



**A STRATEGY FOR THE DEVELOPMENT OF A TOURIST TRAIL
OF THE DECAPOLIS SITES IN NORTHERN JORDAN**

by

FAKHRIEH MAJED QASIM DARABSEH

A Thesis submitted to
The University of Birmingham
For the degree of
DOCTOR OF PHILOSOPHY

Institute of Archaeology and Antiquity
College of Arts and Law
The University of Birmingham
July 2010

UNIVERSITY OF
BIRMINGHAM

University of Birmingham Research Archive

e-theses repository

This unpublished thesis/dissertation is copyright of the author and/or third parties. The intellectual property rights of the author or third parties in respect of this work are as defined by The Copyright Designs and Patents Act 1988 or as modified by any successor legislation.

Any use made of information contained in this thesis/dissertation must be in accordance with that legislation and must be properly acknowledged. Further distribution or reproduction in any format is prohibited without the permission of the copyright holder.

ABSTRACT

This study investigates how the diverse archaeology of Jordan can be presented to different segmentations of visitors. As a country with abundant archaeological resources and heritage potential for tourism industry, there should be serious consideration toward the management and development of such resources in order to preserve them for future generations on the one hand and to provide economic benefits both to the local community and the national economy.

The diversification of heritage tourism packages, and proposals for different alternatives among the potential of variety of different heritage sources, is one of the more efficient ways of spreading the load across the major sites in the country. As a case study, the creation of a tourist trail among the Decapolis cities is outlined since these cities form an important component of the history of Jordan and exploring their variety and diversity may give them further meaning and significance. Some of the cities suffer from an overloading of visitors while others do not receive an adequate measurement of attention either by the authorities or by the visitors themselves; therefore, this study focuses on the site of Abila as an example of how a city with significant potential for tourism might be developed through presentation of the city using non-invasive techniques such as geophysics. The study explores these issues in the context of heritage management and related legislation in Jordan alongside consideration of the community's role in tourism and how their aspirations are also met.

DEDICATION

`To the soul of my Mother, although it is late, I am so proud that I have made one of your dreams come true! `

`To my Father, my Husband and my beloved Kids; Assal, Rashed, Aram and Mohammed. `

ACKNOWLEDGEMENTS

I would like to take this opportunity to first and foremost thank “Almighty Allah” for being my strength and guide in the writing of this thesis. Without Him, I would not have had the wisdom or the physical ability to do so.

I also would like to express my deep and sincere gratitude and appreciation to my supervisor, Dr. Roger White. His wide knowledge and his logical way of thinking have been of great value for me. His understanding, encouraging, kindness and personal guidance have provided me with an excellent basis for the present thesis.

I am deeply grateful to my co- supervisor, Dr John Carman, for his detailed and constructive comments, and for his important support throughout this work. And I wish also to express my warm and sincere thanks to my advisor Dr. Alasdair Livingston for his valuable advice and remarkable support, and special thanks to his very kind wife’ Berget’ . Many thanks to Mr Julian Bowsher from Museum of London Archaeology for the valuable information he provided.

I owe my most sincere gratitude to Dr. Wasif Sekhaneh, for his valuable advice and friendly help, support and encouragement. My warm thanks are due to Father Elia Khalife from the Antioch Centre in Oxford for his kind feelings; encouragement and support.

I also wish to thank all the staff in the IAA for their sympathetic help and their help with the administrative work. Also a big “thank you” goes to my PhD friends at the University of Birmingham and other universities in the UK; Shahad Al-Janabi, Maha Ayoush, Hesham Al-Ahmed, Rasha Al Rubaee, Sada Al Janabi, Wageeh Michael, Eirini Zisimou, Suleiman Farajat from the Centre for Tourism and Cultural Change, a special ‘thank you’ goes to my lovely house-mates; Toral Jakria and Irina Shifner, for their feelings, concern and nice company.

I wish to extend my thanks to my sister and friend Mrs Woroud Samarah and Mr Salameh Fayyad, for their kind and informative support during the fieldwork conduction at the archaeological sites of Abila and Umm Qais, and also I would like to thank Miss Katrina Hamarneh from the DoA of Jordan and all the members of the Department for their support and the valuable information they have provided.

I owe my loving thanks and utmost appreciations and respect to my husband Mr Abdulmajeed (Amjad) Darabseh for his support, understanding and encouragement. Also I cannot thank enough my cooperative daughter, friend and sister, Assal for her kindness and courage in taking a massive part of the responsibility to look after the family during my absence. Also my kisses and special thanks to my pretty daughter Aram, and my gorgeous sons Rashed and Mohammed .They have lost a lot due to my research abroad and without their encouragement, patience and understanding it would not have been possible for me to finish this work.

My special gratitude is due to my beloved Father, my step mother, my brothers’ Ali and Mohammad, my sister’ Aia’ and their families, and to all my relatives especially aunt Nahla for their loving support and prayers.

And finally I would like to extend my thanks to Yarmouk University in Jordan for the financial support during the study years of this research.

TABLE OF CONTENTS

ABSTRACT	i
DEDICATION.....	ii
ACKNOWLEDGEMENTS	iii
TABLE OF CONTENTS	iv
LIST OF FIGURES	x
LIST OF TABLES	xii
LIST OF ABBREVIATIONS	xiii
CHAPTER ONE : INTRODUCTION	1
1.1 Nature of the Study	1
1.2 Aims of the study	3
1.3 Methods of the Study	5
1.3.1 <i>Methodological Approaches to Data Collections</i>	5
1.4 Methodology approaches of the study.....	9
1.5 Interest in Cultural Heritage Studies	11
1.6 Objectives of the Study	12
1.7 Significance of the Study	13
1.8 Organization and Contents of the Study.....	14
CHAPTER TWO : CULTURAL HERITAGE MANAGEMENT IN A GLOBAL CONTEXT	17
2.1 Introduction	17
2.2 Components of Cultural Heritage.....	20
2.3 Values of Cultural Heritage	23
2.3.1 <i>Cultural Values</i>	26
2.3.2 <i>Economic Values</i>	27
2.3.3 <i>Scientific Values</i>	28
2.3.4 <i>Social Values</i>	29
2.3.5 <i>Historical Values</i>	29
2.3.6 <i>Aesthetic Values</i>	30
2.3.7 <i>Symbolic Values</i>	31
2.4 Universal Documents.....	32

2.5	World Heritage Sites	33
2.6	World Heritage List.....	35
2.7	Public Awareness and Involvement of Local Community	40
2.8	Cultural Heritage Management as a Profession	41
2.9	Cultural Heritage Management and the Public (Communities)	42
2.10	Cultural Heritage Management and Law Internationally	43
2.10.1	<i>Introduction.....</i>	43
2.10.2	<i>Legislation and laws in the UK</i>	45
2.11	Conclusion	47

CHAPTER THREE : CULTURAL HERITAGE MANAGEMENT IN JORDAN 49

3.1	Introduction	49
3.2	Background to the Hashemite Kingdom of Jordan, Jordanian Archaeology and Tourism.....	49
3.2.1	<i>Introduction</i>	49
3.2.2	<i>Geography.....</i>	50
3.2.3	<i>Population</i>	52
3.2.4	<i>Economic, Social Development and Tourism in Jordan.....</i>	52
3.3	Cultural Heritage Management in Jordan	54
3.3.1	<i>The development of Cultural Heritage in Jordan</i>	55
3.3.2	<i>Educational development of Cultural Heritage</i>	64
3.3.2.1	<i>School Curriculum</i>	65
3.3.2.2	<i>University Education.....</i>	66
3.3.3	<i>Changing perceptions of heritage management in Jordan: two case studies 69</i>	
3.3.3.1	<i>Jerash</i>	69
3.3.3.2	<i>Umm Qais.....</i>	72
3.4	Public awareness and involvement of Local Community	75
3.5	Cultural Heritage Legislation in Jordan (Rules and Regulations)	76
3.5.1	<i>Background</i>	76
3.5.2	<i>Sources of Cultural Heritage Laws in Jordan</i>	78
3.5.3	<i>Trading of Antiquities</i>	79
3.5.4	<i>Policies for Safeguarding and Enhancement of the Heritage Source .80</i>	
3.6	Major Groups Involved in the Decision-Making Mechanism	81
3.6.1	<i>World Heritage Sites in the Context of Jordan</i>	82
3.7	Conclusion.....	83

CHAPTER FOUR : THE DECAPOLIS IN CONTEXT	86
4.1 Defining the Decapolis.....	86
4.2 The Epigraphic Evidence.....	87
4.3 Decapolis in the Ancient Sources.....	89
4.4 Decapolis in Recent Researches.....	92
4.5 The Seleucid Empire and the Region.....	95
4.6 Seleucid Cities and Society.....	98
4.7 The End of the Seleucid Empire.....	100
4.8 Roman Period.....	102
4.9 Decapolis Cities in Jordan.....	103
4.10 The End of the Decapolis.....	105
4.11 The Roman Empire: Diversity in Unity.....	107
4.11.1 <i>Presenting Roman Cities to Tourists: a case study of Ephesus</i>	109
4.12 Conclusion.....	112
 CHAPTER FIVE : STRATEGIES FOR INVESTIGATING HERITAGE SITES IN NORTHERN JORDAN	 114
5.1 Introduction.....	114
5.2 Archaeological Investigation in Jordan.....	114
5.3 Carrying out Invasive Excavations.....	118
5.4 Non- Invasive Survey.....	119
5.4.1 <i>Introduction</i>	119
5.4.2 <i>Surface Survey</i>	120
5.4.3 <i>Remote Sensing</i>	122
5.4.4 <i>Application of Aerial Photography in Jordan</i>	124
5.5 Geophysical Techniques.....	128
5.5.1 <i>Feasibility of Using Geophysical Techniques in Archaeological Investigations</i>	131
5.5.2 <i>Geophysical Methods Applied in Archaeology</i>	132
5.5.3 <i>Techniques of Detection in Archaeological Geophysics</i>	133
5.5.4 <i>Application of Geophysics in Jordan</i>	136
5.6 Conserving Archaeological Sites in Jordan.....	139
5.7 Local Community Involvement.....	141

5.8 Conclusion.....	143
---------------------	-----

CHAPTER SIX : STRATEGIES FOR DEVELOPING HERITAGE TOURISM IN NORTHERN JORDAN

145

6.1 Introduction	145
6.2 Defining Cultural Tourism.....	146
6.3 The Concept of Heritage Tourism	148
6.4 Tourism Management in Jordan and the Relationship between MoTA and the DoA	149
6.5 Tourism Strategies in Jordan	150
6.5.1 Jordan National Tourism Strategy (NTS): 2004-2010	151
6.6 Tourism and Economic Development	152
6.7 Concept of Sustainable Tourism.....	156
6.8 Tourism Industry	158
6.8.1 Tourism Industry in Jordan	159
6.9 Developing a Tourist trail for the Decapolis Cities in Northern Jordan.....	162
6.9.1 Introduction	162
6.9.2 Importance of the Trail	162
6.9.3 Models for Tourists Trails	165
6.9.4 Tourist trails in Jordan	167
6.9.5 The Decapolis Trail.....	169
6.9.5.1 The Sites of the Decapolis in Jordan.....	169
6.9.5.2 Developing the Brand of the 'Decapolis Tourist Trail'	172
6.9.5.3 The Importance of Decapolis Trail	175
6.9.5.4 Involvement of the Local Community in Tourist Trails Development	177
6.10 Conclusion	179

CHAPTER SEVEN : ABILA OF THE DECAPOLIS

182

7.1 Introduction	182
7.2 The Name of Abila.....	183
7.3 The Physical Setting.....	183
7.3.1 Hydrology System at Abila	186
7.3.2 Description of the site	188
7.3.3 History of the Site.....	193
7.4 Archaeological Evidence	196

7.5	Preservation and Conservation Works	200
7.6	Assessment of Potential Values at the Site	200
7.6.1	<i>Cultural Value</i>	201
7.6.2	<i>Scientific value</i>	201
7.6.3	<i>Artistic Value</i>	202
7.6.4	<i>Educational Value</i>	202
7.6.5	<i>Religious Value</i>	202
7.6.6	<i>Economic value</i>	203
7.7	Relationship to Other Decapolis Cities	203
7.8	Assessment of Current Infrastructure at Abila	205
7.9	Involvement of the Local Communities	206
7.10	A Programme for Developing Abila as a Heritage- Cultural Tourism Site	208
7.10.1	<i>The Importance of Development Planning</i>	208
7.10.2	<i>Understanding the Market (who will visit) for Short and Long Term</i>	211
7.10.3	<i>Main Threats Towards Managing Abila</i>	212
7.11	Conclusion	213

CHAPTER EIGHT : ANALYSIS 216

8.1	Introduction	216
8.2	Why Does Cultural Heritage Tourism Matter in Jordan?.....	216
8.3	‘Refugee Cultures’ within Jordan – What is the Real Jordanian Culture and National Identity?	219
8.4	The Need for tourism in Jordan’s Economy	222
8.5	‘Dubai’ a Hastily Growing Tourism Attraction	227
8.6	Strategies for Preserving Identity Whilst Opening Society up to Tourists ...	232
8.7	Developing a Tourist Trail for the Decapolis and Abila.....	233
8.7.1	<i>Improve infrastructure</i>	235
8.7.2	<i>Marketing and Promoting the Site within Jordan and Abroad</i>	236
8.7.3	<i>Encourage Research</i>	237
8.7.4	<i>Ensure Local People are Involved and Informed</i>	237
8.8	Why is it Important to Focus on the Ancient Roman World as the Model to Develop Tourism in Jordan?	238
8.9	Alternative Marketing Strategies	240
8.9.1	<i>Roman Frontiers WHS</i>	241
8.9.2	<i>Judeo-Christian Heritage</i>	243

8.9.3 Islamic Heritage.....	246
8.9.4 Lawrence of Arabia / Arab Revolt.....	248
8.9.5 Cultural Heritage (Bedouin Heritage).....	249
8.9.6 Natural Heritage.....	251
8.10 Conclusion	252
CHAPTER NINE : CONCLUSION AND RECOMMENDATIONS	254
9.1 Introduction	254
9.2 Heritage and Tourism in Jordan	254
9.3 Public Awareness and Involvement	255
9.4 Locals' Perceptions	259
9.5 Jordan: National and Cultural Identity	261
9.6 Infrastructure as a Base for Attraction.....	263
9.7 Heritage, Culture and Tourism	266
9.8 Limitations and Scope of the Study.....	266
9.9 Recommendations	267
BIBLIOGRAPHY	271
APPENDICES	290
APPENDIX ONE: LAWS OF ANTIQUITIES OF JORDAN.....	290
APPENDIX TWO: EPIGRAPHIC SOURCES FOR ABILA.....	297
APPENDIX THREE: INTERVIEW WITH MRS WOROUD SAMARAH (DOA-IRBID) JANUARY 2010-02-04.....	299
APPENDIX FOUR: INTERVIEW WITH UMM QAIS SITE MANAGER (SALAMEH FAYYAD) DECEMBER 2009-12-17.....	301
APPENDIX FIVE: PROBE QUESTIONS FOR CHAPTER FIVE.....	305
APPENDIX SIX: EUROPEAN ROUTE OF INDUSTRIAL HERITAGE (ERIH)	306
APPENDIX SEVEN : TOURISM 2020 VISION	309

LIST OF FIGURES

Figure 3.1: Map of Jordan and its borders (Source: Wassef Sekhaneh 2010).....	51
Figure 3.2: A Satellite View of the Site of Jerash Showing the Wadi Running Between the Western Half, the Archaeological Monument, and the Eastern Half, the Modern Town. The Modern Town Masks the Ancient Eastern Half of the Site (Source: Google Earth).	70
Figure 4.1: A Map Showing the Location of the Initial Decapolis Cities (including Abila) (Source: Mare, 2003 Abila. arch. Project, available on line at www.abila.org).....	87
Figure 4.2: Map of the Coins of the Decapolis. (Source: Heuchert 2005. Map 3.2.4. Syria).	89
Figure 4.3: Map Showing the Maximum Extent of the Seleucid Empire (in yellow). Source: http://commons.wikimedia.org/wiki/File:Diadochen1.png . (Accessed February 2008).	95
Figure 4.4: Map Showing the Location of the Decapolis Cities in Northern Jordan (note Ajloun is itself not among the Decapolis). (Source: the author 2010).	105
Figure 4.5: The location of Ephesus (Source: Google Earth).	110
Figure 4.6: Intellectual ruins: the painted houses	111
Figure 4.7: Natural Ruins: the Library of Celsus.....	111
Figure 4.8: Objective ruins: the Basilica of St John	111
Figure 4.9: The Marble Street leading up from the Harbour.....	111
Figure 5.1: Land south of Amman being prepared with access roads for a major new housing development, one of dozen. (Source Kennedy and Bewley 2009 Figure 2).	128
Figure 6.1: Servicing the portable toilets at Petra. Providing tourist facilities also means ensuring that there is an infrastructure to support them. (Source: Roger White)...	148
Figure 6.2: Umm Qais: Former Rest House and Excavation Headquarters Now Used as a Museum (Source: the author 2009).	161
Figure 6.3: Umm Qais: Ruined Former Houses of the Ottoman Village. These are Proposed to be Reinstated for Tourist Use. Note the Local Inhabitants Collecting Kubeenze (edible plants) from the Site (Source: the author 2009).	162
Figure 6.4: The Decapolis cities in Jordan (Source: the author 2010).....	164
Figure 6.5: Rock-cut Tombs at Abila (Source: Roger White 2009).	176

Figure 7.1: Sketch Map Showing the Location of Abila within the Yarmouk Drainage System in the Transjordan Plateau, North Jordan (after Fuller 1984).	184
Figure 7.2: The Hydrology System at Abila (after Mare 1995).	187
Figure 7.3: The Town of Hartha. Source Google Earth (Accessed May 2008).	188
Figure 7.4: Site map showing areas of ancient (after Mare, 2003 Abila. arch. Project www.abila.org).	189
Figure 7.5: Principal Tell area Source: Google Earth. (Accessed May 2008)	190
Figure 7.6: Umm el-Amad (Source: the author 2007).	190
Figure 7.7: Seventh Century Byzantine Basilica (Source: the author 2007)	191
Figure 7.8: Umayyad House and Basalt Road (Source: the author 2007)	191
Figure 7.9: Roman Bridge (Source: Roger White 2009).	192
Figure 7.10: Roman Theatre (Source: Roger White 2009)	192
Figure 9.1: English Interpretation Panel about the Cross-Church. (Source: Roger White, 2009).	264
Figure 9.2: Same Interpretation Panel but in Arabic. (Source: Roger White, 2009).	264
Figure 9.3: English Interpretation Panel of the Bridge. (Source: Roger White, 2009).	265
Figure 9.4: Same Interpretation Panel but in Arabic (Source: Roger White, 2009).	265
Figure 9.5: Special Needs Facilities within the site (Belsay Castle in Newcastle) (Source: the author 2008).	269

LIST OF TABLES

Table 2.1: Main components of archaeological resource: their characteristics and values (source: Carman 2002:35).....	22
Table 2.2: Cultural and Natural World Heritage Criteria Selection.....	36
Table 2.3: A Comparison of Heritage Legislation between USA, Australia and the UK (Source: the author).	44
Table 2.4: Laws and Legislation in the UK derived from (Source: Carman 1996, 36-7) ...	46
Table 4.1: The Cities of the Decapolis according to Pliny and Ptolemy (Source: the author).	90
Table 4.2: Theatres in the Decapolis (after Kennedy 2007, table 4.2, 97).....	95
Table 6.1: The Principal Public Buildings in Gerasa: Second Phase (after Kennedy 2007, Table 4.6; 101).....	175
Table 7.1: Occupation periods at Abila (after Fuller 1987).	197
Table 7.2: SWOT analysis of Abila, Jerash and Umm Qais.	204

LIST OF ABBREVIATIONS

ACOR	American Center for Oriental Research
ARA	Aqaba Regional Authority
CRM	Cultural Resource Management
DoA	Antiquities of Jordan
EU	European Union
FOAH	Friends of Archaeology and Heritage
GCI	Getty Conservation Institute
GARAP	Great Arab Archaeological Project
GIS	Geographical Information System
GJU	German-Jordanian University
GTZ	German Technical Cooperation
ICCROM	International Centre for the Study of the Preservation and Restoration of Cultural Property
ICOMOS	International Council of Monuments and Sites
JADIS	Jordan Antiquities Database and Information System
JICA	Japan International Cooperation Agency
JTD II	Jordan Tourism Development II
JVA	Jordan Valley Authority
MEGA-J	Middle Eastern Geodatabase for Antiquities, Jordan
MENA	Middle East and North Africa
MoTA	Ministry of Tourism and Antiquities
MMRAE	Ministry of Municipalities and Rural Affairs and Environment

MoC	Ministry of Culture
MOP	Ministry of Planning
MoRA	Ministry of Waqf and Religious Affairs
NGOs	Non Governmental Organizations
PNT	Petra National Trust
PRC	Petra Region Planning Council
SWOT	Strengths, Weaknesses, Opportunities and Threats
TEMPUS	World Heritage
UNESCO	United Nations Educational, Scientific and Cultural Organization
USAID	United States Agency for International Development
WH	World Heritage
WMF	World Monuments Fund

CHAPTER ONE: INTRODUCTION

1.1 Nature of the Study

All over the globe and in the developing countries in particular, heritage tourism is emerging as the fastest growing among all forms of tourism industry. It can thus be viewed as an important potential tool for poverty alleviation and community economic development (WTO 2005). Heritage tourism relies on the interest of external communities in the living and built aspects of culture of places that are alien to them. This interest can focus on tangible and/or intangible heritage resources. Interest in intangible heritage encompasses existing contemporary cultures and ways of life reflecting traditions inherited from the past. Such intangible (immaterial) heritage might encompass music, dance, languages, religion, festival, cuisine etc.; tangible (material) heritage is for most epitomised by vestiges of the built cultural environment, including monuments, historic public buildings and vernacular houses, fortifications, buildings of worship, museums and also the art and material artefacts associated with these cultures.

One of the most important tourist regions of the world is the Mediterranean basin. The focus of development has in the past been on the settled western and northern Mediterranean coasts of Portugal, Spain, France, Italy, former Yugoslavia and Greece. Increasingly, interest is now shifting from this zone to the less developed Middle East and North Africa (MENA) region. Parts of this region are characterised by conflict and are the focus of global geo-political interest and tension, due both to its natural resources and wealth through oil but also, paradoxically, its scarcities in water reserves and arable land. The

MENA region also gains considerable significance from its position at the boundary between Europe, Asia and Africa, a geographical significance that is reflected in its religious significance too. There is recognition of these significances through the large number of UNESCO designated cultural and natural World Heritage sites that are located in such well-established destinations as Egypt, Jordan, Lebanon and Turkey.

The Hashemite Kingdom of Jordan, sits at the core of the MENA region and although a relatively new country has a long history. Jordan has been home to numerous ancient civilizations that settled into the region due to its geographical location. This has given the country an important role to play as a conduit for trade and communication as it has served as a strategic nexus connecting Asia, Africa and Europe. This is evident through the diversity of archaeological remains spread throughout the country's lands. This study focuses only on one of these periods' remains, those which are part of the Roman Empire known as the Decapolis cities. This focus has been chosen for the specific reason that it is this period above all others in Jordan's history that has relevance and familiarity for most external visitors to Jordan. Visitors from the Western developed nations have a particular interest in and fascination with Roman remains, largely because it is still relevant today through architecture, language and other cultural idioms. (In passing, it is also important to note that these interests are not necessarily shared by the local and regional community who may have other interests, for example Islamic history, and who may not have any particular connection to their Roman past.) This interest has been recognised already through the designation of the Frontiers of the Roman Empire World Heritage Site, an ambitious proposal that proposes that all countries containing the remains of Roman frontier works be designated as a single WHS (Breeze 2009).

1.2 Aims of the study

This thesis aims to characterise the history and archaeology of Jordan in order to explore how its history might be presented to the visiting public whether that be Jordan's own community, those from neighbouring countries and from further afield. Focusing on its diverse heritage potential for the tourism industry, the country can offer different options for its visitors encompassing cultural, natural, religious, health and healing and adventure tourism interests and others besides. The study also tries to explore some different ways in which heritage tourism can be developed in a sustainable fashion in Jordan. Additional emphasis will be placed on investigating how tourism can be used to promote heritage among local communities in Jordan, and the importance of assuring a balance between responsible tourism and the preservation and protection required for heritage sites. The study also seeks to find ways to spread the tourist impact on key heritage sites in Jordan such as Petra and Jerash through diversification of the heritage tourism packages and proposes different alternatives among the potential of variety of heritage forms in the country. In seeking to meet these aims, the study will put forward an argument for the promotion of heritage tourism in Jordan locally, regionally and internationally using the sites of the Decapolis in northern Jordan as one tourist attraction. In order to explore this concept, the study will then focus on one of the undeveloped Decapolis sites in northern Jordan – Abila – as an example of a Decapolis site that could be developed as a heritage attraction.

There have been few studies focusing on the archaeology of the site of Abila as one of the Decapolis sites. Most of these studies have examined the archaeology of the site whereas others have suggested development or conservation plans for the whole site (see for example Samarah, 2005). Little attention appears to have been given to the issues related to the importance of developing, presenting and promoting the site within its context in terms

of tourism. This thesis seeks to contribute to the debate by outlining the development of a tourist trail among the Decapolis cities in northern Jordan, focusing on the site of Abila as somewhere that is neglected but has high potential for tourism and research. It studies the possible strategies to alleviate the activities of tourists in the northern part of Jordan, mainly in the Decapolis cities of Jerash and Umm Qais, and to spread the load away from these key sites. This proposal aims also to extend the tourists' stay in the country through having the opportunity to visit a variety of attractions all over its regions, with the intention that their stay will be of economic benefit to the local community.

In developing this approach, the author is aware that these goals can only be achieved through the existing cultural heritage management structures in Jordan and so the focus highlights the role of the interested bodies concerned with heritage management and tourism in the country in addition to the international bodies that have intellectual interests and financially sponsor relevant works and research in Jordan. The thesis studies the history of the Decapolis and explores the excavation work at the site of Abila (as the case study). It also talks about the different and common techniques used in the field work of the excavation and investigation of archaeological sites in Jordan such as invasive and non-invasive techniques and the possibilities and limitations of using such techniques. The main bodies conducting the survey, excavation and conservation of the Jordanian archaeological remains and sites are predominantly international but these bodies act in cooperation with, and after being given consent from, the Department of Archaeology (DoA) to conduct the work. The latter has a responsible role for the country's past and for the initiation of the regulations related to it. Therefore, the study also examines the role of this governmental body together with the Ministry of Tourism (MoTA) which is responsible for heritage and tourism-related issues and policies. It is argued that the government's interests in Jordan's archaeological heritage

are often merely focused on the financial resource and have less concern about the local community's culture and daily life. Consideration of the role of MoTA must take into account the wide variety of attractions that it has to promote in Jordan - cultural, natural and religious – which will require the creation of diverse routes among the varied attractions in Jordan (further arguments about these alternative routes are discussed in chapter 8).

1.3 Methods of the Study

1.3.1 Methodological Approaches to Data Collections

There are two main research approaches to collect data when considering the methodology context. One is known as the 'qualitative approach' (other names: subjectivist, phenomenological, social constructionism and interpretivist), and the other is known as the 'quantitative approach' (or positivistic, descriptivist, scientific and experimentalist) (Sapsford Jupp 1996; Williams and May 1996).

Qualitative Approach

Qualitative research is defined, as the type of research that produces findings not achieved by statistical procedures or other sorts of quantifications. As qualitative data are more concerned with issues related to people, such as interpersonal relationships, personal values, beliefs, meanings, thoughts and feelings, they require an inductive approach that attempts to gather real, deep and valid data. Creswell (1994) notes that qualitative researchers search for deeper truth and aim to study things in their natural setting where the researcher is the instrument of data collection who gather words rather than numbers, deals with talk or pictures and, attempts to make sense or interpret phenomena in terms of the meaning people bring to them and describes a process that is expressive and persuasive in language. Burns (2000) adds that

qualitative methods try to understand individual definitions, descriptions and meanings of events.

Quantitative Approach

Miller and Brewer (2003) state that quantitative research is a numerical measurement of specific aspects of phenomena which usually counts and measures occurrences. Thus, quantitative data arises from, for instance, testing measurable variables of a natural phenomenon, where these variables might produce results that either support or reject a hypothesis, and such data (Leedy 1993). Quantitative research should begin with an idea in the form of a hypothesis, which then generates data and, by deduction, allows a conclusion to be drawn. Therefore, the strength of the quantitative approach lies in its reliability. Moreover, this approach is preferred because it assists in measuring the reactions of many people to a limited set of questions and facilitates the comparison and statistical aggregation of data (Patton 1990). Miller and Brewer (2003) note that, when applied properly, the quantitative approach can allow generalizations to be made about large numbers of people based on smaller samples. Thomas (2003) declares that not all of the writers about quantitative and qualitative approaches are based on the same definitions. He argues that some writers, when talking about methods, focus on one facet of research activities while others focus on different aspects, which makes definitions more confusing to the researchers.

Quantitative and qualitative methods have similarities and differences as well as their particular strengths and weaknesses. The main differences between qualitative and quantitative approaches lie in the nature of the data and in methods for collecting and analysing them (Punch 1998). The qualitative approach is used to understand human experiences and describe the kind of characteristics of people and events which are then

tested in their wider context and no measurements and amounts will be used to compare the events, whereas the quantitative approach reduces the whole to simple elements to help out the analysis by linking variables in hypotheses which are then tested by utilizing statistical techniques. They focus on the measurements and quantity such as, for example, 'less and more', 'similar and different', of the characteristics displayed by people and events that the researcher studies (Thomas 2003). Therefore, the choice of either philosophy is determined by the research objectives and the current knowledge of the topic under investigation. Burns (2000) also declares that the choice of which research method is employed should be based on an understanding of the suitability of a specific method for a particular research question. However, adopting the quantitative philosophy leads to the utilisation of the deductive approach with an exact research methodology such as surveys. On the other hand, adopting the qualitative philosophy leads to the use of the inductive approach with an accurate research methodology such as case studies. It has been recommended by many to adopt both approaches in gathering data as, according to Strauss and Corbin (1998, 43), the qualitative approach directs the quantitative and the quantitative provides feedback to the qualitative. Therefore, many researchers adopt a blended approach of both methods in their researches.

Both qualitative and quantitative methods can be used effectively in the same research project. However, most projects and researchers place their emphasis on one form or another, partly out of conviction, but also because of training and the nature of the problems studied (Strauss and Corbin 1990, 18).

Based on this analysis this study has adopted a multi-method approach, representing an amalgamation of both qualitative and quantitative analyses. This is to generate an overall image of the cultural heritage management and tourism industry in Jordan. Additionally, to

investigate the history of the Decapolis and explore a general image of the situation of Abila and its potentiality for tourism as well as to its undoubted potentiality for the conduct of research. The main method that has been employed in this thesis is the exploratory and descriptive reviews that aimed at reviewing the current status and significance of cultural heritage management in Jordan and the interaction of the Decapolis with the Jordan's history. This approach consists of the following: (a) reviewing the historical and current situation of cultural heritage management and the related regulations in Jordan; (b) investigating the current situation of archaeological field work in Jordan and its interaction with local and international bodies; (c) studying the current status and the interaction between cultural heritage management and the tourism industry in the country and; (d) reviewing the history of the Decapolis.

The study has also employed an approach involving personal interviews that was used in order to collect information about the former and current situations of the sites of the Decapolis (Jerash, Umm Qais) and Abila and cultural heritage management in Jordan. The results of the interviews with professionals involved with heritage management in Jordan are to be found in Appendices 2 and 3. Interviews with the community at Abila were arranged by the head of the Antiquity Office in Irbid, Mr Wageeh Karasneh. He arranged for another member of the office, Mrs Woroud Samarah, to visit the site with the researcher and to conduct interviews with people from the local community in the municipality of Hartha to which the site is administratively linked. The interview took place at the municipality itself. The interviewees were selected to represent different people's age, gender and education segmentations. The sample consisted of twelve people together all of them were men except of the municipality's engineer. The ages were varied from 20s to 60s old. Some had a limited

education level that does not exceed the primary or secondary level. Others were educated to university degree level.

1.4 Methodology approaches of the study

In order to achieve the objectives of this research study, the thesis will adopt the following approaches:

- a- Research the Decapolis and its history as a microcosm of how this period relates to Jordan's past and visitor's perceptions of that past. This has been achieved through a literature review.
- b- Investigate the archaeological database at the DoA to determine whether the bulk of archaeological field work was carried out by international bodies, in cooperation with the DoA, rather than local bodies.
- c- Analysis of the current tourism situation through contact with Jordanian and international institutions involved in the management of heritage in Jordan so as to understand current legal, social and economic situation and current pressures on heritage sites.
- d- Explore with the local communities what is their expectation of heritage sites in their locale. The intention here was to use open-ended questions which were prepared in advance. In practice many of the questions were altered and others were added according to the progression of the interviews. The selection of the interviewees was based on their representativeness and concerns about the nearby archaeological site

of Abila. This interview explored the understanding of cultural heritage management among the local community.

- e- Explore methods of presentation and investigation of heritage sites so as to find methods that can diversify the heritage experience in Jordan, the tourist trails of the different forms of heritage tourism are one of these methods.

The theoretical part of this thesis is methodologically based on reviewing various related sources about the Decapolis, heritage management and tourism aspects. The thesis also includes analysis of some international legislative documents related to the issues of heritage protection in addition to the laws of antiquities of Jordan. The study deals with the current situation of archaeological investigation and tourism industry development in Jordan.

The practical part of this thesis is based on field work and survey conducted at three of the Decapolis cities in Jordan; Gerasa, Gadara and Abila. Additionally, some interviews were conducted in Jordan with individuals from the local communities, site managers, and members of the DoA, both the general department and the Irbid office, who provided information about the archaeological investigations in Jordan and the application of the geophysical techniques. Details of the specific situation at Abila in terms of on-going archaeological research were obtained while attending a conference about the Decapolis held by the Aram society in Oxford 2008, where the author and supervisor met with Dr David Chapman the field director of the research project conducted by the University of Missouri.

Two field visits to Jordan were carried out by the author, one of them in association with Dr Roger White (the supervisor of this thesis). During the latter, visits were undertaken to Umm Qais and Abila in the company of the site managers. Their support and responses

helped the researcher to conduct informative interviews and to obtain a wider image about former and current works, especially when the interview was taken place while walking through the site. The people from the central DoA in Jordan provided information on their organisation and policies as well as supporting access to their database and library resources.

Other visits were performed to some Roman monuments and towns in the UK during 2008 including Hadrian's Wall country, Wroxeter Roman City in Shropshire and the Welsh Roman sites at Caerwent and Caerleon, in order to look at how similar sites are presented and interpreted to visitors in other countries. At Caerleon observations of the then current field excavation directed by Dr Peter Guest and Dr Andrew Gardner were carried out.

1.5 Interest in Cultural Heritage Studies

While the cultural and archaeological heritage can be considered as a basic resource for tourism through which both tourists and locals can benefit, tourists through consumption and locals through providing services, heritage can also provide people with 'roots' to a specific history and place to which they feel they belong and are attached to which in turn can legitimise their contemporary continuation. People depend on cultural heritage to prove their roots and confirm their cultural identity, therefore, in the case of Jordan; the MoTA has been delegated with the task of being responsible for the considerable fortune of archaeological resources and monuments that affirm the cultural identity of Jordan.

People usually anchor themselves to specific places, times, people and thoughts, and use this connection to construct their identities: the sense of who they are, where they come from, and what they represent (Taylor 1997, 20-21). Accordingly, identity connects people and communities to their surrounding contexts and provides them with a form of stability by anchoring them to certain ideas, and places. This study discusses the potential of socio-

economic impacts of tourism on the community and its identity, supported by the example of Dubai as one of the fastest growing tourist destinations worldwide. Here, the authorities seek to provide a luxury-based tourism but one that is, however, disturbing the native context and the national and cultural identity. While Jordan has the same desire as Dubai to grow tourism, the country still wishes to anchor itself to its deep roots in the ancient civilizations and to places (Henderson 2006). A clear example that can be given here is Petra where the local community continue to express a mutual relationship with the monument through promotion of the Bedouin people in an attempt to stress their identity (further arguments are to be found in chapter 8).

1.6 Objectives of the Study

This study was undertaken with several specific objectives which include:

- a- The exploration of more diverse routes to heritage in Jordan through sustainable approaches to tourism, with an emphasis to be placed on a balanced link between tourism development and the requirements of conservation.
- b- The definition of a methodology to present heritage in Jordan in more diverse ways so that visitors get a better appreciation of the diversity the country's heritage, and the various means that heritage sites can be explored.
- c- The exploration of means to improve both the visitor experience in Jordan and to better the communities within Jordan through the encouragement of heritage tourism.
- d- To outline ways in which Abila might be promoted as a tourist destination set on the Jordanian tourist map alongside the active engagement of the local community as a key stakeholder.

