehem, n.a.). Available at <a href="http://www.annadwa.org/about/about.htm">http://www.annadwa.org/about/about.htm</a></p>	<p>According to Murra (2012), their role is to establish good communication and relations to the international community, e.g. Sweden, Germany, and Austria, to support cultures and habits and to promote handicraft, broidery and ceramics. All cultures and religions are involved. Murra (2012) manages the gift shop. Is the administrative assistant of the Al-Khaf Arts &amp; Crafts Center. They celebrate together. Do workshops and promote support of international teachers that teach the students handicraft skills. They make stories, e.g. glasswork of broken bottles and olive leaf related to the political history (Intifada) of Palestine and peace.</p>



**Appendix 14: Non-Participant Observations of Attractions and Holy Sites in Bethlehem**

PRO	CON
<ul style="list-style-type: none"> <li>- Religious sites located are very close to each other around Manger Square, there is short distance in walking.</li> <li>- Cultural and archaeological sites like Herodium or Mar Saba Monastery are not located far away.</li> </ul>	<ul style="list-style-type: none"> <li>- Only shops, cafés and restaurants around Manger Square are frequently visited by tourists; tourist could be observed only once and then walking in other parts of the Old City.</li> <li>- There are no benches, litterbins, areas for relaxation or toilets at sites in the Old City, Manger Square and other sites located in Area A.</li> <li>- There is little or no description of the cultural and religious sites next to the site.</li> <li>- Public transport to other sites is not very well-organised (buses do not go frequently and late at night, there is no timetable, even in shared buses prices have to be negotiated, locals always want to sell taxi drives) and the signage to the sites is very not really clear and visible.</li> <li>- Cars are parked on Manger Square and open spaces (car parks are nearby, but are badly signposted or not used by locals due to routine/ laziness). These block relaxation areas for visitors and ruin the beautiful image.</li> </ul>
<ul style="list-style-type: none"> <li>- Many restoration projects with donors from governments and international agencies are visible in the Old City (e.g. Star Street, Salesian Street).</li> </ul>	<ul style="list-style-type: none"> <li>- Most renovations have been implemented in or directly after 2000. Since then, they have been rare.</li> <li>- Connecting streets are in bad conditions as well as other parts of the town/ surroundings and there is high traffic congestion.</li> <li>- Most of the streets (Manger Street, Star Street etc.) lack signage directing people to sites, attractions or other points of interest.</li> </ul>
<ul style="list-style-type: none"> <li>- Variety of holy sites from religious and cultural perspective and built architecture (Shepherd's Field, Nativity Church etc.).</li> </ul>	<ul style="list-style-type: none"> <li>- Pilgrimage groups hardly go to other sites than Church of Nativity, only some go to Milk Grotto.</li> <li>- Pilgrims walk maximum 10 minutes from bus station to Nativity Church, getting no impression of the nice Old Town and spend money in other parts.</li> </ul>
<ul style="list-style-type: none"> <li>- Visitor Information Centre provides brochures and information about the location of sites and festivals &amp; events around Bethlehem.</li> </ul>	<ul style="list-style-type: none"> <li>- The sign of the Visitor Information Centre is not really visible; the Peace Center does not provide maps or information for free as described in Travel Guides.</li> <li>- There are no common tourist maps and maps primarily focus on Christian landmarks in Bethlehem.</li> <li>- Many tourists are not aware of existing sites.</li> </ul>
<p>The Church as a tourist attraction:</p> <ol style="list-style-type: none"> <li>1. Daily attracts many visitors.</li> <li>2. It is still in use for masses.</li> <li>3. It inhabits the star where Jesus was born and the crib where he was lying.</li> </ol>	<p>There is a mismanagement of the Church:</p> <ol style="list-style-type: none"> <li>1. It is very crowded!!!</li> <li>2. There are no signs how to treat heritage; queuing is not managed correctly, people arrive in big groups.</li> <li>3. No restoration of the churches' roof (roof is in a bad condition with leaks).</li> </ol>
<ul style="list-style-type: none"> <li>- Tourist guide can only operate with a MoTA license (get a card with name, MoTA and PA signature which they put around their neck).</li> </ul>	<ul style="list-style-type: none"> <li>- MoTA does not check guides' way of working, some tell wrong stories. It seems that especially Muslim guides are less educated about Christianity.</li> <li>- Tourist guides only wait in front of the church, not at other sites.</li> </ul>
<ul style="list-style-type: none"> <li>- Taxis are less expensive than in Jerusalem or other parts of Israel.</li> </ul>	<ul style="list-style-type: none"> <li>- Experience in a Taxi is not really touristic or cosy, one has to bargain the price with huge differences in the price range.</li> <li>- When there are strikes there is no public transport that tourists can use.</li> </ul>
<ul style="list-style-type: none"> <li>- The local food served in Palestinian families is delicious, and the region has its unique and distinctive</li> </ul>	<ul style="list-style-type: none"> <li>- There are hardly good restaurants in town except for Mariachi, Peace Center and Casa Nova Restaurant, and</li> </ul>

