The role of open museums outdoors in the revival of intangible cultural heritage

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Abstract
Urban environments suffer from weak investment of intangible cultural values in stimulating urban environments and public places that are popular with people, thus exposing them to forgetting and weakening the urban memory of the local community. Most countries that have historical roots of those values that can be invested in urban tourism support and maintain.

The idea of reviving the values of non-material through the creation of museums Anthropological (Open) Museums, That gives way to display that heritage to ensure community participation, cultural diversity and support for urban development. The levels of cultural expression have multiplied in museums, but they have emerged clearly in aspects including economic, cultural, urban memory, cultural planning, in addition to the aesthetic and symbolic aspects).

The research dealt with those levels that were extracted from previous literature and international examples related to the revival of intangible cultural values in open museums. The research found that museums have achieved an important role in the process of cultural revival of intangible values and make them visible to society at several levels, relying on the revival of stories, myths, customs, and social traditions that took place through the participation of the local community in working in these museums most of the time and turning those museums into points of attraction A mission that contributed to increasing social and cultural interaction, reviving economic and civilizational aspects, and providing job opportunities for the local community. I also contributed to increasing awareness and interest in these non-material values.

Key words: open-air museums, cultural heritage, intangible cultural heritage.

Introduction

There are many open museums, also known as living history museums, around the world. Most of them represent cottages and old buildings with their implicit values, especially those related to culture, customs and spiritual heritage. Museums are among the centers that have undergone great changes during different years, and museums today are very different from old museums, and many museums of the past are no longer museums.
This growing movement of museums has increased not only in number but also in its functions and has become a multifunctional phenomenon. Through which tangible and intangible cultural heritage can be expressed, in particular the latter, as it has become an element of attraction and excitement for people from within or outside countries, Cultural heritage as a concept is the result of the development of society, its values and needs. In the past, the focus was on specific artworks or important monuments, but today, cultural heritage is linked to the entire human environment and should be seen in the context of the global environment. The desire to understand cultural heritage has become in its broadest sense. It contains all indicators that testify to the activities and achievements of human life over time.

The research problem has emerged in the lack of attention to the importance of open museums and its role in reviving the intangible cultural heritage, which contributes to their extinction and disappearance, as well as weakening the surrounding places in addition to weakening urban memory and spatial development.

Therefore, the research aims to:

- Checking the role of open-air museums in reviving the intangible cultural heritage, and making museums attractive points for the general public to enhance social and cultural interaction and achieve economic benefit.

- Providing a knowledge framework for those values and revealing their importance in enhancing the identity and urban memory of society and enhancing spatial affiliation.

- Detection levels of employment of cultural values of non-material through the use of open museums.

Research hypothesis:

Open museums contribute to reviving the intangible cultural heritage, employing it, and strengthening its cultural continuity in the event of attention and revitalization within the open museums.

Anthropological museums (open-air museums)

"Museum" is a word that means different things to different people, which makes its definition difficult and complex. In addition, the definition of the museum changed as societies changed. The word "museum" is often associated with the Greek word "muse", which means participation, reflection and reflection. The word "muse" is derived from "mouseion", which means "place of Muses." This word over time has become "museum". It is possible that the word "museum" was first used in more than two thousand years ago. [1]Museums are also known as cultural institutions. For example, the museum can be described as a cultural center, integrating communication with society, education and
entertainment. The museums offer different aspects of culture, i.e. scientific and artistic learning.

The concept of anthropology is the integrated study of a person, with its physiological, psychological, biological, social and cultural aspects. The broadest definition of anthropology is that it is the study of human beings and their work. And this this definition is broad. It can be combined with the truth. All the varied field studies and theoretical interests of people calling themselves anthropologists.[2] In the twenty-first century in the light of technological development and progress, accelerated urbanization and modernization, highlighting history and spiritual and traditional values of people, preserving traditions, culture, language and folklore as a result of aspirations to preserve and preserve the material and spiritual heritage, the idea Open air museums are like the complex where all values for one nation are preserved, restored and presented to the public.[3] At present, there are many open museums, also known as the living history museums, all over the world. Most of them represent cottages and old buildings with their implicit values, especially those related to culture, customs and spiritual heritage. Nowadays, cultural heritage embraces a new concept which is a complex mixture of nature, history, customs, language and traditions. [4] Working with history and cultural heritage for the sake of people and society is about stories of the past and everything related to the customs and traditions of society and daily life. The role of museums is not limited to conservation and restoration only, it provides a collection of unique things that form the core of their activities for exhibitions, education, research, etc. Over time and in different places these museums acquire different roles, which are reflected in the names they are called, such as a living museum, a natural park or an open-air museum[5] The museum is in the open air, rather than in an enclosed space, it is located in an open space, where one can find traditional buildings, facilities and information, all in a natural environment. The open-air museum is a distinct type of museum that displays its collections outside its doors.[6] Alexander (1983) notes that the idea of creating an open-air museum emerged with Artur Emmanuel Hazelius. Hazelius was interested in Swedish history and folk traditions. He decided to collect old costumes, furniture, furnishings, tools, paintings, music, dance and sayings. The open-air museum is a traditional museum, which manages a collection of buildings and objects in a safe environment, open to visitors[5] The open-air museum has become a worldwide phenomenon. Open-air museums can also include buildings of higher level architecture such as churches, shrines, monuments, and buildings from the industrial era.[4] The importance of open museums:

A) To study and preserve cultural heritage.

B) To spread the knowledge of this heritage as well as the world heritage for the benefit of the local people.

C) As an economic factor, through the contribution it can make to tourism.
At the ICOM working group meeting in Bookerick, Belgium, a shorter definition, which became the primary definition for open-air museums, was adopted. According to this definition, "outdoor museums are collections ethnographic oriented scientifically reveal forms of settlement, construction, housing and economic forms of outdoor. [3]

**Objectives of establishing open museums**

Open air museums are considered as a means of preserving and transmitting the spirit of the place, "the spirit of the place between the intangible and the moral", dealing not only with historical monuments and places, but with spiritual heritage. In the museum, the socio-cultural process is the mediator between people and culture[7]. The goal of creating open museums is:

- Protect endangered architectural species with awareness, interest and educate people.
- Preserve the history and the revival of "tangible heritage" and "intangible."
- Preserve the ancient traditions in the face of growing concerns about manufacturing.
- The desire to understand the concept of heritage in its most comprehensive form, for present and future generations.
- Preserve and display objects and utensils for ordinary people. [4]

**Benefits of open museums**

- **Socio-economic approach**: focus on how museums contribute to the economy and society. Here museums are seen as economic institutions and sources of social cohesion and identity. Consideration could be given to improving the economic prospects of open-air museums, as open museums could be invited to use as sites for film collections or conferences. [8]

- **Entertainment and attractions**: Museums can be considered a source of attraction for visitors, and therefore, they are expected to provide interest and education and enjoyment. The quality of the experience depends on many variables that include the visitor's age and education, the type of museum collection, exhibition displays, and visitor services.[9]

- **Museums as places for the development of social and cultural skills**: The museums as civilizational and cultural centers attract visitors and participate in integrated cultural development based on adapting the comprehensive approaches to arts and culture, heritage, festivals and special events.[10]

- **A cultural approach**: shaping identities, knowledge, and spaces for place-based identities. Preserving heritage in the context of museums involves saving old buildings from demolition or decay and preserving them in good condition. [11]
Live museums

It is one of the names of open-air museum, the neighborhood The museum is an active and vibrant museums, compared with the traditional museum, the living museum means removing entity boundaries of the wall of the building [12] aims to express traditional values, inventory and heritage preservation Cultural tangible and intangible, and a specific way to display traditional objects in exhibitions. These small community museums were used to revive traditional and intangible values and to emphasize traditional values.[13] A living museum or a living history museum is a museum that recreates historical settings for the recurrence of past time periods. The aim of the Living History Museums is to provide visitors with a practical interpretation of the past. It brings history to life by imitating the conditions of the natural environment, historical period, or culture to the fullest.

Contemporary open-air museums often include more than just buildings and the display of objects and associated interpretations, but they also include museum staff, volunteers, or museum visitors as performers of business, singing, and dance. The term "living museum" is applied to many open-air museums, meaning that there is an attempt to make collections "come to life" through performances that seek to combine the promotion of education and entertainment with fictional / experiential participation.[1] These museums often seek to create presentations related to daily life by enacting household tasks, such as cooking in an open stove, wool, spinning, weaving and cultivation without modern equipment. Many live museums also feature traditional craftsmen, such as blacksmiths, potters, mills, sawmills, etc.[14] Live museums are first and foremost seen as a traditional school for community members that helps to understand their cultural background[15] The Living Museum focused on three characteristics, including:

![Figure No. (1) illustrates the characteristics of the living museum](image-url)
Protecting the originality of the spatial element in the culture of traditional architecture, the identity and inheritance of the culture of traditional architecture, community participation and interaction with visitors. The essence of the "living museum" is the community renewal. According to the principle People-oriented, the theory pays attention to retaining the traditional culture of architecture development trends and will make traditional architectural protection an updated and constantly evolving process.