1.7 Significance of the Study

Since Jordan, as other developing countries, can offer a range of cultural and natural heritage, the importance of this study emerges from the notion that creating and promoting Jordan through a wider collection of its resources is sensible in order to foster its local economy as well as its global image as a politically and socially stable and secure destination. The significance of the study lies in the fact that it considers the heritage management in Jordan from different perspectives, economic, educational and social. The study also intends to promote Jordan as a multi-source tourist destination.

This thesis focuses on the archaeological sites of the Decapolis that are located in northern Jordan, in an attempt to draw attention to this part of the country, sustain its heritage and promote it as a destination to be visited as one package that presents a coherent story about the Decapolis especially when not all of them are similarly excavated and conserved. At the moment, the focus is on the prime site of Jerash and, secondarily, on Umm Qais. This study emphasises the importance and the possibility of developing the city of Abila of the Decapolis as one with high potential for research so as to improve its tourist potential. Considerable challenges exist in promoting the site since it is still undeveloped and not presented to different segments of visitors. Access to the site is considered problematic compared to other similar sites. The site is difficult to access physically having a rocky terrain, scree slopes and wadis. Furthermore, there is little intellectual interpretation of the few visible features. Compared to the features at Umm Qais, Jerash or Pella the remains at Abila might not be perceived to be attractive and appealing to the general tourist. Its current principal strengths are its painted tombs and later Byzantine churches but it also has a richness of archaeological features that are still unrevealed, which makes it possible to explore other means of interpretation, such as remote sensing and geophysics, which will

make the site more intellectually attractive without harming the physical constituents of these features. The solution adopted here to this dilemma is to suggest that the development of Abila might be better achieved if it is presented jointly with similar cities within one tourist package, so they all together can offer an inclusive image about how the Decapolis cities used to look like, with an emphasis on the uniqueness and characteristics each city has. The creation of new itineraries will help to increase the number of tourist arrivals to the country and promote the environmental and historical as well as the cultural heritage of Jordan and of course will serve to improve and raise the services and facilities related to tourism.

1.8 Organization and Contents of the Study

This thesis consists of nine chapters. **Chapter one** is the introduction of the thesis. In **Chapter two** the concept of heritage is discussed. It also considers the different values of heritage. It then goes on to consider the management of cultural heritage globally in order to understand how developed countries treat their heritage resources in terms of antiquity laws and legislations.

Chapter three provides a background to the Hashemite Kingdom of Jordan and its archaeology and tourism. The concept of cultural heritage and its development in Jordan is also discussed in this chapter in addition to the education development of the heritage management, local community and legislations related to the protection of heritage and archaeology in the country.

Chapter four discusses the historical development and context of the whole of the Decapolis in order to highlight the importance of the region. Although not all of the Decapolis cities are situated within Jordan, it does have the lion's share of them and this fact

demands that all should be considered together so as to fully appreciate their regional context.

Chapter five explores archaeological investigation, excavation and conservation in Jordan. It proposes strategies for investigating heritage sites in Jordan with an emphasis on the use of non-invasive techniques rather than the invasive ones.

Chapter six discusses the concept of heritage tourism and the role of the MoTA and DoA in managing heritage tourism in Jordan and the role of foreign bodies in fostering and supporting the tourism industry in Jordan. It also discusses the economic benefits of tourism for the local community and for the national economy of Jordan. The chapter also suggests strategies of developing heritage tourism in northern Jordan focusing on the trail among the Decapolis.

In **Chapter seven** Abila of the Decapolis is discussed in order to provide a clear image about the site, its history and physical structure in addition to its potential as a research site for exploring the development of its archaeological and cultural resources. This is achieved through comparison with more mature developments of such sites in the Roman towns of the UK and Germany.

Chapter eight draws together the themes of the previous chapters to explore a model for the development of cultural heritage tourism in Jordan that focuses on the Roman world as the object of cultural tourism through the use of a Decapolis trail. The thesis seeks to understand how the Decapolis, including Abila, fit this plan with a concern about the other alternatives available in Jordan it then considers the analysis of this research study that leads to the conclusion and recommendations which are placed in **Chapter nine** which also

discusses the contributions and the limitations of the study. Chapter nine concludes by presenting some recommendations for the implementations and the sustaining of the plan of the trail and the development of Abila as well as the improvement of the current situation of the site in relevant to its neighbouring sites, as well as the potentiality of long-term plans to include the cities of the Decapolis in the neighbouring countries of Jordan.

CHAPTER TWO: CULTURAL HERITAGE MANAGEMENT IN A GLOBAL CONTEXT

2.1 Introduction

Before we can turn to consider the management and presentation of heritage in Jordan, it is essential to establish what the current approaches are and what the current theoretical issues might be so as to understand how best to approach the questions set in this thesis. This chapter will thus look at what constitutes cultural heritage, how its values for society are determined, what documents govern its adoption and management, including World Heritage designations and the legal jurisdictions that cover heritage generally. This chapter will then inform the following chapter which will look at these matters in relation to Jordan and the study area.

Different terms have been adopted throughout the globe to describe cultural heritage management (CHM - Carman 2002); in the United Kingdom and Australia it is known as Archaeological Resource Management, whereas it is Archaeological Heritage Management (AHM) in Europe, Cultural Resource Management (CRM) or Public Archaeology in the USA. For the purposes of this thesis the researcher would rather use the terms ‘cultural heritage’ and ‘cultural heritage management’.

The term ‘cultural heritage’ has evolved over the last decade. It used to refer only to masterpieces of artistic and historic value, whereas currently it is used more broadly and encompasses everything that has a particular significance for people. However, at the core of all the key concepts about heritage is how to describe the cultural heritage (Schofield 2008, 16).

‘Cultural resources are ‘all materials, including landscapes, that have survived from the past...and have some potential value or use in the present or future’ (Lipe 1984, 2).

Cultural heritage is a relatively new discipline, although there are some difficulties and debates surrounding its definition. Schofield (2008), Carman (2002) and Smith (2007) illustrate that there is a debate about the oldness and newness of this science. Some continue to say that it is an old discipline, such as Cleere (1989) and Darvill (1999) who state that heritage management first emerged in Europe (and more particularly in Britain and Scandinavia) in AD 1533 when Henry VIII appointed John Leland as the first ‘King’s Antiquary’ and commissioned him to search England and Wales for surviving antiquities and monuments. This can be taken as one of the first occasions that the State took an interest in the past and its monuments, albeit motivated by potential financial gain (Darvill 1999, 297).

As mentioned above heritage is a new discipline but the term ‘Heritage’ is an old word, In its original sense, it was the property (heirlooms) which parents passed on to their children, although the term could be used to refer to an academic or spiritual legacy as well. Since the 1970s, ‘Heritage’ has become the special term to describe valuable features of environments, those in need of conservation and protection from modern development and decay (Davison 2008, 31). ‘Cultural Property’ which is another term used in this domain but it remains problematic with its implication of ownership. Davison (2008) argues that there are additional meaning and relationships in the context of indigenous communities and landscape heritage in Australia, relating to heritage management practices. He suggests different ways in which the heritage has been used, and he distinguishes between heritage as ideals and heritage as things, and that heritage has increasingly been linked to the working of state and international heritage organisations.

Cultural Heritage may be appreciated because of its beauty, functions or values or for a host of other reasons. But what gives cultural Heritage its most valued attribute is its ability to connect one generation to another. It is an inherited capability to shape and reinforce our identities as social creatures (Laurajane Smith 2007).

Feilden and Jokilehto (1998, 14-15) argue that a heritage resource, whether it is an archaeological site, historic building, garden or etc, can be defined on the basis of specific concepts. It can generally be considered as an artistic whole where all its various elements are part of it. The whole, resulting from creative process, comprises a potential unity to which the description of each single part relates. They also argue that, in the past, attention was given mainly to particular works of art or to major monuments without considering the broader setting or context of these monuments. Therefore, considerable destruction was permitted by major industrial development or caused by warfare. Since the 1950s people have realized that their lives are closely related to the environment where they live, belong and work, because, it provides them with the origins and basis of their cultural identity.

From the 1990s, the domain of 'Heritage Studies' has become a field of attraction for many interdisciplinary academics and other researchers, professionals and an extending policy network. The principal aim of studying Cultural Heritage derives from the importance of researching and studying the methods and applications of the management, conservation and preservation of Heritage resources while taking into account the achievement of equilibrium between protection and sustainable development and usage of this finite resource. Others consider studying it as a contemporary phenomenon.

Laurajane Smith (2007) stated that the concept of 'Heritage' developed in the nineteenth century, as industrialization and urbanization began to challenge European

cultural and historical stability. This concept strongly emphasizes the sense of ‘inheritance’ as well as on the certainty and inevitability of certain traditions and values (Smith 2007, 6). Thus, the concept of Cultural Heritage has resulted from the development of contemporary society, its values and its requirements (Jokilehto 1998, 11).

Internationally, heritage management exists through conventions and protocols introduced by ICOMOS for instance; nationally or state-wide it exists through legislation; and locally through planning guidance, local and amenity societies, and through the enthusiasm, commitment and engagement of local communities (Schofield 2008, 20).

2.2 Components of Cultural Heritage

In order to implement and improve heritage resource management, it is essential to draw conceptual boundaries between various categories of the heritage resource. This helps to prepare for the required preservation, conservation, utilisation and other plans of the various components of the heritage resource. When recording the heritage resource it is very crucial to require specialists who are qualified to distinguish between the different categories of the resource.

Cultural heritage consists of different types of properties which relate to a variety of settings; they include the man-made environment as a whole including important monuments, historic areas and gardens. Cultural heritage resources may be associated with different values depending on the context, and thus their treatment may differ from case to case (Jokilehto 1998, 12).

The concept of Cultural Heritage and identity includes a multiple of both tangible and intangible components. Tangible heritage is a material resource (can be physically touched)

and is represented by both movable and immovable cultural resources. Immovable resources are those that cannot be removed from their place of origin, such as cultural landscapes, archaeological sites, monuments, historical buildings, some works of art and cultural facilities, and movable resources which can be removed from their place of origin such as paintings, ancient jewellery discovered on archaeological sites, objects found in burial chambers and religious building, sculpted stones, all sorts of art objects, rare books and fine manuscripts, seals and ancient coins, textiles and fine furniture, ancient musical instruments, photographs, films, stamps and fossils. The second component of cultural heritage is intangible heritage. This deals with immaterial heritage such as; events, music, dance, literature, language, know-how, local tradition, identity, intellectual production and cultural jobs.

Carman (2002) has proposed another categorisation for archaeological (heritage) resources based on their physical characteristics and the way they are valued. He divided the diverse and complex components of archaeological (heritage) resource into three main categories. The first category is the portable object; second is buildings and finally is the site or monuments and landscape. Carman argues that these categories are different from each other therefore they are treated separately. Table 2.1 overleaf shows Carman's summary for the distinctive characteristics of these three categories.

By looking at the table below it can be understood that objects are the mobile components of the resources, and that they are identifiable as particular types of objects due to their physical shape with recognisable exteriors regardless the context where they are found. And because they are removed from their contexts, their value realm is that of the property in which they are part of an owned collection (museums for instance). According to

the table, sites and monuments are fixed in space, which means that they cannot be moved like the portable objects and have boundaries surrounding them. Their realm is one of control on use rather than change of ownership. Landscapes are different from previous categories since they are separated and cannot be surrounded by boundaries. In this interpretation landscapes are widespread in that they fill the space between other components of the resource and supply them with the separateness by forming a set or relationships. Landscapes are thus changeable over time and cannot be owned or controlled. Further, they are a product of what people can see from an individual and particular point of view.

Realm of the discrete		Realm of the connected
<i>Object</i>	<i>Site and Monument</i>	<i>Landscape</i>
Mobile, but always remains 'itself': 'soild'	Fixed in space: 'bounded'	Extensive: 'unbounded'; changed over time
Object of property: exclusive	Subject to custodianship: control on use	Cannot be owned or controlled: a product of modern <i>gaze</i> dependent on point of view

Table 2.1: Main components of archaeological resource: their characteristics and values (source: Carman 2002:35).

In most countries, cultural components are treated in different ways due to the distinctions drawn by archaeological legislation in those countries. These distinctions are due to the diversity of resources in these countries. Carman (1998; 2002) gives an example of the kinds of values that English archaeology law provides for these categories. He argues that, by this law, landscapes have an amenity value, whereas, monuments and archaeological sites have scientific value as they store knowledge to be retrieved in the future.

Carman (2002) looks at the various categories of heritage resource in a 'hierarchical' manner, where objects are contained by sites or monuments, and in their turn, these objects

are contained by landscape. Darvill and Fulton (1998) divided the resource based on its physical existence into two categories: extant and extinct resources. The former is the resource that remains in existence at a given point in time, whereas the latter is the one that has been ruined or lost prior to a defined point in time. They also provided another component of heritage resource by dividing the resource on the basis of what is actually recorded about it into a *recorded resource* and *unrecorded resource*. The recorded resource are the components that have been listed on a documented register or inventory such as a database and they are subdivided into an *extant recorded resource* and an *extinct recorded resource*. The *unrecorded resources* are as well subdivided into an *extant unrecorded resource* and an *extinct unrecorded resource*. They argue that, ‘the heritage resource represents a finite quantity which is a sub-set of something which is, theoretically at least, infinite’ (Darvill and Fulton 1998, 13).

2.3 Values of Cultural Heritage

Value is a central concept in Cultural Heritage Management, because it is those issues that are of ‘significance’ and that are actively in need to be protected, managed and conserved. This is internationally held to be the most essential and significant step in heritage management and could be understood as what is important and significant about a place which should verify how it is managed and protected (L. Smith 2006).

Laurajane Smith (2004) argued that the significance of material culture is from an archaeologists’ point of view, often based on its usefulness or lack of usefulness as data for research. ‘*Whereas from many others’ view, material culture provides the physical resources, linked to history and past, which are drawn on in an active process to create, recreate, or maintain cultural and social identities*’ (Smith 2004, 77).

Internationally, the most essential and important step in heritage management is the assessment of the 'significance' of an artefact, a site or a place (Smith 2006). This means, what is significant and valuable about a 'resource' (site, place, monuments, etc.) will unquestionably guide to the way in which this place will be managed and protected in the future, and any decision about using this resource should not conflict with or alter its value (see Venice Charter.www.icomos.org/venice_charter.htm/). In fact, heritage resources are finite and non-renewable (Darvill 1987) and since the notion of preserving every individual component of past remains is impossible and costly, most countries with potential heritage remains try to adopt a selective approach when preserving their heritage resources as priority of attention and concerns is given to the most significant resources as assessed under specific criteria to decide whether the sites are fit to be investigated or preserved (Carman 2002, 155).

According to Avrami et al. (2000) values are the positive characteristics that make a heritage site or an object significant and that are attributed to it by legislation, governing authorities and other stakeholders who expect benefits from the value they attribute to this source. As values are changed by time they need to be reassessed by managers who are in charge of adopting, understanding and managing those values as well as managing the properties (buildings, roads, ruins, etc) because values are at the base of any planning scheme.

It can be argued that there is a shortage of literature focused on cultural significance. Lots of values can be associated with heritage resources; those that are considered to be significant will provide justification for their protection and conservation. Such values vary from historical to commercial as well as geographically since different countries place different values on what is significant. Some resources may include more than one value

which may make the decision-making and managing difficult to be set; moreover value judgments may change over time.

These issues are reflected in the production of the Burra Charter, a document produced by the Australian branch of ICOMOS in 1979 to ‘correct’ the earlier Venice Charter in the light of the more nuanced understanding of heritage. Specifically, the growth of multiculturalism and the recognition of a non-Western ‘indigenous’ heritage that demanded a different approach to how conservation was applied required a more flexible definition of heritage values (Smith 2006, 23; the Burra Charter is further discussed below). The Charter seeks to define cultural significance in the following terms: *‘Cultural Significance means aesthetic, historic, scientific, social or spiritual values for past, present and future generations ... it is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects’* (ICOMOS 1988).

In terms of values, Mason (2008) states that the term is mostly used in one of two senses; either as moral, principles, or other ideas that guide to action (individual and collective); or in reference to the qualities and actual and potential characteristics of things.

Feilden and Jokilehto define value as the relative social attribution of qualities to things; thus values depend on society and can be changed over time: In terms of cultural heritage, attention should be paid in particular to what is considered as cultural significance, this does not mean that economic values will be ignored as they are at the same importance as the cultural aspects (1998, 14).

The process of assessing significance is a vital issue, because the value of the ‘resource’ under assessment reflects and influences its meaning (Smith 2006, 106). Certain

values can be associated more exclusively with the intrinsic aspects of the cultural resource whether it is a site or a monument; such as its design, material, and workmanship, while other values can be related to its location and its relationship to the setting. Thus, the existence or absence of significances may in many cases lead to the preservation and protection of cultural heritage resources, or in other circumstances, it may cause its negligence and damage, for instance, national or political significance might provide a strong tendency to preserve and conserve a cultural resource,. Equally, however, this significance itself might cause loss and damage to the source that does not hold such significance.

McManamon argues that evaluation of archaeological sites involves the determination of the importance or significance of an individual site or of a group of sites together. It can be generalized that the significance attributed to an archaeological sites is based upon what knowledge the resource being evaluated can offer to people to learn from about the past. However, an archaeological resource may also be significant, for instance due to its illustration of important aspects of architecture or design (2000, 49). Before identifying the significance of the place, it is essential to understand its fabric and how and why it has changed over time, then to understand who values it and why, and how those values relate to its fabric and to understand the importance of those values (English Heritage 2008).

2.3.1 Cultural Values

Cultural values that are associated with heritage resources and their relationship to present day observers are necessarily subjective (i.e. they depend on interpretations that reflect on present times). History and Heritage are core components of all cultures passed through time and thus it is a part of the very notion of heritage. It goes without saying that there is no

heritage without cultural value. Cultural values are used to build cultural affiliation in the present and they can be historical, political and ethnic (de la Torre 2002, 11).

Cultural values are associated with cultural resources and depend on an interpretation that reflects our time. Contemporary cultural values thus designate the degree of the general interest and care of these monuments and their setting. They also guide the interpretation of its essential cultural character and define all the possible treatment criteria (Feilden and Jokilehto 1998). According to the Burra charter, '*Cultural significance* means aesthetic, historic, scientific, social or spiritual value for past, future, present or future generations'. (Burra Charter 1999, Article 1). The charter also emphasizes the importance of understanding cultural significance of the site before developing policy and managing it (Article 6), as the misunderstanding of its cultural significance may lead to wrong decision making. Cultural value is a concept that helps in estimating the places that help to understand the past or enrich the present, or to be of potential value for future generations.

2.3.2 *Economic Values*

Cultural heritage can have economic values in order to justify its continued survival as a heritage attraction for tourism (Chitty and Barker 1999). Economic values are related to socio-cultural values (historical, social, aesthetic, etc) and they are given particular emphasis because they are measured and conceptualized by economic analysts. Economic values are often to be understood in terms of 'public good' In other words they define what benefits to the community components of the heritage are able to provide (Carman 2005, 54). Kreimer and Arnold (2002) suggested that in order to understand the economic values of heritage, work on the economics of heritage conservation will be valuable. This is because in many countries, and more particularly in poor countries, the knowledge of the values of cultural

heritage and the cost of its loss is still weak, yet the massive costs of conservation and repair of cultural heritage have not been exploited effectively by the decision makers and those who are in charge and responsible for such works (Kreimer and Arnold 2000, 78).

Tourism to heritage sites is of direct economic benefit to them as it generates income for their management and can also benefit the local communities associated with them. Timothy and Boyd (2003) state that the economic significance of heritage ‘may also be demonstrated in the development of the ‘user-pays approach’ to entry of many heritage sites’. Where visitors have to pay entrance fees to access the sites’ features, this approach is developed to assist the site to ‘pay its own way’ in terms of its development, conservation and other related issues (ibid, 13).

2.3.3 *Scientific Values*

Schiffer has defined the scientific significance as: *A site or resource is said to be scientifically significant when its further study may be expected to help answer current research questions. That is, scientific significance is defined as research potential* (1977, 241).

Several varieties of scientific values relating to archaeology, anthropology and other social sciences were argued and identified as an unstable foundation upon which to raise adequate assessments of values and significances. In 1979, Schiffer argued the existence of scientific research in archaeology, to facilitate the incorporation of research values into significance criteria (Schiffer 1979). Timothy and Boyd (2003) also argued that available researches can be conducted not only on the disciplines of history, archaeology and anthropology, but also useful studies can search the environmental and ecological fields.

Moreover, heritage can be also of educational importance, as it provides visitors with information about history, culture, and people of the area (ibid, 13). Crucially, though, scientific values depend upon the importance of data involved, on its scarcity, quality or representativeness, or on the degree to which the site may contribute further considerable and significant information (ICOMOS 1988).

2.3.4 Social Values

The Burra charter notes that *'The social values of a heritage site encompass the qualities for which a site has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group'* (ICOMOS 1988). Social uses of sites might include the use of a site for social assembly and activities that do not necessarily capitalize directly on the historical values of the site such as celebrations, markets, picnics. *'Social values also include the 'Place attachment' aspects of heritage value. Place attachment refers to the social cohesion, community identity, or other feelings of affiliation that social groups derive from the specific heritage and environment characteristic of their region'* (de la Torre 2002, 12). In other words, social significance is linked to the personal and collective identity among people and society with 'their' own heritage. Thus, the social principles can lead to consider preservation measures as a priority (Timothy and Boyd 2003, 13).

2.3.5 Historical Values

Historical values are the root of the concept of heritage and they are fundamental to the heritage site. Possibly, its primary benefits are derived from the way in which historical values assist in defining identity, by providing a related and connected relationship with the past and revealing the origin of the present (Throsby 2001, 85). The capacity of the site to

convey, to represent, or stimulate a relation or reaction to the past is considered an important part of the basic nature and meaning of heritage objects. Educational or Academic values are both aspects of historical value in that current and future research into the past will increase our understanding of heritage. According to English Heritage historical values *'are the ways in which past people, events and aspects of life can be connected through a place to the present'* (English Heritage 2009).

Historical values thus include the history of aesthetics, science and society. Besides, a site may have a historic value due to its influence, or being influenced by, an historic figure, event, phase or activity or it may have historic value because it is a site associated with an historic event (ICOMOS 1988). This can also be deemed to be a communal value in that such associations may have wider cultural significance, for example the birthplace of Kemal Atatürk whose house in the modern Greek City of Thessaloniki is of huge communal significance to the Turkish peoples even though the monument is no longer in their country.

2.3.6 Aesthetic Values

Aesthetic values refer to the visual qualities of heritage. The most important source of aesthetic value is the many interpretations of the beauty and the magnificence of the ruins and of the quality of formal relationships (Thompson 2006). Another source of aesthetic value is the design and evaluation of a building, object or a site. *'It is also argued that the category of the aesthetic can be understood more widely by including all senses: smell, sound, feeling as well as sight. Thus, a heritage site could be considered as valuable for the sensory experience it offers'* (de la Terre 2002, 12-13). Aesthetic values also include the relationship of the heritage site to the landscape surrounding it (Throsby 2001, 84). The site holds and displays beauty in an essential sense whether it is somehow fundamental or just given after

being consumed by the visitor (Throsby 2001). Aesthetic values include aspects of sensory perception for which criteria that may encompass consideration of the form, scale, colour, texture and material of the fabric; the smell and sounds associated with the place and its use, can and should be stated (ICOMOS 1988). It can be said here that aesthetic values thus overlap with the cultural values.

2.3.7 Symbolic Values

Any heritage site conveys and holds meanings as well as information which assist in interpreting the identity of the site and emphasizes its cultural personality (Throsby 2001, 85). As symbolic and representational meanings, the site's values are significant in their educational and informative function, not only for young people but also for the whole community.

It is worth mentioning that the same heritage site can hold different meanings and values (Colley 2002). In the case of Abila, the case study of this thesis, for example, the site may have scientific value to the archaeologists as it provides them with information and knowledge about Graeco-Roman times and the Decapolis league. It may have economic significance as the locals can benefit from using it, but equally it may have a historical value for others visiting or using the site. Further, a heritage site may be of interest from the view point of different groups. For instance, it could be a source of entertainment for tourists, a source of income to the tour guides, a source of education and gaining knowledge or research conducted by students and scholars and finally it could be a source of telling stories to journalists (Colley 2002).

2.4 Universal Documents

After the First World War, in 1919, the League of Nations was established in order to facilitate international cooperation among the different countries of the world. In 1926 the International Museums Office was established, under the patronage of the League of Nations, in order to manage museum's work towards protecting cultural heritage (Jokilehto 1999: 284). In 1945, after the Second World War was ended, the League of Nations was transformed into what is known at present as the United Nations (UN) and later in the same year was the creation of the United Nations Educational, Scientific and Cultural Organisation (UNESCO), with the remit for organising the UN international efforts in the various fields related to education, science, culture, communication and information (UNESCO 2010). UNESCO was established in 1945 based in Paris, and it is one of fifteen specialized agencies within the United Nations System. It promotes international cooperation among all its members of 193 countries and six Associated Members with 50 field offices and many specialized institutes and centre throughout the world (UNESCO 2010).

In sequence, several specialised organisations were formed and started to function and play important role in protecting cultural heritage under the umbrella of UNESCO (Jokilehto 1999, 284). The International Council of Museums (ICOM) is one of these organisations, which, in 1946, continued the responsibilities and duties of the earlier International Museums Office. The International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM) was established as an international non-governmental organisation in 1956. The intention of establishing the ICCROM was to provide skilled training and research opportunities concerned with historic monuments on an international level (Jokilehto 1999, 287-288). ICOMOS is another international non-governmental organisation concerned with archaeological heritage management through

encouraging and creating opportunities among professionals and skills such as architects, archaeologists, historians, anthropologists and geographers from diverse countries all around the world to exchange knowledge and experiences regarding the protection of cultural heritage. It also works for the adoption and implementation of international conventions on the conservation and improvement of architectural heritage, as well as setting of highly qualified and skilled professionals and specialists at the proper positions of serving international community. ICOMOS currently involves about 9500 members from different parts of the world (ICOMOS 2010).

It is worth mentioning here that UNESCO, ICOMOS as well as other international organizations, have initiated charters, conventions, and recommendations concerning the conservation and safeguarding of cultural heritage.

2.5 World Heritage Sites

A World Heritage Site (WHS) is a natural or cultural site of outstanding universal value. In order to identify and conserve such sites as well as to create a World Heritage List to catalogue them, the so called ‘the World Heritage Convention’ was adopted by the General Conference of UNESCO in its seventeenth session held in Paris in 1972. Since that time it has been ratified by 186 countries in 2009; however it came into strength in 1975. It is a global instrument promotes collaboration among diverse countries in the world to protect their cultural as well as natural heritage. According to the UNESCO (2010) the new world heritage list includes 890 properties of both cultural and natural world heritage. The purpose behind presenting this convention was to encourage the transfer of World Heritage from national states to the international community, depending on the optimistic fact that

globalization would encourage human interests' progressive amalgamation (Omeland 2006, 242).

The Convention was based on a solid declaration that the cultural heritage of any people was equally important for all the peoples of the world (UNESCO 1972, 1). This assumption justifies the continuous emphasis on cultural heritage as being universal, which is evident in the following definition of cultural heritage: *architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features which are of outstanding universal value from the point of view of history, art or science; groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science; sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view* (UNESCO 1972; Article 1).

UNESCO is aware that there are a great number of historic, cultural and natural heritage sites that are of outstanding value to the world as a whole, and they need to be preserved, conserved, protected and transmitted to future generations not only for their host countries but also for the international community as a whole. It takes into account and acknowledges that many of these countries who are rich in heritage resources lack sufficient financial resources to protect their heritage.

2.6 World Heritage List

The World Heritage List was created by the World Heritage Committee, which is also responsible for the creation of the ten criteria used to assess sites for inscription on the list all of which contribute to the site's 'Outstanding Universal Value'. These criteria are set out in the *Operational Guidelines for the Implementation of the World Heritage Convention* (www.unesco.org) According to these criteria a qualified property should first; represent a masterpiece of human creative genius. Second they should exhibit an important interchange of human values over a span of time or within a cultural area. Third, they should stand as a unique or at least exceptional testimony to a civilization or cultural tradition which is either living or disappeared. An additional criterion is to be an outstanding example of a type of building or architectural collection or landscape which demonstrate a significant stage(s) of human history. The fifth criterion is to be an outstanding example of a traditional human settlement or land-use which is representative of a culture(s). And finally, to be directly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal value (according to the Committee, this criterion should justify inclusion on the List only in exceptional circumstances and in combination with other criteria, cultural or natural). There are four natural criteria of selection. The first criterion is that the source to be listed represents major stages of earth's history. A second criterion is to represent significant on-going ecological and biological processes and development of the natural features. Third, is to encompass superlative and exceptional natural phenomena. And finally, a natural resource is important as a world heritage when it include the most significant natural habitats for in-situ conservation of biological diversity (WHC 2010).

Cultural Criteria	Natural Criteria
to represent a masterpiece of human creative genius	to be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features
to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design	to be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals
to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared	to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance
to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history	to contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation.
to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change	
to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria	

Table 2.2: Cultural and Natural World Heritage Criteria Selection.
(Source: WHC 2010).

According to Article 1 of the World Heritage Convention three broad categories of cultural property are defined as eligible for inclusion on the World Heritage List. The first category are the monuments, such as architectural works, works of monumental sculpture and painting, elements and structures of an archaeological nature, inscription, cave dwellings and combination of features, which are of outstanding universal value from historical, aesthetic and scientific points of view. Second are groups of buildings; such as separate or connected buildings which are of outstanding universal value from historical, aesthetic and scientific point of view due to their architecture, homogeneity or their location in the

landscape. And finally, the third category, covering sites that are works of man or the combined work of nature and of man, archaeological sites, which are of outstanding universal values from the point of view of history, art, ethnology or anthropology (Cleere 2000, 99-100; see also WHC 2008).

Almost all the listed sites on the World Heritage List are considered there due to their purely cultural and natural significance, although, there are few those are included because of political significance (Cleere 2000, 101). In the last decade, some reviews have been undertaken by the World Heritage Committee who is, as mentioned above, are responsible for the creation of the World Heritage List, in order to make the List more representative. This review approved in 1996, has functioned at two levels. The first level of review is by arranging a series of workshops and meetings by the UNESCO in association with ICOMOS in regions of member countries which already have properties represented on the List. Second, is concerned about aspects of cultural heritage that are not sufficiently listed, if at all, on the World Heritage List

Most of the convention's criteria emphasise the notion of 'outstanding universal value', which is derived from the conceptions of 'being outstanding' and monumentality that can be anchored to the art historical approach to material of the past. A cultural heritage can be of outstanding value when it is of an exceptional value and that its protection is of great importance for present and future generations not only at the hosting countries but also for the humanity as a whole, therefore, in order to ensure the standards protection they are placed on the World Heritage List (WHC 2008).

The convention also uses the term 'property' to refer to cultural heritage. This is to sustain the production and consumption notions that transfer cultural heritage into different

commodities that appeal to international ‘taste and experience’ through using the same techniques of restoration, the same labelling, the same promotional brochures, (Musitelli, 2002, 331). Therefore, implementation of the WHC means compromising the uniqueness of cultural heritage and neutralising cultural diversities in the world in order to deliver a World Heritage Site that meets the universal standards. Fundamentally, the WHC ‘freezes’ cultural heritage and segregates it from its local contexts and local people.

By the time it was becoming evident that the bias towards monumentality and ‘outstandingness’ had resulted in the exclusion of many human achievements from being World Heritage Sites. Most of the listed World Heritage Sites are located in the developed world, mainly in Europe, as the criteria reflect the Eurocentric approach to cultural heritage (Cleere 2006, 67; Musitelli 2002, 329). In addition to the ‘*non-representative character of the World Heritage List*’, Cleere (2006, 72) acknowledges that the Convention excludes indigenous people and their understandings of, and approaches to, the places that are recognized and designated as World Heritage Sites.

Moreover, the Convention is based on a concept of significance which is criticised by some people in this domain, for example, Tainter and Lucas (1983, 710) criticise the fact that the concept of significance was derived mainly from the traditions of Western philosophical, as well as the art historical approach, where the essential qualities are considered as the main source of value and significance in the Convention. In this approach, understanding of qualities is regarded as being objective and unchangeable from person to person and from time to time. Therefore, according to the Convention, ‘*cultural properties are perceived as possessing or lacking an inherent, also as irreversible quality and significance, which enhance our understanding of their importance*’ (Tainter and Lucas 1983, 712). Thus, the

significance of cultural heritage is deemed to be unchangeable regardless of the people, the time and the place, a theory that meets the requirements of the universal approach to cultural heritage that the convention is based on. According to this perception of significance local communities, contexts, perceptions and approaches are unlikely to have any influence on the way of approaching cultural heritage under the umbrella of the WHC.

In conclusion, the approach to cultural heritage that the WHC provides is based on Western perceptions of this heritage. Accordingly, WHC is a reflection of the theories and practices concerned with the heritage of the West. It marginalises local perceptions, consolidates the Western practice that was already established in the European colonies, and the reinforces Western approaches to indigenous people living in some parts of the Western world, such as the indigenous people of Australia and the United States of America.

Growing awareness of these issues led to the writing of the Burra Charter 1979 and its adapted revisions in 1981, 1988 and 1999 (ICOMOS 1988; 1996) which seeks to recognise the non-Western perspective to cultural heritage, a trend that has continued through the Nara document 1994 (ICOMOS 2005) which has reviewed the western perception of heritage by addressing the Eastern perception of authenticity. More recently, the *Charter for the Interpretation and Presentation of Cultural Heritage Sites* (2008), known as the 'Ename Charter' has been adopted by ICOMOS. This Charter aims to develop technical and professional standards of interpretation and presentation of heritage sites, fostering the understanding and awareness among local communities of the importance of heritage conservation of both natural and cultural assets as well as social context, authenticity and cultural fabric protection, stakeholders and communities' involvement (ICOMOS 2008).

2.7 Public Awareness and Involvement of Local Community

The focus on 'community' in archaeology and heritage projects did not start until the 1970s (Malloy 2003), this despite the long existence of voluntary archaeology, especially in the UK. The latter tradition is epitomised by the foundation of the Council for British Archaeology (CBA) in 1944. Those interest lobbying groups take the form of 'Friends of...' groups (Smith and Waterton 2009) which started in the 1970s, e.g. The British Archaeological Trust (1971), otherwise known as RESCUE (www.rescue-archaeology.org.uk), or Save Britain's Heritage (1975) (www.savebritainsheritage.org.uk). Similar lobbying also existed in USA and Australia at that time (L. Smith 2004).

The term 'community' is a term that has developed and reappeared in the 1980s and early 1990s after being initially developed in 1950s and 1960s (Crow and Allan 1994). As pointed out by Day and Murdoch: '*community is a term that just will not lie down*' within the relevant heritage studies (1993, 85). In relation to archaeology and heritage 'community' has three definitions (L. Smith and Waterton 2009). When reading through resources, many different terms describing the implementation and description of community projects are used by researchers in relevant domains. These terms includes: community archaeology, public archaeology, community heritage, community-engaged, community volunteer, community-led, community-collaboration, Indigenous archaeology, outreach and others (L. Smith and Waterton 2009, 15-16). The term 'community-engaged' is to be focused on when talking about the projects of archaeological or cultural heritage management work, as an essential element of educational outreach programs, or in term of conducting a research about or relevant to community (L. Smith and Waterton 2009). The involvement of local community comes under the term community volunteer, where locals may take part and participate in excavation works and help in other projects. Some of these projects can be

initiated by the locals themselves and this may acknowledge opportunities for the experts to share and exchange experience with the locals. L. Smith and Waterton 2009 cite two major representative examples of the community-engaged project, the first is the Community Archaeology Project at Quseir (CAPQ) from Egypt which they designate as the ‘first academic grant awarded to a community archaeology project’, and the other approach is the one from the community-based archaeology in Australia (L. Smith and Waterton 2009).

Reid notes that local communities in both developed and less developed countries are the providers of the service, while, in both cases, they receive the least benefit from development. Furthermore, in many cases, they are regarded as an obstacle to development by developers (Reid 2003, 4), a viewpoint that might be considered contentious. It is worth emphasizing here that public awareness programmes are usually created in order to improve the general public’s involvement with cultural heritage management and tourism activities where the targets to be achieved are the preservation of cultural heritage as the first priority and generating incomes for locals.

2.8 Cultural Heritage Management as a Profession

In the modern world, heritage management is increasingly being carried out by Heritage professionals. The Heritage profession is an interdisciplinary profession that derives from several fields of study, such as history, anthropology, archaeology, folklore, architectural history, art history, and museum studies (Hassan 2008). CHM professionals are those engaged in the cultural heritage field and having skills and sufficient knowledge in dealing with the different aspects of managing cultural heritage. However, heritage management is a young profession so that sometimes different positions related to the field of heritage management are filled by non-specialist people, not only in Jordan, but elsewhere. Therefore,

many countries worldwide, especially those hosting heritage resources, foster the creation of educational programs and encouraging training and development programs and workshops in managerial skills and heritage and tourism-related issues. Such developments facilitate a more integrated approach to heritage protection and management and arguably may help in helping governments engaged in managing heritage in fostering good relationships with the communities with whom they have to work.

