

# The Impact of Local Community Participation on The Success of Heritage Buildings Adaptive Reuse Projects

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**Abstract** –This paper aims at identifying the role that heritage buildings adaptive reuse can play in enhancing and improving quality of life of local communities, through improving the economic and social status, as well as the cultural awareness of their members. Heritage buildings adaptive reuse projects cost much higher than creating new structures, because of the high technical skills needed for implementing such works. This research is an attempt to prove that the return of those projects is worth the high costs expended on them. The main methodology that the research depended on is case study approach in order to provide tangible evidences on the positive effects of adaptive reuse projects on local host communities. After selecting four reused buildings as cases of study, Spatial Samples were taken from host communities of selected reused buildings. Since Sustainability is currently a global trend, this research value can be attributed to its contribution to attaching heritage buildings with that global trend of sustainability achievement through encouraging sustainable management of heritage buildings by reusing them to achieve economic returns that could be invested in the regular maintenance of those reused buildings; to ensure their survival. The Spatial Sampling type was used in this research. The first sample was taken from local host communities members surrounding the selected reused buildings, to find out whether they benefit from the activities offered by the adaptive reuse projects or not. And another sample was, then, taken from actual users of adaptive reuse projects, and the two surveys were analyzed to find out that adaptive reuse projects actually affected the quality of life of their users. But in fact, users were not from the adjacent communities which resulted from not involving them in the new use selection when initiating an adaptive reuse project. Those results established a new understanding of adaptive reuse project processes and pointed to the importance of involving local communities members in creating the selection criteria of the new uses of heritage buildings.

**Keywords** *Historic buildings, Adaptive Reuse, Quality of life, Local host communities*

## I. INTRODUCTION

There is a global call currently for sustainability. Decision makers in Egypt are working hard on linking Egypt's 2030 vision with sustainable development goals. As a branch of sustainability achievement, heritage and historic buildings that will be abandoned after moving governmental buildings, in the new administrative capital of Egypt, should be reused to avoid

losing them. Reusing heritage and historic buildings could have other dimensions and aims, other than conserving them as cultural resources; such as using them as vital tools for the social and economic development of their local host communities. This research attempts to put a framework for adaptive reuse projects of heritage and historic buildings according to global conservation charters, to ensure their safety that can also play a role in social and economic development.

## II. LITERATURE REVIEW

To study the correlation between local communities quality of life enhancement and heritage buildings adaptive reuse, a literature of both of should be studied.

### ADAPTIVE REUSE

Heritage buildings might be obsolete due to a variety of factors; including changing industrial and economic activities, population upheavals, and rising maintenance costs. This is mainly because they are no longer suitable for their original purpose and no alternative application has been found.[1] In the past, Heritage and old buildings started to be reused due to the high costs of demolishing them and rebuilding new ones. Since the 1960s, the adaptive reuse term had become common because of the call for sustainability and environmental preservation[2].

The early concept of architectural heritage conservation was concerned with preservation of built environment only. After the global calls for sustainability achievement, the concept has developed to include dimensions other than preservation; such as bringing economic, social and cultural benefits to local communities in heritage sites. Adaptive reuse was such a helpful strategy to achieve those benefits[3]. Heritage and historic buildings could be adaptively reused, instead of entering the deterioration cycle which ends with demolition. Adaptive reuse gives new opportunities to familiar buildings to become icons in their communities[4]. Social awareness of environmental issues has risen recently. Heritage buildings demolition is considered a waste of ecological resources and loss of communities' values and identities [5]. Adaptive reuse of heritage and historic buildings doesn't only increase the life cycle of the buildings; but also it can save energy and materials, and lower the environmental pollution resulting from constructing new buildings.[6] It's a fact that 40% of projects in Central Europe are adapted historic buildings instead of new construction.[7] When implementing adaptive reuse projects, a management plan - in addition to a conservative plan -- must be set for the historic and heritage values of the building.[8]

### III. COMMUNITY INVOLVEMENT IN HERITAGE BUILDINGS ADAPTIVE REUSE AND CONSERVATION

In heritage and historic districts, local communities and built heritage share the process of development which allows heritage and historic buildings to be conserved and developed according to communities' needs and values. For example, built heritage conservation and development can provide new vacancies through tourism attraction. From this view, concerned authorities must ensure that conservation of built heritage is economically, socially and culturally sustainable on the long term.[9] In programs involving the conservation of built heritage in poor countries, community participation is becoming more common, in order to promote long-term local job growth and development. Conservation projects, on the other hand, must act quickly to take advantage of alternative business prospects.[10] As stimulants for more activity, three major challenges have arisen as a result of these objectives:

