

Sustainable Tourism by Promoting the Popular Culture of Hammam as a Tangible and Intangible Heritage Case Study: Damascus City

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Abstract

The concepts of tourism have varied to take into account sustainability as a comprehensive approach to achieving goals, Serious attempts also appear to include the concept of tangible and intangible cultural heritage fundamentally in all sustainability goals and planning levels. This research will present the concepts of tourism within the framework of sustainability and its most important applied principles, focusing on the popular baths as an element of cultural heritage, the research started from the gap in the relationship of these Hammams to tourism and culture, While these Hammams have been achieved in the past societal change through the art and rituals that occur in the popular bath, they suffer today from neglect, and some of them are closed or abandoned. Based on the literature review Which studied successful examples of Damascus baths, such as the experience of rehabilitating the Ammouneh bath as a successful project, and Through field observation of the reality of several popular baths, the paper attempts to discuss the Damascene experience and the role of the popular bath (Hammam) as an authentic cultural heritage in sustainable tourism in cities and in people. The research extracts a set of indicators that can be adopted for sustainable tourism based on heritage in Syrian cities today, especially in abandoned and inactive popular baths.

Keywords: Sustainable tourism; Popular bath; intangible heritage; tangible heritage.

1. Introduction

This research focuses on public baths in Syria (Hammams), and in the Old City of Damascus in particular.

From an urban perspective, Hammam is considered an integrated spatial system, and here it is necessary to recall Henri Lefevre's definition of space, Henri Lefebvre suggested that space has three sections:

1. Perceived space : It refers to the collective production of urban reality, the rhythms of work, residential and recreational activities through which society develops and reproduces its identity.
2. Imagined space: It is formed through knowledge, relationships, and symbols and refers to representations of space by planners and architects who design the space into separate elements that can be reunited, which leads to the valorization of the space and the legitimization of it.
3. The lived space : A person experiences emptiness in the experience of daily life through the images and symbols that are available in this lived emptiness. (Lefebvre, 1967)

However, There were many literatures, workshops and conferences that focused on the reality of the Hammams, but the focus was different and not integrated, either from the archaeological and architectural aspect of these baths or from the aspect of tradition. However, in our present day, the city is depicted in thousands of images, and tourism is considered the most important component in formulating this image. Therefore, the research started from the gap in the relationship of these Hammams to tourism and culture, Where It is not possible to separate the social role of these baths from their economic importance. One of the most important goals of UNESCO was " (UNESCO, 2008), strengthening the role of societies in implementing the World Heritage Convention." However, to this day, many of the Hammams are in danger, abandoned or it is working on changing their original function.

Hammam is one of the advantages that distinguish the countries of the Mediterranean .have been known since the Hellenistic era and flourished during the Roman and Byzantine era (Unesco), but they turned into a culture after the emergence of Islam, and many functions appeared that are in line with its teachings, Such as dispensing with large water basins.(Hussain& Ismaeil,2013.)

Syria is one of the Mediterranean are distinguished by a rich cultural heritage which includes many sites that were included in the World Heritage List adopted by the United Nations, and UNESCO.

Damascus is considered the cradle of ancient civilizations, not only for Syria but for the entire world. Its geographical location has helped it gain global importance in addition to the cultural diversity that has continued over the centuries.The ancient city of Damascus has attracted many tourists who come from all over the world to explore its historical importance to all of humanity.

Damascus is a city that has exported civilizations to the world since the beginning of history, and because of the reality of war today, it is in dire need of preserving its cultural heritage as a step towards achieving economic recovery through achieving sustainable tourism.