2.9 Cultural Heritage Management and the Public (Communities)

In every country with cultural heritage resources there are groups of people with an interest in cultural heritage and its development as well as in encouraging and developing tourism activities. These may be directly or indirectly involved with cultural heritage management and they can work together and share ideas and viewpoints and contact other groups such as other individuals and interested organisations, either governmental organisations (GOs) or non-governmental organisations (NGOs). Gradually, the awareness of the public will increase and different forums and committees and local community action groups will be created who will take the role of different actions that serve in developing the public awareness of cultural heritage and tourism (Doswell 1997). Such groups may be involved in maintaining close links with different sectors and professional associations as well as organizations involved in cultural heritage management and tourism education and training. They can make the public aware of benefits and responsibilities brought by managing cultural heritage and tourism and of the different backgrounds and cultures of prospective tourists and vice versa by informing the tourists about the background of locals. They may provide education and training courses for workers and interested locals and advertise tourism public awareness messages through the media (Doswell 1997, 296). In addition, heritage, as mentioned above, includes both tangible and intangible assets that reflect the

culture and the environment of people and the place where they live. In other words, heritage classifies a group of people by linking them to a specific place as a kind of connection with the past through the present as a sense of continuity (Graham et al.2000, 187). This link forms a sense of continuity where the history and archaeology of a place facilitate the evoking of the memory of the past in peoples' minds (Lowenthal 1999).

2.10 Cultural Heritage Management and Law Internationally

2.10.1 Introduction

Every country has its own laws and legislations of protecting its own cultural resources; these laws and legislations are to be formulated by the responsible bodies of protecting cultural heritage. In this section examples from American, Australian and British legislations will be discussed in order to obtain a clear notion about how cultural heritage in different countries is protected.

It can be appreciated that there are several differences between the legislative systems in these three countries. In the USA and Australia, as federal countries, cultural heritage belongs either to indigenous population or to dominant Caucasian ones and it exists for the benefit of the people, for example in the case of historical buildings, the federal government is not able to preserve them without the owner's permission. In the UK, in contrast, as a nation state and centralized government, the cultural heritage belongs to everyone and the owner is not able to stop the listing of cultural heritage. In fact if he /she has damaged a historical building, for instance, which is listed or scheduled in the Act, he/she, according to the law, has to provide full restoration and pay compensation. This means that the UK government has much stronger powers in relation to heritage than in the USA and Australia.

A difference can be traced between the legislation in the USA and Australia is that there is less legislation in the state level than in Australia.

	USA	Australia	UK
When did protection occur?	Preservation movement can be dated back to the 1850s, one decade before the Civil War (L.Smith 2006:127)	Heritage legislation is relatively recent action started in 1967(L.Smith 2006:143)	Heritage legislation is very old as the first conservation measure to present scheduled monument on a list was in 1882 (Chippindale 1983;Murray 1989; Saunders 1983, cited in M.Thomas 2004:191)
What is protected?	It is only cultural resources that are found on Federal or Indian lands that are protected or managed.	Aboriginal heritage legislation is applicable to all kinds of land possession (L, Smith 2006, 143). Aboriginal community is still playing a primary role in the management of its heritage	All kinds of heritage are protected by law
Who controls heritage protection?	The federal government cannot preserve cultural heritage without the owner's permission	The federal government cannot preserve cultural heritage without the owner's permission	The owner and others are limited in what they can do with cultural heritage (Carman 2002: 35)
Who is responsible for the legislation?	Legislation was created by archaeologists to prevent looting of archaeological sites by non-archaeologists. It reflects concern about those administrating policy and legislation agencies concerned with heritage (L.Smith 2004:78)	Legislative culture is less emphasized and active policies rather than legislation may be used by heritage agencies to extend their activities (L.Smith 2006:127)	The Department of Culture, Media and Sport is the responsible body for the designation of scheduled areas of archaeological importance, their recommendations being enacted by English Heritage, Cadw for Wales or Historic Scotland (Carman 1996; Carman 2002)

Table 2.3: A Comparison of Heritage Legislation between USA, Australia and the UK (Source: the author).

Another difference is that, in the USA there are different laws covering different periods which means that each monument is treated according to its position and statement; burial monuments are conserved and preserved as burial resources, and structural ones are conserved and preserved in different way. In the UK it is increasingly the case that all heritage resources (or, to use the current terminology, assets) are treated equally, whether built or buried heritage. This position has recently been enshrined in Planning Policy

Statement 5 (Communities and Local Government, 2010). However this is more than a code to treat cultural heritage, which is not the case for a country like France where there is only one single code applied to all materials regardless their type or period. In the UK, English Heritage is tasked by government with the concerns relating cultural heritage in England, with sister organisations in Wales (Cadw) and Scotland (Historic Scotland).

2.10.2 Legislation and laws in the UK

It can be noticed from the Table 2:4 that heritage legislation in the UK is a relatively old action, and that there are enormous and overwhelming amount of legislations and laws of different categorizations. However some laws do not readily fit any of these categories. For instance, the Military Remains Act 1986 would be categorised under ‘military law’, therefore, it would be more convenient to classify it as ‘ancient monuments’ with which it has more similarity (Carman 1996, 35).

Archaeology as a national heritage was first recognised in Britain in the Ancient Monuments Protection Act that was first initiated by John Lubbock and signed in 1882. According to this Act, archaeology was managed under the authority of the state to be conserved as a national heritage (Cleere 1989, 54). The Ancient Monuments Protection Act has paid very little attention, or none at all, to the people or communities associated with the protected sites either when it was created or at the present time. However, in 1932 the Town and Planning Act were issued to acknowledge the historic building, whether they were in use or not, to be designated as national heritage (Cleere 1989, 55). It can be summarized that the developments in the Acts in Britain have initiated the protection of heritage assets of the recent past reflecting a changing perception of the heritage values of these sites (Penrose 2007).

ANCIENT MONUMENTS	
HBAM 53	Historic Building and Ancient Monuments Act 1953
AMAA 79	Ancient Monuments and Archaeological Areas Act 1979
NH80	National Heritage Act 1980
AMCCO 81	Ancient Monuments (Class Consents) order 1981
NH83	National Heritage 1983
AMCCOO 84	Ancient Monuments (Class Consent) order 1984
PMR86	Protection of Military Remains Act 1986
ECCLESIASTICAL LAW	
ICM55	Inspection of Churches Measure
PM 68	Pastoral Measure 1968
RC 69	Redundant Churches and Other Religious Building Act 1969
ENVIRONMENTAL PROTECTION AND COUNTRYSIDE MANAGEMENT	
Commons Act 1876 (section 7)	
Coast Protection Act 1949 (section 47)	
National Parks and Access to the Countryside Act 1949	
Coal Mining (Subsidence) Act 1957 (section 9)	
Land Powers (Defence) ACT 1958 (section 6)	
Mines (Working Facilities and Support) Act 1966 (section 7)	
Forestry Act 1967 (section 40)	
Countryside Act 1968	
Wildlife and Countryside Act 1981	
Agriculture Act 1986 (section 17 to 21)	
Electricity Act 1989 (schedule 9)	
Water Act 1989 (section 7 to 10) and Code of Practice on Conservation, Access and Recreation	
Environmental Protection Act 1990	
EXPORT CONTROLS	
IECP 39	Import, Export and Customs Powers (Defence) Act 1939
EGCO87	The Export of Goods (Control) Order 1987
PLANNING	
Town and Country Planning Act 1990	
PLBC 90	Planning (Listed Building and Conservation Areas) Act 1990
SALVAGE AND WRECK	
MS 94	Merchant Shipping Act 1894 (part IX)
PW 73	Protection of Wrecks Act 1973
PORTABLE OBJECTS	
Treasure Act	1996
Overton 80	Attorney-General of the Duchy of Lancaster v.G.E Overton (Farms) Limited 1980
Overton 82	Attorney-General of the Duchy of Lancaster v.G.E Overton (Farms) Limited 1982

Table 2.4: Laws and Legislation in the UK derived from (Source: Carman 1996, 36-7)

In the USA, Heritage protection movements started as a public endeavour to preserve places and commemorate events considerably related to American history. One of the first

examples of organised cultural heritage protection in North America were the actions carried out by Mount Vernon Ladies Association of the Union, in order to protect the house of George Washington in 1858 (McGimsey and Davis 1984, 116). The first governmental act relevant to heritage protection was issued in 1906, known as the Federal Antiquities Act by which the Government is identified as the only agent responsible for the protection of cultural and natural resources in the USA. However, the role of the public became more significant and developed, in terms of controlling over and being involved in, cultural and natural resources after establishing the National Park Service in 1916 (McGimsey and Davis 1984, 118).

2.11 Conclusion

Cultural heritage has quite long history in different countries worldwide; it receives a universal interest in the diverse levels, either at national level or globally through setting universal documents concerned with the protection of cultural heritage resources. This chapter has explored the concept of tangible cultural heritage; it also investigated the components and properties related to a variety of settings and the different values associated with cultural heritage. It stressed the importance of the development of public awareness and involvement of local community in archaeology and heritage projects as an essential part of cultural heritage management. Fundamental to the protection, conservation and management of cultural heritage is giving it a full meaning to its consumers, whether they are the local community or visitors. This means actively explaining their values and significances. Thus the process of tangible cultural heritage evolution is driven by a series of international protocols available as codes, charters and guidelines that are most often based on ICOMOS charters such as Venice Charter (1964) and its variations and the Brussels Charter on Cultural Tourism (1976) (McKercher and Du Cros 2002, 66).

Examples of legislations and laws from USA, Australia and the UK concerned the protection of heritage resources in each country were provided and compared in order to enable the researcher to have a clear and brief conception of how cultural heritage is protected and managed in other countries. Examination of these approaches helps in understanding how heritage management can be protected in Jordan and the approaches and constraints that operate on sites like Abila.

The following chapter considers in detail how Jordan manages its own heritage in the light of the values and significance discussed in this chapter. Specifically, it deals with the government's view of heritage and how it actively manages and protects its heritage through its own agencies and in co-operation with international NGOs such as UNESCO.

CHAPTER THREE: CULTURAL HERITAGE MANAGEMENT IN JORDAN

3.1 Introduction

The cultural heritage of any country comprises all traces of human activity in the physical environment. Cultural heritage represents irreplaceable sources of information about humans' lives and activities and on the historical development of crafts, techniques and art. Therefore, research on cultural heritage attractions, its relations with the local community and local, regional and international tourists, in addition to the management of these attractions and presenting them to visitors, has become a major theme of study in diverse countries all around the world. Monuments, sites and the cultural environment are non-renewable resources; accordingly, they should be managed through a long term perspective. Cultural heritage provides sources of emotional support and aesthetic value for many people and modern society can often benefit from the preservation and positive and active use of this cultural heritage.

The purpose of cultural heritage management is to safeguard the built and buried heritage and the cultural environment as constituent parts of the country's cultural heritage and identity. This chapter explores how the Hashemite Kingdom of Jordan protects its cultural heritage.

3.2 Background to the Hashemite Kingdom of Jordan, Jordanian Archaeology and Tourism

3.2.1 Introduction

The east region of the Mediterranean is the core of many ancient and modern civilizations. The density and diversity of historical resources in Jordan are unique and exceptional as it is considered one of the vital and wealthy regions of the world in its Cultural and Natural

Resources. The country encompasses tens of thousands of sites which date back to Neolithic, Chalcolithic, Classical, Islamic periods as well as to modern centuries. Cultural heritage in Jordan comprises religious, residential and public buildings in addition to landscape surrounding historic cities and villages, neighbourhoods, streets and paths. Moreover, Jordan hosts three World Heritage Sites; Petra (1985), Quseir Amra (1985), and Um er-Rasas (2004). While other sites, including Abila, Jerash, Gadara, Pella, Um el-Jimal and many others are submitted on the Tentative List (www.unesco.org).

3.2.2 *Geography*

The geography and environment of the Hashemite Kingdom of Jordan played an important role in the evolution of settlement forms and economic systems throughout its history. Since the dawn of civilization, Jordan's centralised location within the eastern seaboard of the Mediterranean, has formed, and still continues to form, its important role in being a well-known nodal point of trade and communications between east and west, north and south. As David Kennedy has remarked, it is a 'virtual island' within the Mediterranean (Kennedy 2007). Based on his wide range of field works in the region during the last few decades, Kennedy argues that the Mediterranean region in antiquity consisted of a number of distinctive micro-regions; amongst which was the Decapolis (Kennedy 2007).

Jordan is situated on the east Bank of the river Jordan. Today, it is bordered by Iraq to the east, Saudi Arabia to the south and east; Israel and the West Bank to the west and Syria to the north (Figure 3.1). As the crossroads of the Middle East, the lands of Jordan and Palestine have served as a strategic nexus connecting Asia, Africa and Europe.

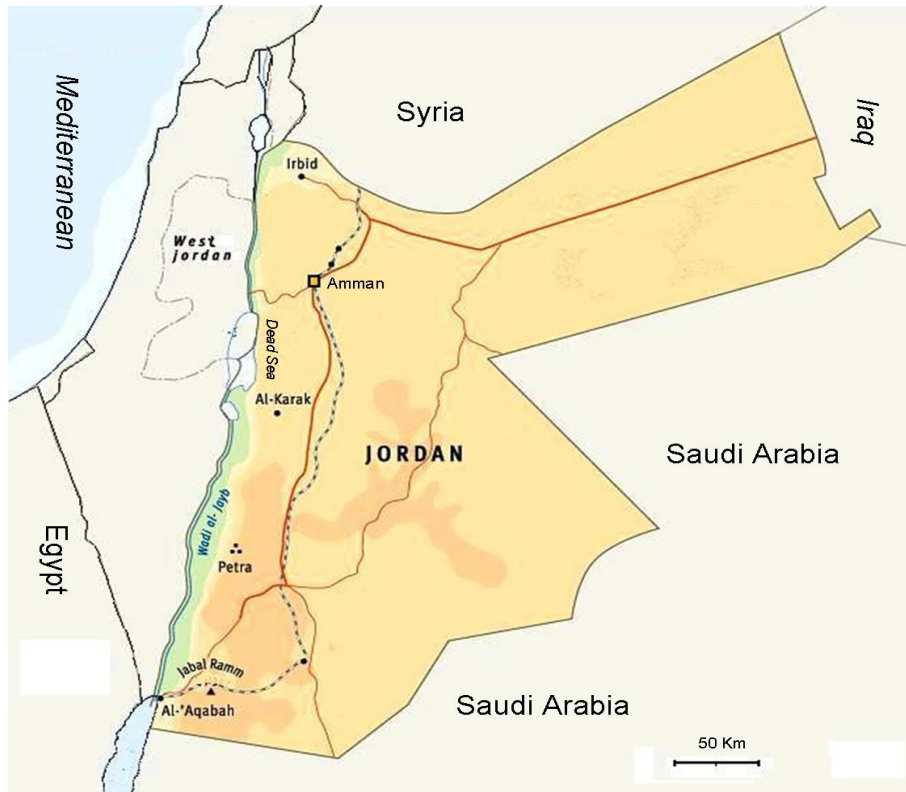


Figure 3.1: Map of Jordan and its borders (Source: Wassef Sekhaneh 2010).

The territory of the modern state of Jordan covers about 91,880 square kilometres. A further 5880 square kilometres, known as the West Bank, has been under Israeli occupation since the end of the June 1967 War between Israel and the states of Egypt, Jordan, and Syria. This territory was formally relinquished by King Hussein of Jordan in 1988.

In brief, three geographical factors have helped form the history of Jordan. First is its centralised location within the eastern seaboard of the Mediterranean, the second factor is its Mediterranean climate, and finally is its relative fertility compared with the deserts around it, hence the characterisation of it as a ‘virtual island’. As a result of this influence, Jordan’s climate is characterised by a relatively rainy season from November to April and very dry

weather for the rest of the year. A hot and dry summer and cool and variable winter during which practically all of the precipitation occurs.

These factors combine to make Jordan an attractive place to visit with a mild winter climate and pleasant conditions at all times except high summer. The favourable conditions prevailing in Jordan in the past and at the present time have fostered a very wide chronological and typological range of sites and this is instrumental in encouraging visitors to the country.

3.2.3 Population

Jordan has a rapidly growing population which is of different ethnic groups but mainly of Arab descent, with small minority communities such as Circassians from south western Russia, Armenians and Kurds. Jordanian citizens of Palestinian origin are estimated to contribute fifty five to sixty percent of the population.

Official estimates indicate that the Jordanian population has increased rapidly over the last three decades to reach 5.63 million; with virtually fifty percent of the population are females. The large majority of population are Muslims of ninety-five percent, while four percent are Christians and the other one percent is from other religious backgrounds. The official language in the country is Arabic, and then comes the English as a second as it is required in many domains.

3.2.4 Economic, Social Development and Tourism in Jordan

Because of economic limitations, Jordan, like other similar countries, needs to strike a balance between economic and environmental concerns. Jordan is experiencing fast

economic and political development and so is obliged to respond rapidly to these changes, and find the appropriate resources in support of these efforts.

In recent years, governments in the Middle East, as well as in Jordan, have adopted tourism development as a way to diversify its economy. This is due to global interest in cultural heritage and related tourism issues as tourism has become one of the most essential sources of economic factor in countries hosting cultural heritage resources. In order to develop and enhance the local economy, development plans for achieving beneficial and sustainable tourism are a priority in governmental agendas of these countries.

Jordan has few natural resources (including water), and therefore, the issue of exploiting its human, cultural, heritage, and environmental resources is considered to be a persuasive real development option. The Jordanian government believes that tourism is an appropriate method of achieving revenue for sustainable economic growth, and there are a number of reasons for this belief. First, tourism is a growth industry. According to the World Trade organisation (WTO) (WTO 2005), by the year 2020 it is expected that tourism in the Middle East will grow significantly (up to 50%) above the global average. Regarding Jordan, it is clear that it started to maintain a significant part of this growth. Second, there are no trade boundaries to tourism. In a world that is increasingly subject to the forces of globalization, and uncertain economic conditions, Jordan like other countries considers tourism as a safe strategy for its economic growth (Sharpley 2002). Third, tourism is linked to other sectors of the economy. Tourists, act as consumers of goods and users of services that have direct linkage to the transportation, hotels, and other hospitality industry, and a secondary linkage to farming, construction and other sectors (Ibid). And finally, tourism uses 'free' natural, cultural and heritage resources which do not need extensive infrastructure support (Ibid). In Jordan, the civilizations of Nabateans, Romans, Greeks and Muslims have

created over the past 5000 years, one of the largest concentrations of iconic archaeological sites in the whole world.

Jordan is known for its diverse geography and ecology ranging from the Dead Sea, mountains, highlands and the deserts. In addition to this Jordan is at the crossroad for three religions (Islam, Christianity and Judaism). This of course, puts the country among the preferred tourist attractions worldwide. This will be discussed further in Chapters six and eight.

It can be summarised that tourism is considered as an economically efficient industry for countries and it can be, at the same time, a risky business, because a single act of terrorism can destroy the tourism industry of a country, as some countries have experienced during the last few years. Jordan as well faces similar risks on its bordering countries like Palestine and Iraq.

Tourism can also come at a high price too in terms of unsustainable demands upon an infrastructure and resource base that cannot cope with too many visitors in concentrated areas. One of the main issues with developed Jordanian heritage sites is their limited number and the consequent over-use of such sites by tourists. The most important example of this in Jordan is Petra (ICOMOS 2000.). Therefore, alternatives among the bundle of cultural heritage in the country can be a sensible solution, which will be discussed in more detail in Chapter eight.

3.3 Cultural Heritage Management in Jordan

The wealth of ancient archaeological sites, historic buildings and traditional cultures in Jordan is a source of its great national pride. It contains unique cultural, scientific, public, educational and interpretive potential to enrich future generations. The purpose of managing

and safeguarding archaeological sites in Jordan is to ensure that all people have access to them regardless of their origins and religions. In some countries, religious monuments are only respected if they represent the religion of this country, where other monuments are neglected and of less important because they relate to another religion.

In Jordan, both religions, Islam and Christianity are respected, and people are treated the same way apart from their religion. For example the Baptism site of Jesus Christ in Madaba is a respected witness of this event; it is the site where 2000 years ago Jesus was baptized. Thousands of Christian pilgrims perform their annual visit to the area of Jordan River here, as did Pope Benedict XVI during his papal pilgrimage to Jordan in 2009 during his visit to the Holy Lands.

3.3.1 The development of Cultural Heritage in Jordan

Over the last few decades, heritage resource management has become the focus of great interest in Jordan by interested decision makers on different levels, governmental, NGOs and private, who have attributed great importance to Cultural Heritage. The genesis of interest lies in the identification, recording, evaluation, and management of archaeological sites carried out in Jordan from the 1940s. This can be observed through the presence of a long-establishment of Department of Antiquities of Jordan (DoA) since 1923. The Hashemite Royal Family of course plays an important role in the domain of the protection and development of the cultural heritage of Jordan. An appreciated example can be placed here is the initiation by his majesty King Abdullah II when he promoted the history and tourism of Jordan through a film made in 2005 that took place at the main key sites in the country.

The earliest archaeological work focused on development of the largest sites, beginning in Jerash and Karak in 1925. Several Laws were set to identify, evaluate and manage Heritage

Resources in Jordan (this will be discussed later). Within the variety of cultural heritage properties in Jordan, archaeological resources have constantly received the most attention, especially from the DoA, Ministry of Tourism, some universities which provide academic programmes in CRM, Conservation, and Tourism, in addition to Ministry of Education which takes part of enhancing the awareness among pupils through school curricula.

Due to the recent rapid expansion and the rate of development of Jordan's population, however, modern technologies and development are increasingly jeopardizing the survival of a large number of archaeological sites in Jordan, and as salvage archaeology or case by case surveys were insufficient, different approaches were required to insist on the need to enhance the movement towards CRM projects. Therefore, by the late 1970s there was increasing interest in developing a new CRM program aimed at establishing coordination between the DoA and government agencies so that inventories and evaluations of sites could be carried out in order to outdistance archaeologist's abilities to record and excavate sites before they were destroyed (Palumbo et al. 1993). This project resulted from an appeal oriented from the DoA together with the American Center for Oriental Research (ACOR) to the United States Agency for International Development (USAID) to fund a Cultural Resources Management (CRM) Programme in Jordan. This programme is thought to be the first of its kind in the region (Costello and Palumbo 1995, 548; Palumbo et al. 1993, 69-70), and was expected to provide protection for all cultural heritage resources throughout the country.

Thus serious procedural and coordination approaches have been undertaken by the joint Department of Antiquities of the Jordan (DoA) and the American Centre of Oriental Research (ACOR), to adopt a CRM programme to protect the cultural Heritage of the kingdom. The importance of heritage resources to the economy of Jordan has been

recognized by the United States Agency for International Development (USAID) and the United States Information Agency (USIA) which have funded diverse cultural resource projects over the past decade through ACOR in Amman (Tell, 1993).

Identification, evaluation and intervention are the three essential steps that CRM is based on. Additionally, cooperation and unification of efforts between different governmental bodies dealing with cultural heritage, either directly or indirectly, is a fundamental part of identifying cultural resources. According to this mission of CRM, several cooperative agreements were signed to acknowledge overlapping interests and responsibilities between the DoA and different ministries and governmental bodies (Costello and Palumbo 1995, 548). For instance, an agreement was signed between the DoA and the Ministry of Public Work in order to highlight the importance of cooperation between these two bodies in identifying and emphasizing the importance and the great concerns about CRM, especially in areas of ongoing construction and development projects (Palumbo et al. 1993, 72). Another cooperative agreement was the one signed in December, 1992, between the DoA and the Natural Resources Authority; also a joint agreement has been signed in between the DoA, the Ministry of Public Work and Housing, and the Ministry of Tourism. These documents require that cultural resource investigations take place during early stages of project development and that they be paid for out of development funds, in addition to other agreements which are undertaken between the DoA and some different Ministries.

Proposals from different parties were suggested in this domain such as a proposal by the coordination between DoA and *the Pamphlet in the Middle East* (dated 1982 or 1983), Pilot Project proposal dated 1983 (Tell, 1993,71) . By 1985, a proposal was to be prepared by ACOR and the Department of Antiquities to the United States Agency for International

Development (USAID) for financing the first phase of a training programme in Cultural Resources Management which was the first project of its kind in the Middle East aiming to set plans to link conservation of cultural resources with development planning, assisting in creation of an infrastructure for coordination between DoA and development agencies, and the coordination of the archaeological survey of Greater Amman. These in addition to the organization of training seminars and training of DoA personal and Jordanian students in archaeological fields, and other public awareness programs which were included within the project. The CRM project included different activities part of which was some endeavour to create a network of liaison officers at various ministries and development agencies, to ease the monitoring of new developments and receive advance notice of a new construction project. This system of liaison officers who were well-informed of CRM procedures and techniques provided an opportunity for enhancing public awareness – even if just at the governmental level – on the importance of preserving Jordan’s archaeological heritage (Tell 1993, 71). Another important part of the CRM project was field projects. The first one was the salvage excavation at the Amman Citadel, which was conducted after the Ministry of Education initiated bulldozing operations on the second terrace of the Amman Citadel (Jabal al- Qal’ah) for the foundation of a new school which was never built and salvage excavation took enough time and efforts by the CRM team.

The CRM project in Jordan was initiated in the year 1987, when a series of salvage excavations were carried out by the ACOR in cooperation with the DoA, who started to develop a computerized database known as the Jordan Antiquities Database and information System of the kingdom’s archaeological sites (JADIS) As the primary step toward a comprehensive CRM program in the country. JADIS included over 6500 sites, with another 3000 on the waiting list to be contained. Almost all the presently recorded properties are

archaeological sites. However, this system has been designed to incorporate other types of cultural resources. Primarily there was little effort made to evaluate the relative importance of individual sites, or types of sites, except on a case-by-case basis for emergency salvage operations.

Cultural Resource Management (CRM) as a term was employed to describe a precise programme of cultural heritage protection in Jordan dates back only to 1987, Despite this there are different examples of earlier CRM projects such as Harding's excavations at the Amman Citadel in the 1940s, the 1950s Jordan Valley Point 4 Survey , the Citadel Museum Excavations in the 1970s, the Jordan Valley Survey in 1975-1976, the APC Township Survey in 1977, the emergency survey of Maqarin, Wadi al- arab and Wadi Zarqa (King Talal) reservoirs in 1978, Jerash- al- Husn road in 1984, Na'ur –Dear Sea road, and in the Basalt Desert, salvage excavations at Amman Airport Temple in 1976, Ain Ghazal, Jerash, Tell Safut, Sahab, Umm al-Bighal. Yarmouk University also conducted excavations at different archaeological sites in the kingdom. All these projects show various degrees of management of cultural heritage (Tell 1993, 70). Over time this project has been conducted by three-member team composed of a planning consultant, an archaeological consultant and an officer from the DoA (Kana'an and Palumbo 1993).

In its first five years, from 1987 and 1991, the CRM project has achieved notable success (Palumbo 1993a, b, c) in carrying out different activities such as, organizing of salvage excavations and surveys, training of DoA personnel, coordinating different procedures between the DoA and development agencies and finally creating a National Inventory of Archaeological and Historic Sites. It took the role of linking between the DoA, the archaeological community at large, and the agencies responsible for the development in

order to coordinate between those groups and enable them to undertake salvage projects as required.

The first two years of the CRM projects saw the salvage excavation and later restoration of Amman Citadel and the Archaeological Survey of Greater Amman (ASGA) that began in 1988 (<http://acorjordan.org>). The second CRM by ACOR took place in the 1990s; it was the excavation of the early Islamic city of Ayla in Aqaba as part of enhancing the understanding of Islamic heritage and the design of a cultural park in the city. The third and fourth projects were conducted in both Umm Qais (ancient *Gadara*) and *Pella*, cities of the Decapolis. These projects were funded by USAID, to restore the ruins at both sites and to plan for the rest houses and facilities for the tourists' needs. The projects have also engaged workshops to train architects, scholars, students as well as local community. The latest CRM project run by the ACOR was the Roman Street Complex in Madaba (known as the City of Mosaics), this project aimed at preserving and cataloguing the Roman mosaics era in the city in addition to conserve other significant archaeological features in the city.

As part of three projects that were being funded in the Middle East and North Africa (MENA) region by the World Bank during the period from 1975-1995, Jordan has witnessed the generating of the first project under the Bank's contribution in 1976 called "Jordan Tourism I", however, this project was weak in terms of implementation, below standards and the Bank's commitment was inadequate (World Bank 2001, 95). During the period from 1997-2000, Jordan Tourism Development II project, which emphasizes the preservation and management of cultural heritage in the country, was channelled as part of four projects by the World Bank that provided direct investment in cultural infrastructure. These projects focused on Petra and Wadi Rum.

In 1993, USIA funded a project planned to enhance the current JADIS inventory through establishing criteria for evaluating the virtual importance of recorded sites. In 1995, the established JADIS program was turned over entirely to the DoA.

The CRM programme has also established the Jordan Antiquities Database and Information System (JADIS). JADIS is an electronic inventory of archaeological sites in Jordan. It includes essential information regarding archaeological sites in Jordan, such as their names, locations, historic periods, the state of the physical remains, kind of work required to protect each site, and the main publications about these sites (Department of Antiquities of Jordan 2009).

Another example of external collaboration, this time with a not-for-profit organisation is the Middle Eastern Geodatabase for Antiquities, Jordan (MEGA-J) GIS which was launched as a collaboration project between the Getty Conservation Institute (GCI), the World Monuments Fund (WMF) and the DoA of Jordan. It seeks to develop and implement a bilingual, Arabic-English, web-based national geographic information system (GIS) for the DoA in order to help to standardize and centralize information about archaeological sites in one single system principally focusing on the aims of Heritage Management and research in the country. Thus the project is to be the primary planning and decision making tool for the DoA. The purpose of establishing this project is to assist the DoA in addressing the requirements and significance of developing the legal protection for archaeological sites in Jordan. This is achieved through providing an easy-to use map-based system that does not even require knowledge in using GIS, where users can easily access the required information about site extent and its coordinates, cultural features or any other related information so that informed decisions can be made regarding site management, infrastructure and development control, World Heritage requirements as well as development

of national and regional research strategies. The MEGA-J will then enable the DoA to assess the potential impact of planned development such as construction of new building, construction of road ways, pipelines, etc on archaeological sites as it is a dramatically crucial issue in terms of protecting the cultural heritage of Jordan. The project is envisioned as an electronic inventory providing information about an archaeological site's location and extent, site condition and characteristics (<http://www.getty.edu>).

It is worth noting that the MEGA-J is not the same as the JADIS, which is a data base of information about excavated archaeological sites in Jordan, types and description of archaeological finds and antiquities at each site and condition of the sites and its finds before, during and after being conserved (in British terms it is roughly equivalent to the National Monuments Record), whereas the MEGA-J GIS provides a more structured database about archaeological sites, their details, infrastructure and coordination. JADIS provides a computerized listing of archaeological sites in Jordan that was established in the early 1990s by Gaetano Palumbo at the ACOR. The database is available as a series of interactive maps on the internet, where information about archaeological sites are organised into ten periods starting from the Palaeolithic period through the modern era as the following: Palaeolithic, Neolithic, Chalcolithic, Early Bronze, Age, Middle and Late Bronze age, Iron Age, Early Classical (Roman and Byzantine), Early Islamic (Umayyad through Mamluk) and Late Islamic (Savage et al. 2001). The database is enabled to import data into JADIS Google Earth through JADIS Standalone Data Entry Program which is created to link to the JADIS data formatted files.

Despite these developments, there are still some issues concerning the protection of the archaeological resource. According to the Antiquities Law in Jordan only those monuments and remains dated before the year AD 1750 are protected by law whether

erected or buried and those after this date are not entitled. While this cut off is common practice in many countries (with varying terminal dates), this technical issue should be reconsidered in the future because this leaves more than three hundred years of human activities and architecture jeopardized and unprotected. Recently, however, legislation has been introduced to take account of antiquities postdating 1750, but the work has come under the remit of engineers rather than archaeologists. The latter Ottoman period and the remains of the First World War are, for example, completely unprotected, although a period of great significance to Jordan. The political legacy of the First World War was the establishment of the British Mandate of Palestine that included the Transjordan (the area east of the Jordan River), where the British relinquished effective control to the Hashemite family until Transjordan became an independent region in 1946 ruled by King Abdullah I and called the Hashemite Kingdom of Jordan (Saunders 2007: 225-26).

The first step to show the archaeological and heritage potential of Great War Sites in southern Jordan have only been undertaken recently. In 2005 the Great Arab Archaeological Project (GARAP) was founded. The initial results of this investigation were encouraging and it has completed survey and excavation of several sites along the route of the Hejaz railway at Ma'an and Wadi Retm (Saunders 2007, 226). The first investigation of GARAP was undertaken to reveal the potential of Great War Archaeology in the area between Ma'an and Aqaba which was a major Turkish Ottoman port during the War. The Ma'an trenches represent one of the largest and best preserved of all First World War conflict landscapes, however, this landscape is suffering from threat from several factors including modern quarrying, natural erosion, industrial development, and training area of the modern Jordanian army (Saunders 2007, 228). Because of its location on the main Highway between Petra and Wadi Rum, which are considered amongst the most famous tourist attractions in Jordan, and

because of its big and well preserved landscape of all First World War conflict landscape, all these sites offer a unique opportunity for Great World War archaeologists to establish a community-based heritage resource of exceptional educational and economic potential in addition to investigate its physical remains.

The second investigation of GARAP was undertaken in the abandoned Hejaz Railway station at Wadi Retm where three Ottoman Period buildings were equipped during the First World War in addition to other buildings. The GARAP investigations carried out a multi disciplinary project in cooperation with the Jordan's Department of Antiquities and local archaeologists in order to achieve successful landscape assessment excavation (Saunders 2007, 228).

It can be summarized that the GARAP investigation were undertaken to inspect and examine the Great War sites because, unlike most kind of archaeological resources, they are able to offer an example of archaeology that relates to activities recently within living memory.

3.3.2 Educational development of Cultural Heritage

The role of education is one of the essential and beneficial methods in evaluating, understanding, preserving and managing cultural heritage. This issue does not come from vacuum as a great deal of interest and emphasis on it were mentioned and clarified in international charters. According to the Athens Charter's principle it was emphasised that the role of education in the matter of the respect and preservation of monuments, can be promoted by setting appropriate actions on part of public authorities. The Charter recommends that 'educators should urge children and young people to abstain from disfiguring monuments of every description and that they should teach them to take a greater

and more general interest in the protection of these concrete testimonies of all ages of civilisation' (the Athens Charter 1931).

Jordan as one of the countries hosting a large fortune of heritage resources, and as an efficient member in the different organisations and activities concerning cultural heritage, adopts and attempts all its endeavour to apply international Charters' principles in preserving, conserving and managing its Cultural Resource.

3.3.2.1 School Curriculum

The role of the school in any country is very significant in the production and reproduction of the existing nation states in many domains, and as education is one of the most effective tools of information transmission because it deals with the new generations who in their turn will be the future builders of the nation. Accordingly, enhancing their knowledge about their country's history and cultural heritage is becoming an important issue for governments in most countries, including Jordan. There the government as embodied by the Ministry of Education is giving this issue a great concern.

Inevitably, heritage education at schools tends to focus on spreading knowledge among pupils about the main archaeological and tourist sites in Jordan such as; Petra, Jerash, Aqaba and Umm el Jimmal, but they do not provides information about all of them as it seems to be a matter of selectivity when talking about historical cities nor do they provide details about CRM.

A teaching module in cultural heritage for primary and secondary schools in Jordan is being developed as one of TEMPUS project which aims at establishing teaching and training programmes in the field of cultural heritage management and conservation

(www.unesco.org). It is expected to be approved by the Jordanian Ministry of Education in the nearest future and implemented thereafter.

The Jordanian government has recently developed a new curriculum under the title of 'National Education' that many of its pages are dedicated to Jordan's history and cultural heritage. This curriculum presents some pictures about some of the main historical cities as well as archaeological sites selected from different parts of Jordan. They are presented through simplified text, illustration and pictures which are compatible with the imaginary of the students about Jordanian history and cultural heritage.

Nevertheless, there is a great emphasis on the modern history of Jordan, whereas the extended history is neglected and as it is remarked, the curricula lack equilibrium balanced coverage of Jordan's history and concentrate only on some selected civilizations that have settled Jordan. It can also be concluded that there are emphases on only tangible heritage where the intangible one is considerably neglected. Further there is a poor emphasis on the tools and techniques of motivating students' curiosity to know about the previous civilizations that have built these monuments and about the tools and techniques they used.

Regarding the local and regional cultural heritage, it is noticed that they are absent from the Jordanian school curricula and students tend to have a considerable poor knowledge about the place and community they belong to.

3.3.2.2 University Education

Recently, several universities in Jordan realized the importance of offering new programmes compatible with the needs of life. In a country like Jordan with a great deal of heritage resources and thousands of archaeological sites, the need of opening new programmes at

universities such as Heritage conservation and management, tourism studies and others to provide the country with qualified skills is becoming a necessity.

