Using Public Archaeology towards protecting and managing the archaeological sites in Dakhla Oasis

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استخدام علم الآثار المجتمعي نحو حماية وإدارة المواقع الأثرية بواحة الداخلة

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Abstract

One of the debatable issues in archaeology is the identification of a special relationship between a local community and an archaeological site. Different stakeholders should be engaged in the management process of archaeological sites, but one of the most crucial considerations is the right of local people to be involved in the site management.

Beliefs and misconceptions about the archaeological areas as belonging to foreigners only and tourism, lack of educational curricula that links modern generations with their heritage, looting and vandalism of archaeological sites, especially in times of crisis, all of these aspects are the results of the lack of the sustainable management plans of archaeological sites.

This paper aims to shed light on public archaeology and its definition, approaches, and methodologies, which are leading to produce an effective management plan for the archaeological sites. It will focus on the Western Desert generally and Dakhla oasis particularly as far this region is considered the cradle of the roots of the ancient Egyptian civilization and nowadays one of the most valuable resources for the economic national development. In view of the natural and cultural features of the Dakhla Oasis, and throughout the visits to the study area the researchers recognized the importance to conduct a real project in Dakhla Oasis based on public archaeology and its methodologies, so here we will try to give the required guidelines for such a project based on the previous projects conducted in Egypt in other different places.

Keywords: Public Archaeology, Community, Dakhla Oasis, Site management, Heritage

الملخص

تعتبر العلاقة بين المجتمع المحلي والموقع الآثري من إحدى القضايا المثيرة للجدل في علم الآثار. من الضروري أن يوضع في الاعتبار خلال إدارة المواقع الأثرية أن يتم إشراك أصحاب المصالح المشتركة، ويعتبر إشراك المجتمع المحلي أحد أهم هذه الاعتبارات. توجد عدة عوامل تسببت في عدم وجود خطط مستدامة لإدارة المواقع الأثرية ، مثل المفاهيم والمعتقدات الخاطئة عن المواقع الأثرية بأنها فقط مخصصة لاستقبال الأجانب لأغراض السياحة، وكذلك افتقار المناهج التعليمية إلى معلومات من شأنها أن تربط الأجيال الحديثة بتراثهم، نهب وتخريب المواقع الأثرية خاصة في أوقات الأزمات.

تهدف هذه الورقة البحثية إلى إلقاء الضوء على تعريف علم الآثار المجتمعي ومناهجه والتي يمكن من خلالها تكوين خطط إدارة ذات فاعلية للمواقع الأثرية. سوف يتم التركيز على الصحراء الغربية بشكل عام وواحة الداخلة بشكل خاص نظرًا لأهمية تلك المنطقة والتي تعد المهد الحقيقي لجذور الحضارة المصرية القديمة، كما أنها حاليًا تعتبر إحدى أهم مصادر التنمية للاقتصاد القومي في مصر.

واستنادًا لأهمية المقومات الطبيعية والثقافية لواحة الداخلة ومن خلال عدة زيارات ميدانية للمنطقة، فقد اتضح لمؤلفي تلك الورقة البحثية مدى أهمية وجود مشروع حقيقي لإدارة المواقع الأثرية بالمنطقة يستخدم علم الآثار المجتمعي ومنهجياته المختلفة مما يساعد في الحفاظ على المواقع الأثرية واستدامتها، لذلك سنحاول هنا تقديم المبادئ العامة لاقامة مثل هذا المشروع قياسًا على مشاريع مماثلة تم تنفيذها في مواقع أخرى داخل مصر.

الكلمات الدالة: علم الآثار المجتمعي، المجتمع، واحة الداخلة ، إدارة الموقع ، التراث.

1) Introduction

"To adopt a general policy which aims to give the cultural and natural heritage a function in the life of the community and to integrate the protection of that heritage into comprehensive planning programmes".[1]

"*Participation Conservation, interpretation and management of a place should provide for the participation of people for whom the place has significant associations and meanings, or who have social, spiritual or other cultural responsibilities for the place*".[2] (The Burra Charter 2013,).