Figure 1. Syria map - Source : <https://en.wikidia.org/wiki/Syria>

2. Background

2.1. Understanding the role of culture in sustainable tourism

Tourism that is based on the cultural aspect is one of the oldest forms of tourism

As observed in chapter of ICOMOS (The international council on monuments and sites) : it means many things to many people and herein lies its strength and its weakness " (US ICOMOS 1996) , The united nations world tourism organization defines tourism as : " the movement of persons to cultural attractions in cities in countries other than their normal place of residence , with the intention to gather new information and experiences to satisfy their cultural needs , and all movements of persons to specific cultural attractions , such as heritage sites , artistic and cultural manifestations arts . It has considered culture as a key asset in tourism development by promoting both tangible and intangible , For Mac Cannell (1993) " All Tourism is a cultural experience " , so tourism is a comprehensive concept and perhaps the specialized concept of culture-based tourism. Therefore, the research adopts tourism with its special concept related to humans and the experience of the place. As a concept of tourism, it is classified into the following types Figure 2:

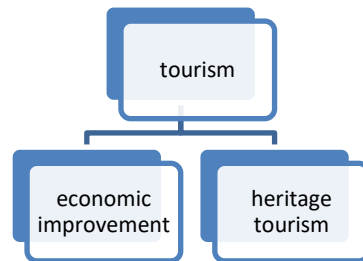


Figure 2. Tourism dimensions – Source by researcher

We can understand that many tourism products are cultural places used by local people, so the visitor realizes an experience that reflects the cultural heritage of the destination.

When the need for tourism management emerged, especially in many heritage cultural sites, the concept of sustainable tourism emerged. Where The increasing demand from tourists for cultural facilities is accompanied by many preservation, protection and management activities to prevent cultural sites from being transformed into a commodity that loses its value over time. It is stated in the ICOMOS Charter Tourism can capture the economic characteristics of heritage and harness these for conservation by generation funding , educating the community and influencing policy (Icomos 1999) .(du Cros & McKercher, 2020).

2.2. Sustainable tourism and heritage

The term sustainable tourism emerged in the late 1980s and has become firmly established in both tourism policies and strategies and tourism research (Hall, 2011)

The World Tourism Organization, WTTC, and the Global Economic Development put sustainability in their work programs, and many countries realized that including sustainability as a synonym for tourism can enhance the competition for tourists. (Budeanu et al., 2016), the WTO defined : "Sustainable tourism development meets the needs of present tourists and host regions while protecting and enhancing opportunity for the future. It is envisaged as leading to management of all resources in such a way that economic, social, and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity, and life support system." (venice office,2009)

Tourism is linked to infrastructure and they work within existing resources to raise productivity (Amen & Kuzovic, 2018; Amen & Nia, 2021)They also involve people, communities and various lifestyles that enhance the tourism experience.The sustainable Tourism, in its true sense, must be able to provide economic opportunities Tourism in the context of sustainability is often interpreted from a sectoral perspective. (Brouder et al., 2020)

When tourism attempts to combine measures to protect cultural property and appreciate the local community, it contributes to the promotion of cultural heritage in its various forms which enhances the cultural themes associated with sustainable tourism.

It can be noted here that sustainable tourism works to create a balanced relationship between local residents and visitors and activate their role by increasing employment and work opportunities and encouraging handicrafts that reflect the cultural heritage of the region. On the other hand, sustainable tourism works to improve the infrastructure without compromising the intrinsic values of the site and in a way that encourages tourists and facilitates their visit and experience of the place. Perhaps the most important and lofty goal of sustainable tourism is to preserve cultural characteristics and values for future generations and transmit them in a safe manner, although this tripartite relationship (cultural site / local residents / visitors) is often unstable. The concept of sustainable tourism seeks to manage this relationship into balance.

“Cultural heritage includes artefacts, monuments, a group of buildings and sites, museums that have a diversity of values including symbolic, historic, artistic, aesthetic, ethnological or anthropological, scientific and social significance. It includes tangible heritage (movable, immobile and underwater), intangible cultural heritage (ICH) embedded into cultural, and natural heritage artefacts, sites or monuments. The definition excludes ICH related to other cultural domains such as festivals, celebration etc. It covers industrial heritage and cave paintings.” UNESCO Institute for Statistics, 2009 UNESCO Framework for Cultural Statistics (UNESCO).