The Faculty of Archaeology and Anthropology at Yarmouk University, was established in 1984. Known as the Institute of Archaeology and Anthropology as a research and teaching centre in the fields of archaeology, epigraphy and anthropology it has expanded since then to cover other related fields such as cultural resource management, tourism, conservation of archaeological sites and materials, archaeometry and museum studies. The Faculty comprises four academic departments: Department of Archaeology, Department of Anthropology, Department of Epigraphy and the Department of Conservation and Management of Cultural Resources. In addition, the Faculty encompasses the Museum of Jordanian Heritage, a Laboratory Unit and the Deir Allah Research Station in the Jordan Valley. The Faculty also houses two academic chairs; the Chair of Mahmoud Ghul for the Studies of the Arabian Peninsula, and the Chair of Samir Shamma for Islamic Civilization and Numismatics.

The faculty provides different academic programmes and degrees, such as undergraduate and graduate programmes in the general field of cultural heritage. Bachelor degrees are provided in the fields of Archaeology, Conservation of Cultural Heritage and Anthropology. It also offers Master's degree in Archaeology, Anthropology, Epigraphy, Tourism and Cultural Resource Management.

The faculty is working in cooperation with the TEMPUS project which is the first of its kind in Jordan. It aims at establishing teaching and training programmes in the field of cultural heritage conservation and management in the country and will contribute to meeting the demand for professionally skilled personnel in this sector, both nationally and regionally. Cultural Heritage and Conservation Department at Yarmouk University is pioneered in the

domain of cultural resource management and conservation education in Jordan. It was established in 1999 as a joint project between Yarmouk University funded by TEMPUS and Arkansas University.

A model conservation and management plan for the cultural heritage site of Abila in Northern Jordan was developed to serve as a reference for other sites in Jordan. This was developed in cooperation by a working group of teachers and students from the University of Brandenburg-Germany (BTU) and Yarmouk University.

In 2002 the faculty of Queen Rania at the Hashemite University (45 minutes drive to the east of Amman the capital) has established the Institute of Heritage and Tourism to provide an assistance and support to enhance sustainable management of natural, environmental, and cultural resources throughout Jordan.

The University of Jordan (in Amman) is another among the Jordanian education institutions concerned about teaching archaeology and heritage management. In the year 1962 the University of Jordan established the Department of Archaeology to offer degrees in archaeology. However, it has recently started the CRM program after establishing the Institute of Archaeology in the beginning of the academic year of 2008-2009. The Institute comprises three academic departments including archaeology, Cultural Resource Management and conservation, and Tour Guidance and Development. These three departments provide students with theoretical knowledge in addition to training courses and programs in the fields of archaeological survey and excavation, artefact conservation, sites and monuments, and communications skills regarding tourist guiding (<http://www.ju.edu.jo/institutions/Archaeology/>).

Very recently, the German-Jordanian University (GJU), a new university in Jordan, founded in 2005, has begun to offer programmes in archaeological and architectural

conservation to enable its students to gain training and knowledge about the archaeology and cultural heritage in the Middle East and North Africa (MENA) region, in addition to knowledge about the documentation, legislation and regulation, protection and management of cultural heritage and tourism (www.yu.edu.jo)

It can be summarised that Jordan is moving towards an emphasis on maintaining its cultural heritage by highlighting the importance of the role of the educational institutions to generate the qualifications in the various disciplines of heritage management and conservation.

3.3.3 Changing perceptions of heritage management in Jordan: two case studies

The background to the evolution of heritage management in Jordan has already been discussed, alongside consideration of the relationship between the Jordanian government and international bodies, such as the British School in the Levant, that seek to work in the country. There has been a long tradition of such projects and it is worthwhile looking at how two sites have been affected by such collaborative work, and how they have impacted on the community. The exercise will also be of value for highlighting issues with the archaeology and the community at Abila, the primary case study considered in Chapter 7.

3.3.3.1 Jerash

Consideration of Jerash as a city of the Decapolis is to be found in Chapter 4 but the site has been extensively investigated and explored since the mid nineteenth century (Browning 1982). One of the more recent campaigns were excavations carried out in the 1980s by various international expeditions and results from these have been published (Zayadine 1986; Geuthner 1989). This in itself posed some problems since each team has its own

criteria and methods, not all of them following an international code of ethics and conventions of conservation. While the focus of the excavations was on the highly visible remains of the Roman city, there were expectedly good survivals of later Islamic urban occupation that formed the focus of a new project on the early Islamic City conducted by the University of Copenhagen and the DoA (Damgaard and Blanke 2004). Such developments are particularly welcome as this period has mostly be ignored by the previous excavation teams leading to the wholesale destruction of the archaeology of this period in an attempt to uncover the earlier phases of the site (Bowersock, Brown and Grabar 1999). This is a particularly important lesson in respect of any proposals at Abila since it can be argued that it is very important to take all accumulated occupations into account while excavating so as to conserve all parts of the site's cultural and historical significance and its authenticity.

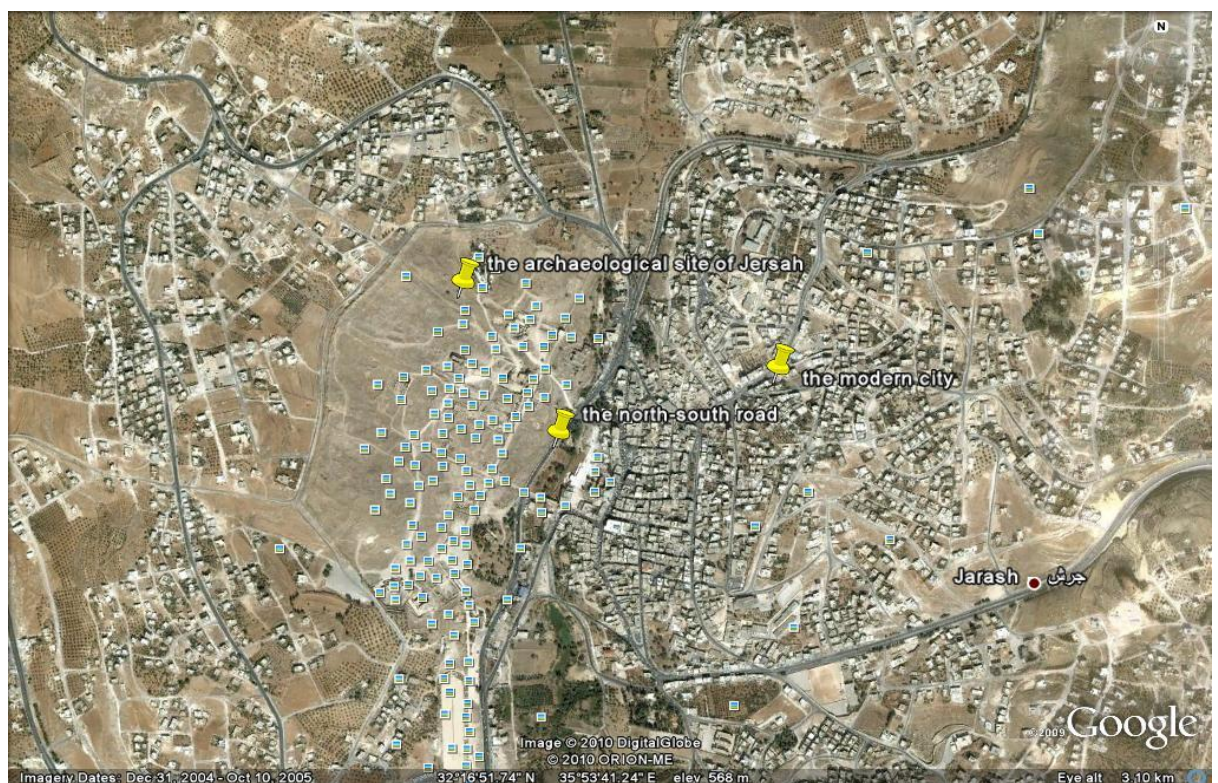


Figure 3.2: A Satellite View of the Site of Jerash Showing the Wadi Running Between the Western Half, the Archaeological Monument, and the Eastern Half, the Modern Town. The Modern Town Masks the Ancient Eastern Half of the Site (Source: Google Earth).

These concerns have been reflected in the recent report carried out by the Getty Conservation Institute (LeBlance 2007). This important study interviewed a wide group of stakeholders at Jerash in 2004 to identify the principal issues concerned with the conservation, interpretation and management of the site. It observes that in 1984 nomination of Jerash as a World Heritage Site was deferred and it was put on the Tentative list due to the unclear identifications of the site's boundaries, the absence of a management plan for the site and poor restoration procedures on some of the monuments. It is astonishing that 20 years after its initial nomination an important tourist site like Jerash lacks stronger security measures such as fencing and restoration, has no up to date management plan and that there are real concerns that any management plan will not be implemented (Amarin, quoted in LeBlance 2007, 5-6).

In addition, one can observe that there are very few benefits to the local community identified in these projects and this aspect is one of the elements absent from the development and management decisions in Jerash generally. It is therefore not surprising that the local community do not seem to be committed to care about the site and do not appreciate it as they link their appreciation of the site to its economic benefit potentiality (ibid). These concerns are exacerbated by the management of tourists at the site. There is a mismatch between the actual impact of tourism potentiality on the local community's economy and the reality of the current situation. This is because most of the services and facilities the tourists need are located close to the archaeological site or even within the site itself. Tourists are not required to move to the modern city to consume these services or facilities. This means that there is a gap or disconnection between the tourists and local community, preventing the former from passing into the urban area and leaving the latter far away from benefiting from the booming industry (Abu Al Haija 2010) despite the

unemployment percentage among people in Jerash reached 17% in 2007 (Shtewi 2008,11). There are additional problems generated by tourist management. Some restaurant owners, for example, complain that they are expected to pay guides to bring tourists to their restaurants (quoted in LeBlance, 2007, 15). There have been recent moves to address some of these issue through outlining an urban regeneration and tourist development scheme for Jerash (Wilson 2004) while a recent project by David Kennedy is beginning to address the archaeological implications of the expansion and development of the site via the Jarash Hinterland Survey (University of Western Australia 2009).

3.3.3.2 Umm Qais

In 1967 the DoA proposed plans to excavate large new sections at the archaeological site of Umm Qais. The government took a decision to demolish the existing village and to privilege the heritage of one period (Classical Roman and Byzantine) and to ignore the later phases leading up to the Ottoman-derived culture of the nineteenth and the early twentieth centuries. In 1976 the villages were forced to sell their houses and agricultural lands to the government, after the latter gained the authority to acquire both land and houses of Umm Qais including the houses in the old village, olive trees, and wells located on and near the archaeological site, in order to allow further excavation and preservation at the site where a German expedition had been working since the mid-1960s. The government decided to evacuate the village and to displace people from their houses and lands and to compensate them instead. People were not allowed to access former lands or to introduce any improvement such as water, electricity or repairs. They were only allowed to access these lands during the olive harvest season, and this was conditioned by not using any equipment that may harm the

ruins. After the people were displaced from their houses to a new housing project, most of these houses were left vacant and vulnerable to deterioration.

In the 1980s continuing deterioration occurred as well as dismantling of the community that had previously had a harmonious coexistence of different cultures, architectural orders, and ideologies in Umm Qais caused ultimately by the decisions taken by authority figures and government scholars to highlight and prioritize one historical period at the expense of another period's continuity (Daher 1999). The compensation level given to the villagers was extremely unfair leading to considerable discontent that was only resolved in 2001 (Brand 2001). Despite this, people were not satisfied because they felt that they were misled and cheated especially when they found out that the houses they were compensated were inappropriate for peasant farmer families' life style, in terms of size and spaces, especially for those with large families and their domestic animals, and they discovered later that only own the houses but not the land were the houses were constructed. Furthermore, many people found themselves looking for new low-paying jobs after being taken away from their source of living (agriculture). It has been a new and unusual radically change to villagers' life.

After evacuation, attempts were made by the Jordan-German conservation team working at the site and others to bring people back into the village. These projects failed, however, to relocate at least part of the villagers back to the houses (Daher 1999) with one or two exceptions. For example in 1987, after the conservation of one of the biggest houses of the villages (known as *beit al Malkawi*), was accomplished, the original owner (the former mayor of Umm Qais) and his family were allowed to stay in one of the house wings in order to guard the site. Another significant house was the one known as (*beit al Rousan*); this house was adopted into a site museum where some of the authentic walls have demolished in

order to permit this project's work (Figure 6.2). Ironically this museum is dedicated to the ancient findings from the archaeological sites with no regards to the traditional life style from the Ottoman village.

In the early 1990s a project was initiated by ZARA Investment Company to adopt the former school at the village (after being relocated to the new housing project) into rest-house and Italian restaurant. This project also resulted in demolishing of some parts of the building and replacing it with new incompatible parts to suit the new function. Paradoxically, this restaurant, in addition to its being incompatible and odd to the original use of the building it is seen very expensive and fits only tourists and people from middle-upper-class, whereas local people are not able to use it. Additionally, it can be assumed that this 'development' project offers few benefits to the villagers, as few locals have been employed. The same investor has proposed a similar but more advanced project to the MoTA to turn the whole Ottoman village into a five-star tourist resort including all facilities required by tourists but the legal proceeding have not been yet finalized due to some problems as it has been opposed by the locals and due to the change of the land use from archaeological site to tourist resort. (Daher 1999, 40-41).

To conclude, the actions and decisions taken by the government, archaeologists, and investors, to conserve and develop Umm Qais archaeological site lacked concern and sufficient consultation with the local people and did not take them into account. In other words, it can be said that people were not part of the projects carried out at the site, and these actions also failed to compensate sufficiently the locals in such ways as to ensure their economic well being after the development.

There are important lessons to learn from this case study. Most important of these is that the local community is a significant part of heritage management and conservation

process. It cannot be disconnected from the site. A successful management should be based on the appreciation and consultation of locals as an essential and significant stakeholder. Heritage conservation and development should not be undertaken as a means for capital accumulation or as high-class heritage commodification to be consumed by the elites of the middle and upper classes. Additionally, heritage should be considered as a motivation action to enhance the community continuity and to encourage the locals' participation and understanding of their heritage and as well as to enhance and assert the sense of belonging to the place and the life style they share. Hence the development of Abila would be more sensible if it takes into account lessons and mistakes done at other similar sites.

3.4 Public awareness and involvement of Local Community

Public involvement in cultural heritage can be traced back to the thinking of Freeman Tilden who, in the late 1950s developed the concept of interpretation of natural (and by extension) cultural heritage as a process based on active engagement by the public with the material of the past. He defined interpretation as *'an educational activity which aims to reveal meanings and relationships through the use of original objects, by firsthand experience, and by illustrative media, rather than simply to communicate factual information'*. Archaeology, in this sense, is the comprehension of the spiritual meanings and the 'soul of things' (Tilden 1957, 3).

Theoretically, all locals are considered stakeholders in their heritage management, though, in practice, their participation is still limited to some kinds of small jobs, and also there is only a limited number such as governments, conservation experts, local amenities and communities who are involved in the process. Since the locals are the most important stakeholders in the management and development of their cultural heritage they are targeted

in all of governmental programs that aim to enhance the effectiveness of their participation in the overall national strategies. Workshops and training programs as well as encouraging people to visit cultural sites and even museums are essential parts of these strategies in order to guarantee positive effects of cultural heritage not only to the locals but also to be extended to the tourists visiting these resources, and because the heritage of any country is considered an essential source of influence on the people, also to stress social, cultural and economic influences of tourism activities on the local community itself.

Managing cultural heritage can be beneficial and successful when both the local community and visitors are engaged and participating. The local community acts as providers of essential support for visitors and seek economic benefit from the transaction. For the visitors the local community can be viewed as part of the cultural heritage itself, and thus the community must be seen an essential part of the whole management plan (Orbaşlı 2007).

3.5 Cultural Heritage Legislation in Jordan (Rules and Regulations)

Destruction of cultural heritage is a global phenomenon seeking the combined efforts of the international community. The threats to cultural heritage resources derive from several factors, such as the illicit trade in antiquities, lack of proper legislations regarding the conservation and protection of antiquities and cultural heritage lack of awareness among the local people and visitors and haphazard development and growth.

3.5.1 Background

The first law of Antiquities was issued in 1924, under the British Mandate, for both Palestine and Jordan. The first Jordanian Law was enacted in 1929, then renewed in 1947, and

updated many times as in 1953, 1968, 1976 and 1988 with some further amendments in 2003 (DOA at: <http://www.doa.jo/doi1.htm>) and most recently it was amended in 2008.

In 1953, Law No. 133 first specified an "antiquity" as any cultural object or site predating 1700 (now 1750 AD according to the amended law of 2003), and gave the DoA exclusive jurisdiction to license excavations. A royal edict in 1967 recognized the interpretive value of sites by creating a joint Ministry of Tourism and Antiquities (MoTA) which is the governmental body responsible for the administration, development and promotion of the archaeological sites in Jordan. Since Provisional Law No. 13 of 1976, the DoA has assumed all authority and responsibility for identifying, recording, evaluating, and managing the Kingdom's archaeological sites.

The Department of Antiquities of Jordan (DoA), founded in 1928, is the official institutional authority mandated by law to be responsible for the protection, conservation and presentation of antiquities. The DOA has the ultimate authority for ' identifying, recording, evaluating, and managing Jordan's archaeological sites (Costello and Palumbo 1995, 548) and any advice or consultation from other Institutions is welcomed, appreciated, respected and considered.

The first unit that took the role of a Department of Antiquities of Jordan was founded in 1924. Its main task was to supervise fieldwork, in cooperation with foreign expeditions and archaeological missions, and to employ salvage excavations and limited consolidation and preservation works. The official Department of Antiquities of Jordan was established in 1928.

Many senior personnel held the position of responsibility for the Department until the year 1936 when the British archaeologist Mr. Lancaster Harding was appointed as the first

Inspector, then Director-General of Antiquities of Jordan. In 1956 Mr., later Dr, Abdel Kareem Al-Gharaybeh was the first Jordanian to be appointed as Director-General. Many Jordanian officials and specialists have since filled the position. The DoA has achieved appreciated efforts in carrying out numerous projects of surveying, excavating and conservation of archaeological sites all over the country. These projects were conducted either by members from the departments and its local offices in the country or in cooperation with local universities and interested parties or more often in collaboration and sponsorship with international expeditions, such as the America Centre of Oriental Researches (ACOR), French Ministry of Foreign Affairs, the British School in Amman and local and international universities. All these projects can be accessed as a database saved at the department and they are summarized in the journal called *Munjazat* (Achievements) which is written in both Arabic and English. This journal was first issued in 2001 and has been published annually.

3.5.2 Sources of Cultural Heritage Laws in Jordan

The main source for legislation on cultural resources in Jordan is the antiquity Law no.21 for the year 1988, published in the official gazette no. 3540 dated in (71/3/1988), and its amending Law no. 23 for the year 2004 that promulgated in the official gazette, issue number 4662 dated in 01/06/2004 (General department of Antiquities), and finally its recent amendment in 2008 (Appendix 1). There are some other laws concerned directly or indirectly with the cultural heritage in Jordan such as the Environment Law no. 12 for 1995 (Article 5 and 21); Tourism Law no.20 for 1988 (Article 3a); Cities, Villages and Buildings Planning Law no. 79 for the year 1966 and its amendments (Articles 14, 15 and 19) and finally City Beautification Code 20 for the year 1990- in relation to the National Jordanian

Building Regulations Law, Provisional Law no.31 for the year 1989, published in the official gazette on (1/10/1989).

After the political and military consequences of attacks upon the USA in 11th September 2001 on the MENA region, Jordan's identity as the Hashemite kingdom of Jordan was explicitly reinforced, evident in all official speeches, to emphasise its difference from the surrounding political and cultural contexts (Al-Mahadin 2007, 321). Accordingly, the important values, events and cultural properties of Jordan should be preserved and protected as part of the kingdom's identity. In 2003, the *Protection of Urban and Architectural Heritage Law*, or also known as *Heritage Law* was formulated in order to protect those parts of cultural heritage dated after 1750 AD, which were excluded from the Antiquities Law. According to these two laws (Antiquities Law and Heritage Law), cultural heritage is divided into two divisions. First is the antiquity or archaeology division, that is dated before 1750 AD, and protected by the Antiquities Law, and second is the heritage one that is dated after 1750 AD, and which relevant practices are concerned by engineers (Abu-Khafajah 2007, 230).

According to the laws of Antiquities, the DoA is the body responsible for the excavation, conservation, presentation, and protection of the Jordanian antiquities. In addition, it is noted that there is a weakness and lack of comprehensiveness in the present law as well as to unclearly defined prioritization mechanism and inadequate enforcement.

3.5.3 *Trading of Antiquities*

Trading in Antiquities was a legal practice until 1976. During that period, the Department of Antiquities used to license many antique shops (bazaars) which had to document the input and output of their traded goods as import and export of antiquities were regarded as legal.

The role of the Department of Antiquities was limited, in this regard, to the work of checking and auditing the registers and to ensure the validity of the issued permits.

In 1976, the law of antiquities was updated to include some essential and radical changes. One of the main changes made was to impede and prohibit the trading, exporting and importing of Antiquities. Trading of antiquities is considered illegal in Jordan, and anyone finding burials on his own land is, by the law, obliged to report to the DoA, who is in its turn has the right of the ownership of the antiquities. Despite this some people prefer not to inform the department as they believe that they will not be provided with any compensation or if there is any this will be the least compared to the high value of the antiquities. However, the Antiquities Law No.22 for 1988 and the amended Law of 2008, has clearly mentioned that the provided compensation is equal to the real value of the land.

3.5.4 Policies for Safeguarding and Enhancement of the Heritage Source

As mentioned above the Department of Antiquities of Jordan is the official body that is legally responsible for the protection of archaeological sites. A number of projects are currently taking place with the aim of conserving and presenting archaeological sites. These projects are carried out by the Department of Antiquities in certain cases in co-operation with foreign institutions.

While the maintenance and protection of heritage sites in Jordan is the main task of the DOA, several NGOs in Jordan have been heavily involved in the protection of heritage throughout the country. One example of these NGOs is the Friends of Archaeology and Heritage (FOAH). FOAH was established in 1959 by a small group of Jordanian and non-Jordanian archaeologists in cooperation with other locals who are interested in archaeology and heritage and in expanding and enhancing awareness of Jordan's heritage among the

public (FAOH at: <http://www.foah-jordan.org/>). The society carries out different activities and projects mainly emphasising the importance of public involvement in its projects. Among these activities for instance is the published monthly newsletter about all main previous and forthcoming events and activities within the society, the society also organises trips and talks to archaeological sites within Jordan in an attempt to enhance awareness of Jordan's archaeological heritage and ensure that growth and development do not adversely affect it.

3.6 Major Groups Involved in the Decision-Making Mechanism

There are different national and international, governmental and non-governmental bodies involved in the cultural heritage decision making mechanism in Jordan. However, it is worth noting that there is a lack of coordination and integration of planning between these bodies which makes this mechanism tend to be unclear. The major governmental institutions involved are: the Ministry of Planning (MOP), Ministry of Tourism and Antiquities (MoTA), Department of Antiquities (DoA), Ministry of Municipalities and Rural Affairs and Environment (MMRAE), Ministry of Culture (MoC) including the National Library Department, Ministry of Waqf and Religious Affairs (MoRA). In addition there are regional and local authorities such as: Aqaba Regional Authority (ARA), Petra Region Planning Council (PRC) and the Jordan Valley Authority (JVA). Other institutions involved in the mechanism are: the Higher Council for Science and Technology, Jordanian universities, foreign institutions, and Non-Governmental organisations such as Royal Society for Conservation of Nature, Friends of Archaeology and Heritage (FOAH) and Petra National Trust (PNT). To sum up, there is a wide range of bodies concerned in the cultural heritage protection in Jordan. However, there still a significant need to establish integration and coordination among them, as well as addressing the role of the local governments,

municipalities and social councils to adopt a new strategy of investing in the Jordanian tourism industry as a major toll of development, taking into account the important of ensuring an equilibrium between 'use' and protection of cultural resources.

3.6.1 World Heritage Sites in the Context of Jordan

The Hashemite Kingdom of Jordan became a signatory to the World Heritage Convention in 1975 (whereas the United Kingdom was participated in 1984). Currently there are only three Jordanian cultural properties inscribed on the World Heritage List; Petra (1985), Quseir Amra (1985) and Umm er- Rasas (Kastro Mefa'a) (2004). In 2001 a further eleven properties were submitted on the tentative list: Umm el Jimal; Al Qastal Citadel; the Sanctuary of Agios Lot At Deir 'Ain' Abata; Shubak Castle; Qasr Bshir (a Roman Castellum); Pella; Qasr Al- Mushatta; The Baptismal Site; Abila; Gadara; Old City of Salt; and others were added in 2004 (Jerash Archaeological City), 2006 (Wadi Rum) and Dana Biosphere Reserve; Azraq and Mujib Nature Reserve in 2007 (<http://whc.unesco.org>). The Jordanian WHS were nominated by the United Kingdom Government on the recommendation of the Department of the Environment.

According to Carman (2002), heritage can be considered as global and local at the same time. In term of being global, it is the heritage known and classified as one of world heritage that belongs to the world at large and not only to its hosting country. And it is to be local when it is considered to belong only to its specific locality. In Jordan, as mentioned above, there are three sites inscribed as World Heritage sites, which means that they are of global, regional and local importance and reputation.

3.7 Conclusion

The aim of this thesis is to put forward a tourist trail of the Decapolis cities. For this to happen, the existing structures of government, and the general conventions governing the application of heritage management as it is currently understood are an essential prerequisite. This chapter has examined these areas in detail. It has found that one of the most significant challenges facing Jordan is the threat to the landscape and archaeological heritage of the country through different activities such as bulldozing monumental structures and archaeological remains in order to erect new modern structures or often to make way for olive trees (Kennedy and Bewley 2009). Therefore the government represented by the DoA has initiated its legislation to protect these resources although these laws can still be further improved.

In particular, it can be said that much still needs to be done to ensure the proper application and follow-up of CRM techniques and procedures in Jordan. In addition the development of heritage and tourism in Jordan is characterized by the high involvement of foreign agencies such as the USAID, JICA, EU and GTZ (Daher, 2007). The detailed examination of two earlier case studies of Decapolis cities, Jerash and Umm Qais, have demonstrated real concerns and areas of conflict that demonstrate clearly the kinds of tensions that are aroused when projects are badly formulated, or do not begin to engage with the local community. Clearly, any project involving a site like Abila can learn a great deal from these earlier mistakes.

Through the revision of the present laws of Antiquities of Jordan it can be assumed that there is a lack of enforcing and adequate laws and legislations and the need for more control and implementation of laws. Accordingly, there is a need to revise and analyze the

current legislation so as to establish the role of the DoA in cooperation with other involved national and international bodies involved in the protection and management of cultural heritage resources. Further, there is a lack of qualified personnel in the field of CRM in Jordan. However, there is an interest and concern among the different governmental bodies to invest in skills and encourage the study of such domains. Examples can be provided from some Jordanian universities who offer programs in teaching CRM and providing scholarships for obtaining postgraduate studies in such domain in an attempt to encourage CRM as a profession.

There is a clear relationship between tourism and heritage in Jordan. While some sites like Petra, Jerash and Madaba receive more tourists and are therefore in need of greater protection, the majority of small heritage sites have not been able to attract tourists and are therefore not put on the Jordanian tourist map, despite longing and wishing to be part of the tourism product of Jordan. While the appreciation of heritage varies among different groups in Jordan, it can be said that people who economically profit from the commodification of heritage through tourism activities are more likely to appreciate it than those who do not have heritage sites within their vicinity. Furthermore, the attachment and appreciation of sites that promote a distinctive Arab origin and a result of the Jordanian identity such as Petra, for instance, are stronger than to other heritage sites that have remote non-Arab origin (Daher, 2007; Hejazeen, 2007) This policy, along with the touristic value for certain sites, have led to the exclusion of other sites and to emphasize the load on the key ones.

It thus follows that there are a number of conflicts among different groups involved in heritage management. These conflicting interests are addressed between the protection of heritage and opening it for tourism paying attention to some destinations while ignoring others, such as the Decapolis in the northern part of the country. In the next chapter

consideration will be given to the historical context of the Decapolis in an attempt to outline the importance of these sites as a key part of the history of Jordan worthy of tourist development as a whole, especially considering that some Decapolis sites have received more attention than others.

CHAPTER FOUR: THE DECAPOLIS IN CONTEXT

4.1 Defining the Decapolis

Before one can consider the promotion of the cities of the Decapolis, it is vital to define what the Decapolis was, where it was and why the Decapolis forms a suitable case for promotion as the focus of tourism. Unfortunately, these seemingly simple questions are not readily answered since the historical sources are ambiguous about which cities were in the Decapolis. This chapter thus seeks to determine what is known from the historical and archaeological sources of the Decapolis and define which cities can be securely associated with the title.

Linguistically, the Greek term Decapolis, means ‘ten cities’, thus implying an administrative unit or a league of cities embedded in the Roman Empire. Historians have surmised that this league came about through the agency of the Seleucid Dynasty who controlled the region from Alexander’s death until 63BC but there is no confirmation of this in the historical sources or from epigraphy. Furthermore, despite the title, ancient sources give the number of cities of the Decapolis as varying between ten to eighteen or nineteen cities indicating that the authors of these sources disagreed on both the number and the identity of these cities. This surprising situation can be accounted for through the surmise that the Decapolis cities were working together in an informal ‘league’ or ‘confederation’, although there are no surviving records to attest to this. Ancient sources thus seem to use the term ‘Decapolis’ simply to refer to the geographical area of northern Transjordan and southern Syria (Teller 2002, 156). There are good geomorphological reasons why this should be so, as we shall see (Kennedy 2007). All that can be certainly said about the Decapolis is that the title means ‘Ten cities’ and that they were of Hellenistic origin. It is apparent that

ancient sources clearly perceived these cities as a particular group, but whether this was through a formal treaty or through the fact that they were physically closely associated will be explored in this chapter.

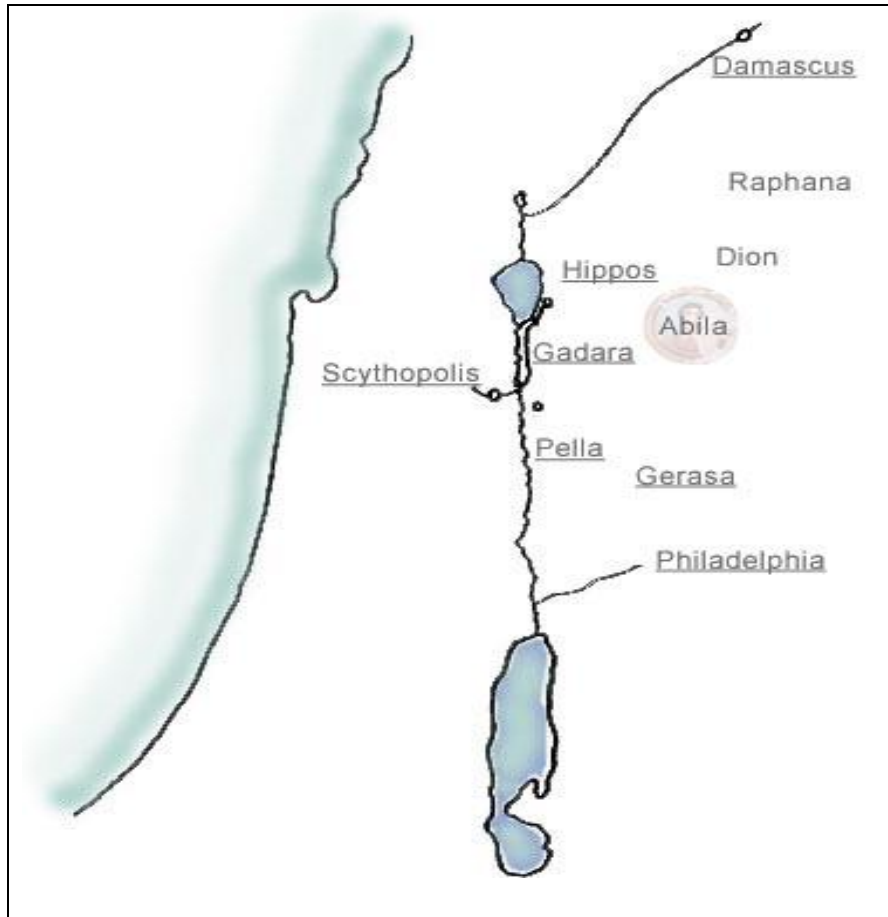


Figure 4.1: A Map Showing the Location of the Initial Decapolis Cities (including Abila) (Source: Mare, 2003 Abila. arch. Project, available on line at www.abila.org).

4.2 The Epigraphic Evidence

The epigraphic evidence contemporary with the Decapolis cities is sparse indeed. Only one inscription, from Abila itself, refers to the Decapolis. Given the rarity of this evidence it is worth quoting in full: *'To Zeus the Thunderer for the salvation of Traianus Hadrianus, Ruler, the magistrate Aghathangelos of Abila, of the Decapolis, raised this building from the*

foundations at his own expense, in the year 444 of the Seleucid era [=AD 134] in the month of August." (for Greek text, see Appendix Two: = IGRR iii, 1057). In addition to this, Abila, as with other cities of the Decapolis, produced low-value coins in copper alloy for local circulation, the so-called Roman Provincial Coins (Butcher 1988). These were minted from the time of the Roman conquest of the east until the third century AD with the latest issues, the *tetradrachm* of Egypt, being minted at the beginning of the reign of Diocletian in 284. Abila's coins appear late in this sequence, starting with coins of the reign of Marcus Aurelius (AD 161-180) and ending with those of Caracalla (211-217). Their inscription is of some interest as they record how the city viewed itself and presented itself to its neighbours and visitors. The abbreviated coin legend reads: CE. ABIAHNΩN I. A. A. Γ. KOI. CY which may be expanded to CΕΛΕΥΚΕΩΝ ABIAHNΩN ΙΕΡΑC ΑCYΛΟΥ ΑΥΤΟΝΟ- ΜΟΥ ΓΝΩΡΙΜΟΥ (?) ΚΟΙΛΗC CYPIAC, i.e. Seleucia Abila, Holy, Inviolable, Recognised as Autonomous (? from) Coele Syria. This can be understood as: [Of (or: It belongs to) the Seleucids' citizens of Abila and the sacred autonomous (i.e. self-governed and independent by law) and non-violated (i.e. it cannot be attacked or trespassed) in alliance with Coele Syria]. The reverses that are shown with this legend include Hercules, Athena, the *Tyche* of the city, temple facades (doubtless generic rather than truly representational) *cornucopiae* and bunches of grapes, which pick up on Eusebius' description of the city as a wine-producing area.

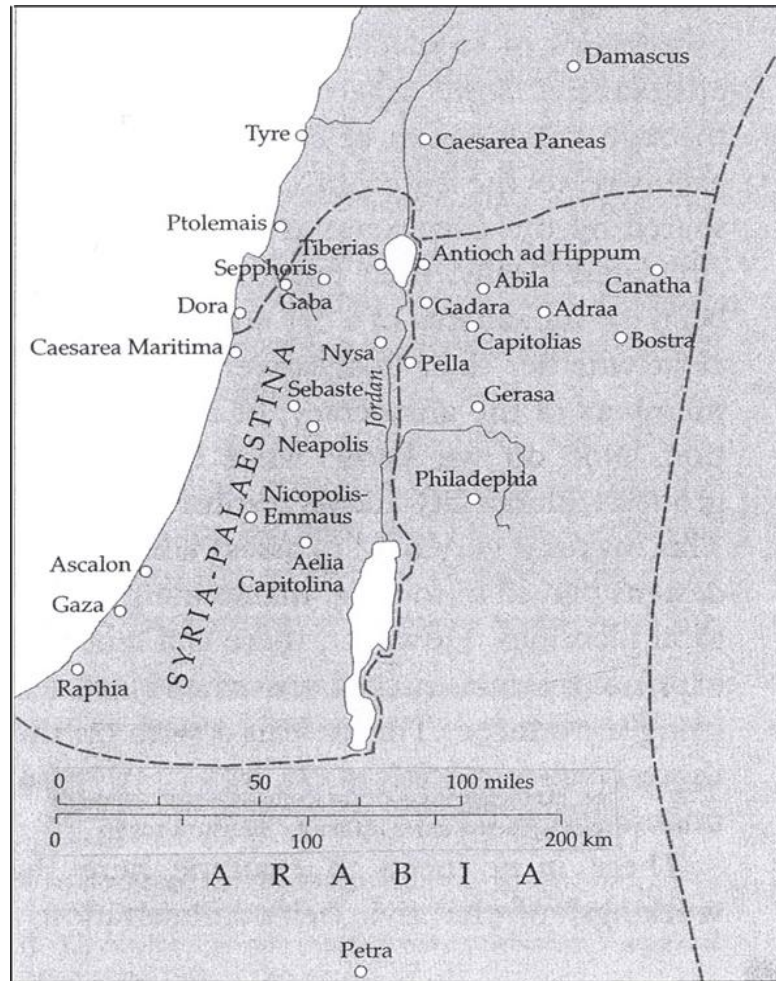


Figure 4.2: Map of the Coins of the Decapolis. (Source: Heuchert 2005. Map 3.2.4. Syria).