Classification of open museums

Classification of open museums according to several criteria as museums are divided under the open sky, according to the classification of the ICOM Declaration held in 1983 in London, which distinguishes between museums open under the sky in terms of:

First / according to the spatial region of origin expressed by museums and includes: (central museums, regional museums, local museums).

Second / According to the principles of building open museums, they are divided into: (museums with architectural monuments preserved at the site, removal from their natural environment and moving to another area, museums that include cloned buildings of importance and value to society).

Third / According to the principles of presentation, the open museums under the sky are divided into: (Garden, Museum, Museum Village (Heritage Village)).

Fourth / Classification of museums according to the culture they express: museums that express culture in the regions (rural, urban, rural and urban areas).

Fifthly / the specialized museums that appear:
1- Crafts and techniques (rural, urban).
2- Artistic culture.
3- Early industrial forms.

Sixth / Museums classified according to economic activities such as agriculture, horticulture, fisheries and animal husbandry.

VII / According to the land area occupied by open museums, Chagovsky divided the open museums into:
- Very small: less than 5 hectares.
- Small: between 5 and 15 hectares.
- Medium - between 15 and 30 hectares.
- Large - between 30 and 50 hectares.
- Very large - between 50 and 100 hectares.
- Giant - more than 100 hectares. [3]
Open museums and cultural planning:
The study of urban planning policies adopts cultural strategies as a basis for them to link cultural resources through the process of interaction in two directions, namely the establishment of two-way relationships between the cultural resource tool in place and economic and human policy, educational policy, environmental policy, social and health policy, etc., which is a call for effective use. For cultural resources[16] The main objectives of cultural planning are:
Preserving the local cultural heritage.
Keeping the live culture from fading.
This will achieve a wide range of benefits for the economy, social life (people meet and interact in places designated for cultural expression), and cultural interventions allow for community participation in order to:
• Promote access to culture through individuals.
• Enhancing the capabilities of individuals to express themselves.
• Promote a sense of community. [16] In addition, five aspects of urban cultural planning emerged from proven discussions:
Long-term strategic planning.
Respect for collective memory, heritage and the social and cultural context.
Cooperative and participatory processes between groups involved in a specific urban reform (citizens, tourists, local authorities and companies together).[17]
For museums that are open schematically, the following is followed:
□ Transfer or copy historical monuments.
□ Preserve historical monuments in their locations.
□ Maintenance and equipping of buildings that deteriorated in terms of appearance, misuse or neglect.
□ Maintaining the relationship between humans, the environment, nature and culture, in the sense of the ecosystem.
□ Increasing community culture, by documenting the intangible living history of people, life stories and manifestations of folklore, practices, etc.[4]
Through an analysis of the theoretical aspect of anthropological museums (open museums), it is noticeable that there are positive aspects for the revival of open museums that contribute to preserving and developing the intangible cultural heritage and encouraging the idea of orienting the revival process. These aspects were:
First/ Aspects related to economic development: where culture is linked to the market and consumption and is reflected in the so-called cultural industries (the role of music, television, cinema, museums, museums open in the open air, etc.). Encouraging cultural tourism, attracting local residents and tourists, and encouraging the revival of traditional crafts by encouraging craftsmen to work in workshops and providing shops for displaying handcraft products.
Second / aspects related to cultural development: Culture plays an essential role in the sustainability of society. In general, everyone agrees on what culture gives life to man: its traditions, customs, parties, knowledge, beliefs and morals. It can be said that culture has
several dimensions and functions that have a role in the development of society, which generate:

a. A way to live.
B. Social cohesion.
C. Creating wealth and jobs.
D. Spreading culture at a local and regional level.

Third/ The aspects related to urban memory: Memory and culture play an important role in social cohesion, self-esteem, creativity, historical memory, etc., legacy, which is represented in public activities and policies directed towards conservation and restoration and enhancing the value and social use of heritage assets, ... etc.