Therefore, cultural heritage is viewed as an expression of the ways of living of every society or every civilization on this earth, which was able to be transmitted from one generation to another to include all forms of artistic expression and values. Cultural heritage is viewed as both tangible and intangible heritage (ICOMOS2002,)

Cultural heritage is more than just things that must be preserved, but includes all things of expression and living traditions transmitted through generations

Preserving cultural heritage does not mean freezing it, but rather reviving it through the participation of local communities and promoting it. (the cultural heritage is more than the monument) (United Nations).

Because the purpose of the study is to reveal the complex relationship between heritage and tourism. A number of studies have identified heritage as one of the most important and fastest growing components of tourism (Herbert, 2003; Timothy & Boyd, 2003) (Loulanski & Loulanski, 2011). Cultural heritage is an accumulation of inherited and socially transmitted traditions, activities, and belief systems which are unique to local communities. Tourism has been viewed as an engine and contributor to economic development, and cultural heritage is the backbone of tourism, especially in local communities that possess special and sensitive qualities. Hurst and others argue that cultural heritage tourists emphasize their desire to have experiences with the cultures and lifestyles of local communities (Nkwanyana & Thandi Nzama, 2023). Some studies have addressed the relationship between heritage and tourism as a kind of cultural sensitivity, which includes acceptance and recognition of cross-cultural differences between tourists and local communities. So what if we are dealing with the issue of public baths (Hammams), especially in the lack of studies dealing with tourism in ancient baths, and here the authenticity of these areas is the motivation behind the experience of the place.

Hammams embodies the concept of both types of cultural heritage. We will discuss these characteristics in detail in public baths in Damascus.

Historians attribute the emergence of the Damascene baths to the Umayyad era, and some return them to the Romantic era. The historian of Damascus, Ibn Assakir (1176), is considered the most worthy of mentioning these baths in his book *The History of Damascus*. (Al-Munajjid, 2016).

The aim of this section is to try to answer the questions:

- What role did bathrooms play in the past?
- What are the characteristics that helped this space in the past to bring about societal change and build identity for a society?
- What is the reality of these Hammams today? The importance of these questions is evident in an attempt to formulate a hypothesis that pigeons today can play their ancient role in promoting development and activating sustainable tourism in a step to revitalize the Syrian economy.

3. Material and Methods

Through reviewing literature and previous studies, we will arrive at a set of characteristics that distinguish Hammams in Damascus, but at the first we must distinguish between three stages:

Hammams in the past will be discussed and their characteristics will be discussed by classifying them into the two groups of tangible and intangible heritage.

The compatibility between the remaining characteristics of Hammams from the past with the remaining in Damascus and tourism today in Syria will be studied, Based on Reference studies and the studies that dealt with the Ammounah bath as a successful project in Damascus.

As for Hammams in Damascus in the future, it will be a set of recommendations that focus on addressing some of the challenges that exist today and focusing on reviving some of the characteristics that existed in the past. In order to activate sustainable tourism in Syria.

The study was based on a review of all previous literature that dealt with Hammam in the Mediterranean region, but it focused on Hammam in Old Damascus.

The study also attempted to classify the information contained in the literature about the relationship between tourism and cultural heritage and relied on direct observation by the researcher in the period between 2021 and 2022 of some baths in Syria.

Purpose of the study : The study attempts to present the spatial characteristics and social rituals of baths in Old Damascus and attempts to compare (Tangible and intangible)and link them with the characteristics of Sustainable tourism.

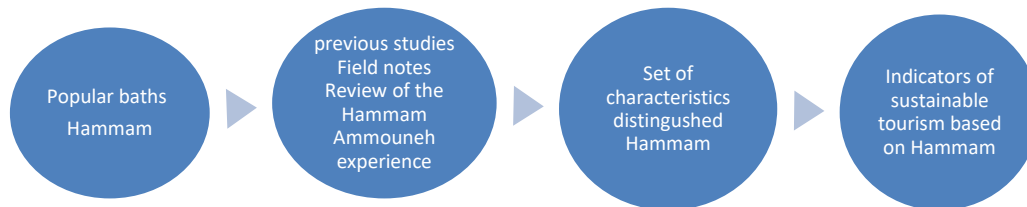


Figure 3. Structure of methodology -Source by Author

3.1. The reality of Hammam in the past

Hammam flourished in Damascus in the fifteenth century, and the distribution of baths in the Damascene neighborhoods outside the wall followed the axis of the Tura River canal.