4.3 Decapolis in the Ancient Sources

The first surviving mentions of the Decapolis are in the Bible. In St Mark's Gospel the Decapolis is mentioned more than once as a 'region' but neither its nature nor the character was revealed (Browning 1982, 13; St Mark 5:20 and 7:31); The Gospel of Matthew gives a similar reference, saying that '*great crowds followed Him from Galilee and Decapolis and Jerusalem and Judea and from the other side of the Jordan*' (St Matthew 4:25; Khouri 1986). What is obvious from these sources is that the Decapolis was an accepted territorial definition in the first century AD. Despite this, they do not provide any information about how this came about or define what the Decapolis was.

Roughly contemporary with the generally accepted date for the Gospels the Elder Pliny, in his *Natural History* provides the first historical mention of the Decapolis. His text is worth quoting in full, not least because it attests to the confusion already then surrounding the membership of the Decapolis grouping. ‘*Adjoining Judea on the side of Syria is the region of the Decapolis, so called from the number of its towns, though not all writers agree to the same list; most however include Damascus ... Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Galasa* (sic; i.e. *Gerasa*) *and Canatha* (*Nat. Hist.* 5.16.74).

As Parker has pointed out, Pliny is careful to use the term *regio* – region – rather than *foedus* or *societas* – league – when listing the cities, which is a strong indication that this is not a formal league (Browning 1982, 15). This conclusion is given support by Strabo’s mention of some of these cities, including Gadara, Philadelphia and Scythopolis without, however, alluding to the Decapolis grouping (*Geography, Bk.16, II, 30-32*).

Pliny	Ptolemy	Modern name
Damascus	Damascus	Damascus, Syria
Philadelphia	Philadelphia	Amman, Jordan
Raphana	[Capitolias]	Beit Ras, Jordan
Scythopolis	Scythopolis	Beth Shean, Israel
Gadara	Gadara	Umm Qais, Jordan
Hippos	Hippos	Qal’at el-Husn, Jordan
Dion	Dion	Tell el-Husn, Jordan
Pella	Pella	Tabaqat Fahl, Jordan
Galasa	Gerasa	Jerash, Jordan
Canatha	Canatha	Kanawat, Syria
	Abila	Queilbeh, Jordan
	Gadora	Salt, Jordan
	[Coele-Syria]	
	Saana	Site unlocated
	Ina	Site unlocated
	Samoulis	Site unlocated
	Abila of Lysanias	Suq Wadi Barada (in Damascus region). Syria
	Adra	Ed-der’a, Syria
	Heliopolis	Baalbek, Lebanon

Table 4.1: The Cities of the Decapolis according to Pliny and Ptolemy (Source: the author).

Ptolemy’s list of cities comprises Heliopolis, Abila, Saana, Ina, Damascus, Samoulis, Abila of Lysanias, Hippos (Qal’at el-Husen), Capitolias, Gadara (Umm Qais), Adra, Scythopolis

(modern Beisan), Gerasa, Pella (Tabaqat Fahl), Dion (Tel el- Ashari), Gadara, Philadelphia (the ancient name of Amman), and Canatha (Qanawat). Compared with Pliny's list, it can be noted that Raphana is missing and others have been added. There are other clear problems with the listing: the first four sites (Heliopolis, Abila of Lysanias, Saana and Ina) are all in Coele-Syria and have been erroneously attached to the Decapolis list.

It can be noticed here that Abila was omitted from Pliny's list. Fuller (1987) assumes that this absence could have been a simple omission. Equally, however, it could depend on the fact that it was neither an automatic inclusion nor eternal to be a member of the Decapolis cities. (We shall return to this issue later.)

Strabo, also writing in the first century AD, provides a more oblique reference to the Decapolis. He mentions the individual cities of Gadara, Philadelphia and Scythopolis without mentioning the group name. Lastly Josephus, also of the first century AD mentions the Decapolis four times by name but without suggesting any formal link. This is of particular interest in that he was a native of the neighbouring province of Judea (Browning 1982). He did, however, refer to the 'inhabitants of the Decapolis' and 'the towns of the Syrian Decapolis' (I.V. 65 and 74) He also mentioned that Scythopolis was the biggest city of the Decapolis (B.J.iii. 9.7).

The cities listed by Ptolemy were refounded by Pompey except for Damascus, Philadelphia and Canatha (Mare, 1992). This was commemorated by the Decapolis cities in that they dated their Roman provincial coins from 64 BC, the date of the refounding. Obviously, Ptolemy's work was not based upon Roman administrative concepts but on regional geographical ones, as he did not provide any guidance in the determination of Roman administrative boundaries (Bowersock, 1983). According to his treatment of the cities in the Transjordan, some of them are allocated to Arabia Petraea which describes the

area in the general vicinity of Petra and the south of Transjordan, while other cities were assigned to Coele Syria which was an important local geographical unit to which the city of Philadelphia (Amman) belonged, as it belonged at the same time to the province of Arabia (Bowersock 1983, 90)

In the fourth Century AD, Eusebius (*Onomasticon* 32.14) and Epiphanius provide further mentions of the Decapolis; the former used the word *regio* but again without mentioning or providing any formal agreement, the latter referred only to the Decapolis in a regional sense (Browning 1982, 16).

4.4 Decapolis in Recent Researches

Scholars of the nineteenth and the early twentieth century viewed the Decapolis as a ‘confederation’ or ‘league’ of free or independent cities, probably founded in the Hellenistic period but continuing into the Roman era but this view has been challenged in recent years when latest scholars consider the Decapolis more as a geographical region in northern Jordan and southern Syria. Many have presumed that the Decapolis came into existence in 63 B.C. when Pompey conquered the region and created the province of Syria, leading to most of Decapolis cities abandoning the Seleucid era of dating and inaugurating the beginning of the Pompeian era (John 2004, 368). The Decapolis probably ceased formally to exist in 106 A.D. when the emperor Trajan re-defined the region to create the new province of Arabia (Provincia Arabia) which extended across the Sinai from Egypt to encompass the Negev, together with the entire territory of Transjordan, from the Syrian Hawrān to the Gulf of Aqaba (Bowersock 1983, 2).

In 1821, J. S. Buckingham, in his Travels etc. mentioned that the ‘ten cities’ were built and spread on the east of Jordan in a region called the Decapolis (Buckingham 1812, 602). In 1894 G.A.Smith wrote in his Historical Geography of the Holy Land about the

Decapolis as a '*league of Greek cities against the Semitic influences east and west of Jordan*' (quoted in Browning 1982, 16), an opinion echoed by C. H. Kraeling in his 'Gerasa: City of the Decapolis' published in 1938. He envisaged the Decapolis as a '*Confederation of free cities of which the nature, the date as well as the purpose are still uncertain*' (Kraeling 1938, 34).

To date, no evidence has been found of a formal treaty, however, either in the sources or in the coin or inscriptional record. Instead, the Decapolis is consistently referred to as a *regio* suggesting a more geographical concept and modern literature has now taken this interpretation on. An early example that is more representative of the new interpretation is S. T. Parker's work who, in his 'The Decapolis Reviewed' (1975), assumed that the Decapolis was a geographical region in southern Syria and northern-eastern Palestine composed of the territories of member cities (Browning 1982, 16-17). Parker explained that the Decapolis was not a confederation but each city was independent of the others although sharing a common heritage within the same geographical region, and he mentioned that, in ancient times, the term 'Decapolis' simply served as a convenient designation for the group of the Greek cities east of Jordan from Damascus in Syria in the north to Philadelphia in the south. This interpretation was accepted by Browning (1982) who argued that, depending on some historical indications, the Decapolis was not a confederation but each city was independent of the others although sharing a common heritage within the same geographical region. Fuller (1987) believes that this interpretation precisely fits the current archaeological evidence. In contrast to most scholars who studied the Decapolis and agreed to name the cities as a Greco-Roman league or confederation in culture, Parker (1975, 440) stated that there is no word or even any similar connotation to the word league or confederation ever used to describe the Decapolis in ancient sources, and there is no any evidence to show that

these cities had any special political, military, or commercial agreement. Merely, it seems that they were all Graeco–Roman in culture and probably shared a common religious and cultural identity.

This interpretation certainly fits the evidence better in that it can be said that the Decapolis cities shared a common history and culture. In 63 BC after the arrival of Pompey's armies, the region witnessed considerable degree of both affluence and autonomy. The population in that time used to speak both Greek and Latin, the former was spoken much more, while the latter was only used on formal occasions and in official documents and correspondence whilst the language of common communication was Aramaic which was fluently used especially in the countryside (Teller 2002).

Maurice Sartre (2005) mentioned Gadara, Pella, Gerasa and Dion in the Transjordan as the cities that were liberated and integrated to compromise a group of the ten cities in the Transjordan and have been linked geographically and administratively rather than politically.

David Kennedy in his seminal work *Gerasa and the Decapolis* explored and developed some of the principal themes about investigating the region of Northwest Jordan and which can often be applied to the Near East as a whole. His view sees the Decapolis as a loose group contained within a defined geomorphological area of favoured climate and fertility, a micro-region or 'Virtual Island' within the desert surrounding it (2007, 52-5). The relative isolation of the city group permitted the development of close ties of allegiance economically and, at least until 63 BC, political links. The incorporation of the region into the Roman Empire ended not only the independence of the cities but also led to the division of the cities of the 'league' between two different provinces of the Empire (Kennedy 2007, 152-6).

Place	Date	Diameter	Capacity(Approx)
Abila	?	73m	?
Adraha	?	?	?
Canatha	2 nd cent. AD	25m	800
Capitolias? (Beit Ras)	Recently found – undated	?	?
Damascus	?	?	?
Dion	?	20m	?
Gadara (North)	?	61m	?
Gadara (West)	?	40m	?
Hammat Gader	2 nd / 3 rd cent. AD	35m	1000
Gerasa (South)	Late 1 st cent. AD	76m	4700
Gerasa (North)	2 nd half 2 nd cent. AD	44m	1600
Gerasa (Birketein)	Late 2 nd and 3 rd cent. AD	28m	1000
Pella	Late 1 st / early 2 nd cent. AD Dedicated AD 90/91	31m	1000
Philadelphia (Large)	Late 2 nd / early 3 rd cent. AD	74m	6000
Philadelphia (Small)	2 nd half 2 nd cent. AD	36m	1200
Scythopolis (Large)	Late 2 nd / early 3 rd cent. AD	82m	6000
Scythopolis (Small)	?	12+ m	3000

Table 4.2: Theatres in the Decapolis (after Kennedy 2007, table 4.2, 97).

4.5 The Seleucid Empire and the Region

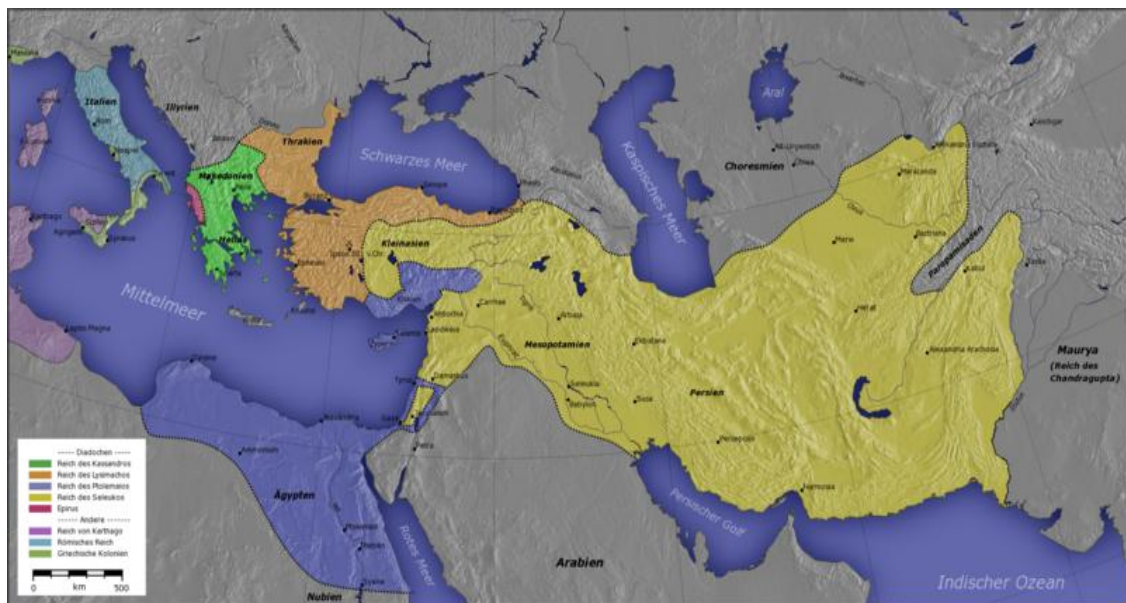


Figure 4.3: Map Showing the Maximum Extent of the Seleucid Empire (in yellow).

Source: <http://commons.wikimedia.org/wiki/File:Diadochen1.png>. (Accessed February 2008).

The genesis of the Decapolis must be sought in the confused situation following the death of Alexander the Great in 332BC. The region of the Levant, including the Decapolis

cities, was divided between two of his generals: Ptolemy I who took Egypt, adding Palestine, Jordan, Coele-Syria, Cyprus and Cyrenaica by conquest. Seleucus I held the Satrapy of Babylonia and added to it the northern part of Syria, attacking the kingdom created by Antigonus to do so. Initially, therefore, the Decapolis came under Ptolemy in Egypt but gradually Seleucus was able to build up control in the former Persian heartland and extended his lands by conquering the kingdom of Ammon in Jordan (Figure 4.3). His control was brief for Ptolemy II was able to reassert control and the two kingdoms fought a long drawn out war that lasted until the final defeat of the Ptolemys by Antiochus III, 'the Great' at the Battle of Panias in 198 BC. This firmly established Syria, Jordan and Palestine as elements of the Seleucid Empire (Browning 1982, 18).

For the mixed population of the region; Greeks, Phonicians, Armenians, Persians, Medes and Jews, rule was initially tolerant of different faiths and beliefs but gradually pro- and anti-Hellene factions formed, especially among the Jews. In 169 BC these troubles surfaced in the form of a Jewish revolt of one faction against another. The Seleucid King, Antiochus IV intervened bloodily, sacking Jerusalem and killing thousands. In 167 BC this provoked the revolt of Judas Maccabeus who initially was able to gain control of Palestine, Ideumea, Galilee and the northern part of Jordan. The new Seleucid king, Demetrius I Soter, acted against him and in the Battle of Elasa Judas was defeated and killed. All of the Decapolis cities, with the exception of Philadelphia, Canatha and Damascus had fallen under the rebels and, because of the Jewish distrust of the Hellenised cities of the region; they were severely weakened politically and economically. Although Seleucid control had been reasserted, after 157 BC the Seleucids were drawn by away from the region by dynastic troubles and the threat of the newly emerging Parthian Empire so that by 135 BC, when John Hyrcanus came to power in Jerusalem the pro-Hellenist faction was very weak. This came to

a head in 103 BC when Alexander Jannaeus became ruler of Judea and launched fierce attacks on the Decapolis cities that had refused to recognise the rule of the Hasmoneans, seeing themselves as independent *poleis* (city-states). Alexander embarked on a campaign of forcible Judaising of the cities of the Decapolis. According to Josephus, Pella was '*destroyed because the inhabitants did not promise to change to the national customs of the Jews.*' (*Antiquities*); the accounts of Pella's demise are no doubt exaggerated but undoubtedly considerable damage was done to the cities. By such means, virtually all of the Decapolis was in the hands of Jannaeus by his death in 76 BC. Shortly afterwards, the Roman general, Pompey the Great conquered the region, marching south from Syria into the Decapolis where, not surprisingly, he was welcomed as a saviour by the city dwellers. So important was his arrival to the citizens of the Decapolis cities that they dated their foundation from his arrival year, 64 BC (Browning 1982, 26-8).

What is apparent from this brief narrative of events is that there were considerable tensions among the local communities of the region. This ultimately comes down to the inevitable conflicts that emerged between the urban and rural populations of the region. This has little to do with lifestyles, however. Rather, it was a consequence of the way that the Hellenised kingdoms founded by Alexander's generals functioned. Rather like the Romans after them, the kingdoms retained their hold on territory by creating cities that were full populations sympathetic to them who could be used as a militia if required. Some of these cities were founded where settlements already existed and were reshaped in Macedonian style – Philadelphia and Scythopolis for example. Others, like Pella (named after the Macedonian capital) and Canatha appear to be Seleucid foundations. Each was run as an independent *poleis* with annual magistrates, priests and all the paraphernalia of a Greek city. Some of the local population will have followed the same route and become assimilated.

Others will have held to their original faith and ways of life, hence the conflict and tension. In such circumstances it is not surprising that these cities will have felt themselves different from their surroundings and will have sought each other's support (Browning 1982, 18-23). The Decapolis can thus be understood to have started as a grouping of cities for mutual interest and protection, and perhaps even trade, but was never apparently formalised through a treaty.

4.6 Seleucid Cities and Society

Seleucid society was known for its indigenous people and traditions, the lot of which varied greatly depending on the different systems of royal administration and taxation, the availability of opportunities for Hellenization and the differences between city and countryside (Koester 1995, 54). As the Seleucid kings did not entail any unified economic system, they did not try to allocate any obvious social and economic status to their indigenous society. The large cities of Seleucia and Antioch had a mix of both Greek and non-Greek populations. The Seleucid Empire created no social contrast between Greek and non-Greek. The new institution of the Greek city proved to be mainly beneficial for the native populations because of increased mobility and economic opportunities as parts of the factors favoring the Hellenization process, where large groups of people could easily migrate, as is apparent in the formation of Jewish Diaspora communities in east and west (Koester 1995, 55).

In the Seleucid Empire, Macedonians and Greeks initially constituted the upper class including three groups: firstly, the 'house' of the king where he used to live with his family, friends and closest advisors; secondly, the highest administrative officers and other member of the king's court each with his own house, with his family, assistants, servants and slaves;

and finally, independent Greeks, such as wealthy landowners and wholesale merchants. Mainly, the second and third groups were formed from the non- Greeks. They (Macedonians and Greeks) also served as officers and soldiers, lower- level public administrators, farmers, scholars, physicians and others. Non- Greeks could be found in such positions too. The Seleucid kings preserved and supported these groups as a ‘Hellenised Middle Class’, because they depended on Greek education which was considered essential to enable a human being to contribute properly to the society to which he belongs (Koester 1995, 55-56). There was a considerable demand for qualified and trained specialists in the Hellenistic kingdom; the need was not only for soldiers and sailors but also to craftsmen to build ships and construct machines for war. The introduction of Hellenic culture introduced a number of new professions, such as physicians, lawyers, actors, dancers, musicians, professional athletes, philosophers, scientists and poets. Some of these were employed by the king. There were no professional schools, as all professions required a general education in elementary reading and writing (Koester 1995, 75).

In the Hellenistic and Roman Periods agriculture was the staple economic activity within the Hellenistic world (Ling 1984, 91) and industrial production depended on slave labor which was usually supplied from non- Greeks, as slaves were bought like any other goods. They were either taken during the wars or were bought from pirates who were increasingly active during the late Hellenistic period as they were kidnapping people and sell them in large numbers in the major slave markets. Or as a reason of poverty or in order to obtain influential positions some people used to sell themselves into slavery.

Seleucid kings did not depend on slavery too much; they did not favour it and tried to restrict it as much as possible through the obligation of high taxes on slave owners. They,

themselves, employed slaves, but agricultures and other economy domains did not depend on slaves as much as they had done in the classical Greek periods. Rome was much more dependent on slaves during the 2nd and 1st centuries BC, especially in its agricultural production which needed a huge number of slaves to work in, where slavery reached its peak during the last hundred years of the Roman Republic (ca. 150-50 BC) (Koester 1995, 59).

4.7 The End of the Seleucid Empire

From the year 168 BC, which marked the beginning of the Roman supremacy in the eastern Mediterranean, Antiochus IV in Syria and Ptolemy in Egypt managed to limit relationships of their states and to establish internal administrative and military reforms along Roman lines in order to increase the power of their states. Both monarchs had the opportunity to unite the Seleucid and Ptolemaic Empire under one crown, but they realized that this will not be fulfilled (Sekunda 1994).

The last century of Seleucid rule was marked by disorder and dynastic struggles. These ended in 64 BC when the Roman general Pompey added Syria and Lebanon to the Roman Empire. The Seleucids faced successive losses and civil wars between two competitor Seleucid families and finally, the Seleucid Empire was defeated and its last king was deposed in 64 by the Roman generals Lucullus and Pompey the Great. The suspension of the Hasmonean state occurred between 65 and 41 in complex circumstances.

Pompey decided to finish off the Seleucid Empire and annex Syria in order to reduce it to the status of a Roman province. The main reason behind his decision was probably the desire to break with Lucullus's policy (Sartre 2005). He annexed the Seleucid Empire in 64 BC, and Rome soon became an Empire ruled by an Emperor. The Hasmonaeen state had been seriously weakened through its compromises to keep Roman power at bay: only: Judaea, Samaria (except for the city of Samaria itself), southern Galilee, and eastern Idumaea

were retained. Many cities were removed from the Hasmonaean kingdom and added to the region of Syria such as; the cities beyond the Jordan and Lake Tiberias (Hippos, Gadara, Pella, Gerasa, Dion) and the cities of the southern Levant along the coast including Scythopolis, Samaria, Iamnia, Gaza, Joppa and Dora. Here Pompey established a policy of states in Judaea which enjoyed a privileged position in the Roman Empire so that Jews were free to practice their religion; they were exempted from worshipping the deities of the Roman states and could regulate their life within their own community's law. During Pompey's time the Greek cities in the region of the Decapolis were given independence and liberated during the long crises in the Seleucid Empire. He carried many slaves to Rome; later liberated, they added significantly to the Jewish community in Rome (Ferguson 2003).

Pompey restored damaged and destroyed cities everywhere. He pledged the independence of cities formally occupied by Hasmonaean such as Gaza and Anthedon on the coast; Samaria itself, Adora and Marisa in Idumaea and Samaria; and finally, Gadara, Pella, Gerasa and Dion in the Transjordan as they were liberated and integrated into a district originally to comprise ten cities that seems to have been linked geographically and administratively rather than politically (Sartre 2005, 42).

It can be said that the political context allowed the Seleucid kingdom to disappear. The armies of Pompey appeared in Syria after having overcome Asia Minor, Armenia, and last vestiges of Seleucid power. But the Romans did not militarily conquer the Seleucid Empire. Rather it seems to have collapsed from within under pressure from Rome. It began to decline in 190 BC after a first defeat by the Romans and lasted until 64 BC when the Western Syria became a Roman Province (Pompeius) following the murder of the last Seleucid king, Antiochus XIII, by an Arab Emir at the behest of Pompey.

4.8 Roman Period

Most of the Decapolis cities were originally established much earlier, in the third century B.C., by the Macedonian settler-soldiers of the Ptolemaic and Seleucid kingdoms following the conquest of the Middle East by Alexander the Great. After he 'liberated' the cities from the control of Hasmoneans in 64/63 BC, Pompey did not group the Decapolis cities together in a formal federation, perhaps because he was opposed to any federation. Instead he re-established each city as an independent entity, united only in their membership of the Province of Coele-Syria (Browning 1982, 17). Numismatic evidence indicates that the Decapolis cities thrived under the new economic regime brought about by the Roman conquest and the people were so appreciative that they declared a new Era, by adopting a new calendar that started with the year of their liberation in 64/63 BC (Bowersock 1983, 30-32).. It is noteworthy here to mention that the different smaller states of the Near East started to mint their own autonomous coins just after the decline of the Seleucids and the Ptolemies as the power of these kingdoms declined in the face of Roman expansion (Bowersock 1983, 22).

Further change was initiated in AD 106 by Trajan who created the Province of Arabia, combining the cities of the Decapolis with parts of the Nabataean Empire and most of the cities of the Decapolis in an approximation of the modern Hashemite Kingdom of Jordan. He had reshaped the East yet gain, with the result that old loyalties faded into the background. On the other hand the inclusion of the cities of Coele-Syria cities in Ptolemy's list could equally be taken to indicate that the old Decapolis had expanded far further than its original conception (Browning 1983). Proof of the increased investment by the Roman state in the Near East in this period is demonstrated by major works such as the *Via Nova Traiana* and its attendant milestones (Millar, 1994, 86).

4.9 Decapolis Cities in Jordan

The Decapolis in northern Jordan is a region that was densely settled in the Roman period. All the Decapolis cities, except for Scythopolis which is the only one located in western Jordan River, are located today in northern Jordan or southern Syria on the eastern side of the Jordan River Valley. The existence of the term 'Decapolis' automatically implies a league or confederation but as Parker has demonstrated (1975, 440) there is no word or connotation in the literature with the meaning of the word 'league' or 'confederation' that is ever used to describe the Decapolis in ancient sources. Thus there is no evidence to conclude that these cities had any special political, military, or commercial agreement. Merely, it seems that they were all Greco-Roman in culture and probably shared a common religious and cultural identity.

It can be presumed that the Decapolis cities had performed likewise through most of the first century; they represented a physically detached enclave belonging to the province of Syria. There was no geographical barrier or dissimilarity between the northern parts of what was until AD 106 the kingdom of Nabataea and the area of the Decapolis beyond it. The Romans took the central region of this kingdom which was the fertile plateau extending south from Madaba (Millar 1993, 391). The Decapolis cities form a naturally coherent network with their nearest neighbours, but at the same time are roughly isolated by nature from their further neighbours. For example, communication along the Jordan valley was relatively easy but the short distance westwards to the Mediterranean ports was less easy to accomplish (Kennedy 2007, 23). Similar problems are to be found with locating which provinces the towns were in as it is not certain whether some of them, including Abila, Hippos, Gadara, Capitolias and Pella were part of Syria or Judaea / Syria Palaestina since the

provincial boundaries in the area east of Jordan and the Sea of Galilee were arbitrary and likely to change (Millar 1993, 397).

The region as a whole is criss-crossed with Roman roads and traces of ancient tracks (Kennedy 2007, 23). This micro-region (a 'Virtual Island', as Kennedy terms it) it is known for its heterogeneity and diverse landscape as the Jordan valley enjoys a different climate than the mountains east of the river, or the eastern highlands, close to the desert.

By looking at the remarkable constructions and monuments at these cities a visitor can retrieve the Roman and Byzantine atmosphere at these places. The region witnessed a long period of growth, prosperity and remarkable spread of settlement which was to survive fifty years longer in this region than elsewhere in the Near East (Kennedy 2007), whereas a sudden abandonment happened at the region during the eighth century period until the twentieth century where no greater resettlement took place which could be the main reason why the ruins are in a great part undamaged (Lucke, 2002).

Millar (1993, 391) declares that some cities of the Decapolis owed their special status in relation to the Roman Province to their claims to be Greek Cities of the Hellenistic period. These cities are Philadelphia, Gerasa, Pella, Dium and possibly Capitolias; Hippos, Abila and Adraa (Deraa, on the present border of Jordan and Syria).

It can certainly be said about the Decapolis that these cities had flourished during the three centuries from 63 BC because of the security provided by the *Pax Romana*, or Roman Peace. Their wealth derived from plentiful local agricultural resources and their strategically important location near or along the *Via Nova Traiana*, one of the greatest international trade routes of the ancient world, built by the Emperor Trajan in AD 111-114 that extends nearly 500 kilometres (311 miles) down to the head of the (aila) Gulf of Aqaba along the line of the king's Highway to link it with Bostra (Khoury 1985).

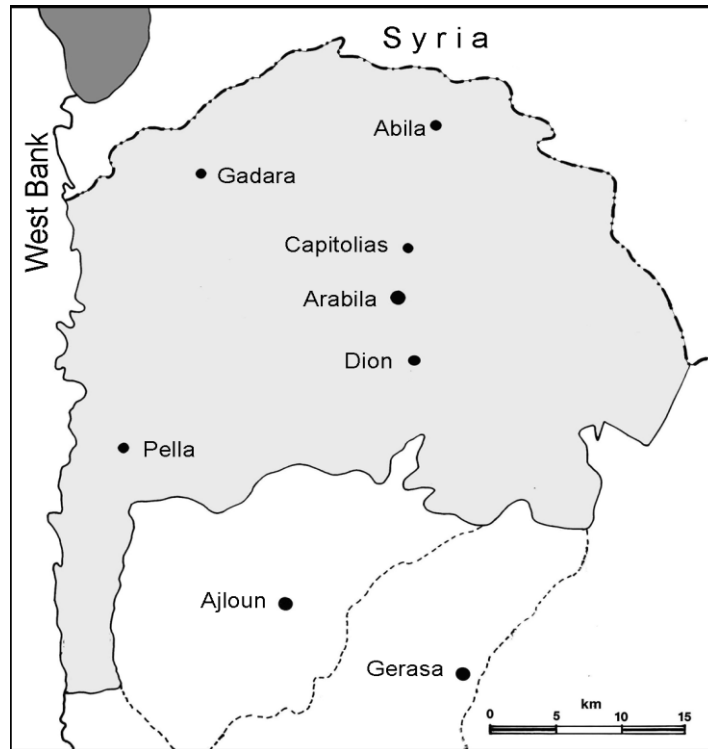


Figure 4.4: Map Showing the Location of the Decapolis Cities in Northern Jordan (note Ajloun is itself not among the Decapolis). (Source: the author 2010).

4.10 The End of the Decapolis

The modern importance of the Decapolis cities in northern Jordan derives from the fact that many of their buildings dated to Roman, Byzantine and Umayyad periods still survive and are well preserved. This is probably due to neglect rather than any other reason following the abandonment of the region during the tenth century AD (Lucke et al, 2005). The reasons for this abandonment are still unknown, but it is likely to be related to climate and environmental reasons (Fuller, 1987). Three theories have been put forward to explain this abandonment. The first theory suggested that climate change was the reason behind this desertion (Huntington, 1911). Another theory proposed that the bad land use after the Islamic conquest was responsible of this abandonment and according to Butzer's estimation (1961) the rainfall was even increased in the time of abandonment. The third theory

proposed that only political and economic reasons led to the abandonment of the region (Walmsley, 1992). (For more about these theories refer to Lucke et al 2005.)

The Decapolis cities came to an end with the annexation of Arabia. They formed a part of the province of Syria until at least one of them was reassigned to Arabia when that province's boundaries were changed at a later date. They were dispensed among the bordering Roman provinces, with Adara, Gerasa, and Philadelphia absolutely going into the province Arabia, while Gadara, Pella and Capitolias seem to have been assigned to Judaea, (Bowersock, 1983).

In the era of the Roman Empire, the record of peace and affluence along its south-eastern side is preserved in the stones, formal and dignified urbanism of the former Decapolis cities; however, recent excavation works at almost all these cities have further exposed their history well before and after Roman era.

While most of Decapolis cities were founded as Hellenistic cities in the third century B.C., a number of them, such as Jerash, Pella and Amman, have evidence for human occupation going back to the Stone Age, between 10,000-6000 B.C. All survived as Byzantine cities in the fourth to the seventh centuries and excavations at Amman, Jerash, Pella and others have revealed prosperous early Islamic cities from the Umayyad era, in the seventh and eighth centuries.

The Decapolis had vanished from historical records in the tenth century AD and only travel reports and some literary sources give evidence about the later development of the region. Little information about the medieval period can be cited. The first source is Mukkadasi, an Arab traveller of the tenth century. He describes Palestine as fertile and well cultivated (Mukkadasi 1886). Also in the tenth century, the Arab merchant Ishtakri describes

the district of Moab (south of the Decapolis) as very fertile, but in the hands of Bedouins, who would ruin it (le Strange 1890, 35). The next report about the region appears in Idrisi's geography of Palestine that was written for king Roger of Sicily in 1154. Idrisi is an Arab geographer and reports that Palestine has few trees and is watered by rainfall and brooks (Gildemeister 1885, 122). The last medieval information dates from the fifteenth century. The pilgrim Felix Fabri reports that Palestine would be a desert, because there were no people who would cultivate it (Whyte 1961, 100).

4.11 The Roman Empire: Diversity in Unity

For over 2000 years the Roman Empire has captured the public imagination as one of the greatest and strongest states that ruled the world (Breeze 2009, 10). Across the Mediterranean and Western Europe evidence of Roman monuments and archaeological sites abound, some of them deemed to be of world heritage significance. Many Roman cities all over the World, including Rome itself, are well developed and defined by the so called 'the Roman Frontiers', these frontiers were built for defence purposes to control the movement into and out the empire (ibid). They also served for the stability and economic growth of the cities as well as to encourage the issue of local self-government of these cities within the frontiers (ibid, 10-11).

By looking at the remarkable constructions and monuments at these cities a visitor can retrieve the Roman and Byzantine atmosphere at these places. Whereas, a sudden abandonment happened at the region during the medieval period until the twentieth century where no greater resettlement took place which could be a main reason of keeping the ruins in a great part undamaged (Lucke 2002).

The Roman Empire still exerts a huge influence on the culture and people of Western Europe as it has done since the renaissance. The architecture and artistic vocabulary of the

Classical World are deeply embedded in artistic and social values in European culture. It is highlighted through the modern fascination with Rome exhibited in TV series, films, and novels. The European diaspora engendered by the former colonial powers in the eighteenth and nineteenth centuries, intent on emulating the success and surpassing the extent of the Roman Empire, has carried this fascination across the world so that the architecture and art of a remote and ancient civilization imbues the nations of the New World as well as the old. Nowhere is this fascination more evident than in tourist interest in Pompeii whose destruction in 79 AD has permitted us to develop a much more profound and nuanced view of what Roman cities were like at the apogee of the Empire. Its popularity as a tourist destination, approximately two million visitors per annum, is posing a real threat to its long-term survival as the site is unable to sustain the sheer number of visitors it achieves each year and has in the past been put on the 'World Heritage in Danger' list (Guardian, 2005). Tourists visit because they perceive Pompeii to be the most complete and best preserved Roman town in the Empire. While this may have been true of the buildings when they were first excavated it is now realised that the massive deterioration of the site and its neighbour, Herculaneum, due to poor conservation over the two centuries since its excavation have much diminished the significance of the site (British School at Rome, 2009). Now it can be argued that the best preserved Roman cities lie in those countries that have been under the rule of Islam since the seventh century. Often occupied until the eighth or ninth centuries by their new Islamic masters, these cities were eventually abandoned and forgotten sometimes through natural disasters, like the earthquake that finally levelled Jerash in the eighth century, or were engulfed by the desert once the vital support mechanisms of water collection and storage were no longer functioning to support their populations, as happened at Leptis Magna in Libya and Petra in Jordan. Others, like Palmyra in Syria, were abandoned

following the collapse of the long-distance trade that supported them. Once abandoned, their remoteness and the general decline of population in these marginal regions preserved them to an astonishing degree so that when rediscovered by European explorers and travellers in the nineteenth century they presented a spectacular vision of the wealth and power of the Roman Empire. The modern ability to travel to these sites quickly and at relatively low cost has given the exploration of these sites a new lease of life, while still largely preserving their mystique. The Roman Empire encompassed some 2 million square miles (Kennedy and Riley (1990, 13), extending from central Scotland to the Soviet Republic of Georgia, from the Red Sea to the Atlantic coast of Morocco. Information about the Roman provinces in the East are few compared to those provided about the West (ibid, 13). There is a great interest in the Roman cities of the east and of the MENA region in general. All that is needed now is a coherent strategy to encourage and foster that interest.

4.11.1 Presenting Roman Cities to Tourists: a case study of Ephesus

The ancient city of Ephesus is located in the south-west coast of Anatolia (modern Turkey) (Figure 4.5). In archaic and classical times the city was one of the most famous Greek cities of Asia Minor, and flourished after its re-foundation on a new site early in the Hellenistic period. It became the largest and major trade centre of Asia Minor in the half millennium of the Hellenistic and Roman periods, a position reinforced by its major religious monument: the *Artemesion*, one of the Seven Wonders of the Ancient World. This was evident through the great growth and construction of its impressive monuments (Foss, 1979).