- A. The existence of experienced, local construction workers is critical to developing a localized, qualified practice for the preservation of built heritage. Public participation must also generate a motivation for local workers and restorers to share skills and knowledge.
- B. It is important to support the shift from a practice that depends on complete restoration work to a system of ongoing maintenance; to ensure that preservation is sustainable over time, which would minimize the costs of interventions and new buildings rather than saving historic materials.
- C. To keep built heritage sustainable, economic and social wise, it should be ensured that the local built heritage represents the values and needs of its local communities.[11]

Recently, Local communities' participation in built heritage conservation has been common in studies of international and regional organizations. For example, ICOMOS in the Burra Charter stated that "Conservation of heritage places should include involving members of those places host communities who are associated with them." [12] The Council of Europe, in the value of cultural heritage convention, assured the necessity of cooperation between government and communities in built heritage management in order to promote social awareness and prevent conflicts.[13] In Vienna Memorandum, UNESCO has mentioned the need for community engagement in historic areas conservation and management plans.[14] In its recommendation on historic urban landscape, UNESCO has recommended public participation as a means of empowerment, education, consensus building and visioning, rather than minimizing conflict of interests when attempting to reuse historic buildings.[15] ICOMOS declared in its Quebec declaration place spirit preservation that "the place spirit could be saved and enhanced through community participation and interaction of host and associated communities." [16] In spite of the recent researches on the importance of community involvement in heritage management and conservation practices, implementation is still

demanding. GCI ( the Getty Conservation Institute ) launched a study in 1998 to create and design methods of engaging local communities in cultural heritage sites management plans. It was found that experts didn't have the skills needed to handle such communities engagement practices which, then, led the institute to launch a project titled " Consensus building, Stakeholders, and Heritage values " aiming at filling this gap.[17] In 2008, UN-HABITAT and UNESCO developed a manual for public participation in historic areas rehabilitation.[18]

### IV. CASES OF STUDY FOR COMMUNITY PARTICIPATION IN HERITAGE BUILDINGS ADAPTIVE REUSE PROJECTS

Adaptive reuse of heritage and historic buildings has lately become a successful tool for conservation, besides its vital contribution to sustainability achievement in historic and heritage communities. To ensure sustainability of adaptive reuse projects, community participation is required to increase awareness and sense of responsibility towards historic and heritage buildings of community members. There are many international cases of community involvement in heritage and historic buildings adaptive reuse projects. This was an important reason to achieve success of those projects.[refer to fig 1]

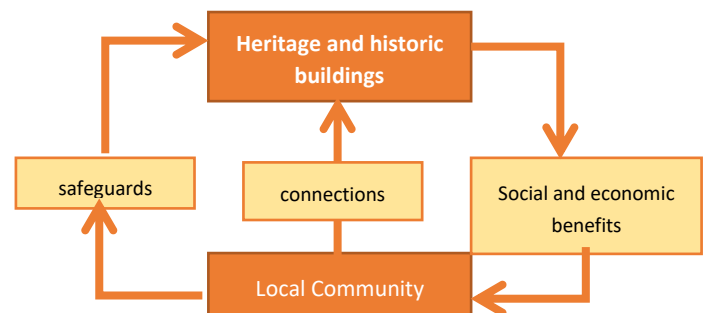


Fig 1 : The relationship of heritage buildings and their local community

Source : The Authors

#### CASE 1 : COMMUNITY INVOLVEMENT IN MELAKA HERITAGE TRAIL CONSERVATION PROJECT IN MALAYSIA

Melaka is a heritage Malay City. In the study of Community involvement impact on conservation in Melaka heritage trail project in Malaysia (refer to fig 2 & 3), two tools were used for collecting data and ensuring efficiency. The first tool was a questionnaire directed to local community residents and visitors of the site. The study area is in Melaka World heritage site. It consists of the Old Quarter area and the Civic area, which is tourist-themed that contains many historic and heritage buildings. Most of them were adapted to be reused as museums. The community members questionnaire was conducted in the city center of Melaka World Heritage Site. Meanwhile, the visitors questionnaire was conducted on the Melaka Heritage trail. [19] The two questionnaires were different, but there were common items in both; such as: assessment of awareness of heritage and historic buildings, first experiences of those buildings, and understanding of conservation concepts.[20] The

results of the two questionnaires were analyzed and compared, to find out the differences between the conservation works impact on both local communities members and visitors. The second tool used in this study was interviews between local residents and government representatives. The role of local residents was to find if there were any local issues that were not included in the initial studies. Those interviews were conducted either in the world heritage site of Melaka, or at the government representatives office. The interviews were conducted in the period from April to May 2011.[21]



Fig 2 : The Melaka's heritage trail  
Source : [www.malaysiasite.nl](http://www.malaysiasite.nl)



Fig 3 : Another view of The Melaka's heritage trail  
Source : [www.malaysiasite.nl](http://www.malaysiasite.nl)

The survey and questionnaires were designed to answer determined questions of the study which could be concluded in:

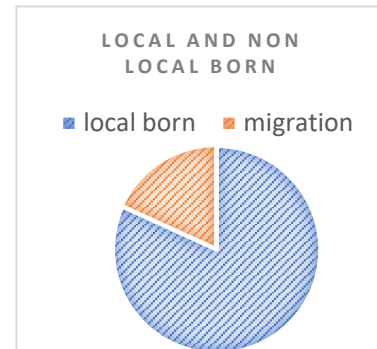
- To what extent are the local community members attached to their culture and heritage ?
- methods of increasing community awareness and responsibility.
- What are the available chances of community participation in making decisions and managing tourism and heritage in Malaysia ? [22]

The local community questionnaire was completed by 143 local community members, while the study targeted a sample of 300 residents initially, but only succeeded to

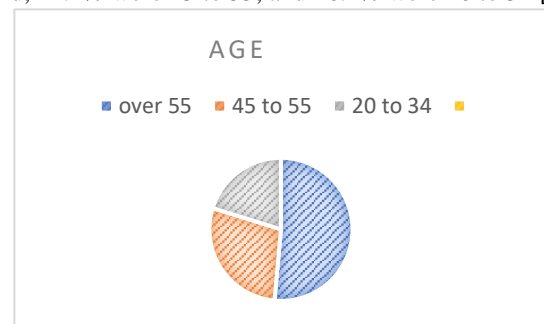
collect 143 of them despite the techniques used to encourage participation such as gifts and etc. This low rate of participation may be due to the community's mindset that those studies would not affect them economically, or even socially.[23]

By analyzing the local community questionnaires, the characteristics of community residents were determined and could be stated as follows :

81.8% were born in the heritage area and 18.2% moved to live in it.[24]



41% of local community members were over 55 years old, 22.4% were 45 to 55, and 16.1% were 20 to 34 [25]

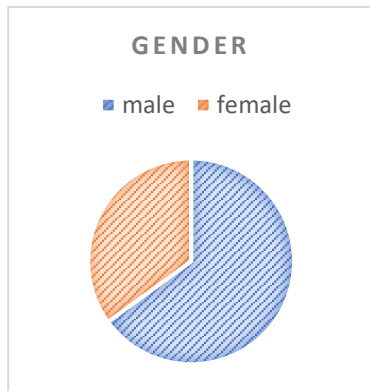


By analyzing the employment status of local community members, it was found that 74.8% were employed in retail and trading business, 15.4% were employed in services, and 4.2% were employed in industrial fields.[26]

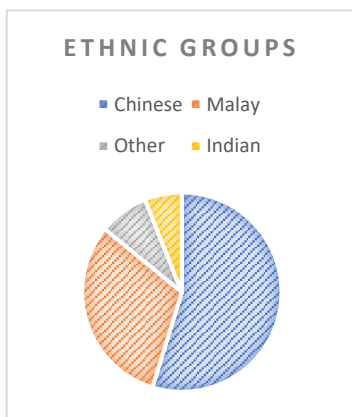


65% of local community members were male, and only 35% of them were female.

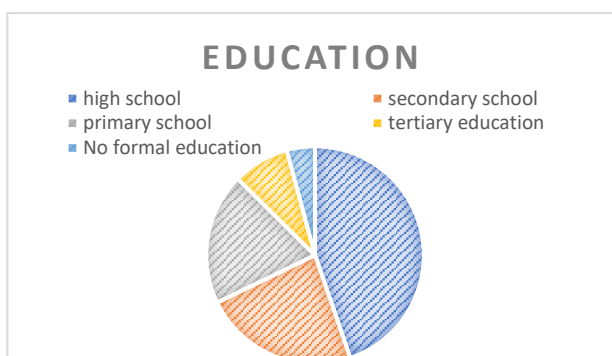




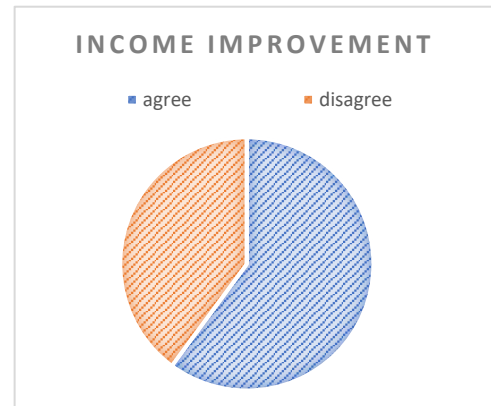
Ethnic groups distribution across the study area was: 54.5% are Chinese , 31% are Malay , 8% are from other ethnic groups , and 6% are Indian. [27]