The most famous of these Hammams : Ammuna hammam in the Al-Aqiba neighborhood, which is considered one of the oldest hammams in Damascus and dates back to the Ayyubid period. Al-Burizya hammam is also considered One of the oldest baths established in Damascus after the Islamic conquest of Syria in the 12th and 13th centuries AD. (Hussain& Ismaeail,2013.).

In many cases, hammams were considered attached buildings and integrated with other buildings, such as mosques ,In Islamic cities, hammams at that time were adjacent to mosques as an essential element in the social and political life of the people of Damascus.

For example, in the case of the Umayyad Mosque, there is the Qaymariya Hammam / Al-Malik Al-Zahir Hammam / Al-Silsilah Hammam / Mangak Hammam. (Aboukhater, 2014.)

It was also adjacent to inns and effective commercial routes at that time, so the presence of hammams and their abundance indicated the social and cultural appearance of the residents in the neighborhood. Islamic architecture paid attention to choosing the location of the bathroom, in addition to its location as part of the Islamic city system and adjacent to the mosque. In many cases, climate conditions were taken into account in addition to attention to aesthetic components. The presence of a fountain in the reception hall, in which the sound of the water integrates with the visual scene to create a feeling of comfort and relaxation.

(Ebraheem,Ebraheem&.Hassan2022), Ibn Shaddad (13th Century) even mentions 85 hammams , Ibn Asaker mention 57 hammams (12th Century) ignoring the hammam of the hinterland , (Daiber,2010)

Ecohard's latest report (1942, 1943) identified 60 hammams in Damascus, 41 of which were still operating at that time. (Sibley,2006), while Kayyal in 1986 noted 20 Hammams and 28 out of use.

The ancient hammams in Damascus were distinguished by their integration into the general context of the buildings and the building's respect for social and cultural customs. they helped to embody the values recognized by society and transmitted from one generation to another.

3.1.1.Tangible Cultural Heritage in Al-Hammam

- The design of Hammams took into account the sequence of transitions between cold, warm and hot rooms according to temperature, thus emphasizing adherence to order and adherence to teachings, especially in the Islamic period. Islamic teachings were reflected in the formation of spaces. Islamic architecture contributed by taking all considerations related to the human scale, In Damascus the buildings are partially sunken into the ground and this helps to increase the inertia of the building and its capacity to store energy as it takes advantage of the ground insulation (Bouillot, 2008).
- -The covering of the Damascene baths in the Islamic period was characterized by the presence of domes interspersed with openings closed with glass and lined with decorative shapes with openings were used to let light into the interior , called Qamariyyah. This feature appeared in the seventh-tenth century, but it no longer exists and has become rare, especially in the baths of the Ottoman era.(Guenau, 2019)

- -Hammmam spaces sequence: Damascene hammams followed the hierarchy of hammam spaces, from public in the hallway to semi-public in the entrance and then to private in the deepest point of the hammam , where privacy was taken into account in line with the social culture of that period , Therefore, the sequence of hammams is classified according to temperature, privacy, and according to control, or we can say according to the type

of function.(Aboukhater, 2008)

Damascene baths knew two types of sequence of spaces: central organization and linear organization. Previous studies confirm that linear organization maintains greater privacy. (Sibley, 2015).

- -Regarding naming of Hammam interior spaces , The Damascene Hammams were divided into three sections: Barany , or external section, and the occipital or the medial (middle part) , and Joane, or internal section It is a dense part of the steam that emerges from the hot water basin in Mediterranean Cities

When we talk about the architectural characteristics of the Hammams It is necessary to point out the water heating system. Damascene Hammams have a water heating system through a main channel that delivers smoke and heat from the furnace under the floor of the rooms to be heated and ends at the chimney next to the cold room.