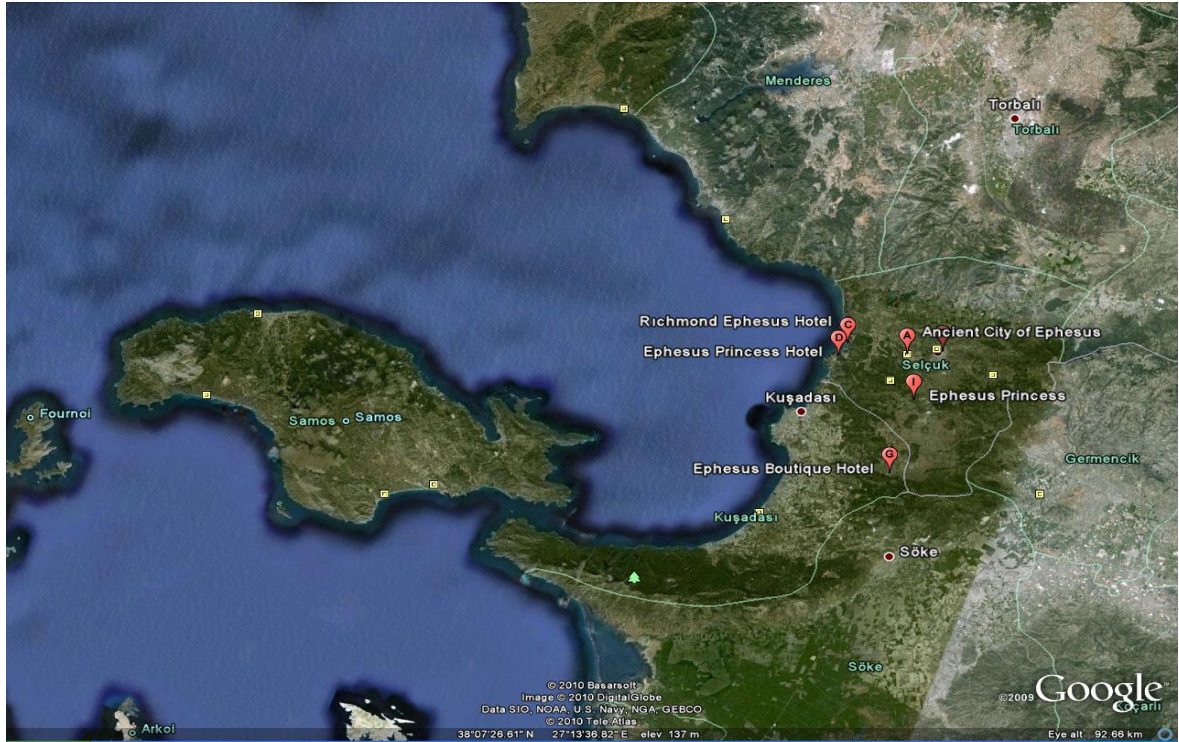


Figure 4.5: The location of Ephesus (Source: Google Earth).

The reconstruction carried out in Ephesus depended on the rebuilding of some selected historical structures for tourists' purposes. The reconstruction team took into account the conservation of fragmented remains, restoration of standing ruins, and reconstruction of destroyed or excavated ruins (Jokilehto 2002).

According to the conservation philosophy applied, the presentation of the ruins of Ephesus were categorised into three concepts. The first concept is that of 'intellectual ruins', where the presentation of the site depends on the intellectual ability of the visitors to understand both the significance and the history of the site through applying the minimum necessary thought and without pretending real reconstruction. An example of this at Ephesus would be the ruins of the *Artemision* or the painted houses (Figure 4.6). The second presentation is 'natural ruins' which depends on the use of the original fragments of the ruins supported and harmonized with modern structures as a reintegration. One example of this is the

rebuilding of the Celsus library in the 1980s (Figure 4.7). The final concept is the ‘objective ruins’ which is based on confidence in the objectivity of science and anastylosis. This presentation often ends by the creation of new spatial composition within the landscape where the remains are partly reconstructed (Jokilehto 2002). The Basilica of St John would fit into this category (Figure 4.8).

In terms of presenting ruins at Abila, the current approach is largely that of intellectual ruins, i.e. ruins presented with little or no reconstruction. Others fall into the category of natural ruins where parts have been reassembled to recreate the original without substantial additions. Examples of these can be seen in Chapter 7.



Figure 4.6: Intellectual ruins: the painted houses



Figure 4.7: Natural Ruins: the Library of Celsus

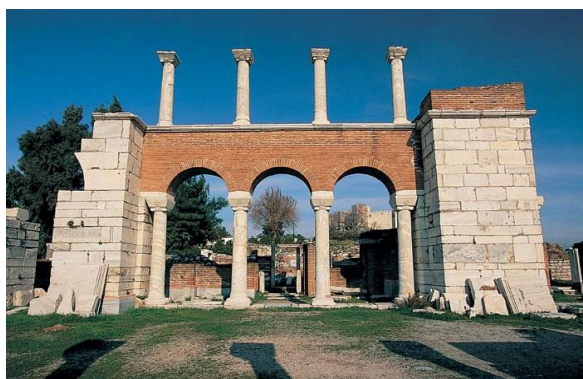


Figure 4.8: Objective ruins: the Basilica of St John

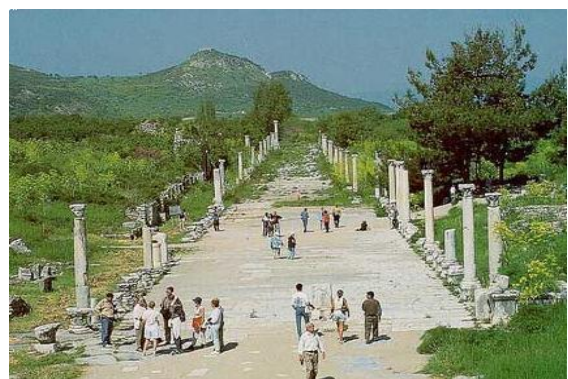


Figure 4.9: The Marble Street leading up from the Harbour.

The site of Ephesus composes the largest collection of the Roman monumental features in the eastern Mediterranean. Examples of these monumental features include the

theatre, the marble Way (Figure 4.9), Nymphaeum, Temples (including the remains of the *Artemision*), the terrace houses (painted houses) and the 'House of the Virgin Mary' in addition to the extensive remains of the harbour, the library of Celsus and the Basilica of St John.

The site reconciles conservation of its historical features with accessibility for tourists and there has been considerable investment in its archaeology as it is entitled within arranged tourist packages along with other attractions in Turkey, this makes it one of the most popular and preferable attraction in Turkey for visitors from different destinations with almost 3.5 million visitor annually (Today's Zaman 2010).

4.12 Conclusion

This chapter has drawn out the importance of the Decapolis cities in Jordan as a strong element of its heritage. It has argued a case for the Roman period as a key part of Jordan's history, despite the fact that the current culture does not have any direct link to the period. Its key status comes from the fact that the Roman period is very popular with tourists all over the world, and for a realistic chance of success, the tourist trail has to tune into the demands of the tourists themselves. The Roman history of Jordan represents a time when the cities of the region had autonomy and a unity that was commemorated in the loose federation that they themselves termed the Decapolis. It also relates to a time when the Decapolis region was at the heart of some of the most momentous events in the ancient world: the consistent resistance of the Jewish people against the oppression of both Greeks and Romans which led ultimately to the diaspora, the life of Jesus, His mission and the beginnings of the new religion of Christianity and then the coming of Islam and the early followers of the Prophet Mohammed. These events and personalities still resonate today and continue to have relevance and meaning for the people of Jordan, for its neighbours and for its visitors. It is a

powerful and evocative history that has yet to be fully exploited. Fortunately, the quality of preservation within these cities and the spectacular features they encompass will make the task of making them a target for tourists easier than might be the case elsewhere in the region. The following chapter will examine the mechanisms for investigating these cities so that they can be presented to the public.

CHAPTER FIVE: STRATEGIES FOR INVESTIGATING HERITAGE SITES IN NORTHERN JORDAN

5.1 Introduction

This chapter identifies the heritage sites in northern Jordan and investigates the processes and mechanisms for conducting archaeological exploration in the country and identifies the main responsible parties for funding and controlling them. It also focuses on conservation issues on the sites, who are in charge of conducting conservation works, and who funds them. Besides this, it also discusses the involvement of local community in all these processes.

Through looking at these issues some understanding of the wider strategic management of archaeology in northern Jordan can be arrived at which will then provide a context for the formal study of the archaeological site of Abila in northern Jordan as part of a tourist trail comprising the Decapolis cities in the region which follows.

This chapter will conclude with some recommendations for what can be done in the future to ensure the successful achievements of the overall aims of the study.

5.2 Archaeological Investigation in Jordan

Archaeological sites in Jordan, especially those of spectacular ruins, such as Petra, Jerash and Um Qais, have always attracted archaeologists and explorers from all around the world to visit the country for experience and adventure in its archaeological resources. Meanwhile, archaeological excavations have not been carried out until the beginning of the last century (Hijazeen 2009).

Archaeological investigation and other related projects and researches in Jordan are carried out in Jordan by either local or international specialists from a number of countries around the world and of course in conjunction with the Jordanian government represented by

the General Department of Antiquities of Jordan (DoA) and the Ministry of Tourism and Antiquities (MoTA). Almost sixty planned field projects in addition to more than thirty urgent rescue ones are carried out annually in the country (DOA: <http://www.doa.jo/doa1.htm>). These projects are categorized to five main groups, according to the DoA. The first group is the systematic archaeological field surveys that are usually implemented by the DoA or by Jordanian and foreign academic institutions in cooperation and collaboration. The second group are the rescue archaeological surveys implemented by the Cultural Resource Management (CRM) team at the DoA. Third are the systematic research excavations that are usually implemented by either the DoA teams themselves, or as a collaborative and cooperative work between foreign and Jordanian academic institutions and the DoA. Fourth, projects of restoration and conservation initiated by the DoA with contributions from some local and foreign academic and other concerned institutions. Fifth and lastly are the projects concerning the presentation of archaeological sites to the public. These projects are carried out by the DoA with some contributions from local and foreign institutions (ibid).

The DoA is committed to participate in the GO and the NGO international conferences and meetings concerning world heritage issues such as those held yearly by the ‘World Heritage Committee (WHC)’, ICOMOS, ICCROM, ICOM, ICUN, and any other cultural bodies that are concerned with cultural and archaeological heritage. The department runs and participates in different training workshops in order to offer its members opportunities to be up to date with contemporary excavation, surveying, conservation and protection practices worldwide. Such training workshops are run in partnership between the DoA and foreign institutions, such as the American Center of Oriental Research (ACOR) in Amman which is a private institution and non-profit organisation concerned with restoration

and excavation in Jordan in addition to its activities in fellowship programs for scholars as well as seminars and workshops related to archaeology (<http://acorjordan.org>). Another institution concerned with the archaeology in Jordanian archaeology and its protection and management is the Getty Conservation Institute (GCI). In May 2007 the DoA of Jordan, in cooperation with the GCI and the World Monument Fund (WMF), signed a memorandum of understanding to develop a GIS inventory encompassing all of the archaeological sites in the country. This inventory, known as Middle Eastern Geodatabase for Antiquities-Jordan (MEGA-J) has been created in order to assist in monitoring, protecting and managing these archaeological sites, and to be accessible for everyone interested in these sites (<http://www.getty.edu>). The GCI together with the WMF held a training workshop that took place in the ACOR, where a number of DoA staff members received training on using the new system. In addition, this workshop focused on enhancing participants' knowledge in other areas such as using GPS devices, map reading and Google Earth Photography with digitized local maps in order to assist in the collection of archaeological site boundary coordinates (<http://www.getty.edu>). The Council for British Research on the Levant (CBRL) is another international body that is interested in carrying out study, projects and research in the country. CBRL was established to support, promote, sponsor and carry out research in the different range of disciplines supported by British Academy throughout the countries of the Levant (<http://www.cbri.org.uk>). In addition to those mentioned above, there are other foreign agencies that work together with and under the monitoring of the DoA in excavation and conservation projects conducted all over the archaeological sites of Jordan. These agencies include the French Institute of Archaeology in the Near East (IFABO) and the German archaeological Institute in Jordan (DAI).

The expectations of the DoA from foreign partners are summarized by the following; these international bodies provide opportunities to people from the DoA to attend advanced training courses, they also have all necessary skills to carry out excavations and conservation works at the Jordanian archaeological sites. Such projects benefit both the DoA and local community since, on the one hand carrying out such projects enables the DoA to discover and excavate new archaeological sites that can be researched and rehabilitated for tourists and on the other hand the members of the department will receive new training opportunities as well as there being the potential for the creation of new job opportunities for the local people (Woroud Samarah 2010.Pers.Com).

To conclude, since the early twentieth century, diverse foreign academic agencies, such as ACOR, GETTY, IFABO, CBRL and GAI have conducted numerous excavations, conservation, and other archaeological projects in Jordanian archaeological site. The role of the DoA is to authorise, monitor and evaluate these projects through delegates who are responsible to provide regular reports about the aims, nature and progress of the conducted work as well as its results (Antiquity Law 1988: article 3).

Importantly, there are three levels of partnership between the DoA and other partners, where each partner is looking for a different aim and has its own expectation from the other partner and from the use of cultural heritage. First, is the corporation between the DoA and scholars from the different Jordanian, Arab, American and European universities aiming at the study and research of Jordanian archaeological sites, of which the interests depends on the fields and periods these partners are aiming to teach and train their students, for instance classical, Byzantine, Roman or Islamic periods. The second level is the partnership with museums, where the interest is predominately aimed at the preservation of archaeology. And

one final level is related to the investment and benefits of cultural heritage for tourism purposes as a source of improving Jordan's national economy.

5.3 Carrying out Invasive Excavations

The DoA is in charge of conducting archaeological excavations in Jordan and in providing permission to archaeological missions to carry out excavation or survey projects in the country. The Department consists of different specialist sections including the excavation and archaeological survey department, the documentation section, laboratories section, publishing department, the library, and others. All archaeological excavations and their briefs are taken from and work under the provisions of the Antiquities Law no.21 of 1988, and are committed to the regulations set by the DoA to present a conservation plan of the preservation of the site where the excavation is to be carried out. The archaeological missions have to refer to the DoA before conducting any work in order to obtain permission and the DoA has the right to decide whether they are meeting the conditions of the Department in terms of the implications for the archaeology being investigated by these missions and their commitment to their submitted plans. If the DoA is not satisfied with the outline it can decide that the applicants are ineligible to conduct the work. As archaeological excavations are invasive, destructive and relatively expensive (Rogerson and Lieu 2006: 569), the DoA carries out these kind of excavations mainly in cooperation with external expeditions who have both the skills as well as sufficient funds to excavate and define archaeological sites in different parts of Jordan. All archaeological excavation projects are limited by licence within scheduled starting and ending dates offered by the team workers and permitted by the DoA. In addition to the aims and activities of the proposed projects on which the expedition or the working team has to be committed, they are also limited to a

specific time of the year, most often in the summer season, as digging is much easier and the archaeological sites are more and effortlessly accessible.

An important consideration in the overall presentation of archaeological sites with more than one period is the decisions that have to be made as to which phase to stop the excavation so as to preserve and present the required level. While digging at archaeological sites in Jordan, the taking of such decisions do not usually follow a specific or standard criterion as it depends often on the convictions of the project manager (Salameh Fayyad. Pers.Com, 2009). Mainly the decision is taken when reaching a layer where walls from a specific historical period are found, and where the bulk of the archaeological discoveries refer to a specific historical period more precisely than any other periods, through the presence and the condition of buildings or structures that obviously reflect or represent this period. In many cases, the choice of a specific period to work upon depends on the interest of the expedition or the team work conducting the project, especially when the expedition involves scholars and students studying and searching for a specific period, for instance, revealing and preserving a Hellenistic period is targeted by a team whose interest and target is to study Hellenistic archaeology where the decision is to be made at the layer exposing this period (Salameh Fayyad. Pers.Com, 2009).

5.4 Non- Invasive Survey

5.4.1 Introduction

Since archaeologists are trying to minimise or, more precisely, to avoid destruction of archaeological sites caused by invasive excavation, and because rescue archaeology is an essential primary requirement for the management of cultural heritage, non-invasive methods of subsurface analysis are increasingly becoming significant and more appropriate, in many

cases, than other surveying techniques to understand and explore archaeological features. The benefits of such an approach are manifest. Surface survey is non-invasive so does not impact on the preservation of sites. It collects only that material that is already eroding onto the surface and is thus vulnerable to loss. It is a repeatable exercise if done systematically which can have implications for monitoring the degradation of the archaeological resource. It is relatively cheap to undertake and can often use people with very little training to undertake the work. It is thus an ideal activity to introduce archaeology to the public, as has been demonstrated many times in European projects such as the Wroxeter Hinterland Project (Gaffney and White 2007).

There are different groups of methods applied worldwide in locating and investigating archaeological sites. These are surface survey (also known as field walking), remote sensing including geophysical methods. All these methods are considered to be non destructive, economical in terms of costs and time and they can contribute to the creation of strategic plans for archaeological sites, in the conservation and preservation of the site as well as, in most cases, in identifying the accurate location of the site. As a primary function, however, these techniques also assist in the reduction of risk caused by digging.

5.4.2 Surface Survey

Surface inspection or field walking depends on the observation of the surface traces of archaeological remains while walking over open ground. This method is thus considered simple and effective especially when applied in sites where archaeological remains are obviously exposed on the earth surface and where vegetation does not heavily cover the surface. These methods are popular in archaeological investigations in Jordan due to their simplicity and rapidity as they enable the archaeologists to obtain a variety of essential

information about the site while walking in the field and pick up what can be found of the archaeological remains that are randomly exposed on surface such as pottery sherds and the like. This method, despite its simplicity, is able to assist in defining and interpreting the site as the finds on the surface can usually give an accurate picture of the different phases of activity on a site through traces such as, for instance, pottery making, glass making or metallurgy that was taking place in the area.

In the case of Jordan, a recent example of using GPS in archaeological surveying, in addition to the classical methods of collecting portable artefacts exposed on the surface such as pottery, small inscription and other artefacts, is the *Jerash Hinterland Survey* carried out by David Kennedy from the University of Western Australia and his team. This project, through its first two phases, the former in 2005 where an area of 227 sites was surveyed and the latter in 2008 that covered larger areas and recorded a number of 188 sites in addition to the ones previously recorded, aimed at the recording vulnerable and surviving traces of ancient archaeological remains in the hinterland of the Roman city of Jerash (Kennedy and Bewley 2009). The results of these two phases were saved into an Access database compatible with the Records of Monuments and Sites adopted by the DoA (Kennedy and Bewley 2009, 73-4), the results have shown that between the 2005 and 2008 seasons, 30 percent of the sites visited and recorded had changed and destroyed due to intensive threats by rapid growth and development of the modern city of Jerash. It is worth mentioning that this project is intending to launch its third stage in this year 2010 to cover and record larger areas. Such projects clearly demonstrate the value of repeatable archaeological methods like surface survey in monitoring the condition and survival of archaeological sites.

5.4.3 *Remote Sensing*

Aerial survey is a part of remote sensing that has been employed for archaeological investigation since just before the First World War but most effectively after 1919 (Wynn 1986; Wynn 2007). It is a simple technique as it depends on capturing a comprehensive and clear view of the landscape from a high point in the air. In one single image, an aerial view can show what a place and structure look like. The ‘bird’s-eye-view’ is an efficient technique as it provides an exclusive insight for not only the site and its details but also for its landscape context especially during certain times of the days where sites can be revealed more clearly.

There are two types of aerial photographs; vertical aerial photographs and oblique photography. Vertical aerial photographs are those taken by cameras that have been sealed inside an aeroplane in order to automatically obtain and photograph larger areas of land below. This technique involves flying the aircraft straight and level in parallel runs at a specified height. It was pioneered for military purposes but is easily adapted to archaeological purposes or for recording archaeological sites. More normally, however, its resulting photographs are to be used in order to assess an area’s potential for archaeology (Kennedy and Bewley 2004). It tends to cover large areas, often in overlapping photographs that can be used stereoscopically to offer an illusion of three-dimensions thus making it useful for mapping and planning. The second type of aerial photograph is oblique photography, which is applied in almost all aerial photographs taken for archaeological sites. This technique requires an overall different approach from passive vertical surveys. Like many other techniques, the application of aerial photograph has some limitations. First of these is that most of the existing photographs were already obtained, as mentioned before, for either planning or mapping purposes rather than archaeology, and thus may not have

been taken at the optimum time to show buried archaeological features or show them only incompletely. A second limitation is a political one since in many countries flying or photographing from its airspace is forbidden and illegal (Kennedy and Bewley 2004). When applying aerial surveying for archaeological purposes, limitations are represented by the relatively high cost of tools and the high accuracy required, also the surface of the site may be changed as a result of farming practice, and more probably some environmental factors such as snow and accumulation of soil may affect the aerial view.

Roger Wilson (2000, 23-8) summarizes the significant role that aerial photography plays in different areas of archaeology. First, it is considered an efficient tool to illustrate a comprehensive view of major earthworks, soil-marks and crop-marks where they cannot be viewed in different methods other than by aerial photography. The second pertains to research based on archaeological data from aerial photographs, where these photographs sometimes highlight some archaeological features that have not been previously regarded as being generally significant; as a result new research can be directed to study these new areas. The third application is related to excavation and field work, where the revealing of more new archaeological sites enables the comparison between a variety of sites and then to select the most suitable, most significant and typical examples to be excavated. Such approaches allow aerial photographs to contribute to the evaluation of archaeological sites thought to be suitable for excavation field work.

Another area in which aerial photography contributes to archaeology is that of conservation of archaeological sites. This function arises through the ability to cheaply and effectively monitor new evidence such as emerging new crop-marks so as to provide evidence of the existence of archaeological features in the area especially when preparing for planning procedures. These functions relate to the ability of aerial photographs to

efficiently enable the monitoring, examination and evaluation of the current condition of scheduled monuments in the photographed area (Wilson 2000: 24-7).

5.4.4 Application of Aerial Photography in Jordan

The application of aerial photography in Jordan and the region did not start until after the First World War, when the region was then known as Syria, Palestine and Transjordan. This was carried out by Australian, British, French and German aviators (Kennedy and Bewley 2004). The British have shown a significant interest in studying the archaeology of Jordan especially the Hauran Plateau area while the Germans have achieved the majority of aerial photograph records established in a special unit for the Protection of Monuments (*Denkmalschutzkommando*) which was dedicated to recording archaeological sites in the Negev desert. However, photographs of thousands of archaeological sites from the Transjordan, Syria and Palestine are preserved within the official and private German collection. Afterwards, photography of archaeological sites in the region became more systematic especially after the country has achieved its independence. The earliest air photographs of archaeological sites in Jordan were applied, as mentioned above, by German aviators in 1917-1918, followed by British and Australian pilots (Kennedy and Bewley 2009). Despite their age, these photographs can be considered invaluable and helpful in many different cases since they occasionally can preserve details that are now lost or show a context that is currently much altered. In the 1920s a number of aerial photograph activities were carried out in Jordan, such as those taken by Maitland and Rees both of whom were RAF pilots who offered commentary and interpretation of their photographs in 1927. An example of this approach was the discovery and description of the site type known as 'Desert Kites', '...large stone-built animal traps, principally for gazelles.' (Kennedy and Bewley

2009, 74). O.G.S. Crawford, while visiting a number of Britain airfields in the Middle East had an imaginative plan to carry out a future RAF air photo reconnaissance training flight over archaeological sites. Nevertheless his plan achieved only limited success, although more or less 1700 glass negatives of hundreds of Jordanian sites are still preserved in the Institute of Classical Studies in London (Kennedy and Bewley 2009). During the Second World War (1939-1945) and afterwards Jordan and other neighbouring countries such as Syria and Iraq were subjected to intensive photography from the air for military mapping purposes resulting in hundreds of aerial photographs being taken by the RAF. However more significant collections were those held by the Military Survey Unit in Jordan (Kennedy and Bewley 2009).

The oblique photography technique, as part of remote sensing projects, was first used in Jordan as a result of discoveries resulting from vertical photographs that were taken in 1953 by a commercial prospecting operation, Hunting Survey Ltd. and thus known as 'Hunting photographs' (Kennedy and Bewley 2004; 2009). In 1994 a ground verification field project was carried out by David Kennedy over six weeks investigating possible sites followed by an extended project to cover areas as far as the Dead Sea. As a result, about ten thousand sites were recorded despite the fact that the field work revealed that numerous sites visible in the photographs were no longer traceable, especially in some areas south and northwest of Amman the capital, most obviously due to expanding suburbs and farming activities since 1953 onwards (Bikai and Kooring 1995).

In the northwest of Jordan, where the landscape was pre-desert, sites appear in a different way, and more abundantly in the aerial photography because they are relatively less crowded than elsewhere. More recently expanding farming activities, such as at Umm el-Jimal, are dramatically disturbing the view of the significant Roman road of the *Via- Nova-*

Traiana which is being eroded by new agriculture fields (Bikai and Koorring 1995). Kennedy and Bewley 2009 state that aerial reconnaissance in Jordan was not possible until 1997 when the Royal Jordanian Air Force provided a dedicated flight for archaeological reconnaissance. This initiated an annual programme in western Jordan; the resulting photographs of the programme are available in archives in Jordan, London and Western Australia. Achieving these photographs would have been incredibly difficult without the active support of HRH Prince al-Hassan bin Talal and General Prince Faisal bin al Hussein (Kennedy and Bewley 2009). In the early 1980s Jordan provided the newly established Aerial Photographic Archive for Archaeology in the Middle East which considerably enhanced knowledge of Jordan's past.

Jordan became practically unique and distinctive compared to other countries in the region due to its distinguished systematic photograph projects that were carried out in the 1990s which included the systematic interpretation of 4,000 vertical air photographs of western Jordan. The extraordinary potential for such projects is demonstrated by the fact that David Kennedy and Bob Bewley's intensive aerial archaeological survey in Jordan undertaken between 1997 and 2004 provided an outcome of over 25,000 sites where the existing number of the sites within the Jordanian Archaeological Database and Information (JADIS), was only 8,680, less than a third of the number found in the interpretation of the 4,000 photographs. The purpose of this intensive aerial survey to locate and record archaeological sites in their landscape context had clearly been demonstrated and it was the first of its kind in the Middle East. It is also worth pointing out that the cost of this project was slight when compared to excavation of a single site.

Beginning in 2008 onwards, the development in GPS and camera networking have helped in improving the precision of aerial surveying and obtaining clearer views of targeted

archaeological sites and recording the whole track of the flight as well as recording each site as a waypoint. Kennedy and Bewley and their teams concerned in surveying the archaeology of Jordan from air, are employing this technology in their work and they acknowledge the benefits they gained from applying this kind of technology along with the availability of Google Earth which helps in obtaining accurate location of the targeted site before getting airborne (Kennedy and Bewley, 2009).

To conclude, between the years 1997 and 2004 only around four hundred archaeological sites have been photographed using aerial survey, this number represents a percentage of only 5% of the sites listed within the JADIS. This means that there is considerable further scope to conduct archaeological aerial survey in Jordan in the future in order to cover a wider extent of archaeological sites spreading all over the country and to attempt to record and control damage of archaeological sites. That such practices are common is demonstrated by numerous examples of bulldozing sites in order to build new structures, new roads (see figure 5.1) or even to make way for olive trees, which is a very common activity in Jordan. Aerial photography can be instrumental in proving the threat to landscape and archaeological heritage in Jordan through this kind of activity (Kennedy and Bewley 2009). There is considerable scope to promote further aerial archaeology surveys in the region through setting future plans for employing this technique in projects concerned with research development and heritage management (Kennedy and Bewley 2009).



Figure 5.1: Land south of Amman being prepared with access roads for a major new housing development, one of dozen. (Source Kennedy and Bewley 2009 Figure 2).

5.5 Geophysical Techniques

In the broadest sense, geophysics is the study of physical properties of the earth. It makes use of the data available in geodesy, seismology, meteorology, and oceanography, as well as that relating to the atmosphere. It applies different methods such as electrical, magnetic, gravitational, seismic, and other techniques to achieve different discoveries of geological and economic importance under the earth's surface. In terms of archaeological geophysics, it is one of the techniques used to allocate and understand the archaeological sites as it depends on well-known physical principles (Campana and Piro 2009). The data can often provide and interpret information about archaeological sites that cannot probably be obtained from any

other method (Conyers and Goodman 1997). Chris Gaffney and John Gater define archaeological physics as: ‘The examination of the Earth’s physical properties using non-invasive ground survey techniques to reveal buried archaeological features, sites and landscape’ (2003, 12).

Different surface geophysical methods are utilised for the delineation of various phenomena including buried walls, ditches, graves, ancient water courses, etc. As an investigation technique, geophysics has considerable benefits but limitations at the same time. It is an indirect approach to the investigation of the ground or built structure. A prior knowledge of the underlying geological structure is required in order to interpret the geophysical survey data. For the best interpretation of geophysical survey data it is essential to provide an adequate direct control through boreholes or trial pits for instance. In addition, geophysical survey can offer considerable time and financial savings compared with borehole investigations. Despite this, unlike other archaeological methods, geophysical survey is considered as a non-invasive technique or non-destructive and it is often applied where the aim of the work is preserving the site rather than excavating it. An example from the UK can be mentioned here is at Wroxeter, as part of the Wroxeter Hinterland Project which focused on the study and investigation at the Roman town of *Viroconium Cornoviorum* in Shropshire in the English West Midlands, where geophysical surveys in amalgamation with GIS techniques were applied to this monument resulting in the revealing of a significant quantity of cultural material representing the main occupation of the area over the different periods. The techniques that were used are both Resistivity and Fluxgate Gradiometer. However, outside of the city disappointing results were obtained, as Resistivity has shown no success in pointing up any building and Fluxgate Gradiometer has also failed to detect much of the surviving structure of the bath-house at Whitley Grange villa. In this

case the structure was actually proved through applying intensive survey that was already preceded by an extensive study rather than by geophysics (Gaffney and White 2007, 97). Gaffney and White 2007 summarize that this project employed the GIS technique in order to analyse and assess the landscape in terms of social and economic relationship with cultural materials of the Roman towns at its location. In respect of cultural resource management, this project has also, through excavations, provided sufficient information and explanation of the range of rural sites within the hinterlands and allowed some assessment of the survival of archaeological monuments within the central region of Severn Valley.

However, the use of geophysics techniques may sometimes produce disappointing results, especially when applied to deal with engineering problems, when using inappropriate methods to the problem under consideration, or when using a technique which lacks the precision required in a particular site investigation. Additionally, soil conditions should be suitable for using the geophysics techniques in order to obtain the required results. For example, the use of resistivity as a technique requires the presence of soil moisture in order to allow the electrical current to flow through the ground. It is thus not a technique generally suitable for the arid MENA region although can be used with discretion at the right season. However, these problems can be avoided by seeking expert advice prior to initiating the survey. It is recommended to undertake a feasibility study at the site in order to assess the sustainability of the proposed physical techniques of investigating the geological problem, because it has been found that in some cases the geological conditions at the site are more complex than anticipated at the planning of the geophysical survey and, therefore, interpretation of the geophysical data by the geophysicist has not met the expected information. It is also the case that geophysical data collected for other purposes, such as the prospection for oil or other minerals might be of potential use in archaeological projects

although such instances are rare since mineral exploitation is intent on looking at much deeper levels than archaeologists require.

Geophysical surveys have become increasingly common and they are considered beneficial because they can be employed to guide expensive excavations through testing features of archaeological interest, producing cost savings by making site exploration more efficient (Wynn 1986). They are nondestructive to cultural resources especially those sensitive and fragile burial remains, sacred, or ceremonial sites as geophysical survey can allow these resources to remain intact. Geophysical survey has shown a significant success not only for the discovery purposes but also, recently, for mapping through a technique that is known as wide-area mapping of settlement spaces to reveal their structure and organization. This approach allows the mapping of entire villages and surrounding landscapes allowing the examination of interrelationship between the components of each archaeological site (Kvamme 2003).

5.5.1 Feasibility of Using Geophysical Techniques in Archaeological Investigations

In many cases it is no longer feasible or desirable to excavate large areas, especially when it is expected to reveal similar finds, or when a small area is sufficient to answer all set questions by scholars and archaeologist. Archaeological excavation strategies have therefore changed dramatically in the last few decades for much of the archaeology community. At many sites the expenses and time necessary to carry out large scale excavations exclude the gathering of extensive information about buried cultural resources not readily visible on the surface. On many occasions it is not feasible to dig at all, which severely restricts the archaeologist who is only familiar with traditional methods of gathering data. Remote sensing methods, including geophysical surveys, are therefore the preferred methods to be

employed as they can gather important subsurface information without time-consuming and costly digging.

Geophysical surveys are time - and cost-saving, and they are resourceful in creating conservation, preservation, development, and interpretation plans of archaeological sites as they provide in many cases an accurate location of the site's different coordinates as they are in general presented as graphic patterns. In terms of interpretation of archaeological sites, data resulting from geophysical surveying can often be employed to inform and supply an amount of information about it that cannot be learned in any other way. These data can be presented in conjunction with other available information, such as those resulting from limited invasive excavations, in order to understand and interpret the general context of the archaeological site (Conyers and Goodman 1997, 12) and tell its story in a different way other than digging. This means that it is essential to integrate geophysical data into overall conceptual archaeological framework when setting out a plan to interpret an archaeological site (Conyers and Goodman 1997).

5.5.2 Geophysical Methods Applied in Archaeology

There are a number of geophysical methods that have been applied with varying success by archaeologists to archaeological investigation. The most popular are Magnetic Susceptibility, Electric Resistivity survey ER, Electromagnetic induction EM, and Ground-Penetrating Radar GPS (Clark 1996; Conyers and Goodman 1997; Gaffney and Gater 2003).

Gaffney and Gater place the types of instruments that can be applied in Geophysical survey into three categories (2003). Instruments that require to be inserted into the ground; others that simply require contact with the ground and finally, those are carried above the surface. However, they can be differentiated through being either 'passive' or 'active', in

another words whether or not they induce a phenomenon or if they can measure the finding directly. Gaffney and Gater provide more details about techniques of detection in archaeological geophysics than other specialists. In addition to what have been mentioned above their categorisation also includes: Magnetic Susceptibility, Metal Detectors, Seismic, Microgravity, Induced Polarisation, Self Potential and Thermal (Gaffney and Gater 2003, 26).

The following section will provide a brief description of how some of these geophysical techniques function in terms of archaeological surveying.

5.5.3 Techniques of Detection in Archaeological Geophysics

Geophysical techniques have been used with increasing frequency in archaeological investigations since 1946 (Wynn 2007). The most common geophysical methods currently used in archaeological surveying are electrical resistivity, magnetic and Ground Penetrating Radar. Less commonly used methods include self-potential, microgravity, radiometric, thermal infrared imagery and sonic or seismic technique (Wynn 2007). The use of the magnetic method or magnetometer depends on detecting the small localized changes in the intensity of the Earth's magnetic field associated with buried features such as iron objects, walls, foundations, roads, tombs, fired structures such as kilns and furnaces. The primary archaeological features that were subjected by magnetometer survey were kilns (Aitken 1958), as it was common that during their firing such structures achieve a high Thermoremanent Magnetization (TRM) (Aspinall et al 2008, 21). This technique can also be applied to different structures such as clay ovens, floors backed by hearth fires or destructive conflagrations. However, successful magnetometer survey depends on the presence of a magnetizing field, as the Earth provides enhanced magnetism, when detecting buried

archaeological, geological or environments features in relation with their magnetic properties. Thus, magnetic techniques are used in almost all archaeological sites where any other geophysical methods are used (Wynn 2007).

Electric Resistivity (RE) is a geophysical technique that depends on water content in the soil to differentiate between different archaeological features. However, this technique has some limitations as it requires a quite longer time to be applied especially when compared with other techniques since it requires the insertion of probes into the ground surface. Electromagnetic (EM), are among the most frequently applied tools in archaeological surveying due to their fast application compared to other techniques as they require only one individual to apply them. They are mainly used to detect buried metals. Other techniques that are most popularly used in archaeological surveying are the Very Low Frequency (VLF) and the Pulse Induction Meters (PIM). The latter was applied by Aitken 1966, who concluded that PIM can be applied both as a metal detector and a 'pit-seeker'. These methods can be widely applied in excavation due to their accuracy in providing information and response to the change in susceptibility and due to its limited depth potentiality (Gaffney and Gater 2003, 46-7). These were the most commonly applied techniques but many others are also applied such as Seismic techniques that are applied in non-archaeological geophysics, where artificial generated Seismic ('shock') waves spread through the surface during the survey conduction. Another technique is the Microgravity tool, which was developed to overcome engineering problems; therefore it is not widely applied in archaeology. Induced Polarisation (IP) produces results that are the almost the same as the Resistivity Methods. These methods have shown a little success in the domain of archaeological survey although they require further research to prove the area in which they could be applied more effectively (Gaffney and Garter 2003, 53-4).

Ground-penetrating radar GPR is one of the easiest technologies to use; is a non-destructive and non-invasive geophysical and subsurface delineation technique that is efficient in the identification and mapping of archaeological sites (Conyers and Goodman 1997). This method is considered useful for CRM archaeology as reasonably wide areas can be surveyed rapidly producing an accurate and high resolution three-dimensional interpretation of many buried archaeological features and related stratigraphy in a short period of time (Conyers 2004; Conyers and Goodman 1997; Conyers and Lucious 1996). Such features mean it has a wide applicability and for this reason this method is now widely applied in most archaeological sites in Jordan. The initial large-scale application of GPR was conducted during the World War II when the British and later the Americans used basic but effective systems to detect reflections of radar pulses from airplanes in the sky. However, early GPR projects were mainly concerned with the discovery of buried features within known archaeological sites rather than imaging them (Jol 2009). These initial applications of GPR were conducted in the 1970s. Continued successful applications of GPR in terms of archaeological context in different places in the world, have been conducted with growing usage in CRM projects throughout the 1980s and 1990s onwards (Conyers 2004). Accordingly, development and improvements in GPR acquisition and data-processing techniques were achieved which enable the production of synthetic computers models of buried archaeological features and associated stratigraphy which also enables interpretation during data analysis (Conyers 1995).