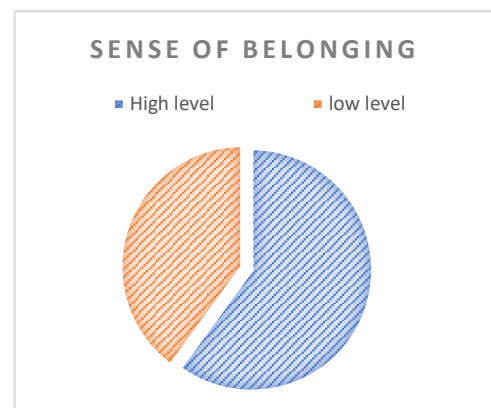
According to the four categorized education system adopted in Malaysia, the study sample education levels were analyzed as follows: 44.8% of them passed high school level, 23.1% finished secondary school, 19.6% finished primary school, 8.4% finished tertiary education, and only 4.2% didn't have any educational certificates.[28]



By asking local community members whether the World heritage status of Melaka affected and improved their incomes, 60.1% agreed while 39.9% disagreed.[29]



By investigating the sense of belonging and responsibility among the local community members, 60% of them indicated a high level of belonging they felt towards their heritage and culture.[30]



By asking informative questions about Melaka's heritage and culture that assess awareness among local community members, it was found that most of the high awareness levels were among members that were locally born in the city. Meanwhile, not locally born members recorded low awareness and knowledge levels, which seems to be logic but needs investigating reasons and setting plans of increasing awareness among this category of local community members. [31]

- After analyzing the questionnaires conducted by local community members, visitors, and governmental representatives; the results can be concluded as follows :
- Generally in Malaysia, and specially in Melaka Heritage City, local community participation in the process of making decisions about heritage and historic buildings conservation and management is still unsatisfactory.
- This may result from not giving chances to local community members to give their opinions, and be heard by governmental representatives who make decisions about their heritage assets.
- Due to such weak participation from local community in making decisions about heritage

conservation and management, most projects fail to meet the local community needs and wants.

- Researches recommend that the relationship between local community members and governmental representatives needs to be developed, so that decisions about heritage management could be made in a cooperative process between the two parties. [32]

#### CASE 2 : COMMUNITY PARTICIPATION IN THE PROJECT OF RESTORATION AND REUSE OF ORABA'S PALACES IN PALESTINE :

This project was one of the Restoration and Rehabilitation of cultural heritage sites projects in Palestine. It was one of seven projects. The project included Jenin, Sulfait, and Tol Karam cities in a cooperation between the Palestinian Ministry of Tourism and Culture and the United Nations Development Program (UNDP), with participation of local councils of cities within a project that aimed at providing job opportunities and minimizing poverty levels. The project had an average fund of 2.5 million US dollars from the United States of America International Development (USAID). [33]

The City of Oraba is located on the northern borders of Naplus Mountains, 13 kilometers far from Western South Janin city. The city of Oraba has 13 Palaces that were built in Ottoman Architectural style. They were built in the early 19th century. They are rich with unique architectural elements which could be considered a live witness of Palestinian history as they were residence for Abdel Hady families which were famous monetary and political-wise in this period. [34]

The project aimed at restoring and reuse of two palaces of them which are: Abdel Qader Abdel Hadi's Palace and Hussein Abdel Hadi's Palace in Oraba's City, in addition to restoring and development of the historic street called "Qassaba."

The New use chosen for the two palaces was cultural and social centers, to transform them to tourism and cultural attraction for local and international visitors. [35]



Fig 4 : Shot from inside an internal court inside one of Oraba's Palaces.

Source : Palestinian Ministry of Tourism and Monuments

#### THE LOCAL COMMUNITY INVOLVEMENT SIDE :

During the historic analysis process, documentation stages, and design stages, it was required from technicians to hold informative sessions to increase awareness in local community towards the history of those palaces. A number of workshops were held for the local community, which included : [36]

A general workshop to provide local community with information about the project and get their feedbacks and expectations about the project. ( refer to Fig 5 ) [37]

A more accurate workshop that presented historic analysis and documentation of current situation of palaces; in which it was required from local community members to tell their impression about the project, and suggest new uses that could be included. Such suggestions would be analyzed and argued later with specialized parties. ( refer to Fig 6 ) [38]



Fig 5 : Part of workshops for children in cooperation with "Sharek" Youth Forum

Source : Palestinian Ministry of Tourism and Monuments.

A workshop was held by the design office to present the suggested design for reuse of palaces to local community. It was suggested that Abdel Hadi's palace would be reused as a cultural center that provides a variety of cultural and entertainment activities for the local community including: a computer lab, a library, a multi-purpose hall, an information center, a museum, a café, and an art studio. Meanwhile, Hussein AbelHadi's palace was decided to be reused as a child center, because the palace had negative relationship with local community as it was before used as jail. So, a decision was made to reuse it as a child center to rebuild positive relations and connections with the local community.[39]



Fig 6: Part of the heritage activities held at the palace.