Heritage is passed down from one generation to the next and tells the story of a people, a city, or a territory. It is a source of stability in a world that is witnessing rapid change because it enables modern generations to recognize the historical value of their place and adapt quickly to societal changes.
Additionally, a people's heritage is a crucial component for demonstrating their individuality, demonstrating their distinctive mindset, and demonstrating their capacity for cultural innovation.[3]

There is a significant transformation in the way people throughout the viewpoint of cultural heritage have occurred in recent years. Since the 1980s, the emphasis has shifted from being primarily on architectural monuments to being considered self-evident indicators of cultural origins. Today, it is becoming more and more evident that legacy, like culture in general, must serve individuals and society in precisely defined ways.[4]

The recognition of a unique relationship between a local community and an archaeological site is one of the controversial concepts in archeology. The local population does, in fact, coexist in daily life with the archaeological sites. Therefore, any management practices and the way the locations are used may have a significant impact on the local population's daily activities. Of course, their manner of living also has an impact on the archaeological sites. When the sites and the community preserve historically significant, culturally significant, and/or socially relevant links, this influence

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[1] UNESCO, Convention concerning the protection of the world cultural and natural heritage, 1972, Article 5A

[2] The Burra Charter: Article 12, *The Australia ICOMOS Charter for Places of Cultural Significance,* Initial textual references should be in the form of the Australia ICOMOS Burra Charter, 2013 and later references in the short form.

[3] Barillet, Christian, et al. *Cultural heritage & local development: a guide for African local governments*. Grenoble etc., CRATerre-ENSAG: with UNESCO, 2006, 26.

[4] Holtorf, Cornelius. "The changing contribution of cultural heritage to society." *Museum International* 63, no. 1-2 (2011): 8-16.

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is stronger. Additionally, it means that without their comprehension of site preservation and management, site management cannot perform as intended.[5]   In another meaning local communities may feel disenfranchised and create animosity if they are excluded from the heritage management process or any opportunities that result from it, as was the case at various locations around Egypt during and after the 25th January revolutions,[6] when many of Egyptian archaeological sites were looted and destroyed.

It is very clear in the strategies and management plans at archaeological and heritage sites, how is the vital role of the stakeholders, for whom the site has certain values and meanings. As Aslan mentioned the recognized role of the stakeholders who should be integrated into the strategies and planning appears on different levels (Fig.1), especially while defining the needs of this plan, monitoring, maintaining, and reviewing.[7] So, that's mean we cannot neglect the role of local community, as far it's considered one of the important stakeholders.

Due to the lack of information prepared specifically for the Egyptians as an audience and users of the heritage space, the communities living closest to these sites or buildings hardly ever find something informative. Locals in some places had to be kept out of the archaeological activities and were always seen as a nuisance to the tourists; they were also seen as the opponents of cultural heritage. Also, the presence of looters, who have harmed Egyptian monuments since ancient times, presents another risk for archaeological sites preservation in addition to economic developments like building projects that expand into archaeological areas. Even while the trade in artifacts is lucrative, archaeologists consider it essential to educate communities about the necessity of protecting their cultural legacy for future generations.[8]

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[5] Fushiya, Tomomi. "Archaeological site management and local involvement: A case study from Abu Rawash, Egypt." *Conservation and Management of Archaeological Sites* 12.4 (2010): 324-355.

6 Krause, Kelly. "Egyptian Cultural Heritage at the Dawn of the Arab Spring-a future for the past". *The Management of Egypt's Cultural Heritage, Vol. 2*. Golden house Publications and ECHO, (2015): 6-12.

[7] Aslan, Zaki. "Introduction to heritage site management: rationale in planning and decision-making for the conservation and presentation of archaeological sites." *Conservation of Cultural Heritage in the Arab Region* (2016): 28.

[8] Lorenzon, Marta, and Isabel Zermani. *"Common ground: Community archaeology in Egypt, interaction between population and cultural heritage."* 183-199
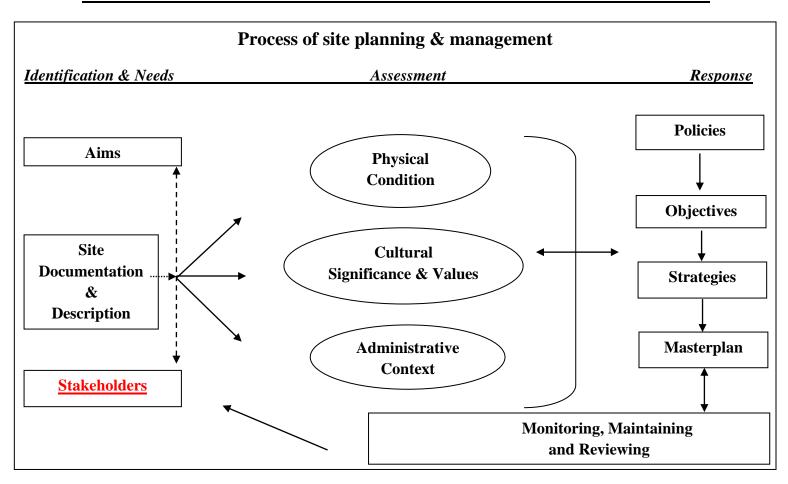
Process of site planning & management