For better feasibility GPR requires to be applied in some conditions where the archaeological target is compacted mud or soil structures such as walls and floors buried by fine-grained material, or when it is used in stratigraphic layers thicker than the transmitted radar wavelength as in both cases reflection and transmitted energy are stronger which assist

in obtaining more accurate results, whereas it is less efficient when it is used where the layers are less thick than the transmitted radar wavelength, and when it is employed to find an archaeological feature located below thick wet clay layer as this layer is electrically very conductive which will alleviate or even prevent radar energy reaching its target (Conyers and Goodman 1997). Although GPR is a popular and powerful tool for imaging and mapping archaeological sites, it has some limitations and obstacles. The most common limitation is the depth of investigation where the closest buried materials to the surface, the clearest and highest resolution will be obtained. Another limitation is related to the chemical and physical properties of the medium through which radar energy is passing as it is affected and disturbed by soil moisture causing complicated data which is difficult to interpret. A third limitation is the timing of GPR application, since it is often applied prior to excavations as archaeologists prefer to know and expect what are the buried features before digging, however, in many cases their expectations do not meet the results of diggings and the collected data are challenging to interpret (Conyers 1999).

5.5.4 Application of Geophysics in Jordan

The application of geophysics techniques in archaeological investigations in Jordan is relatively recent and is reasonably successful in providing preliminary view of size, depth of location and precise position of buried archaeological artefacts prior to conducting any excavation process. Although geophysics techniques are applied in a variety of countries worldwide, their application in Jordan is still limited due to some reasons such as the cost of geophysical instrumentation that might be prohibitive and lack of skills qualified and well trained practitioners in using these methods in addition to the limitations in applying them at

specific times of the year as they require humid surroundings in order to obtain accurate and efficient results (Pers. Com. L. Khalil and K. Abu Ganeema, University of Jordan, 2009).

One of the primary examples of the application of geophysics techniques in Jordan was the employing of magnetic methods to investigate buried archaeological remains at the Yasileh archaeological site in northern Jordan. The selection of this method was based on its flexibility in terms of its effortless and uncomplicated usage, fast, and effective cost compared with other geophysics methods (Qazaq 1992). However, this project is not the first of its kind in Jordan, as an Electromagnetic (EM) survey was accomplished in 1986 at Bab Edh-dhra, an early Bronze Age site located on the southern coast of the Dead Sea (Qazaq 1992). Another project using geophysical survey was carried out at Wadi Feidan in southern Jordan, this site being considered as the largest sources of Copper ore in the eastern Mediterranean during prehistoric and early Bronze ages (Witten et al. 2000). The results of this survey, using Electromagnetic induction, were represented by a correctly mapped extension of the walls of specific sites of Wadi Fiedan. Although magnetometry and GPR have yielded only some useful information about the buried walls in the Wadi, due to numerous magnetic stones covering the ground surface and affecting the accuracy of the results as the buried stones walls appeared 'masked', they were more useful at other sites in southern western Jordan (Witten et al 2000). Prior to this project, further geophysical studies were planned at the Wadi Fidan to be focussed on the use of GPR and EMI to locate and delineate copper ore deposits. Other further surveys are also planned to study other sites within the region.

One more example of applying geophysical survey in Jordan is the survey at the Kaffrein Dam site, near the Dead Sea, using electrical resistivity technique, aimed at

investigating channel seepage and the Hydrological condition of the alluvial deposits in both the upstream and downstream areas of the Dam (Abu Zeid 1994).

Geophysical techniques are not often employed by the DoA in archaeological investigations. This is due to some limitations and obstacles, which are mainly represented by the lack or the scarcity of trained individuals within the organisation who have enough knowledge and experience of how to use these techniques. This obstacle can be overcome through running training workshops at the DoA for all targeted employees. Another difficulty in importing advanced geophysical techniques is that they are considered evidently costly as the Department or even academic institutions may not be able to obtain them. Conversely, foreign expeditions may often exploit this technology as they have trained personnel and well as the necessary equipment for the investigation. It is also attractive to them as it is non-invasive, is relatively cheap to carry out and can produce good results quickly. Some examples can be mentioned here concerning the use of the most advanced geophysical surveying techniques by international expeditions in Jordan. One example is the project carried out by the German expedition in Tell Zara; another instance is the one by the Japanese team in Umm Qais and other projects carried by different international teams that work jointly and in cooperation with the DoA (Pers. Com. Salameh Fayyad 2009; Woroud Samarah 2010). The most common technique applied in archaeological investigations in Jordan by foreign expedition is Ground Penetrating Radar. These projects are carried out in specific times of the year according to a previous permission that is normally given by the DoA, the framework is clearly defined in the project's plans of these expeditions beforehand that determine the start and end date of the project (pers.com. S. Fayyad, 2009). As geophysical surveying of archaeology is becoming increasingly common, it is anticipated that in the future planned research and projects in Jordan will preserve archaeological sites,

sensitive sites in particular, from digging and destructive excavations. Therefore, further training of members concerned about and working in the archaeological field is required in order to enable the performance of a successful geophysical survey, although, a considerable number of successful surveys have been carried out by non-specialists under the supervision and cooperation of qualified archaeologists.

5.6 Conserving Archaeological Sites in Jordan

The official institutional authority that was authorized by law to be responsible for the protection, conservation and preservation of archaeology in Jordan is the Department of Antiquities of Jordan (DoA). It was first founded in 1924 where its main job was limited to supervision of field work, in addition to the implementation of salvage excavations and limited consolidation and preservation work; this was conducted in cooperation with foreign expeditions and archaeological missions. However, the official Department of Antiquities of Jordan was established in 1928 (<http://www.doa.jo/doa1.htm>) in order to protect archaeological sites. The DoA has published excavation regulations mandating all prospective excavations to present a plan for the preservation of the sites where the work will be carried out.

During the last few decades, the growing strength of the preservation movements of cultural heritage in Jordan manifested itself in a number of ways; mainly represented by the preparation and establishment of preservation and conservation programmes in the main different archaeological sites in the country. These programmes and applications are prepared and implemented by different international bodies such as the ACOR, DEI, IFAPO, in cooperation with the DoA (<http://www.doa.jo/doa1.htm>; Bikai and Koorring1995).

Conservation practices carried at the Jordanian archaeological sites are conducted by foreign expeditions from international universities. Some projects are carried out by local universities such as Yarmouk University which has done a conservation project in Petra and the village of Samad. Another project was carried out by Al-Hussein Bin Talal University at the palace of King Abdullah the first (the founder) in Ma'an in collaboration with permission of the DoA (Salameh Fayyad Pers.Com. 2009). These projects are funded either locally from budget of the DoA, or internationally, especially for projects which are carried out by foreign expeditions who already have their own budget. Other sources of funds are presented by the World Bank, Japan International Cooperation Agency (JICA) and Japan Bank for International Cooperation (JBIC). Surprisingly, the revenues of tourism activities in the key sites in Jordan are not directed towards the conservation projects at these sites. In general such revenue is added to the general budget of the country, except for Petra where 50% of its revenue goes to the General Budget Department of Jordan, 25% to Petra Archaeological Park and 25% goes to Petra Region Authority (Salameh Fayyad 2009 Pers.Comm.). Fittingly, a national plan to rehabilitate the key sites in Jordan as well as some marginalised ones and develop them for tourism purposes is proposed in the country and will be applied in future (ibid).

The current conservation process carried out at archaeological sites in Jordan follows the same system or mandate that was set out by the DoA. According to this authorization all excavated artefacts are to be documented in a logbook relevant to the site where they were found. Information about these findings includes; designation number, date of excavation, the name of this artefact attached with a photo taken after being excavated, excavation area and storing area. Afterward, the artefact will be transported to the lab in order to be treated and restored. Information about the artefact's dimensions, designation number, condition,

required treatment, date and name of applied conservation and treatment attached with a photograph of the artefact after being treated and conserved. In key sites conserving excavated materials mainly takes place at the site museum where usually a small laboratory room is available for this purpose.

5.7 Local Community Involvement

Local community is integral to the management of heritage sites (Smith 2003; Smith and Waterton 2019) and can be considered as the starting point of any plan to be prepared and any project to be conducted at the archaeological site. This is because local communities are bound to feel ownership of an archaeological site that lies on or adjacent to their land, even if it does not actually belong to them. Accordingly in terms of protecting it, it is crucial that the locals be involved and given the opportunity to take part in implementing conservation, development and other plans related to their own heritage. The sense of belonging to a place is considered as a prerequisite for its identity to foster people's feelings to the place and encourage conservation practices (Abu Khafajah 2007, 203). Being or having the feeling ownership or attachment to an archaeological site provides people with feelings of being able to reflect on their own life, memories and stories of their vicinity, and this case is evident in Jordan where people have these elements to form their cultural identity (Abu Khafajah 2007, 204). It is worth mentioning here that a majority of case studies all around the world have proved that once the local community benefits and is directly involved in the planning and management of nearby archaeological sites, it is predominantly considered the best tender and steward of cultural heritage (WTO 2002).

The major problem with most efforts regarding the issue of preservation and management of cultural heritage in many countries hosting these kind of resources and not

only in Jordan, seem to be derived from the lack of full understanding of the cultural significance of heritage by local communities and their appreciation of its value to them. Ultimately, this comes down to a tension between the perceived economic value that local communities feel that an archaeological site may have to offer them, through bringing in tourists for example, or archaeological projects that they can assist with and thus earn income from, and a notional value that society places on sites as being of cultural value. This latter aspect of a site, while it may be crucial to the preservation of a site through legislation, may be of little or no significance to the local community who can be fixated on potential economic returns, for obvious reasons. Local communities have often been marginalised and excluded in the past from research and studies carried out by foreign expeditions who concentrated mostly on the study and research of archaeology of biblical significance, separately from the study or participation of local people (Lenzen 2000, 303). However, in recent time and as a result of increasing excavations carried out by foreign expeditions in Jordan, locals have become more aware and understanding of local people being participants in assistant works with the archaeologists. Accordingly, the involvement of locals in archaeological excavation works, as was the case in Um Qais or Petra, for instance, led to the belief among them that archaeological sites are sources of fortune more than being sources of cultural identity. As a result illegal excavation and diggings were conducted by local people searching for buried treasure to sell or to generate business.

The impact of cultural heritage becomes more critical where their significance is not limited to the citizens of the country that hosts this resource but extends to involve tourists who are visiting and appreciating the resource. Where the heritage of any country is considered an essential source of influence on the people either through encouraging people to visit cultural sites and museums or social, economic and cultural effects resulting from

tourism activities on the local community, this may encourage the preparation and taking into account of effective policies toward managing and enhancing the cultural resources of the country. This in turn means that it is essential to take into consideration the involvement and participation of the local community as one of the most important shareholders in the development of their own cultural resource since local communities often have the greatest impact on their cultural resource, whether they mean to or not. The Jordan government has undertaken considerable endeavours over the last few decades to enhance the involvement of affective stakeholders in public decision making (Brand 2001) but methods still need to be developed to raise the level of consciousness about the importance of cultural heritage in ways that would grant opportunities for cooperation between them and the local authorities concerned with heritage protection and management such as the DoA and the MOTA.

5.8 Conclusion

The Hashemite Kingdom of Jordan hosts tens of thousands of archaeological sites representing a lot of different ancient civilizations that inhabited the region over the past centuries. This wealth of archaeological resource is a fact of strength in terms of describing the extended history of the country. Therefore, the need to preserve and document this resource is a crucial issue in order to convey this inheritance to future generations. Archaeological excavations and digging are not always the ideal and accurate methods to reveal the past and tell its history as they are in most cases considered destructive more than protective. Thus, geophysical methods, despite their costs and skills requirements, are preferred by numerous archaeologists. Lack of specialists, and skills, as well as lack of financial resources, are among the main obstacles and limitations of using geophysical surveying in Jordan. The endeavours of the DoA in cooperation with local academic institutions, public and some private bodies and mostly with international bodies toward the

improvement of archaeological investigation and excavation at Jordanian archaeological sites are encouraging as they, in several cases, follow the international movements of the protection of archaeological heritage and applying codes of ethics as well as employing modern technology, Keeping up to date with new techniques in the investigation of Jordanian archaeology by hosting and participating in international events concerned with the different aspects and sciences of archaeological heritage, as well as running training workshops for DoA and other concerned institutions' members in different skills related to archaeology will further enhance the potential for the use of non-invasive technologies.

The imaginative application of some of these technologies at Abila would enable visiting tourists to see different approaches to the archaeology of a Decapolis site at a relatively low cost. Such approaches are also good at producing coherent results over a large area relatively quickly. This too would be an advantage.

The following chapter considers how archaeological sites are presented to tourists in Jordan, and the mechanisms by which they are protected and presented. This is achieved through consideration of the government bodies that protect Jordan's heritage, and manage its tourism industry.

CHAPTER SIX: STRATEGIES FOR DEVELOPING HERITAGE TOURISM IN NORTHERN JORDAN

This chapter seeks to understand how tourism is managed in Jordan, and to study the relationship between Tourism authority and the DoA. It aims also to understand the tourists' perceptions and their desires from the visit of Jordan. The chapter will also examine the pressure resulting from tourism as Jordan has limited natural resources. Additionally, the chapter will study the expectations of the local communities from tourism and offer manageable and workable solutions for their development using the site of Umm Qais as an example.

Additionally, the chapter will explain the concepts of sustainable tourism and outline a possible solution through sustainable tourism, with emphasis on the solution of developing tourist trails. As an example of such approaches, the chapter will outline a tourist trail among the Decapolis cities in northern Jordan and explain the need of developing such a trail, with emphasis on the site of Abila to explore alternative approaches to the presentation of archaeological sites. Underlying this concept is the idea of setting Decapolis sites on the tourist map of Jordan as a single tourist package available to local, regional as well as international tourists.

6.1 Introduction

Jordan occupies a key position strategically and regionally due to its location at the interface between the Mediterranean and the Arabian Peninsula and between Europe and Africa. In a region notorious for instability, Jordan offers a haven for the tourist yet the focus of tourism is on a few heavily over-visited sites. It is one of the world's largest centres of archaeological sites that represent the different immense ancient civilizations which occupied the region

over the past. Jordan is also located at the crossroads for three of the world's great religions, additionally, its diverse ecology and geology makes it one of the most favourable tourist destinations all over the world. Tourism is important to Jordan as a source of foreign exchange and a major employment generator. The tourism industry is highly capital intensive, with foreign exchange earnings used for importing expendable goods, or used to further promote tourism.

6.2 Defining Cultural Tourism

Meethan defines culture as:

“.....a set of practices, based on forms of knowledge, which encapsulate common values and act as general guiding principles. It is through these forms of knowledge that distinctions are created and maintained, so that, for example, one culture is marked off as different from another” (2001, 117).

He continues that there is a range of tourist activities which appear under the heading of cultural tourism. However, he argues for a distinct differentiation of cultural tourism and hence a discrete profile of cultural tourists:

“....the cultural tourists are those who go about their leisure in a more serious frame of mind. To be a cultural tourist.....is to go beyond idle leisure and to return enriched with knowledge of other places and other people even if this involves `gazing` at or collecting in some way, the commodified essences of otherness” (Meethan 2001, 128).

Cultural tourism as defined by World Tourism Organization (WTO 1985) is the movement of persons for essentially cultural motivations such as study tours, performing arts and cultural tours, travel to festivals and other related events. Basically, cultural tourism is based

on the variety of places, traditions, art forms, celebrations and experiences that represent the cultural heritage of the host country and its people.

The relationship between tourism and culture can be formed in different ways and the outcomes of this relationship can be viewed as negative and / or positive as a result of encounter between hosts and visitors, which may possibly lead to a transformation of the host's culture (Karpodini-Dimitriadi 1999). Positive effects can be shown through the benefits that cultural heritage gains and benefits from tourism in some sectors such as the restoration and conservation of monuments and sites, the revival and rehabilitation of historical and traditional buildings, regenerating neglected villages and sites, promoting local culture and fostering cultural exchange such as promoting foreign languages or learning and encouraging proposed visitors to learn the language of the host country. On the other hand, tourism may create unpleasant effects and repercussions on the cultural image and identity of the local people as well as on the natural environment in addition to effects on social structure and values (Karpodini-Dimitriadi 1999, 116). The effect of repeated visits by tourists can lead to commercialization and standardization of local authenticity and identity such as creating sorts of traditional and cultural productions which are exclusively oriented to tourists who pay to consume or to watch them within a period of time. Although, the significance of tourism's contributions to the national economy cannot be dismissed, it may thus generate a host of unfavourable effects on the country's culture and environment as in many cases it aggravates problems and places more pressure on the economy and national resources. In terms of the environmental effects of tourism activities, pollution is an alarming problem to tourist areas where lack sometimes lack of environmental awareness among locals and tourists are causing environmental degradation and affect the physical aspects of the site features. Key tourist sites benefit from facilities such as toilets and litter bins, but

they are sometimes either neglected by the visitors or are insufficiently maintained (Figure 6.1).



Figure 6.1: Servicing the portable toilets at Petra. Providing tourist facilities also means ensuring that there is an infrastructure to support them. (Source: Roger White).

6.3 The Concept of Heritage Tourism

As it is defined by Poria, heritage tourism is: *‘a subgroup of tourism, in which the main motivation for visiting a site is based on the place’s heritage characteristics according to the tourists’ perception of their heritage’* (2001, 1047).

According to this definition, heritage tourism is based on two concepts: the first factor is the motivation of tourists and the second is the tourists’ perceptions of the site they visit. Accordingly, heritage tourists can be those who visit a heritage site that they consider to be part of their own heritage, or they may be a visitor to a heritage place that is not related to them but because it has been designated as a significant heritage site.

6.4 Tourism Management in Jordan and the Relationship between MoTA and the DoA

There is a considerable growing awareness in Jordan, as is the case in many other countries in the Middle East, about the preservation, development and management of tourism heritage in the country. In order to achieve successful tourism management of heritage sites, especially those of outstanding historical buildings, a balanced integration between both spatial and social needs, and the interests and concerns of both the local community and visitors is increasingly demanded (Orbaşlı 2007, 184-5).

Orbaşlı states that it is vital to consider tourism management as an issue of creating opportunities and solutions to foster the visitor experience, maintain a respectful reputation for the targeted tourist destination and ensure a high quality environment for both locals and visitors. As not all kinds of heritage are suitable to become tourism destinations, there are several factors that play a significant role in the development of tourism potential. These factors might include the ease of access and proximity to other attractions in addition to the extent of survival of historical buildings and the overall character of the heritage resources (Orbaşlı 2007, 182). Orbaşlı goes on to argue that the close proximity of one site to another similar site or even to a better preserved attraction may discourage visitors from visiting it and the focus is only to visit the highlighted attraction (2007, 183). In contrast, careful planning and marketing of all similar destinations could, in many cases, determine their success as tourism attractions. This argument encourages the notion of a tourist trail of the Decapolis cities (to be outlined below).

Tourism in Jordan, as in many other countries, is considered an important economic mechanism to generate revenue and create employment. However, it is also responsible for changes and transformations in social life of the local community and may raise their expectations of benefits to be gained from the tourists' visits to the country. Robinson argues

that cultural conflicts in tourism result from the processes of experiencing culture by tourists and the way that culture is utilized by the tourism industry and local communities (1999, 1-2).

It worth saying that tourism in Jordan is still in an early stage of development relative to some MENA countries. The cultural conflicts which exist, not only in Jordan but also in many other countries of the Middle East, can, however, be controlled through setting a process of controlled, managed, developed and promoted cultural heritage tourism at local, national and international levels. In Jordan these processes are carried out by the MoTA in partnership with private sector and NGOs and other governmental parties and are mainly funded by international resources.

6.5 Tourism Strategies in Jordan

Orbaşlı states that socio-economic factors are essential among other elements to develop tourism strategies (2007, 184). These strategies set out to understand the urban situation, morphology, space and associated socio-economic aspects of the destination. They are also put in order to respond to the specific needs of both the local community and visitors, as well as remain appropriate and adequate to the local culture and traditions.

In Jordan only a few experiments in socio-economic development strategies have been used to deliver economic growth through local community involvement and cultural heritage management (Reid and Schwab 2006, 451). Creating such community-based tourism strategies is considered vital and important for several reasons. One important reason is that because they involve and enhance local community participation, generating job opportunities which in turn creates income for locals and simultaneously benefits the national and regional economies. A second reason is that the strategies improve the local infrastructure, facilities and services available for tourists' consumption. Additionally, they

generate incentives and revenues to support and fund the conservation and protection of cultural heritage. A final reason is that these strategies enhance the sense of cultural and national identity among the local community so that they, as well as the stakeholders working with tourism, will support it (Reid and Schwab 2006, 451-53).

The development of tourism is becoming a central feature of the Jordanian government's economic and regional strategic plans, notably in the context of the Jordan Tourism Development Projects (Siyaha). The project is a three-year project, funded by USAID, which aims to assist Jordan to employ the National Tourism Strategy (NTS) 2004-2010, with an overall goal aiming at promoting Jordan's competitiveness as an international tourist destination. This is to be achieved through the establishment of a proper institutional and regulatory framework that enables a private sector-driven approach to encourage tourism growth while taking into account at the same time the importance of the preservation and protection of the historic and cultural resources of the country (www.siyaha.org). This project is internationally sponsored as mentioned above, and is committed to provide the financial and technical support to tourism-related local businesses.

6.5.1 Jordan National Tourism Strategy (NTS): 2004-2010

In order to improve tourism investment in Jordan, the government has initiated the Jordan National Tourism Strategy NTS 2004-2010, which is based on the principles of highlighting the partnership between the government, the public and private sectors and NGOs. This strategy has the vision that tourism is a vital growth sector that will improve the long-term economic and social life of people in Jordan (Jordan National Tourism Strategy: JNTS 2004-2010). It also outlines the steps for development of Jordan's sustainable tourism economy in partnership among the government, private and public sectors in order to create further employment opportunities and generate additional income and revenue resources in the

country with the aim that tourism income in Jordan will double by the year 2010. The strategy targets some different niche markets in Jordan such as the cultural heritage of Jordan, religious destinations, eco-tourism, adventure, health and wellbeing and others, while the investments will be based on the preservation of the heritage and its environment, respect of the life style and culture of local communities, and the consideration of the Global Code of Ethics for Tourism sponsored by the WTO. In order to implement this strategy some action plans have been developed to include goals, justifications, responsible bodies, time frame, budget and expected results (see JNTS 2004-2010). According to the strategy *'the Jordan government is committed to allocating 4% of national tourism receipts for international marketing, product development, and human resources development through 2010'* (JNTS 2004-2010).

To conclude, culture is an essential aspect of human life within the heritage-hosting city. Accordingly, successful tourism developments and facilities should always to be available and flexible to local communities as well as the visitors, so that the primary aim of tourism development *'should be the production of a unique sense of place rooted in local cultural, historical, and environmental features'* (Hazbun 2003, 10).

6.6 Tourism and Economic Development

In recent years tourism has played a significant role in the economic development and diversification of many developed and less developed countries (Shapley 2002). It is considered as a major sector of economic activities in numerous countries with tourism potential and according to Robinson tourism is a source of generating foreign exchange revenues, and creating employment so that the economic benefits resulting from the process

of operating both natural and cultural resources acts as ‘a platform for tourism development’ (1999, 1).

Jordan is a country of undergoing rapid economic and political development, therefore, there is a considerable responsibility to encounter the problems and overcome the difficulties resulting from such changes, and this requires of course resources to support these endeavours. Hazbun (2008) discusses the efforts of Jordan to develop its tourism sector within the context of the geopolitically fragmented Middle East. He studies the links between tourism and geopolitics through studying the ‘...ways in which the fragmentation of tourism economics in the Levant reflects a realist-territorial geopolitical imaginary that has shaped relations and state buildings within the region’ (Hazbun 2008, 77-8). He argues that tourism development was always a constituent element of the geopolitical transformation of the Arab-Israel Peace processes and that the politics of tourism are still a critical factor in shaping the peace process and its eventual consequences (ibid, 80).

As the country has few and limited natural resources, especially water,, the Jordanian government endeavoured to search for an applicable and feasible solution to enhance and improve sustainable economic growth through the achievement of workable tourism development activities throughout the numerous cultural and heritage resources in the country. One of the main reasons for focusing on the tourism development in the drive to achieve national economy improvement is that tourism has both direct and indirect relations to other different sectors of the economy such as the linkage to the transportation sector, hotels, construction, farming and other services and goods that tourists consume while targeting the tourist destinations. Therefore, improving the infrastructure of all these sectors can reflect positively on fostering successful tourism outcomes in the country. Hazboun asserts that the benefits gained from a successful tourism development is not only granted to

the economic sector, but also on environmental sustainability through the partnership between the tourism sector and NGO's, allowing them to work together to conduct environmental impact assessment studies and install proper water saving supply and sewage systems and promote awareness of water among visitors (2003).

In a developing country like Jordan, where people initially concentrate on their essential life needs, tourism is rarely at the top of a community's list of priorities. Therefore, the debate about tourism, leisure or cultural value of heritage with or among locals is considered as an irrelevant or worthless issue. The only way to raise this debate as more valuable or worthy of discussion is when talking about economic benefits of cultural heritage, where locals become more aware and concerned about their participation and involvement. In the case of Petra, for instance, the local community became more linked to the site in term of understanding its cultural and heritage significance when income was generated for their advantage (Hijazeen 2009, 15).

As tourism is becoming a major sector of economic activities worldwide, Jordan like all other countries of tourism potential has some different factors that enhance this potentiality. The availability of a number of archaeological sites representing the different accumulated civilizations that inhabited the region over the ancient and recent times is considered one of the most important among these factors. Moreover, the stable political circumstances in Jordan, as well as its centralized location in the region, foster its position as a preferable tourist attraction among tourists from all around the Globe. Factors encouraging and attracting tourists from all over the world to Jordan include its geographical diversity, its bearable and favoured climate, the availability of infrastructure and roads linking the main tourist attractions within the country, and finally the reasonable costs permit tourists to share a new experience within the different tourist's attractions in the country, Such attributes sets

Jordan as one of the main touristic destinations on the global map. Despite this, there still are many other significant archaeological sites in the country that are still abandoned and excluded from government's attention that seek more interest as they have potential of being of tourist attraction linked to other major key sites in the country, Abila for instance is one of these sites that has potential for tourism. However it lacks and is deficient of infrastructure and promotion among tourists.

As visitors are becoming more demanding, the development and management of new attractions is needed, and this of course, will encourage the visitors to stay longer in the country looking for new places and, sometimes, repeating the same destinations of special and unique character. This will positively contribute to enhancing the national economy and broaden the appeal for creating opportunities for supporting quality of life and development of the society, especially when tourism is targeting the local community as its primary beneficiary. It is worth mentioning that the investment of tourism in Jordan as part of a developing relationship with the local people, including their involvement in the decision-making process, is a relatively recent development. Even in Petra, the main tourist attraction in Jordan since the late 1920s did not see real investment started until 1990s (Hijazeen 2007).

It is understandable that international tourism has established different patterns of cultural, economic and also social changes in many different developing countries (Hazbun 2008). In countries with a limited economy, like Jordan, heritage tourism has several cultural and economic benefits, although there are notable adverse impacts on historic environments and local community's life (Daher 2007, 27-8). In fact tourism can create job opportunities for locals, it can also generate revenue through local and foreign exchange, additionally, it promotes cultural understanding among locals at both national and global levels. Nevertheless, cultural tourism understanding is still encountering a number of conflicts

dependent on the way the culture is dealt with and managed by tourism industry and local communities (Daher 2007, 28; Robinson 1999, 1-2).

Challenges can be overcome with effective planning, involvement of the local community and effective stakeholders' in the cultural heritage through site planning, management and investment in tourism infrastructure development. There are a range of local and international NGO's that work to assist to shape and promote guidelines of sustainable tourism development in Jordan as well as in the other Arab countries with tourism potential. Each of these organisations has its own programme and vision. Examples of these organisations are the UK-based *Tourism Concern*, and the US-based *Partners in Responsible Tourism* and the *International Institute for Peace Through Tourism* (Hazboun 2003).

6.7 Concept of Sustainable Tourism

Over the last three decades the concept of sustainable tourism has been developed to counter the threats and damage resulting from uncontrolled tourism (Lane 2005). Sustainable tourism views tourism in a triangular relationship between host destinations and their surroundings and people, holidaymakers, and the tourism industry (Lane 2005, 12). It aims at settling and merging tourism between the three parts of the triangle and emphasizing the equilibrium between them in the long term. It also aims at minimizing environmental and cultural damage, as well as stressing the importance of achieving visitor satisfaction, and finally, maximizing long-term economic growth for the whole region and the local communities.

According to the World Tourism Organization, sustainable development is defined as the following:

'Sustainable tourism development guidelines and management practices are applicable to all forms of tourism in all types of destinations, including mass tourism

and the various niche tourism segments. Sustainability principles refer to the environmental, economic and socio-cultural aspects of tourism development, and a suitable balance must be established between these three dimensions to guarantee its long-term sustainability' (WTO 2004).

In order to promote and develop a common understanding of sustainable tourism, the WTO has initiated the '*Global Sustainable Tourism Criteria*' which comprise four main themes. The first of these themes is to demonstrate effective sustainable planning in respect to both natural and cultural heritage. A second theme is the maximizing of social and economic benefits for the local community, for instance by supporting initiatives for social and infrastructure community development such as education and health. Third topic of these criteria is the enhancement of cultural heritage by maximizing its benefits and minimizing potential negative impacts. And finally is the adoption of all possible measures to ensure the reduction of negative impacts by tourism activities to the environment. It is worth mentioning here that these criteria are applicable to the entire tourism industry, although they are mostly directed to be used by the accommodation sector and tour operators (WTO 2008). Therefore, it can be summarized that achieving sustainable tourism would not be effective in the absence of a programme to sustain the culture and character of the host community, or to protect and sustain the landscape and surroundings of sites. The long term forecast of WTO *Tourism 2020*, projected that regional tourist arrivals to the Middle East, will reach its highest growth in the year 2020. This report, which was updated in 1999 to include the economic crises in Asia, provides predictions about the development of the tourism sector and the market, arrivals and receipt trends worldwide and it also discusses the factor that is shaping tourism in the twenty first century (Lubbe 2003; Timothy and Nyanpan 2009).

6.8 Tourism Industry

It is evident that there is a considerable growth in tourism industry worldwide. Accordingly this requires considerable capital investments in the tourism sector to improve and develop infrastructure of tourism. On the other hand, although the components of tourism industry are different among countries, there are some specific subsectors which can be considered as being components of tourism activities such as the accommodation sector represented by hotels, motels, etc. Other subsectors are the tourism and travel agencies and tour operators, and the transportation sector that can be seen as significant inputs of tourism industry (Lickorish and Jenkins 1997). Lickorish and Jenkins (1997) state that tourism as an industry requires specific inputs, that differ from one country to another, of an economic, social, cultural and environmental nature, although, they argue that looking at tourism as an 'industry' is problematic since there is no common representative structure of tourism industry among every host country as the inputs differ from a country to another. For instance, restaurants, in Italy and France are the most common attractions among tourists; in the UK it is the 'Bed and Breakfast' accommodation which is the most preferable, a service that is not available or in other words not permitted in other countries such as Jordan, for instance, where all accommodations and services are authorized and controlled by the MoTA.

There is a debate regarding the role of governments in the tourism industry in both developed and developing countries. Governments, especially in developed countries, play a significant role in the development of tourism industry. In the UK for instance, government has often supported tourism not only through funding hotels and providing infrastructure but also through the creation of various National Tourist Boards in England, Wales and Scotland

also the initiation of the British Tourist Authority (now Visit Britain) (Lickorish and Jenkins 1997, 5).

Tourism is considered as an undemanding, straightforward and economically efficient industry to develop as it is in many cases can be based on natural and even cultural resources that do not require an intensive infrastructure. Daher defines tourism as '*a multi-industry sector involving transportation, accommodations, attractions ... and many other sectors as well*' (2007, 2). He adds that tourism research involves scholars and researchers from diverse fields concerned and, in some ways, linked to tourism which is considered as a separate discourse on its own.

6.8.1 Tourism Industry in Jordan

Supported by international aid, Jordan seeks to orient its tourism industry to support its national economic development in order to promote liberalization and global economic integration. Moreover, Jordan's government and private entrepreneurs have worked together to commodify Jordan's cultural heritage and natural landscapes for the purposes of international tourism industry (Hazbun 2008, 79). The MoTA in partnership with the Jordan Investment Board, tourism industry specialists and representatives from different central and municipal governments in Jordan have initiated the 'Jordan Investment Map' to enhance and encourage the Tourism Industry in all different regions of the country (see MoTA 2007). This projects aims to create a regional tourism investment map that encompasses both small and medium tourism and hospitality sustainable investments opportunities in both the key destinations and the country as a whole so as to connect the visitor of Jordan to its local communities (MoTA 2007). Despite such initiatives, the tourism industry is in a precarious position as it can be adversely affected by the political situation or acts of terrorism either within the country itself or in neighbouring countries. In short, one single act of terrorism can

overwhelm and destroy a nation's tourism industry overnight. In the case of Jordan, the country faces risk with situations in Palestine on its western border, and Iraq on its eastern side.

Tourism plays a vital role in creating patterns of urban tourism as it enables the continuation of heritage neighbourhoods, as living environments for the inhabitants of the city. In such situations it is vital to follow an approach that fosters understanding of the diverse types of patterns and interests of tourists and verify visitors' patterns. It is worth mentioning that it was not only the historical buildings to be conserved that are of interest to tourists but also the culture of the whole city and its locals. This, of course, should be derived from intensive endeavours by the local government and authorities to achieve successful tourism management, which should take into account a balanced integration between both spatial and social needs, and the interests and concerns of both the local community and visitors.

In the case of Umm Qais, the depth of interest in cultural continuity, local participation and local community development was vital in achieving an effective development. This is evident through the decision taken by the Jordan's government in 1967 to evacuate the inhabitants from the Ottoman village built on the ruins of ancient *Gadara* in order to allow archaeological excavation and conservation works in the archaeological part of Umm Qais (Daher 2000, 37-8). The case of Umm Qais is a prominent example demonstrating the perceptions of archaeology as a scientific domain independent of contemporary social and cultural context focusing on ancient archaeology of the city and its potential for tourism more than the cultural continuity of the local community. As Abu Kafajah (2009), argues, cultural continuity and identity of the local community are hardly targeted by the Ministry of Tourism and Antiquity of Jordan (MoTA).

Not only in Jordan but also in many other countries all over the globe, heritage villages and buildings are conserved and reused as either, hotels, restaurants or cafe shops. This means the transformation of this heritage into revenue, because they are predominantly reused as very expensive places to be consumed by tourists and very limited number of the local community. Such projects, in some means, exclude local community from the nearby heritage and they also orient the heritage, in some ways, to a different context other than that which existed or belonged there in the past in order to make it only consumable by tourists and (to a limited category) by the local community. In the case of Umm Qais, a number of the oldest buildings have been reused after evacuating them as either offices of the site management, which is part of the DOA offices in the country, or as other uses such as the site museum which displays some of the site's findings, site conservation lap and rest house (Figure 6.2). The traditional village, known as the Ottoman village, is targeted by proposed rehabilitation projects as part of the intention of preserving its cultural significance, and as a part of carrying out the conservation and development of the site as a whole (Figure 6.3).



Figure 6.2: Umm Qais: Former Rest House and Excavation Headquarters Now Used as a Museum (Source: the author 2009).



Figure 6.3: Umm Qais: Ruined Former Houses of the Ottoman Village. These are Proposed to be Reinstated for Tourist Use. Note the Local Inhabitants Collecting Kubeenze (edible plants) from the Site (Source: the author 2009).

6.9 Developing a Tourist trail for the Decapolis Cities in Northern Jordan

6.9.1 Introduction

Developing several tourist attractions either of similar or even different nature, where locals are integrated, enables the stay of visitors to be extended and encourages their inclusion with local residents and participation with the local community's traditional lifestyle (Orbaşlı 2007, 183). Therefore, setting new attractions on tourist trails would be one of the most effective methods to ensure more and longer visits to the country and its tourism attractions.

6.9.2 Importance of the Trail

The rationale for the notion of developing a tourist trail among the Decapolis cities in Northern Jordan is derived from the fact that although these cities historically shared a

common character and history during the Roman world, today not all of them receive the same interest from either the government or the tourists. Consequently, some sites are not benefiting from being developed, conserved and presented as tourist attractions while others, such as Jerash or Petra (although itself not a Decapolis city), suffer from unsustainable tourist visits that degrade the archaeological remains and cause infrastructural problems. The creation of a tourist trail would draw the attention of interested parties to a variety of sites through which the cycle of growth, decline, rediscovery and exploration could be explored and made intelligible. It is also hoped that the concept will help in extending the visitor stay in the country thus bringing economic benefits to the communities who live on or adjacent to these sites (Darabseh and White 2009).

Applying such developmental change will require a sensitive approach and a gradual development so as not to alienate stakeholders whose expectations might be for the rapid visitor growth at these sites in an unsustainable way rather than a more gradual approach that will allow interest to develop.