Source : Palestinian Ministry of Tourism and  
Monuments

At the implementation stage of the project, and according to tender documents , the contractor was obliged to employ workers and technicians from the local community. The aim was improving the financial status of local community members, besides supporting the sense of belonging inside them towards their cultural heritage and encouraging them to protect it in the next stages.[40]

#### V. APPLIED LOCAL CASES OF STUDIES TO ASSESS COMMUNITY INVOLVEMENT IMPACT ON ADAPTIVE REUSE PROJECTS IN EGYPTIAN COMMUNITIES :

In order to assess the impact of involving local community in the adaptive reuse projects, two local cases of study were selected. The first one is al-Suhaymi's house, in which the executive authorities depended on the community participation to ensure the success of adaptive reuse project. The other one is Prince Taz's Palace , in which community involvement was not activated. Below, we will study the difference between the two cases and whether community involvement and participation had positive or negative impacts on the success of adaptive reuse project.

##### A. AL-SUHAYMI'S HOUSE:

This house is located in Al-Darb Al-Asfar at Al-Moezz Street. It consists of two north and south parts. The northern part was built in 1648 and the south was built in 1796. It was called Al-Suhaymi after its last resident, Sheikh Amin Al-Suhaymi. [refer to Fig 7 ) [41]

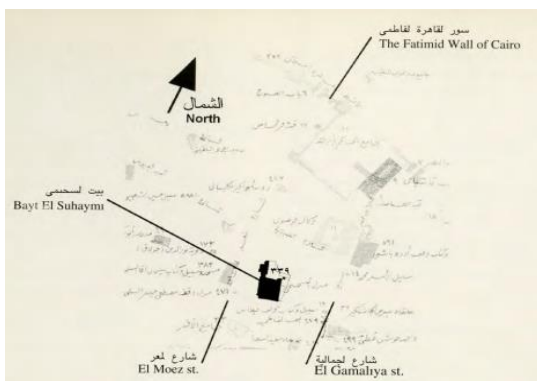


Fig 7 : Site and borders of Al-darb Al-asfer and Al Suhaymi's House  
Source : Documentation of Al-Suhaymi's House rehabilitation.

The ground floor of the house combines four halls and the takhtbush, besides the amenities and servants rooms. The ground floor also has the cemetery of Suhaymi. The house is characterized by plenty of upper halls. (refer to Fig 8 ) [42]

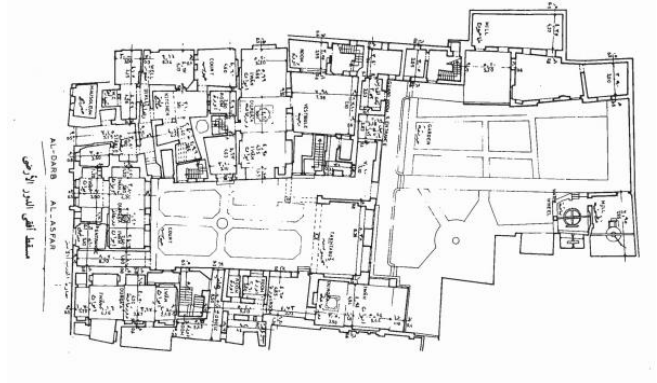


Fig 8 : Ground floor plan of Al-Suhaymi's House

Source : www.cdf.gov.eg

The first floor contains a main hall called Al-qashani hall (refer to Fig 11), in addition to two other halls (refer to Fig 9). By analyzing the horizontal plan, it becomes obvious that the designer depended on the opening inward design as most of the house items are distributed around a wide court yard (refer to fig 10). The Broken entrance was used to achieve privacy. [43]

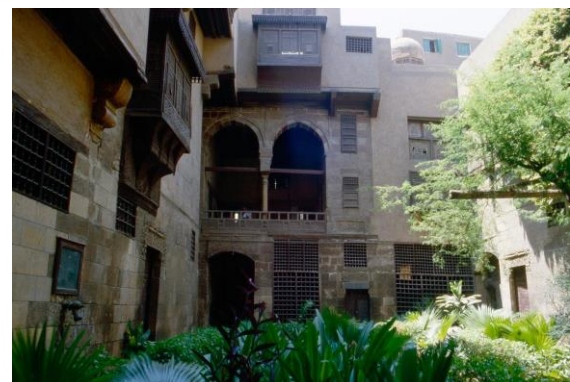
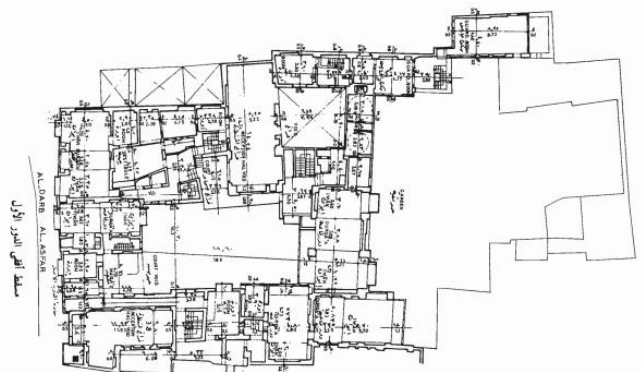