Urban memory is an important issue in terms of changing and developing the cities in which we live. Cities, like all advanced organisms that also have memory, the level of this memory profoundly affects the development of cities. The city's memory is also the community's memory. A city's memory or social memory is a combination of a place / time identity. Memory contains a spatial dimension that allows the recovery of lost, places - the ancient appearance of existing places - from the remains that remain on the urban surface. Table (1) shows the positive aspects resulting from the revival of the intangible cultural heritage.

| Table (1) Aspects resulting from the revival of the intangible cultural heritage |
|---------------------------------------------------------------|-----------------|-----------------|
| Possible values                                              | Secondary variables | The main variables |
| Reviving handicrafts that have begun to disappear.            | Reviving traditional industries | Economic aspects |
| Reviving folklore, such as music and traditional fashion.     | Reviving cultural tourism | Cultural aspects |
| Open workshops to display craft products and craft tools.     |                        |                 |
| Reviving cultural events, shows and festivals.               |                        |                 |
| Holding cultural evenings related to telling stories, folk tales, novels and legends. | Reviving cultural tourism |                 |
| Attract visitors by providing resting places and services for tourists, such as popular restaurants, etc. |                        |                 |
| Reviving buildings of cultural value.                         |                        |                 |
| Give vitality to the cultures that are expressed, whether local or non-local. |                        |                 |
| Encourage diversity in cultures and accept their activities. | Multiculturalism |                 |
| Encouraging intercultural dialogue and promoting respect for other ways of life. |                        |                 |
| Promoting and raising societal awareness.                     |                        |                 |
| Cultural values are a source of capital and development.      | Establishing cultural values |                 |
| Spreading cultural values at different local, regional and global levels. |                        |                 |
| The revival of the values gives vitality and sustainability of urban environments. |                        |                 |
| Perpetuate cultural traditions and revitalization of different forms. | Achieving cultural sustainability |                 |
| Overcoming the challenges of globalization by reviving       |                        |                 |
**intangible assets.**

Enhancing the cultural identity of the local community and enriching general knowledge.

Rich living environment for present and future generations.

| Reviving the previously lived reality, relying on community memory. | The revival of the identity of the place / time | Urban memory |
| Reviving the features and buildings related to the sentiments of society. |  |
| Revive the moral aspects associated with rituals, customs, beliefs, etc. |  |
| Showing aspects of daily life such as cooking, farming, marriage ceremonies, etc. |  |

Creating cultural paths by linking the site with sites of historical value.

The clarity of the kinetic and visual axes between the museums and the roads leading to them.

Provides social and cultural attractions by reviving stories, practices, rituals, etc.

Preserving buildings of value by moving them to a new location and achieving a cultural expression or copying (redesign) of similar buildings of symbolic value, displaying and occupying them.

Creating plural spaces in the cultures that express and receive them.

User interaction with space components.

Multiple places responding to different events and activities, spaces capable of satisfying the requests of tourists and visitors, such as shops, restaurants and workshops that create multi-use places.

Development of land uses, with a focus on different cultural scenes.

Streamline movement of locals and visitors.

Activate local craft workshops.

Economic activities and events interrelated.

Attracting local and non-local tourists and achieving diversity in resources.

Promote access to local cultures through population.

Enhancing the capabilities of individuals to express themselves.

Promote a sense of local belonging.

Use of local materials such as wood, bricks (clay), and clay (milk) or manufactured materials such as concrete, stone, and iron.

Reviving local architectural styles.
The results related to the role of open museums in reviving cultural heritage will be clarified through some of the global experiences of models of open museums category (museum villages), Heritage Village, which presented the cultural aspects that have been revived and how they contributed to revitalizing the above-mentioned aspects.

**First: Minsuk T1 Village**

Minsuk Village is a living museum which is a tourist attraction in Yongin, a city in the Seoul metropolitan area in Gyeonggi Province, South Korea. It first opened on October 3, 1974. It is a popular tourist destination for both Koreans and foreigners. Real homes were moved from all parts of the country and restored to create a replica of a village from the late Joseon period. Events such as celebration of seasonal changes and traditional shows are held. This village was created in a natural environment that occupies about 245 acres. The identity of a particular place and time has been revived as more than 260 traditional homes can be seen reminiscent of the late Joseon dynasty. The purpose of the Korean Folk Village is to display elements of traditional Korean life and culture. There are multiple sections of the garden. There are many replicas of traditional houses from different social classes (peasants, landowners, nobles) from different regions. The living museum here was marked by the revival of handicrafts that characterize the Joseon era and the presence of craft workshops and stores to display folk products, in addition to the presence of many local and traditional art stores, and there are many cultural displays hosted by the open museum where there are cultural festivals and heritage music shows and traditional costumes.