## Glocal and Future Management of World Heritage Sites in Bethlehem

F&B.	Grotto and Tent Restaurant in Beit Sahour that offer local food. - The majority of small places offer cheap fast food (quality and price).
- Tourist offer with a variety of souvenir shops is there. - The destination is famous for handicraft: olive wood, mother-of-pearl-jewelry and embroidery. - Wood carvers can be observed during their work (way to Milk Grotto).	- Design of gift shops seems out-dated and old-fashioned, e.g. books or cards are put in plastic. - Many of them do not offer online promotion and marketing. - Small shops are hardly visited by tourists and close early.
- There are some nightclubs and a new bowling centre in Beit Jala.	- There are hardly any entertainment facilities, e.g. cinema, shopping malls (there is one but not really established and visited) and there is lack of information for those facilities that are available. - Poor lighting in the streets leaves the impression that destination can be unsafe. - There is unavailability of public transport at night that could take visitors to different places.
- International Center of Bethlehem, Nativity Church Museum, Palestinian Heritage Center and Visitor Information Centre can be described as pioneers in innovation and creativity: new design, publication of books, offer handicraft and are working on events.	- Peace Center is rather disappointing: very little exhibitions, one has to pay for tourist maps. - Olive Press museum is not very visible and has a bad location. - Hardly any tourists, only some individual travellers, visit these attractions.
- Tourists do not need to pay entrance fees except for Herodium which make a cheap stay.	- The site and community do not earn any money; depend heavily on donations & international aid. - Herodium in fact is quite expensive with 28 ILS entrance fee (7 Euros).
- Friendliness and helpfulness of the people, wherever you go people ask if they can help or offer a tea/ coffee and start chatting.	- If women walk alone they can be harassed by Muslims/ Arabs, many do not speak fluent English.
- Bethlehem is the undisputable tourist destination in the West Bank, most of the people work in tourism: Shops, restaurants, hotels etc.	- This makes the city really dependent on tourism. - Some staff (those in lower positions of hierarchy) is not very qualified, has very limited knowledge and experience and skills to deal with tourists. - There are unlicensed vendors on the streets and kids that beg for money.
- The Apartheid Wall and Banksy graffiti on the Wall are a tourist attraction itself.	- Not many tourists see the wall in fact, although it is an important experience.
- Beit Jala and Beit Sahour are nice residential towns with some nice restaurants (e.g. the Tent) and offer a picturesque view of the mountains.	- Not really marketed by MoTA and in tourist guides and not visited by many tourist buses (except for Shepherd's Field in Beit Sahour).

### Appendix 15: Participant Observations in Bethlehem and Other Areas

No.	Name of the Organization	Name of Tour	Name of Guide	Date of Tour
1	Green Olive Tours	Jerusalem Old City Tour	Mohamad Abulsi	03-09-2012
2	Green Olive Tours, booked via Alternative Tourism Group	Greater Jerusalem Tour	Fred Schlomka	03-09-2012
3	Alternative Tourism Group	Tour Hebron & Bethlehem	Samer Kokaly	06-09-2012
4	Green Olive Tours	Tour Jenin, Sebastia & Nablus	George S. Rishmawi	15-09-2012
5	Independent	Tour Dead Sea, Jericho, Qumran Caves, Mount of Temptation	Johnny	27-09-2012