Fig 10 : The internal courtyard

Source :The Authors





Fig 11 : The main hall " Qashani"

Source : The Authors

#### THE PROJECT OF RESTORATION AND DOCUMENTATION OF AL-SUHAYMI'S HOUSE :

This project was initially aiming at the documentation, restoration, and adaptive reuse of Al Suhaymi's House. It was launched in January 1994, under the leadership of Prof. Asaad Nadim with participation of the Ministry of Culture and the Higher Council for Monuments. After finishing the restoration and adaptation works, the professionals found that it was necessary to improve and enhance the surrounding environment; to sustainably conserve the house. The project extended to include all the monumental houses in the lane, in addition to improving the main facilities around it and beautification of the surrounding environment to transform the project from "Restoration of Al-Suhaymi's House" to "Restoration of Al-Suhaymi's House Area" ( refer to Fig 12 ). [44]



Fig 12 : Restoration works in Al-Suhaymi's house area .

Source : Documentation of Al-Suhaymi's House rehabilitation and restoration.

The project started with the documentation of the monumental houses and their details accurately in the then status. This documentation process almost took two years (1994 and 1995) before they could implement restoration works. The project included implementing a variety of architectural and structural accurate restoration works which started in 1996, in addition to replacement and renewal or some decorative elements. One of the most important works done is wall cracks treatment using bricks

and masonry mortar, which was experimented many times to create the most appropriate mixture that emulates the original and is cement free. [45] After the restoration works were done, the professionals argued about the new uses of the buildings and agreed to reuse Al-Suhaymi's house for cultural and artistic purposes as the ground floor was reused to hold concerts and cultural conferences, while the first floor was used as a live museum of residential buildings in 18th and 19th centuries. Meanwhile, the second and upper floors would be reused as work spaces for architectural students and restoration researchers. [46] After the restoration project succeeded, it extended to improve the surrounding environment and upgrade the infrastructure networks. Governmental permissions were obtained to transform the lane for pedestrians only and prevent car movement through. The improvement extended also to include beautifying the general appearance of the lane by tiling its floor and painting its facades, besides designing customized lighting elements that suits the historical character of the lane. (refer to Fig 13) [47]



Fig 13 : Restoration works in Al-darb Al-asfar lane.

Source : Documentation of Al-Suhaymi's House Rehabilitation and Restoration.

#### COMMUNITY PARTICIPATION:

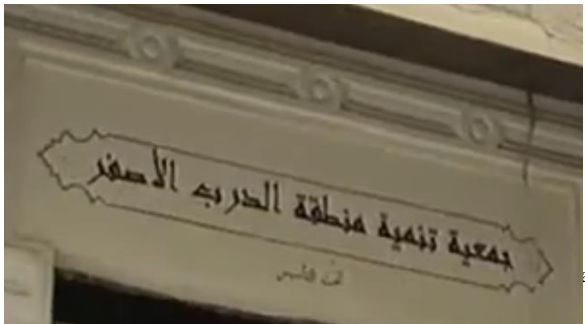
The most important improvement was the part that was led by Prof Nawal Al Masseri, professor of cultural anthropology in cooperation with the women and children who live in the lane. This part included spreading awareness about health and environment, and setting a system for garbage collection. The social development also included holding regular meetings with community members (more than 100 families) to discuss their needs and suggestions about reusing the house, as well as discussing methods of maintaining project achievements and setting plans of future maintenance (refer to Fig 14). These meetings resulted in establishing a community association called " Association

for Developing the Area of Al-Darb Al-Asfar” (refer to Fig 15). [48]



Fig 14 : Meetings with Al-darb Al-asfar families.

Source : Documentation of Al-Suhaymi's House Rehabilitation and Restoration.



source : Documentation of Al-Suhaymi's house rehabilitation and restoration

#### B. PRINCE TAZ PALACE :

The palace is located at the Khalifa district , it was built at the Mamluk age. It witnessed one of the most important ages of Egyptian history. The palace was built on the ruins of houses bought by prince Taz. the palace is considered one of the largest Egyptian palaces in space as it is almost 8000 square meters wide. It consists of a large courtyard surrounded by halls from all four sides. ( refer to fig 16 ) [49]

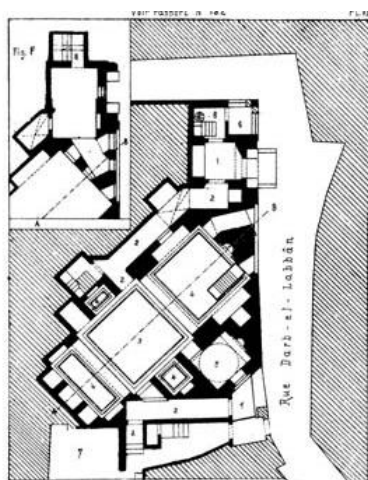


Fig 16 : Site plan of Prince Taz Palace

Source : [www.cdf.gov.eg](http://www.cdf.gov.eg)

By time, the palace's structures deteriorated through different ages and the only survivals were the front and back facades (refer to fig 17). [50]



Fig 17 : Deterioration of facades of Prince Taz Palace

Source : Historical Cairo book series

In the Khedival age, 500 years since the palace was built, the Egyptian government transformed the palace to a girls school. Then, it was later transformed it to a school book store. (refer to Fig 18) [51]



Fig 18 : Prince Taz Palace being transformed into book stores.