Identification & Needs   *Assessment*   *Response*

- Aims
- Site Documentation & Description
- **Stakeholders**

- Physical Condition
- Cultural Significance & Values
- Administrative Context

- Policies
- Objectives
- Strategies
- Masterplan

Monitoring, Maintaining and Reviewing

Fig.1 Process of site management according to Aslan

Public Archaeology (called Community Archaeology in the UK) is the practice of presenting archaeological data and interpretations of that data to the public.

Public Archaeology used as a term for the first time by McGimsey when he published his book Public Archeology in 1972, arguing for the preservation of archaeological heritage in the interest of the "public right to knowledge". Later, after this publication, the term started to be commonly used, and today, public archaeology is widely recognized as a legitimate subfield of the study of archaeology, especially in the United States and Britain.[9]

Public archaeology and "democratizing knowledge" are already associated with each other in some areas of the world, therefore; the engagement between local or indigenous groups has helped archaeology to become more accessible and more valued by the public

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[9] Matsuda, Akira. "The concept of 'the public'and the aims of public archaeology." *Papers from the Institute of Archaeology* 15 (2004).

in Europe, the Americas, and Australia, where the discipline has produced significant results. In contrast, public archaeology has evolved slowly in Asia and Africa. However, the most recent projects created in these continents appear to be creating a new inverted trend.[10] Therefore, in Egypt this process is still in its early stages. We need to give an attention to evaluate and analysis how public archaeology is defined in Egypt in orders to consider how all the stakeholders, including experts, local communities, and local and national governments can benefit from it.

Public archaeology has been presented in Egypt during the past 20 years in a variety of activities, including lectures, conferences, and projects. Project Quseir (CAPQ), which has been in progress for more than 15 years, is considered one of the pioneering projects used the approaches of community Archaeology in Egypt.[11] Later, a lot of case studies and projects conducted in different regions in Egypt in Abu Rawash (Giza), Berenike (Red Sea coast), Serabit al Khadim (North Sinai) Tell Timai (Timai El Amdid in the Nile Delta), Shuttb (Asyut). Precisely if we look to the previous locations, we will find that there is no attention given to the western desert in the terms of public archaeology and local community engagement expect few articles which written by architects focusing on the Vernacular architecture in some Oasis in the Western Desert. That's why, this region is in need to a lot of initiatives and projects which should apply the approaches and methodologies of public archaeology, because of a lot of obstacles in the archaeological sites in Dakhla oasis -the area of our study-, where are some factors threats the archaeological sites there like, the agricultural sprawl, looting, and the increasing number of the immigrants population who comes from other cities in Egypt, they have no emotional connection with the Oasis's landscape and its importance, so they are not interested in preserving and protecting the archaeological sites.

In this article the authors will try to shed light on the importance of public archaeology and its types and approaches, also throughout its methodologies, we will try to make an assessment for Dakhla oasis and its situation in terms of applying the methodologies of public archaeology and the engagement of the local community. Thus, we can manage and preserve the uniqueness of the natural and cultural heritage we have in this region.

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[10] Lorenzon, Marta, and Isabel Zermani. "Common ground: Community archaeology in Egypt, interaction between population and cultural heritage." *Journal of Community Archaeology & Heritage* 3.3 (2016): 183-199.

[11] Lorenzon, Marta, and Isabel Zermani. *"Common ground: Community archaeology in Egypt, interaction between population and cultural heritage."* Journal of Community Archaeology & Heritage 3.3 (2016): 183-199.

2) Material & Methods
2.1 The definition of public archaeology

In an article for the European Journal of Archaeology, Schadla-Hall defined the public archaeology by an inclusive definition as he assumed *"[public archaeology is] concerned with any area of archaeological activity that interacted or had the potential to interact with the public – the vast majority of which, for a variety of reasons, know little about archaeology as an academic subject"*. On the other hand, Neal Ascherson, in another article proposes a more transformative definition for public archaeology which is, *" [public archaeology is concerned about] problems which arise when archaeology moves into the real world of economic conflict and political struggle…[it is therefore] about ethics"* Ascherson indicates in this definition that public archaeology aims not only to stay descriptive in order to examine the relationship between archaeology and modern society, but also to achieve an 'archaeology for the public' through critical discussions.