**Al-Shindagha Heritage Village T2**

The Heritage Village was established in 1997 in the historic Al-Shindagha district in Dubai, to embrace the heritage events and to display a vivid picture of the old traditional life in the United Arab Emirates with a review of the components of wild, marine and mountainous life in the country, the Heritage Village is the embodiment of the pre-Renaissance life, It is a model for the Freej, the market and the various crafts. Rather, it is the village that brought back to the new generation, the form of the lives of parents and grandparents, and reminded them of the distant past. like Handmade craft, patterns and living shapes. The old Shindagha area (Al-Fareej), It is a microcosm of a village, which reflects the past life with all its social life, customs and traditions, buildings and mosques, and even people who speak in a smooth accent. The Heritage Village in Dubai is one of the wonderful museums, as it is possible to enjoy an insight into what Dubai was before the discovery of oil, There is also a heritage exhibition, which is a display of the castles and forts included in the United Arab Emirates, and the display of Arabic coffee and the method of making and preparing it in the traditional way, in addition to an exhibition of various guns used in the past with their names, He added that the presentations included silver artifacts for women in the UAE, previously used jewelry, an exhibition of spices, and an exhibition of several camels, yarn and knitting, along with a simplified exhibition on the way of weaving in the past. The Heritage Village consists of several pillars that
reflect the original life, and those pillars are the corner of folk food and there are places dedicated to folklore groups that present folklore shows. And a display of heritage costumes, as well as folklore arts that reflect the civilization of every country in the Arab world. The open museum includes many cultural festivals, including the Dubai Festival, which includes folklore shows.

**Third: Sarawak**

This village is also known as the "living museum" as its purpose was to preserve and spread Sarawak's cultural heritage. The village was formed from the tourism industry in the 1960s. The idea came naturally due to the uniqueness of the home architecture in Sarawak by the indigenous people, as well as thanks to the beautiful and green landscapes in the area an area of 17 acres was set aside for the construction of the village. Approximately 150 people live in this village on a daily basis, traditional activities from the Sarawak tribes. They also wear traditional costumes and offer folk dances to tourists. The people of this village work to spread their different cultures, customs and lifestyles.

Various examples of establishments representing all ethnic groups in Sarawak can be seen, as well as visiting traditional, extended and compact housing. Set on tall wooden columns. These housing groups live in different groups. There you can also see a tall Milanao house, a traditional Chinese farmhouse and many other attractions. The traditional house is built on tall pillars in which leisure activities such as wooden carving and baskets weaving are practiced, as well as the restaurant and handicraft store there. The Living Museum (Sarawak) provides an overview of the culture of ethnic groups in the country by displaying a range of tangible and intangible aspects of its anthropological values such as displaying and promoting types of handicrafts and traditional stores that display them. Heritage music and traditional costume that is worn continuously is also revived.

Community awareness is also strengthened on the importance of reviving intangible values and being a source of capital through tourism attraction through which the dissemination of values has been achieved at various local, regional and global levels and contributed to giving the museum environment a vitality and continuity in expressing this cultural diversity. The living museum (Sarawak) has achieved the perpetuation of cultural traditions as it is the ideal place to learn about the local culture and the traditional lifestyle.

**Analysis of the results**

1. **Economic aspects**

The results of the application revealed a difference in the role of museums and the revival of the intangible heritage on the economic aspects of both the global and the elected Arab models, as the model (T1) achieved the highest proportions as it reached (86%), followed by the model (T2), where it achieved a percentage of (73%) and was less The proportions of the model (T3), as shown in chart No. (1)
The following results were shown at the detailed level for each of the variables:

**Reviving traditional industries** / The process of reviving traditional industries represents a means of preserving and developing craft. The results of the application revealed a high interest in reviving handicrafts that have disappeared through their manufacture and presentation to the domestic or foreign visitor, as the revival of handicrafts achieved a percentage of (100%), while it achieved Interest in reviving folklore (67%), while the presence of the workshops achieved the lowest percentage, as in Plan No. (2)

**The revival of cultural tourism** / Cultural tourism is an essential part to give vitality to the environments and places in which it is active, as it gives continuity to activities, and the results of the application revealed that (the revival of buildings of cultural value and the revival of cultural events) achieved the highest percentage (83%). As in chart No. (3)
2- Cultural aspects
The results of the application revealed a discrepancy in the role of museums in reviving the cultural heritage of both models Global and Arabic elected based on vocabulary (Multiculturalism, rooting cultural values, realization Cultural Sustainability), as Model (T1) achieved higher The percentages (73%), likewise the model (T3). As in chart No. (4)