Source : Historical Cairo book series

The palace suffered from severe damages through the 1992's earthquake and in 2002 the back wall collapsed which made the organizations associated with monuments hurry to rescue it. (refer to fig 19) [52]



Fig 19 : Deterioration and damages in different elements of the palace.

Source : Historical Cairo book series



The restoration and conservation processes started under the supervision of the Ministry of Culture in an attempt to revitalize the palace. Work continued for many years, until the palace survived and recovered. ( refer to Fig 20 ) [53]



Fig 20 : A view inside the palace after the restoration project finished  
source : Egyptian ministry of Monuments and Culture.

## VI. SURVEY AND FIELD WORK

To study the impact of community participation on the success of heritage and historic buildings adaptive reuse projects, a comparison was made between the two cases through surveys to community members of the two buildings, to find out the effects of reuse projects on the surrounding local communities of both, and find if there were significant differences between the case in which community participation was achieved and the other case in which it was not considered. Researchers had to design a survey to assess whether community participation within adaptive reuse project stages could make difference in the success of the project, and community interaction with it, or not.

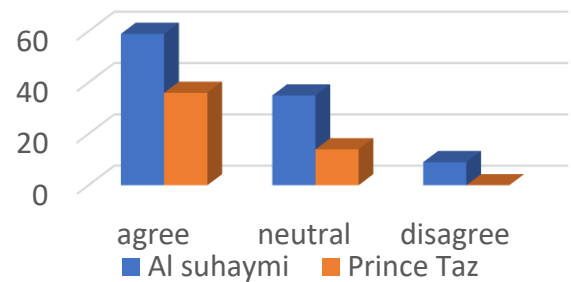
### QUESTIONNAIRE RESULTS

The questionnaire included three parts of questions, the first part was informative questions that would help dividing and filtering the sample according to their age, gender, education, profession and experience. The second part included questions investigating the participation of local community members in the adaptive reuse project, and the last part included questions assessing the success of adaptive reuse of historic buildings projects. Answers to the questionnaires were put according to a triple Likert Scale consists of “agree, disagree, and neutral.” The questionnaire was conducted in local communities of the two cases: Al-Suhaymi’s House and Prince Taz’s Palace.

By comparing the results of questionnaires conducted among communities of the two selected cases of study, some questions did not achieve significant differences in answer rates. Meanwhile, some other questions showed how really involving local community supported the success of adaptive reuse projects. For example, by asking the two samples whether they had knowledge about the historic building and its history or not; 60% of the sample in Al-Suhaymi’s community agreed while

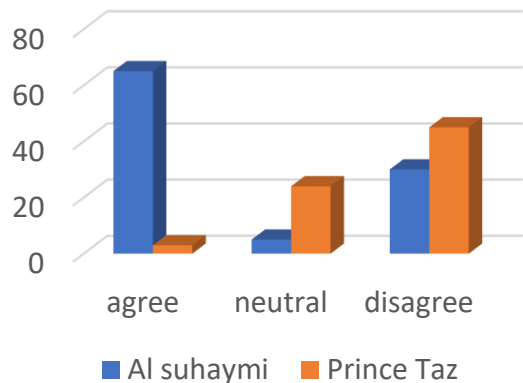
only 35% in Prince Taz Palace’s community agreed. The most obvious reason is the attention that executive authorities have given to involving local community in decision making in the adaptive reuse project of Al-Suhaymi’s House, starting from the early stages of planning for the project.

Do you know about the historic building existence in your community ?



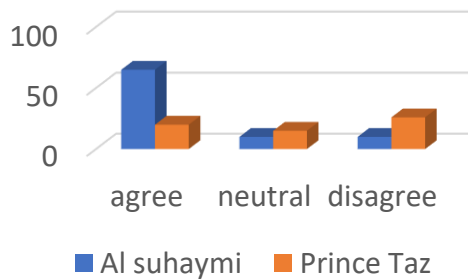
By asking the two samples whether they participated in the adaptive reuse project or not , 70% of alsuhaymi’s community agreed while only 5% did in the prince Taz palace’s community which is also could be due to community participation and involvement in the different stages of the adaptive reuse project of alsuhaymi’s house.