Neither of the previous definitions goes into detail about public archaeology, but it is probably wise to approach it as a broad socio-cultural study, with the major emphasis on the interaction between archaeology and the public.[12]

Public archaeology can be practiced through the democratization of archaeological communication, activity, or administration. This can be done through outreach to the public, public participation, or the preservation and management of archaeological resources for the benefit of the general public by nonprofit or governmental organizations.[13]

From the above, it is clear that, public archaeology has a range of obstacles because of its broad scope. Its study draws on a variety of disciplines, including for instance economics and international law, while its application spans low-level community engagement to high-level international diplomacy. As a result of all of this, public archaeology is difficult to be defined and classified. Since it is surrounded by overlapping definitions and interpretations in many countries and areas, many of which are the result of various national, organizational, and educational traditions.[14]

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[12] Matsuda, Akira. "The concept of 'the public'and the aims of public archaeology." *Papers from the Institute of Archaeology* 15 (2004).

[13] Richardson, Lorna-Jane, and Jaime Almansa-Sánchez. "Do you even know what public archaeology is? Trends, theory, practice, ethics." *World archaeology* 47.2 (2015): 194-211.

[14] Moshenska, Gabriel. "Introduction: public archaeology as practice and scholarship where archaeology meets the world." *Key Concepts in Public Archaeology [Electronic resource]*. University College London, 2017. 3.

2.2 Typologies of public archaeology

Moshenska listed seven types for public archaeology (Fig.2). Despite being categorized as separate categories there is obviously a considerable amount of overlap between them.[15]
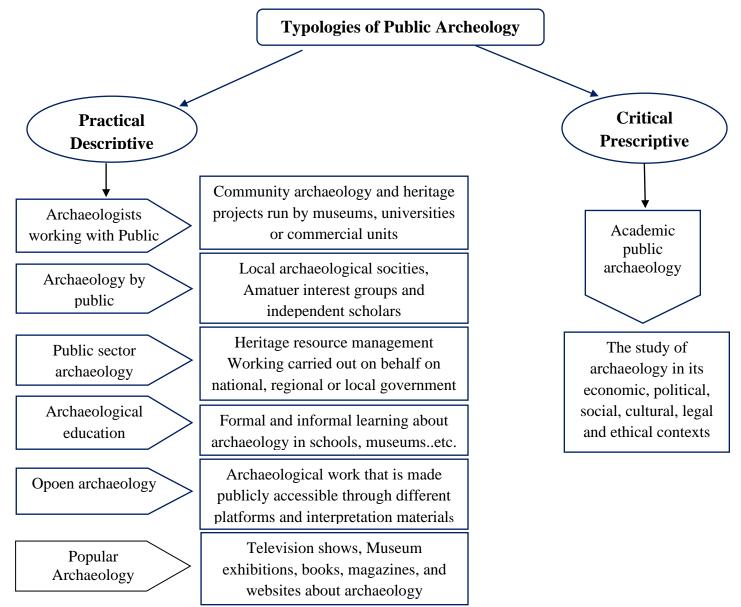

Fig.2 Types of public archaeology according to Moshenska

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[15] Moshenska, Gabriel. "Introduction: public archaeology as practice and scholarship where archaeology meets the world." *Key Concepts in Public Archaeology [Electronic resource]*. University College London, 2017. 3.

2.3 Approaches of public archaeology

The educational approach attempts to support and encourage people's knowledge of their past based on archaeological methods and thinking, it can also include educational programs about the significance of preserving and conserving archeological sites.

The public relations approach attempts to develop the bonds between archaeology and interesting population and socioeconomic groups to increase the archaeological publicity, interest, and support in modern society.

The pluralist approach views archaeology as one means of making sense of the past and investigates how it might meaningfully engage with a variety of other ways of interacting with the past. It seeks to understand the diversity of relationships between material remains and various members of the public.