3.1.2.Intangible Cultural Heritage in Hammam

Many people go to baths to obtain cleanliness and comfort and to get rid of the stresses of life. It also helps in treating many diseases, as the visitor lies on a flat marble table, This proces is called : scrubbing off dead skin cells with kesse made From natural fibres. (Hussain& Ismaeil,2013.).

The public bath was the main place for ancient peoples and societies to exchange advice and discuss important issues Water was of great importance to ancient societies, as it is a source for all human processes. All civilizations and religions have always used water to cleanse the body.

Baths in the Islamic period took into account Islamic traditions and rituals that stipulate the separation of women and men in use of Damascene Hammams. Women’s roles were distributed over several days a week in proportion to women’s times and men’s tasks (Bouillot, 2008).

The hammam in Old Damascus bore witness to the details of the daily life of Damascene people. It was the main place for pre-marriage celebrations and post-birth celebrations, Accompanied by flowers, incense burners, perfumes, and singing. (Jammalm,.Hussai&.Hassan, 2023) which contributed to creating a sense of collectiveness and cultural identity , However, the most important feature of this cultural heritage is the passing of the profession from fathers to children. The main official in the Hammam and the expert in its function was called Sheikh Alker . Despite the precise sequence of Hammam spaces and spatial organization, it contained some social separation, especially in the main hall, which took into account the availability of important places for important figures to sit However, the design of the Hammam met privacy standards by designing the entrance in such a way that the bathroom is entered through the letter ‘L’. This design blocked view what inside the Hammam , and only a stone wall was visible from the bathroom from the hallway . However, the designs of most Damascene bathrooms did not take this design into account, and instead a curtain was placed. (Ebraheem,Ebraheem&Hassan,2022)

We can clearly discover how the architecture of the ancient baths in Damascus was linked to the needs of the people and religious rituals.In Islam, minor ablutions, Wudu, required befor act of praying so that their location within the city’s location of urban water distribution network and proximity of hammam and mosque within walking distance. (Sibley & Jackson, 2012)

The ancient Hammam was considered the only space that women were allowed to visit, and it was considered one of their rights and an area of pride among women , It was transformed into a space for dancing, singing, and organizing a banquet, and sometimes it was a place for searching for brides . (Jammalm,.Hussai&.Hassan, 2023)

As for men, they used it to alleviate the burdens of daily life and as a place to meet and exchange opinions regarding the old Damascene neighborhoods, in addition to hookahs and drinking tea and play chess on a dais in the main hall of the hammam after completing its rituals , On some evenings, it included exciting sessions to listen to the Damascene storyteller (AL-Hakawati) , who is an important symbol in the daily life of Damascenes. (Atassi&Aboukhater,2013)

3.2.The situation of the Damascene baths after the nineteenth century

In the nineteenth century, water reached homes, and many Damascene homes contained Hammams, so the value and importance of public Hammams began to decline

In the seventies of the last century (the twentieth century), a large number of Hammams in the urban fabric were demolished due to the streets that were opened and widened in the city, and a large number of Hammams were turned into closed warehouses. In addition, the bad reputation was one of the reasons for the deterioration of the function and importance of these baths, in addition to people’s ignorance of the role of the popular bath in life. In 1979, the buildings were preserved against demolition, but their function changed and most of the baths

were turned into warehouses or workshops, which led to the deterioration of their physical condition. Most of the baths are not registered on the list of antiquities. (Aboukhater, 2016).

In addition, the city of Damascus, like other cities, witnessed the spread in that century of a large number of places to spend leisure time, such as cafes, parks, and others. (UNESCO).

During the first half of the twentieth century, Damascus was influenced by European architecture, and this was evident in several changes. The expansion that took place there was towards the north and west of the Old City. The city also witnessed an increase in commercial activities on the ground floors, In the second half of the twentieth century, Old Damascus was subjected to several demolitions in order to simulate the requirements of the new era. Then the old city inside the wall was included in the cultural heritage of the United Nations Educational, Scientific and Cultural Organization (UNESCO).