Multiculturalism / an important singular in the cultural aspect, As the results of the application revealed high interest in encouraging Diversity and intercultural dialogue within the selected projects, This is due to the positive effects it has given to the elected environments. The two subjects achieved equal proportions (83%). While giving vitality to cultures achieved a percentage (50%) as shown in Plan No. (5)
Establishing cultural values / represented the main catalyst in the cultural aspects, and the results of the application revealed the cultural values and being a source of capital that achieved the highest value as it reached (83%), followed by the promotion of societal awareness and the spreading of values at different levels, achieving percentages of (66%). As in chart No. (6)

![Establishing cultural values](image)

Achieving cultural sustainability / The term achievement of cultural sustainability is an important catalyst for the cultural aspect, and the results of the application revealed that there is an increase in interest in promoting a cultural identity for society where it achieved a high rate of 100%. The perpetuation of cultural traditions has also achieved a high rate (83%). As in chart No. (7)

![Cultural sustainability](image)

3- Urban memory
The results of the application revealed a difference in how to revive the cultural heritage through the revival of urban memory, and the results of the application showed the global and Arab models elected that high values were achieved (88%) for the two models (T1), while the model (T2) achieved a rate of (75) % And that the model (T3) achieved the lowest rates. As in chart No. (8)
Reviving the identity of the place / time / The results of the application showed a discrepancy at the level of the detailed variables of the individual (reviving the place / time identity), as the process of re-displaying the aspects of daily life achieved the highest percentage, which reached (100%), depending on the community memory, and that Reviving the previously lived reality achieved a good rate of (83%). As in chart No. (9)

Cultural Planning / The results of the evaluation (cultural planning) for international and Arab projects were revealed. The elected has a disparity in indicators, as the model (T2) achieved the highest percentage (89%) Then (T1) and (T3), they achieved equal proportions of (75%). As in chart No. (10)
Creating hotbeds of urban cultural / is an important aspect of cultural planning through (provide points of attraction Social and cultural by reviving stories, practices, rituals, etc., and preserving buildings The same value by moving a new site and achieving a cultural expression or copying (redesign) of similar buildings Of symbolic value, display and occupancy), as the process of providing attracting points achieved a high percentage that reached (100%), while preserving or copying buildings of value achieved a percentage of (67%), as in Plan No. (11)

Achieving competitiveness / the main aspect of the cultural planning process is how to create a competitive capacity, and the variable has contained space contain the highest percentage (100%), and the lowest percentage (67%). As in chart No. (12)
Community participation / an important part of the cultural planning process, which is through (enhancing access to local cultures through the population, enhancing the capabilities of individuals to express themselves, promoting a sense of local belonging), but achieved somewhat small proportions where they achieved the idea of promoting access to cultures. And enhance the feeling of local affiliation, respectively, which reached (50%), while the variable was strengthened The capabilities of individuals in expression achieved a very small percentage, which reached (67%), as in chart No. (13).

The use of local materials / the most prominent material part in the elected projects, as it has achieved varying proportions, as the use of local materials increased to 100%, while reviving architectural styles Achieve a ratio of (83%), as shown in Plan No. (14).

Conclusions
- Open-air museums seek to revive the heritage, both the tangible and the intangible, in spite of the revival of the material aspects, but the non-material aspect has the greatest interest through the revival of various events and cultural aspects.
- Community participation was an essential part of revitalizing open museums by learning about the customs, traditions, rituals, and customs of everyday life and the prevailing traditional crafts.
- The physical aspect that was revived was in several ways through the transfer or transcription of some buildings (redesigned) or borrowing from local architectural styles, as well as using local materials in the restoration process.
- Enriching the museums environment with cultural diversity through displaying various cultural activities, whether local or international.
- The complementarity of museums in expressing cultures through the use of local materials and traditional architectural styles and the use of traditional furnishing methods for outer spaces.
- Taking into account the planning aspects of museums by providing a network of roads to facilitate access to museums, as some museums have been linked with the main roads to facilitate access to them by the tourist.

**Recommendations**

- Adopting the idea of open museums in traditional or historical environments to contribute to the revival of diverse and forgotten cultures.
- Take into account the choice of places easily accessible to those who live in the surrounding environments or the foreign tourist.
- Study the characteristics of the intangible cultural heritage so that the open museum can achieve an integrated picture of the environments whose culture is to be expressed.

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