The critical approach engages with the politics of the past, usually by attempting to undermine how socially dominant groups, particularly ethnocentric and elitist groups, interpret the past, or by supporting socially subjugated groups in gaining the recognition they deserve on the sociopolitical stage by supporting their interpretations of the past.[16]

3. Dakhla oasis and its significance

Dakhla Oasis is the biggest oasis in the Western Desert, which is a part from the Eastern Sahara which is one of the most arid environments on earth, with precipitation less than 5 mm per year in the core area of the desert located in the South Western Desert of Egypt, 180 km west of the Kharga oasis, about 300 km west of the Nile valley and about 300 km southeast of Farafra oasis, between longitudes 28°15/- 29°40/ E and latitudes 25°00/ - 26°00/ N (Fig.3) with about 87833 inhabitants (2020 estimate) who lives in 18 different settlements.

Dakhla oasis have a unique and strategic location in Egypt, the importance of its location is totally appearing during the whole periods of the Egyptian history starting from the Prehistoric periods to the Islamic period, during all of this long time Dakhla was considered the Egyptian gate to Africa and nowadays Dakhla is considering a great source for the national development in the biggest governorate in Egypt – New Valley- which occupies 68% from Egypt's space.

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[16] Matsuda, Akira. "A consideration of public archaeology theories." *Public Archaeology* 15.1 (2016): 40-49.

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The archaeological sites in The Western desert of Egypt generally and in Dakhla oasis particularly have great natural and cultural significances for the roots of the ancient Egyptian civilization. These sites show how the alternating wet and dry climate phases shaped the landscapes of the oasis, ancient civilizations, and climate changes.

Managing the archaeological sites in Western Desert generally and in Dakhla oasis particularly with efficient methods is in need to use the remote sensing and the analysis of digital elevation models are crucial tools to incorporate in addition to the traditional archaeological and geomorphological methodologies,[17] and surely in addition to all of these, the engagement of the local community is very essential, thus the natural and cultural heritage there could be protected and managed perfectly.
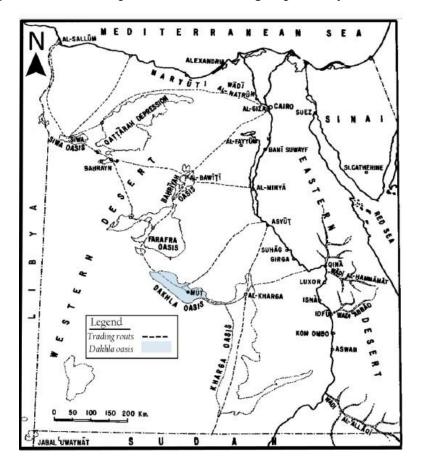
Fig.3 Map of Egypt, showing the location of the Dakhla oasis in the Western Desert.

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[17] Bubenzer, Olaf, and Heiko Riemer. *"Holocene climatic change and human settlement between the central Sahara and the Nile Valley: Archaeological and geomorphological results."* Geoarchaeology: An International Journal 22.6 (2007): 607-620.

Among a plenty of different archaeological sites in Dakhla we chose to focus on the Necropolis of Qila el-Dabba as a proposed site to conduct the proposed methodology of this research.The necropolis of Qila el-Dabba (Fig.4) is considered one of the most important archaeological sites in Dakhla oasis. It's located on the eastern part of the oasis between the villages of Balat and Bachendi. The Mastaba of Khentika, governor of the Oasis at the end of 6th dynasty, is one of the big tombs at the site of Qila' el-Dabba. 1500m to the east of the necropolis is the settlement site of 'Ayn-Asil including the city, center administrative and economic of this region at the end of the Old Kingdom., this show that the ancient Egyptians control extended more than 350 km west of the Nile Valley into the Western Desert. Also, Balat archaeological concession revealed a great variety of archaeological sites of great interest with a large chronological range from the Paleolithic to the Islamic Period.

Fig.4 The Necropolis of Qila el- Dabba at Balat

4. Methodology of the research.

 The methodology of this research is based on the observation through a lot of conducted visits to the area of the study to asset and determines the required factors for applying the methodologies and approaches of the public archaeology in Dakhla oasis.

The researcher performed one to one interview with different parties in Qila el Dabba and many other places in Dakhla, those parties were varied from the local community, inspectors at the archaeological sites, guards, officials at EEAA (Egyptian Environmental Affairs Agency), the craftsmen of heritage industries and tourism operators.

These visits and interviews indicate that, Dakhla Oasis is an ideal place to apply the methodologies of public archaeology because of its cultural and natural significance and in addition because of the motivations of the local community in Dakhla, they have a lot of wonderful feelings toward their heritage, but they want to be involved effectively in the development and management of heritage and archaeological sites.

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4 .1 Applying the methodologies of public archaeology in Dakhla Oasis

 Moser identified seven components as a methodology for using public archaeology, to be as a basis of this kind of work (Fig.5).