As we noted from the previous narrative, the current era has witnessed varying functional introductions to suit the needs of residents and tourists. Sauna rooms, swimming pools, private Hammams, Jacuzzis, steam rooms etc., in addition to cafes, which have been integrated into public Hammams. Many new building materials and modern technologies for heating water were also introduced, but most of these additions and modifications were not appropriate and weakened the original identity of the bathroom.

As for Damascus today, it has suffered from war over the past years. The war weakened the infrastructure and distracted attention from buildings' importance and heritage value, which hastened the destruction of the old urban fabric in Old Damascus.(Rao, Prashant. 2018).

The number of tourists coming to Syria also decreased, and the tourism sector was greatly affected by the war in Syria. (Ministry of Tourism of the Syrian Arab Republic).This helped many local residents lose their traditional jobs that depend on tourists. The popular bath (Hamma) is an ancient craft in Syria, and it is accompanied by several traditional crafts, such as soap making, abayas, handmade products, and the profession of the storyteller, which is almost disappearing, and Damascus is about to bid farewell to the last storyteller in Damascus. Tourism in Syria in the past has created a sustainable relationship between local residents and tourists.

3.3. Examples of successful Hammam in Damascus

According to a study by (Roula Aboukhater), a project was launched on public (popular) baths in the Mediterranean region through a European Union grant in 2005, and most of these baths are located in Islamic cities. (Aboukhater, 2014)

It is a participatory project that encourages local residents, hammam officials, and heritage researchers to participate and present their views. The Ammouneh Hammam in Damascus, in the Al-Uqyba neighborhood, was chosen due to the bad state it has reached in terms of physical deterioration and bad reputation.

The project continued over two years of field visits and meetings with local residents and officials from the Syrian team it is institute francais du proche-orient.

Hammam in Damascus are considered important historical landmarks, but they suffer from deterioration and are not registered on the heritage list.

The Ammouneh Hammam project is considered successful because of its reliance on a multidisciplinary approach through: (Features of the hammam rehabilitation experience):

- Study the intangible aspects of hammam such as traditional rituals.
- Study of architectural aspects.
- Contacting residents directly and identifying their concerns and recommendations for Hammam they want (trying to build trust).
- Raising awareness of the advantages and importance of historical monuments.
- Qualifying Hammam managers to understand how to deal with building intended for tourists and local residents, and the rules that must be adhered in maintenance and operation.
- The importance of public Hammam being compatible with the requirements of modern facilities.

The bathroom continues its activity after the project with high efficiency and constitutes a sustainable growth point for other projects

This study, prepared by Roula Aboukhater, contributed to proving the hypothesis that rehabilitating pigeons on both the material and immaterial levels would increase demand.

4. Discussion

The aim the past sections is to present how ancient Hammams were designed in the past to meet the social needs and well-being of users, and the relationship of this to local societal behavior, which is reflected in tourism.

The most important findings of the study: Sustainable tourism to popular baths must achieve two dimensions:

The cultural dimension and the economic dimension

The cultural dimension consists of The following characteristics:

Culturally motivated movement of individuals: by traveling to places that contain these Hammams.

- -Seeing cultural heritage and learning about civilizations: Damascene hammam includes rich architectural components and distinctive decorative elements.
- -Testing cultural beliefs that can meet the needs that the tourist is looking for: the rituals that take place in the ancient bathhouse and the participation of the local community in their traditions and daily life.

As for the economic dimension: it consists of three characteristics:

In the Damascene hammam, there is an ongoing relationship between tourists and local residents (either through the common rituals in which they participate or through the relationship with the workers in the hammam).

- -Securing job opportunities: The popular Hammam contributes to securing job opportunities for many residents.
- -Encouraging handicrafts: Operating Hammam contributes to the activation of accompanying handicrafts, such as soap making, beauty sessions for women, and the manufacture of local abaya.
- -Infrastructure development: The influx of tourists to Damascene Hammams contributes to increasing the financial revenues of the state and the local community, which contributes to the development of services at the level of roads, beautification of the city, and at the level of Hammam services.