Did you participate in the adaptive reuse of the historic building according to your profession ?



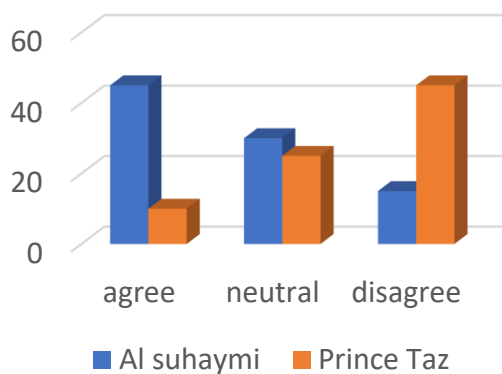
By asking whether they had knowledge about the activities presented inside the adaptive reuse projects of the two cases , 60% of alsuhaymi’s community agreed while only 20% of prince taz palace’s community did which also may be due to the awareness sessions presented to community’s members of alsuhaymi’s house while involving them in the early stages of the adaptive reuse projects during making decisions about the new use and activities according to community’s needs.

Do you know about the activities presented by the historic building reuse project to your community ?



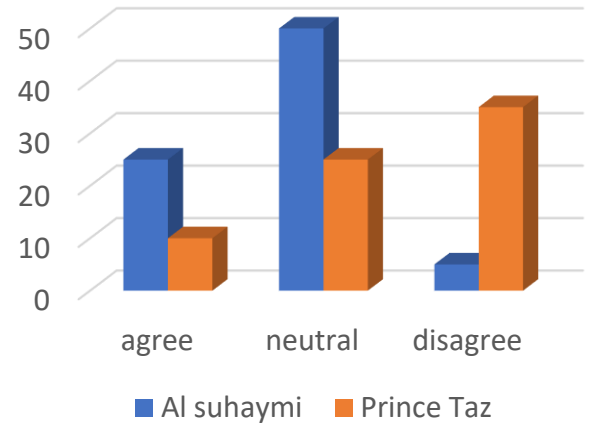
By asking the samples whether they had opportunities to work or train in the adaptive reuse project of the historic building, 40% of Al-Suhaymi's community agreed while only 10% of Prince Taz Palace did, which shows that community involvement in adaptive reuse project have sustainable benefits.

Did you get any opportunity to work or train in the historic building adaptive reuse project ?



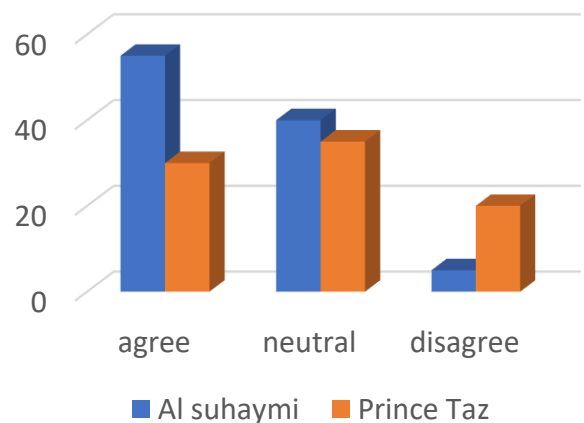
By asking about their participation in volunteering work, 20% of Al-Suhaymi's community agreed while 8% of Prince Taz Palace's community agreed, which may be due to the sense of belonging that was supported in Al-Suhaymi's community through their participation in the adaptive reuse project of the historic building.

Do you participate in any volunteering activities in your community ?



By asking about their life satisfaction, 50% of Al-Suhaymi's community sample agreed, while 30% of Prince Taz Palace community did.

Do you feel satisfied with your life ?



## VII. CONCLUSION :

Adaptive reuse projects of historic and heritage buildings directly affect the local host communities of those buildings, which makes it logical to involve the community in decision making of reuse projects. Community involvement doesn't only guarantee community participation in the activities that would be presented in the

project later. But it also supports the sense of responsibility in the community towards the heritage and historic buildings, which helps achieve sustainable conservation of such buildings through ensuring community protection of them.

To study the differences made by activating community participation, two cases were studied. The first case that didn't activate the community participation is Prince Taz Palace Project, which depended on planning for the project by technical authorities and didn't consider taking opinions of local community members. The other case that activated community participation since early project stages is Al-Suhaymi's House, which depended on involving local community in selecting new activities and improving the surrounding environment. Then, survey questionnaires were conducted in samples of the communities of the two cases, to investigate the differences in the features of success of the adaptive reuse projects.

By comparing results of the two samples, it was noticed that community participation had significant differences and supported success of the historic building adaptive reuse. Involving local community in the early implementation stages of adaptive reuse projects, and making decisions about new activities, encouraged their participation in the later stages after carrying out the new activities - in addition to enhancing the sense of belonging inside the local community members, which encouraged them to protect and improve the project.

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