While not meant to be a "recipe", this methodology may provide some helpful suggestions for anyone looking to conduct a similar work.[18]
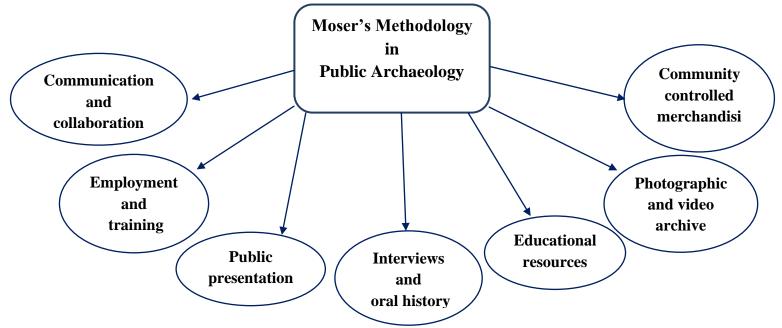

Fig.5 Moser's methodology in public archaeology

By applying the research methodology, we mentioned previously and by using the recommended methodologies by Moser, it's worth to mention that some of the archaeological projects, especially which runs by foreigner missions in Dakhla Oasis, are using some factors from Moser's methodologies in their archaeological activities, but there isn't any project focused completely on public archaeology as a separate project.

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[18] Moser, Stephanie, et al. "Transforming archaeology through practice: strategies for collaborative archaeology and the Community Archaeology Project at Quseir, Egypt." *World Archaeology* 34.2 (2002): 220-248.

We will try to present in this article a methodology which could be used to conduct a public archaeology project in Dakhla Oasis. It is crucial to keep in mind that public archaeology must be highly adaptive in both its technique and practices in order to satisfy the demands of the local populace when carrying out a project.[19]

4.1.1 Communication and collaboration
The aim from the communication and collaboration is to achieve a continuous dialogue that enables the archaeologists to interpret and present the heritage of the sites in a fully collaborative way, which could be done through the following points:

- Having collaboration with the local council of the cities and its local heritage organizations, thus this could ensures creating a framework for the integration of the results of the archaeological investigations and projects into long-term community plans.
- Informing the local community with the results and the strategy of each year of the archaeological investigations by using clear and understandable reports. These reports, preferably to be written in bilingual languages (Arabic-English), they are separate from the main excavation report submitted annually to the Supreme Council of Antiquities (SCA). It could be distributed to local organizations and individuals and published on the Internet.
- Conducting regular visits to the community, not just during excavations but also in the interim. In other words, the local community wants to know that project members are returning because they care about the place and the people, not just our research.
- It is crucial to understand that collaborating with local community in such a close manner may provide some challenges. Since there is no such thing as a uniform "local community," it is impossible to successfully integrate all of the different interest groups with the project's goals. However, by acknowledging from the start that disagreements will surely occur, the team of any project should be prepared to deal with disagreements when they do.

Some of these points already as we mentioned integrated in some projects in Dakhla, as some of the foreigner missions in Dakhla already have an applicable connection with the local council of the city and conducted regular visits to the city, but Dakhla is still needed to have a lot of local heritage organizations. Also, the archaeologists should pay an attention to the simplified data and reports to be written in bilingual languages (Arabic and English).

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[19] Lorenzon, Marta, and Isabel Zermani. *"Common ground: Community archaeology in Egypt, interaction between population and cultural heritage."* Journal of Community Archaeology & Heritage 3.3 (2016): 183-199.

4.1.2 Employment and training

Employing (full-time or temporary) and training locals to work on all elements of the project should be a top focus while conducting a community archaeology project.

By doing this, it is certain that they will be involved in creating a strategy for presenting the results of the archaeological research to the general audience. The transference of knowledge and skills in archaeological research, heritage management, and museum exhibition is essential because it enables locals to coordinate the management of a visitors' center or museum after it has been constructed.

Regarding this point it will be useful for a public archaeology project in Dakhla to use the local employees who have some jobs with the foreigner missions in Dakhla.

4.1.3 Public presentation

The establishment of a cultural center in the city will allow the community to be aware with the results of the archaeological excavations and surveys. It should be a place where historical and cultural knowledge about the area should be displayed.