The table below will summarize the material and intangible components of the bathroom and their achievement for the purposes of sustainable tourism (cultural dimension - economic dimension).

| | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------|
| Integration into the general context of neighboring buildings Hierarchy and function in choosing a bathroom location The regular sequence between the bathroom spaces: according to temperature - according to control (control) - privacy – nomenclature Architectural charms and attention to detail: decorations, decorated domes, fountains Water heating system that takes into account the environment and takes into account the use of local materials Privacy is greatly taken into account in the design of the entrance Job role: massage services and treatments Raised seats for sitting in the hall are called the iwan Natural light enters through the moons New functional entries: sauna rooms/swimming pools/steam room | | Sustainable tourism |
| | A space for men to meet and discuss important issues Separation of men and women through time Pre-nuptial celebrations Postpartum celebrations Creating a sense of community and cultural identity A craft (profession) that is passed down through families Fulfilling people's needs and their religious and social rituals | |
| Hammmam space experiment | Symbols and relationships between elements | |
| The architectural space of Hammmam | | |

Figure 4. The characteristics of Hammam that Contribute of Sustainable tourism –Source Author

| | | |
|--------------------------------------------------------|--------------------------------------|--------------------------------------------|
| A balanced relationship between visitors and tourists | Economic characteristics of heritage | Sustainable tourism for the popular Hammam |
| Jobs | | |
| Encouraging handicrafts | | |
| Improving the infrastructure | | |
| | | |
| Transportation and movement of people | Cultural characteristics of heritage | |
| Seeing heritage sites and learning about civilizations | | |
| Testing new cultural concepts that meet needs | | |

Figure 5. The characteristics of The sustainable tourism that depends on popular hammam- Source Author

5. Conclusion

The study attempted to support the hypothesis it adopted by identifying the relationships and elements governing the relationship between tourism and cultural heritage in Hammam

We can conclude drawn from the research study That we can achieve the sustainable if we based on the cultural heritage as in past the hammam heritage helped in develop the tourist.

The study also described the most important restrictions that hinder the popular hamas from performing this important and essential role at the present time The study concluded by summarizing these limitations and the importance of working to realize them and find solutions to them To achieve the main goal of the research, which is achieving sustainable tourism,Below are the most important points that the study recommends awareness of :

- Recognizing the necessity of renewing and giving importance to popular baths through researches or in terms of restoration and the current situation. Renewal is one of the most important goals of reviving the depleted Syrian economy
- Activating the participation of the local community and residents of Damascus in the decision-making process and in the renewal process.
- Activating cooperation between archaeological agencies, the local community, and Hammam owners to achieve the primary goal, which is to enhance the image of Old Damascus with its Hammams, so that it will be able to receive tourists again.
- Increasing the awareness of people and the local community about the importance of the cultural heritage contained in Old Damascus and its amazing potential in recovering Syria’s depleted economy, developing skills, and training the local community on services designated for Hammams to be a cultural and economic tourist resource at the same time.
- The process of developing and activating the old Damascene Hammam is a long process and requires a comprehensive plan, with the plan evaluated in stages by knowing the preferences of tourists and residents and proposing improvements.
- Attaching great importance to the effective and purposeful promotion of Damascene cultural heritage.
- Focusing on telling the stories that were held in the past in the Damascene Hammams, and reviving them because they contributed to the formation of a unified societal vision for Damascene people and because they are rich in diverse and interesting images, so it is necessary to revive them as a heritage accompanying the Hammams.

Syria has many Hammams in several cities: some of them are currently abandoned and others are threatened with closure

Shedding light on this living heritage through researches would protect and achieve the sustainability of this edifice with all the rituals it contains.

In this case, Hammam achieves the components of space that Lefebvre talked about.

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Conflict of Interests

The Author(s) declare(s) that there is no conflict of interest.

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