In these terms the foreigner archaeological missions in Dakhla leaded by the German team from Cologne University proposed the establishment of a regional museum that would serve the community as well as the growing number of visitors visiting the desert as the starting point for their trips, encouraging both groups to preserve the desert and its natural and cultural heritage. The desert's values, heritage, and significance for the country's future should be explained there, especially for the younger local visitors.[20] According to Moser, the local community should collaborate closely with curators or archaeologists to decide what is displayed. This is a primary concern in collaborative projects that conclude in some type of public presentation. Locals' sense of ownership and commitment to maintaining a site or museum will be decreased if they are not involved in the presentation of their heritage.

4.1.4 Interviews and oral history

One of the key components of any project about public archaeology is to perform interviews with locals about their heritage. Actually, this kind of interviews is useful in the archaeological field generally not only in the projects of public archaeology, especially at a place like Dakhla Oasis. The main author of this article had an experience in this term as he was one of the archaeologists of an archaeological survey in Dakhla focusing on surveying one of the old caravans in the western desert which is Darb El Tawil caravan. The team conducted an interview with the local Bedouins of Dakhla who used the same road in the modern age (Fig.6). They gave us valuable insights and interpretations, which enabled the team to analyze how this knowledge links to recognized concepts about the heritage of the site being studied.

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[20] Kuper, Rudolph. "The'Ahmed Fakhry Desert Center Dakhla': chronology of a lost hope." *Dust, demons and pots* (2020): 437-444.

Fig.6 Archaeologist conducting an interview with local community about the Old Caravan of Darb El Tawil at Dakhla Oasis

4.1.5 Educational resources

 The development of teaching resources to introduce younger members of the community to archaeology is a key component of any public Archaeology Project.

Unfortunately, this one of Moser's Methodology which needs to be applied in Dakhla Oasis in a wider frame. As far one of the archaeologists' responsibilities should be to consult with the teachers about the kinds of teaching materials, they might create for their classes that are relevant to archaeology.

Additionally, allowing kids access to excavations gives them a special experience and serves as an important educational opportunity for the young generation who are not familiar with their city's heritage.

Publishing books for the kids is one of the most valuable resources in heritage education; we have in Egypt two successful examples from two different projects in Tell Timai (Timai El Amdid in the Nile Delta), Shuttb (Asyut). Young readers are encouraged to draw comparisons between the book's descriptions of ancient-era kids who lived "exactly at the same location" and their own lives. Since the stories are rooted in the physical land and context of the site, questions like these are intended to engage and link readers with that history and the physical site itself. Maps, pictures, and illustrations are included throughout the text to make it easier to read and to add a fun visual element.

On the other hand, establishing digital platforms like an accessible database or using the social media platforms is considered a valuable educational resource of all artefacts and information about the archaeological excavation and surveys.

4.1.6 Photographic and video archive
It's important also for any public archaeology project to have a digital archive of the project like the photographic and video archive, thus these materials could be displayed in the heritage center of the city, social media platforms or an accessible database.
Also, it will be a good start to apply this methodology in Dakhla Oasis by open a call to the foreigner missions who are working in Dakhla, to work together in compiling these archival data in a digital platform.

4.1.7 Community-controlled merchandising
While conducting a public archaeology project, it is important to consider how heritage-related industries affect the local economy. Certainly, one of the Public Archaeology Project's key concerns is how the archaeological excavations and surveys will be used by the tourism sector. This will play a significant role in creating and marketing these products, in addition to making the choice the kind of souvenirs that will be produced. Along with entrance fees and heritage trails, the merchandising plan will help the heritage center become a self-supporting facility by raising money for staff salaries and the exhibition's maintenance.
Producing quality products in different forms that provide an alternative to the majority of souvenirs currently available, for instance producing pottery gifts inspired from the historical styles under supervision of the specialists. Also, the production of children's books could be one of the forms parts of the merchandising strategy, with copies in different languages to be available for sale to tourists in the heritage center of the city.
Regarding this point, Dakhla oasis actually has a lot of places where there are a lot of people who are working in the heritage-related industries, especially at El Qasr, where we can find a complete old town that dates back to the Ottoman period, in this town, there are a lot of local people from the modern town who are still living at the border of the old town. They are highly skilled makers of traditional crafts producing the magnificent traditional items inherited from their ancestors like pottery and basketry (Fig.7).

Fig.7 The Pottery Workshop at EL Qasr in Dakhla Oasis

5. Results & Discussion

Public archaeology particularly differs from the traditional concept of archaeology as the study of the past using material culture, it is distinctive as it looked at how archaeology and present society collaborated.

The precisely aim of public archaeology When the public realizes that their opinions are being heard and reflected in the public agenda of archaeology, they will begin to regard the archaeological debate as their own. [21] In other words, the main objective of any archaeological study, of course, is to increase our understanding and knowledge of the past, but in addition, the objectives should include improving the living conditions and capacities of the poor and poor countries through mobilizing archaeological legacy for development. This requires first giving communities the tools they need to believe that normal citizens can influence the development of history and improve social conditions.[22]

Working with local communities at any stage of the development of archaeological research should be compulsory. Showing the process and methodology of archaeology to

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[21] Matsuda, Akira. "The concept of 'the public'and the aims of public archaeology." *Papers from the Institute of Archaeology* 15 (2004).

[22] Hassan, F.A. (2007). The liberating power of archaeology: changing aims and directions in archaeology. In: A future for the past: Petrie's Palestinian collection; an exhibition held in the Brunei Gallery: essays and exhibition catalogue (1. publ.). Institute of Archaeology, University of London. 37-46.

the public and explaining to them the importance of keeping archaeological contexts intact for archaeological research would be the first step. By engaging with local communities, archaeologists can encourage them to consider why heritage protection is important, and how it can be used responsibly to strengthen the economy of the community through tourism and related activities.[23]

One of the obvious advantages of public archaeology, that it recognizes society's members as significant stakeholders when talking about heritage and involves them in the administration and preservation of archaeological sites. The local community becomes an active participant in the archaeological excavation and, in most circumstances, assists in the research and interpretation of the past by sharing important details about the state of the buildings, their former uses, and the history of the site.

Therefore, we believed that the development of public archaeology should become an integral part of the archaeological projects and activities in Egypt, especially during the political crises that occurred along and after the Arab Spring in 2011. In Some projects the programs meant to include youth empowerment and educational activities as well as qualified community craftsmen and employees to better achieve this goal, this was obviously clear in the project, which conducted in the ancient city of Thmuis (Tell Timai) near the village of Timai El Amdid in the Nile Delta, Egypt. [24]

Also, according to Segami it's very important to give more training for archaeologists if they are to interact and speak with local communities. The lack of formal university education in public engagement theory and techniques may leave the following generation of archaeologists unprepared for such duties. The development of public archaeology courses and classes at the university level is urgently needed. A network for exchanging insights from various public archaeology projects should also exist.[25]

To ensure the efficiency of the objectives of any project about public archaeology, ethnographic research must be conducted at the beginning of every community partnership and public outreach effort. If preservation is the goal, then archaeologists must be prepared to discuss their perspective with others who will be impacted by it and

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[23] Saucedo-Segami, Daniel Dante. "Looking for an Identity: Archaeologists, Local Communities, and Public Archaeology in Peru." *New Perspectives in Global Public Archaeology*. Springer, New York, NY, 2011. 251-261.

[24] Lorenzon, Marta, and Isabel Zermani. *"Common ground: Community archaeology in Egypt, interaction between population and cultural heritage."* 183-199

[25] Saucedo-Segami, Daniel Dante. "Looking for an Identity: Archaeologists, Local Communities, and Public Archaeology in Peru." *New Perspectives in Global Public Archaeology*. Springer, New York, NY, 2011. 251-261.

negotiate with them to get an understanding on what should be preserved and for whom.[26]

6. Conclusion

Egypt is an iconic country where we can apply the approaches and methodologies of public archaeology because of its richness and variety in its cultural heritage and the archaeological sites.

So, Egyptians will go to great effort to preserve their past if they care about it. Involving the local communities and raising their awareness about the importance of their heritage could lead to a partnership in which the local communities -as a tool for empowerment and sustainable development- become a keystone in the heritage empowerment and ensures the long-term of archaeological sites preservation.[27]

Nowadays, Dakhla Oasis because its attractive geographical position as a city from of the Governorate of the New Valley is witnessing a lot of development projects in different fields, thus these projects, increasing the importance of the desert regions for the development of the country in general.

Therefore, we hope to pay an attention to conduct a real systematic project about public archaeology supported by the local archaeologists in Dakhla itself and many other scholars and archaeologists aiming to provide a perspective to the future generation that once will understand the relevance of the desert regions and that as Kuper mentioned "Egypt has to return to where it came from".[28]

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[27] Lorenzon, Marta, and Isabel Zermani. *"Common ground: Community archaeology in Egypt, interaction between population and cultural heritage."* 183-199

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