Comparative models will be sought within Jordan and in northern Europe. Notably the newly launched tourist trail, the European Route of Industrial Heritage, which provides a model for the presentation of different categories of similar sites that allow the visitor to experience a variety of locations and levels of infrastructure (ERIH 2009). This model is preferred to the alternative one presented by World Heritage Sites which offers only a single level of branding for a broad variety of different attractions. Some consideration is also given to the existing tourist trails of Jordan, actual and potential, and the management of these.

Of the cities that are formally recognised as being within the Decapolis in modern-day Jordan, some are still heavily occupied which limits them from being understood among researchers and complicates the issue of marketing them as tourist attractions in respect of

their classical period inheritance. The site at Salt (ancient *Gadara*), for instance, is virtually no more than a name since nothing is known of its classical form (Kennedy 2007, 193-4). For practical reasons therefore, any presentation and interpretation of the Jordanian Decapolis cities will be limited to those that are immediately accessible intellectually and physically, a list that comprises six sites: Jerash (*Gerasa*), Tabaqat-Fahl (*Pella*), Umm Qais (*Gadara*), Queilbeh (*Abila*), Beit-Ras (*Capitolias*) and Amman (*Philadelphia*) (Figure 6.4).

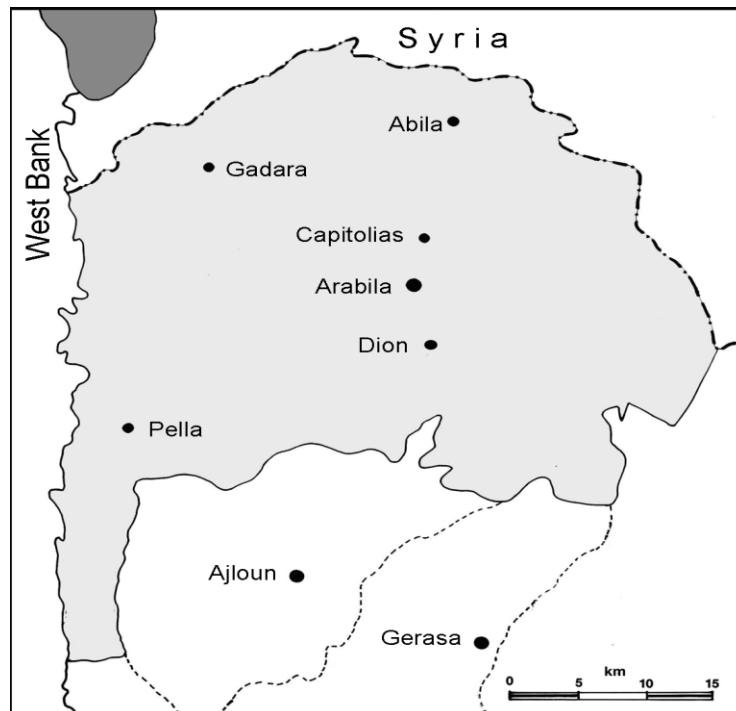


Figure 6.4: The Decapolis cities in Jordan (Source: the author 2010).

While the notion of including all Decapolis cities within one tourist trail in order to extend tourists' experience would be desirable and advantageous, yet this would also include the rest of the Decapolis sites that exist in Israel and Syria. At the moment, this ambition will not be easily realised as a physical trail. This does not, however, rule out their being marketed along with the Jordanian sites as cities of the Decapolis and, in the longer term, it may be feasible to contemplate a tour extending across all three countries. It is worth commenting, incidentally, that this modern reality also reflects to a degree the ancient one in

that the cities of the Decapolis were never all in the same Roman province but were split between two or sometimes even three provinces (Kennedy 2007, 152-6).

6.9.3 Models for Tourists Trails

In developing a marketing model for the Decapolis cities, therefore, it is noticeable that the issue of tourist experience will be varied and it would be wise to signal this in the marketing of the sites. Accordingly, visitor expectations can be successfully managed since visitors need to be aware that these sites are not comparable in terms of their resource and level of display and interpretation. In other words the presentation of the sites needs to be adequately layered so that those visiting them are not led to believe that they will necessarily receive the same level of service or extent of evidence at each site. This is an approach that has familiarity already under the World Heritage Site brand. With World Heritage Sites there is an enormous diversity of site types and facilities depending upon the location, development and type of site that has been inscribed. The logo itself does not offer any advice on the level of tourist provision at any particular site nor is there any advice on the UNESCO website on how such information might be obtained. In general, one can only gain an impression of what facilities are available under the website or literature of the site in question. This is not necessarily readily available or accurate, particularly if one is not available in the country of the inscribed site. The WHS model thus seems entirely inadequate to the purpose of providing information for tourists. One representative model that can be mentioned here is the European Route of Industrial Heritage (ERIH). ERIH is an EU-funded initiative to promote a branded trail of industrial sites across the European Union; it provides ‘the most comprehensive collection of information about European Industrial Heritage’. At the moment it has 845 sites in 29 countries (ERIH 2009). Given the large number of industrial heritage sites in these

countries it was clear that a single unified approach to their promotion would be inadequate since some of these sites are relatively unmanned attractions of a small size that might expect to receive no more than a few thousand or even hundreds of visitors a year despite their historical significance. At the other extreme are sites like Ironbridge in the UK and Völklingen in Germany that are both WHS and achieve hundreds of thousands of visitors per annum. The approach adopted therefore has been to employ the larger sites as ‘Anchor Points’ for the network with the smaller sites in the locality being branded as ‘Satellites’ (Darabseh and White 2009). All sites carry a clear and well-defined logo that can be used on road signs and on the sites themselves and the published literature for the satellite sites is available at the Anchor Points to encourage a connectedness within the hierarchy of sites. Interpretative panels at the unmanned sites can equally be branded with the logo, often in conjunction with the existing brand image, without compromising either (See appendix 4).

Applied to the current case study, the sites at Jerash and Umm Qais are readily identifiable as Anchor Points with the other sites presented as satellites. It worth mentioning that the capital city of Jordan, Amman, itself cannot be considered as an Anchor Point to other sites due to the relatively weak Roman presence in it although evidently the literature on any Decapolis trail could be readily available at tourist outlets in the city (Darabseh and White 2009).

It is worth noting in passing that a further Roman-themed trail has been proposed for Jordan through the creation of the ‘Frontiers of the Roman Empire’ WHS (Breeze, Jilek and Thiel 2009; Breeze 2009). Currently this WHS includes Hadrian’s Wall and the Antonine Wall in Britain and the German *Limes*. The ultimate aim is to engage all countries of the former Roman Empire that had frontier works, ranging from physical barriers such as

Hadrian's Wall and the German *limes* through to more informal structures such as the desert forts and roads that formed the frontier in places like Jordan, Syria or Libya. Although this brand is being developed, no logo for it has been adopted other than the existing one of the WHS itself (Darabseh and White 2009). The model differs from that proposed above in that a wide range of sites can be witnessed within a single inscription, as is clearly apparent from Hadrian's Wall where a number of sites are simply unstaffed ruins; however they can also include major staffed attractions like the fort at Housesteads. In the case of Jordan, the considerable practical difficulties of encouraging and persuading visitors to the frontiers sites in the pre-desert are not clearly defined to be managed for the country or even for other similar environments in other countries (Kennedy and Bewley 2004, 171-93; Kennedy 2004).

6.9.4 Tourist trails in Jordan

In terms of developing a new tourist trail for the Decapolis cities in Jordan, it is worth bearing in mind the lessons learnt from other similar approaches in the country. There are an increasing number of stand-alone tourist trails promoting specific sites or areas of Jordan. One of which, for instance, is promoting exploration of Roman sites in the pre-desert region of Badia whilst an existing trail is dedicated to the Ajlun area where a famous well preserved Islamic castle (known as Qal'at ar-Rabad) is located on the mountain known as Jabal Auf. The Ajloun Tourism Trail is a grant-aided project launched in the 1st of March 2010 by the Ministry of Tourism and Antiquities (MoTA) with support from the USAID/Jordan Tourism Development Project II as part of other trail projects to be developed in different parts of the country. Its implementation is to be carried out by the Royal Society for the Conservation of Nature (RSCN) and the Arab Consultant Bureau (ACB) and is aimed at encouraging local

people in Ajloun to create and develop small and medium-sized projects in tourism services and facilities along with the Ajloun Tourist trail project. This will of course create new job opportunities and generate economic benefits to the local communities and enhance their living standards and as well as encourage domestic tourism. The Ajloun Tourist Trail is not only dedicated to historical attractions including the Ajloun Castle but it also offers natural resources including the Ajloun forest reserve, as a means of contributing to the preservation of biodiversity in the region. According to Maha al-Khateeb, (al-Arab al-Yaum newspaper 01-03-2010) ‘ *The local communities are key to building a tourism product, and therefore we are supporting the communities near the tourism trail to contribute to its success and at the same time benefit from tourism by creating job opportunities and improving living standards in the area* ’’.

More pertinent still is the Jordan River Valley Tourist-way that has been under development for the past decade (Shunnaq, Schwab and Reid 2008). This proposes to employ Roman sites to create a trail however in this case the unifying theme is that of religion through focusing on sites associated with Christian and Islamic historic figures. The important element in this particular trail is the careful engagement of the group developing the trail with the existing communities of these places. This has fostered and promoted a broader understanding of the potential and actual economic benefits generated through those using the trail. The MoTA of Jordan is currently working in cooperation with the Tourism Development Project in Jordan II and sponsorship of the USAID on the development of a new grant project of tourist trails known as ‘al-Masarat Project’. This is to include historical, cultural, religious, environmental, and adventurous and challenging destinations. This project promises active collaboration with local communities through the planning and implementation of these trails and providing the visitors with all essential services they will

need and are devoted to cover all the regions of the country. It will encompass different sorts of attractions, such as the Companions and Islamic Battles Trails, the Great Arab Revolt, Trajan's Roman Road, the Decapolis Cities, Desert Palaces, Nabatean Trading Convoys, Bird-Watching, Christian Pilgrimage, Eco-Sites and Adventure and Challenge (MoTA 2010). According to the MoTA, the trails project is based mainly on the notion of creating a sustainable development for the local communities as they key element in the development of tourist product and it does not depend on tourism attraction. Accordingly, the project will provide opportunities for small and medium investments by local people in order to enhance their income. The government has already taken part in the presentation of the feasibility of this project and is committed to support and sponsor local investments to up to 50% of their project expenses. Twelve Masarat trails are proposed, three of which will be accomplished by in 2010 at a total cost of more than 4million JD (Maha al-Khateeb, Minister of Tourism and Archaeology, to Al-Arab al Yaum Newspaper, 02-03-2010). It is worth mentioning that MoTA is, as part of its plans to develop these trails, is intending to rehabilitate and train the local communities to be capable to manage and direct these trails together with support and sponsorship of the Ministry itself.

6.9.5 The Decapolis Trail

6.9.5 .1 The Sites of the Decapolis in Jordan

Today, the Jordanian Decapolis sites can be divided into two groups: those that are built over and largely invisible as attractions and those that are totally or substantially abandoned and thus accessible. The first group includes Amman, Beit Ras and Salt of which both Amman and Beit Ras have elements of Roman structures visible. At Amman the Temple of Hercules on the citadel and the forum, Odeon and theatre along with the

Nymphaeum are all that can be seen while at Beit Ras only the newly discovered theatre is known (Kennedy and Bewley 2004, 152-3; Kennedy 2007, 30). The features of the remaining sites will be outlined below:

Jerash (*Gerasa*)

Jerash is fittingly the best-known archaeological site in Jordan after Petra. It has extensive archaeological remains visible to the visitor even though these are largely confined to the abandoned western half of the site. The eastern half is largely covered by the later Ottoman town but still preserves the Eastern baths and the ancient city wall from the Roman period. The monuments are too abundant to list here but include a hippodrome, theatre and Odeon that are reused for modern-day performances. The temples on the site are among the largest surviving in the Roman world while there are ruins of thirteen churches, many still with their mosaics. There is some evidence still visible for the Umayyad occupation of the site in addition to the later, largely Ottoman, buildings that dominate the eastern half of the town. There are currently plans to use these existing later buildings as craft shops with access being provided by the refurbished Roman bridge that still crosses the Wadi Jarash (S. Fayyad, pers. comm. 2009).

Umm Qais (*Gadara*)

Gadara is spectacularly sited above the valley of the Yarmuk with views northwards to the Golan Heights and, to the northwest, Lake Tiberias (Sea of Galilee) (Kennedy and Bewley 2004, 158-9). There are extensive remains of its basalt-paved streets, theatre, market street, churches, temples and aqueduct. The northern end of the town is currently dominated by the houses of the Ottoman period that were abandoned in the 1980s when its inhabitants were moved to the modern town adjacent to the site as part of governmental decision to evacuate the village from its residents and use the site for

tourism purposes. After considerable debate, these buildings are to be rehabilitated to provide living and working space for the local community to produce craft products and perhaps bed and breakfast services to visitors (Shunnaq, Schwab and Reid 2008, 6). The site is relatively easily accessible as it lies on major routes and the site is often exploited in tourist terms as a logical progression from Jerash.

Queilbeh (*Abila*)

Abila is one of the Decapolis cities in Northern Jordan (see chapter 7) that, like all other cities of the Decapolis, flourished during the Roman, Byzantine and Umayyad period. Despite the fact that Abila is one of the Decapolis cities and thus has historical and cultural significance with a rich potential in archaeological features tourist visits to the site are extremely limited. This is largely because the topography works against easy access to the site. Visitors travelling to the site from Umm Qais, for example, will have to go south to Irbid first and then travel north to avoid the deep valleys that cut through the landscape between the two sites. In addition, due to neglect and ignorance, the site suffers from considerable looting activities, especially of its extensive necropolis which comprise numerous rock-cut tombs some of which still have frescos. Abila has three main topographic elements: Umm al'Amad Tell, Abila Tell and Abila Valley (Shunnaq 2001; Kennedy and Bewley 2004, 198-9). The dominant elements of the town visible today are the remains of three churches, one of seventh century CE date, the Roman Bridge and the heavily robbed remains of the theatre while in the sides of the Wadi large numbers of tombs are obvious to visitors.

Tabqat Fahl (*Pella*)

Pella, like Abila, is relatively undeveloped with only its small Odeon and church visible in the valley between the main sites on the hills of Tell el-Huson and Tabqat Fahl

(Kennedy and Bewley 2004, 156-7). As with Umm Qais, the attraction of the site lies in its location with its spectacular views across the Jordan Valley. Access to the site lies through the existing tourist route through Ajloun and this too makes it a relatively popular site with tourists.

6.9.5.2 Developing the Brand of the 'Decapolis Tourist Trail'

It is obvious that for many tourists in Jordan the current approach adopted for visiting the Decapolis sites is entirely satisfactory. Coach loads of tourists can, and do, encompass four of the six cities in one day; Amman, Pella, Jerash, Umm Qais and back to Amman. This route is recommended in at least one current guide book, but as a two-day tour (Darke 2007, 50-1). Anecdotally, tour guides are aware that this approach is deemed by the tourists themselves to be an unsatisfactory experience since there is a clear issue of sensory and physical overload. For the majority of tourists, whose time may after all be limited, a visit to either Jerash or to Umm Qais, or possibly both if feeling adventurous, will be sufficient. For a more specialist market, such as that catered for by Andante Tours, there is a perception that more diversity is required. Andante do run tours to Jordan and the Decapolis cities in a number of formats. Dr Denise Allen, who helps organise these tours indicates that more detailed tours would have a market:

We do visit many of the Decapolis cities on our tour to Jordan - it is called Petra and Desert fortresses, as Petra is always the main selling point, but actually people come back wishing they had had more time to spend at Jerash, in particular. Here is the link to the itinerary on our website:

<http://www.barebonestours.co.uk/en/component/content/article/5-asia/501-petra-and-the-desert-fortresses-2010.html> We also include Umm Qais, the citadel at Amman

and Gadara in the programme, and we visit Jerash on our shorter Bare Bones Petra tour, as everyone wants to see it. (D. Allen, Pers Comm 2010)

Yet such a hasty experience is hardly satisfactory and there is a need to develop a new kind of experience that will enable tourists to obtain a richer experience from visiting these sites (Darabseh and White 2009). Recognition is required that a new market is developing which consists of those tourists who prefer a visit that is much more under their own control. These tourists might be travelling independently in family groups and wish to engage more with the local communities that they meet (Shunnaq, Schwab and Reid 2008). By encouraging a broader-based visit encompassing other Decapolis cities, independent tourists will gain a better understanding of the underlying structures of the society that generated the cities in the first place but importantly will also be able to set these experiences within the context of the modern Jordanian landscape and culture providing a much richer overall experience. Such an approach will also be important for tourists from Jordan itself and from neighbouring countries as well as school parties who will require an interpretation that links back into their own experiences of modern day Jordan and its culture (Darabseh and White 2009).

In terms of developing a touristic market, it is essential to remember that for many international visitors, these places are unlikely to be the first Roman sites that they have seen. European visitors may well be familiar with Roman sites from their own countries. Thus elements of what they perceive will be familiar from other Roman cities throughout the Empire: colonnaded streets, for instance, or temples, theatres and (especially) baths. Yet there are elements of difference too: there are no amphitheatres in the Decapolis cities, for example and many elements are unique to them; the occurrence of two theatres in a number of cities is however one evident example (Kennedy 2007, Table 4.2). This observation is also

true within Jordan itself, as it is the case when comparing the buildings and architectural style within the Nabatean city of Petra with those of Jerash (Browning 1982; McKenzie 1990).

The point about cities in the Roman Empire is that they offer a diversity of experience in terms of similarity. In the same way that one can talk about a Romano-British or a Romano-Iberian city the different elements of these cities can be highlighted as an expression of yet another example of the accommodation that Rome reached with the many diverse populations which used to be under its rule. The structure and appearance of Roman towns was largely left to the individual communities' decision rather than being dictated by Rome. Her interest was in ensuring that towns and cities provided the tax revenues they were required to render and that the communities should be effectively self-governing. In areas like the Decapolis, Rome's work had largely been done for it in that these were already self-governing communities. It was the architectural elements which these areas lacked and that were deemed essential for the function and appearance of Roman towns, hence the proliferation of the specific features of colonnades, theatres and baths. In equipping themselves with these elements, the city states of the Decapolis began to conform to the Roman model, while at the same time allowing the opportunity for elites to compete with each other to demonstrate their wealth and power (Kennedy 2007, 86-8). This element of competition is thus an important driver in determining the overall provision of architecture within Roman towns and the Decapolis cities were no different from other Roman towns in this respect. Where Jordan is different from many other regions of the Empire is that this element of competition continued much later into the early Byzantine period through the proliferation of churches in the cities (Table 6.1).

Structure	Date
Cathedral	2 nd half of 4 th cent.? (AD 365?)
(Shrine of St Mary	2 nd quarter of 5 th cent. or later)
Apostles, Prophets and Martyrs	AD 464/5
St Theodore	AD 494-6
Procopius Church	AD 526-7
Complex:	
St George	AD 529-30
St John the Baptist	AD 531
SS Cosmas and Damian	AD533
Synagogue Church	AD 530-1
SS Peter and Paul	AD 540
(Southwest Chapel	2 nd quarter of 6 th cent.)
Bishop Isiah Church	AD 558
Mortuary Church	AD 565
Propylaea and Diakonia	AD 565
Church of Bishop Marianos	AD 570
Church on the Intermediate Terrace	6 th cent.
St Genesius	AD 611
Churches on the Terrace of Temple of Zeus	Undated
Octagonal Church	Undated
Elias	Undated
Maria and Soreg	Undated

Table 6.1: The Principal Public Buildings in Gerasa: Second Phase (after Kennedy 2007, Table 4.6; 101).

6.9.5.3 The Importance of Decapolis Trail

The development of the Decapolis Trail may offer different advantages than other trails. One of the main strengths of this approach is that it reflects a political and social reality of the time rather than trying to understand these towns divorced from their original social and political context, which will, of course, permit a more nuanced understanding of these sites. Furthermore, Decapolis sites are at different stages of exposition. For instance, Jerash and Umm Qais, as the most familiar among visitors, are strong on their monumental structures and infrastructure whereas Abila and Pella, less popular sites, offer the opportunity to explore more clearly how archaeologists and historians approach sites that

have not been extensively explored. Therefore, it worth highlighting here the increasingly significant role that the application of remote sensing techniques in archaeology (as discussed in the previous chapter) is playing in exploring archaeological sites as a non destructive method which also limits the implementation of hugely expensive conservation programmes (White and Gaffney 2003). In addition, it is of importance to mention that each of these sites has a Unique Selling Point (USP) that may permit different nuances of interpretation to be developed. At Abila, for instance, the visibility of the graves around the site is something that is unusual and distinctive (Figure 6.5).

These monuments are, of course, extremely vulnerable to damage however, on the other hand, if they received proper conservation, protection and development, they could of course prove to be a real draw to the integrity of the site (Darabseh and White 2009). This means that the site of Abila has the potential to fit into the model of the Decapolis trail as a site of the supposed league on the one hand and as a new destination where visitor can enjoy and consume both cultural and landscape resources on the other hand.



Figure 6.5: Rock-cut Tombs at Abila (Source: Roger White 2009).

The site seeks proper infrastructure and services, almost most of its features are still either buried or semi appeared. This may encourage the notion of applying appropriate geophysical methods to reveal and protect these features especially when the protection of its historical significance and physical appearance is of great importance. Furthermore, applying proper protection methods and linking the site with other similar and neighbouring sites will ensure equilibrium between the protection of its physical features and the appearance and manifestation of the site and its use for tourist purposes. Therefore, listing Abila among the Decapolis trail in Jordan will promote it as worthy of being a new destination and new experience for visitors regardless of the targets of their visit.

6.9.5.4 Involvement of the Local Community in Tourist Trails Development

In the development of the sites and the unifying tourist trail it will be vital to recognize that the involvement of the local community is a key part of the success or failure of the venture. The communities are to be involved, not least because they need to feel involved in order to be committed, but because of the importance of their involvement and availability as a matter of principal in decisions relating to measures undertaken in the sites. On the other hand there are difficulties with this approach, as has been highlighted in the Jordan River Valley Tourist-way where it was found that the local community will be unwilling to act unless there is a clear guidance or sign of agreement from levels within the Jordanian government (Shunnaq, Schwab and Reid 2008, 7). The approach at Jerash and Umm Qais in involving the locals in the re-use of elements of the sites offers an innovative method of ensuring that all feel they have a stake in the success of the project. At Abila, tentative contacts with a representative segment of the locals showed a strong willingness to participate in any work to be taken to excavate, conserve, manage and promote the site

for tourists' purposes. Their expectations are based on their willingness to reveal all buried features regardless of the potential destruction resulting from excavations and they claim their anticipation to set the site of Abila on the Jordan Tourist's map and to be as important as Jerash and Umm Qais in terms of availability as a tourist destination (the Author, interview 2007). In terms of development, the emphasis here is on the development and improvement of the infrastructure more than on the site itself in order to enable people visiting the site to navigate their way to it independently and easily. Once there, visitors will also require a stronger presence on the site of custodians that can protect the more fragile remains and enable visitors to find sufficient information to help them understand their visit. The absence of infrastructure suggests that initially at least visitor development will have to be provided in the neighboring modern settlement at Hartha, bringing direct benefit to the locals and providing the required facilities for visitors. This will require time to be achieved, however, and considerations like these mean that the delivery of the tourist trail as a realized project will be a long-term effort rather than a rapid fix. This, of course, may not meet the expectations of the local people who will desire a relatively rapid development of the site through excavations and conventional presentation of the remains. Accordingly, the key to success of the project will be to keep local people informed, updated and consulted on any plan to be undertaken regarding the site as it belongs to them before anyone else.

As mentioned above the implementation of the Decapolis trail can be a long-term measure. Therefore, the first steps in establishing such a trail are a two-fold process of engaging the Ministry of Tourism and Archaeology MoTA, Ministry of Propaganda and the Ministry of Education in cooperation with other parties and NGOs to establish the proper and sustainable protection, management, marketing and promotion strategies. Consequently, in

order to bring this project into realisation and to guarantee its implementation, a consultative process with local communities and with other stakeholders are preferred to be undertaken to guarantee its implementation.

6.10 Conclusion

Jordan's wealth of cultural resources offers great rewards for visitors to the country yet there are many sites, like Abila, that need to be developed and brought to the attention not just of overseas visitors but also those visiting from the MENA region. The flexibility of a tourist trail in offering a range of sites tied together conceptually within the historical framework of the Roman Empire offers a sustainable way of diversifying the tourist package to visitors while potentially offering wider economic and social benefits to the community who curate these sites. The future of Jordan tourism as of other countries of the Arab World depends on international tourism demand and on the region's political situation. However, there is a significant role that government, private firms and other organizations play in shaping patterns of tourism development (Hazbun 2003, 6). As the tourism sector in the Arab countries (including Jordan) needs to develop strategies to create patterns of tourism development so as to generate a tourism product and project a positive image that can mitigate the negative one caused by unstable political situations in some Arab countries. Hazbun sets the outlines of a new agenda for tourism development in the Arab world which consists of five elements (2003). The first element stresses the necessity of mitigating negative impacts on natural, environmental and cultural resources on the one hand, and to enhance positive impact of tourism by encouraging public-private partnerships to develop procedures to grant benefits to tourism development and encourage environmental impact assessment studies. A second element of Hazbun's agenda is the overlap between tourism and non-tourism activities through promotion of urban tourism;

this will encourage tourism spending in the local's investments and enhance locals' economy where both visitors and local people can experience the same services such as local restaurants for example. The third aspect is the promotion of cultural heritage as the Arab World has much to offer of its cultural past such as *Lawrence of Arabia*, *A Thousand and One Nights*, and the development of aspects related to Islamic tourism and Islamic historical sites. The penultimate element of Hazbun's scheme is encouraging regional tourism. The agreement between the Jordanian and Syrian governments to cancel the departure tax between both countries is a positive procedure towards encouraging regional tourism as well as improving the national economic for each country. And the final element is a very crucial one aiming at ending the Arab-Israeli conflict, and realization of the real Israeli-Palestinian Peace which will foster improving tourism infrastructure in Palestine and Israel and encourage and facilitate safe regional and international tourism to the area (Hazbun 2003, 7-14).

The Decapolis cities in Jordan are not of less importance than other historical cities in Jordan and a tourist trail will be a sensible solution to promote them locally, regionally and internationally. As the northern part of Jordan is relatively poorly visited and relatively unknown to the visitors, such a strategy will serve to promote this part of the country and thus improve its economy in the future. On the other hand, such a strategy will mitigate the pressure and overload on the key and most famous sites in the country, such as Petra and Jerash. If no active and serious measures are taken to control the overburden on their physical structures, these sites will become more fragile and vulnerable to a myriad of threats from natural pressures caused by climate change and destruction occurred by local community who has limited if no understanding of the sites' significance. In addition, setting new destinations on the tourist map will spread the number of visitors across a larger number

of sites which in turn will generate new employment opportunities for the locals and attract economic benefits and revenues to the national economy.

The education and awareness of local communities toward the historical significance is a vital issue as paradoxically most of the locals in Jordan do visit archaeological sites especially in spring time, especially those with a spectacular view and landscape such as Umm Qais, not because they are aware of its historical importance, but because they are coming to experience and enjoy the nature, fresh air and to collect famous kinds of herbs such as *kubeeze*. These too are aspects of interest to tourists. The following chapter considers the little-known site of Abila as an example of a Decapolis site that could be developed as part of a wider tourist trail.

CHAPTER SEVEN: ABILA OF THE DECAPOLIS

7.1 Introduction

The main purpose of this chapter is to describe what is known of the Decapolis city of Abila and put forward the case for its development as a potential destination on the tourist map in Jordan. This will enrich the tourist's experience at Abila in relation with other cities of Decapolis by linking them together in one trail, both as a means of encouraging tourism activity in northern Jordan and to spread the tourist load from other more visited cities such as Petra and Jerash. It will be argued that these ends can be achieved through conducting non- invasive investigation techniques at the city of Abila, promoting its archaeology and linking the site with the other cities of the Decapolis in Jordan. It will also be argued that the local community can gain advantages from the protection, development, conservation and management of their site. Such approaches can be tested by examining alternative models to present Abila by carrying out comparison with similar towns in other MENA countries and in Jordan.

The research on Abila thus aims to investigate the potentiality of the site as a tourist attraction, and to outline a programme for the development of Abila as a heritage and cultural tourism site on the one hand and on the other hand to stress the notion of encouraging and enriching the tourist activity in north of Jordan, mainly in the Decapolis cities as a trail destination. To set a programme for such development plan it is vital to take into consideration the position of Abila within its historical, cultural and geographic context.

7.2 The Name of Abila

The Graeco-Roman name 'Abila' is an adaptation of the Semitic name Abel 'Tel Abil' which is the Semitic word for perennial stream; watercourse; canal; or brook. Thus the name of the city changed slightly through the centuries from the early Semitic name 'Abil' to its Hellenized form 'Abila' and finally to the Arabic name 'Abil' (Wineland 2001). Two surviving inscriptions mention the name of Ancient Abila. The first, a five-line inscription, was found on Tel Abil during the 1984 season of excavation, whilst the second was found about 12 kilometres from the site (Wineland 2001).

7.3 The Physical Setting

The geographical location of Abila played an important role in making it a desirable location to live. Abila is located in Syrian Palestine, east of the Jordan River and the Sea of Galilee in the region known as the Levant. This is an area generally divided into five major physiographic regions. Abila is located within that called the 'Transjordan Plateau' an area bordered on the east by the Jordan Rift Valley, the Arabian desert to the west, to the north by the Yarmouk River in its deep canyon-like valley and by the Gulf of Aqaba by the south (Reuben 1970). The site is located about 13 kilometres north and slightly northeast of the modern city of Irbid (Arabilla), about 5 kilometres south of the Yarmouk River and it is just east of the southern end of the Lake Tiberias (the Sea of Galilee). It is bound on the east by Wadi Queilbeh (Queilbeh valley), which extends to the Yarmouk River valley, draining a watershed measuring approximately 12 kilometres in length, approximately 3 kilometres wide at its headwaters, narrowing to 2 kilometres at its mouth (Menninga 2004).

The underlying bedrock of the region is limestone, white to light gray in colour, capped with varying amount of light coloured loamy soil with inclusions of limestone, chert, and basalt cobbles. According to previous works at Abila, it seems that the chalky limestone

blocks used in construction at the site are of the same colour and texture as the bedrock so these blocks were probably quarried locally. Harder and more durable limestone was available nearby and it is obvious from the buildings found at the site that it was the common building material used by the population in the Roman and Byzantine Periods.

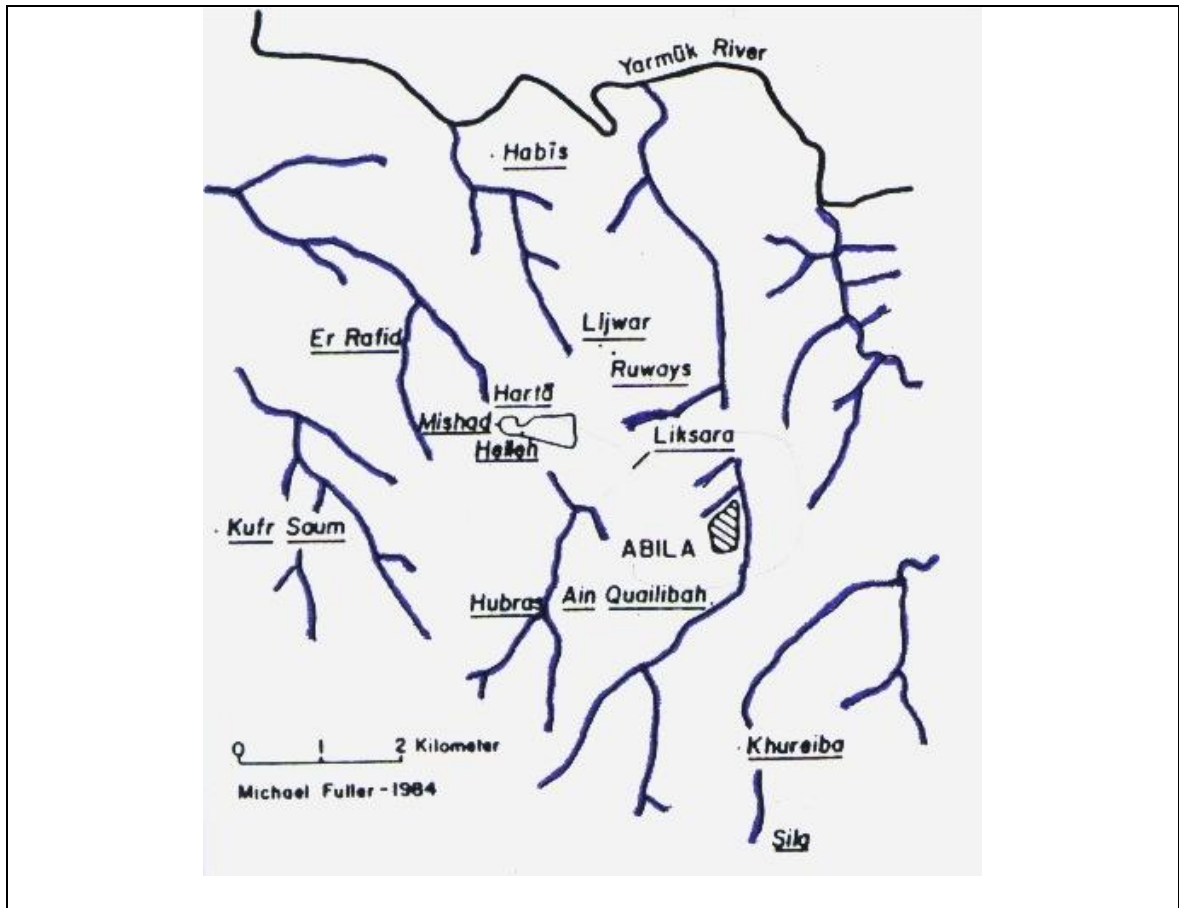


Figure 7.1: Sketch Map Showing the Location of Abila within the Yarmouk Drainage System in the Transjordan Plateau, North Jordan (after Fuller 1984).

The lime-rich soil formed from the bedrock makes the soil light, fertile and easily cultivated so it is not surprising that the area around the site is described as one of the most fertile land for vegetation in the region, especially for olives trees and all kinds of summer vegetations. In the past, the area was forested with the Stone-oak and tabor-oak but because of growing population, the trees were cut down for heating purposes (Lucke et al. 2005). The fertility of

the region is indicated also by coins and grave paintings that carry pictures of grapes indicating that Abila was famous for wine grapes in ancient times. Thus, the fertile soil and temperate climate had encouraged and still encourages the practice of intensive agriculture in the region, which is well known, since ancient times, for the quality and quantity of its agricultural production because of its significant natural setting near the Yarmouk River (Menninga 2004).

Principal crops today are olive trees, grapes, sunflowers, okra, pea, tomatoes, cucumbers, tobacco, and cereal crops, which are cultivated in fields. In fact, in the present time, farmers are mainly depending on rainwater for their plantings, and as it is the case with all farmers in Jordan, no any decision of planting can be taken before the first rainfall. Unfortunately, unwise human intervention, especially using the agricultural lands for housing purposes, overgrazing and cereal cultivation are simultaneously deteriorating the agricultural lands. In the past, hydrological management will have aided cultivation (see below).

The climate played an important role in the history and settlement of Abila. It was assumed that the overall climate of the Levant had not changed significantly since about 9000BC. Whereas recent studies proved that the region of the Decapolis suffered from abandonment related to climate change, these studies linked the abandonment time's reasons of the region to intensive drought periods affected the region (Lucke et al 2005). The climate of the area is influenced primarily by the moist Mediterranean air from the west and secondarily by the arid desert winds from the east. The average annual temperature minimum and maximum centigrade are 0°C and 46°C, respectively; Average monthly temperatures range from 15°C to 30°C, and the relative humidity varies from 30-70 percent (Tawalbeh 1982).

7.3.1 Hydrology System at Abila

While the soil fertility has an important role in the area's reputation since ancient times for the quality and quantity of agricultural produce the main reason for this productivity is the good availability of water sources. This existing natural advantage was enhanced by further works over two periods when hydrological systems at Abila were planned and developed (Figure 7.2). The first period dates to the Iron Age, Persian and Hellenistic periods when the Lower Umm al Amad (South Tell) Underground Aqueduct was dug and used. This was later repaired and reused in the Roman period so as to conduct water to a *nymphaeum* in the centre of the city, close to a bath (Mare 1995). This aqueduct ran north from ein Queilbeh under the east edge of Umm al Amad toward the central civic centre in the saddle depression in the middle of Abila. The second period was during the Romano-Byzantine period (first century BC to seventh century AD) when two underground aqueducts were dug: the Upper Umm al Amad Underground aqueduct, which also ran north under the east ledge of Umm al Amad but 1 to 3m higher than the Lower Aqueduct, and the Khurayba Underground Aqueduct which ran in a winding course 2.5 km through the hills south of ein Queilbeh. This spring still runs and is today also pumped (Lucke et al, 2005; Fuller 1987; Wineland 2001).

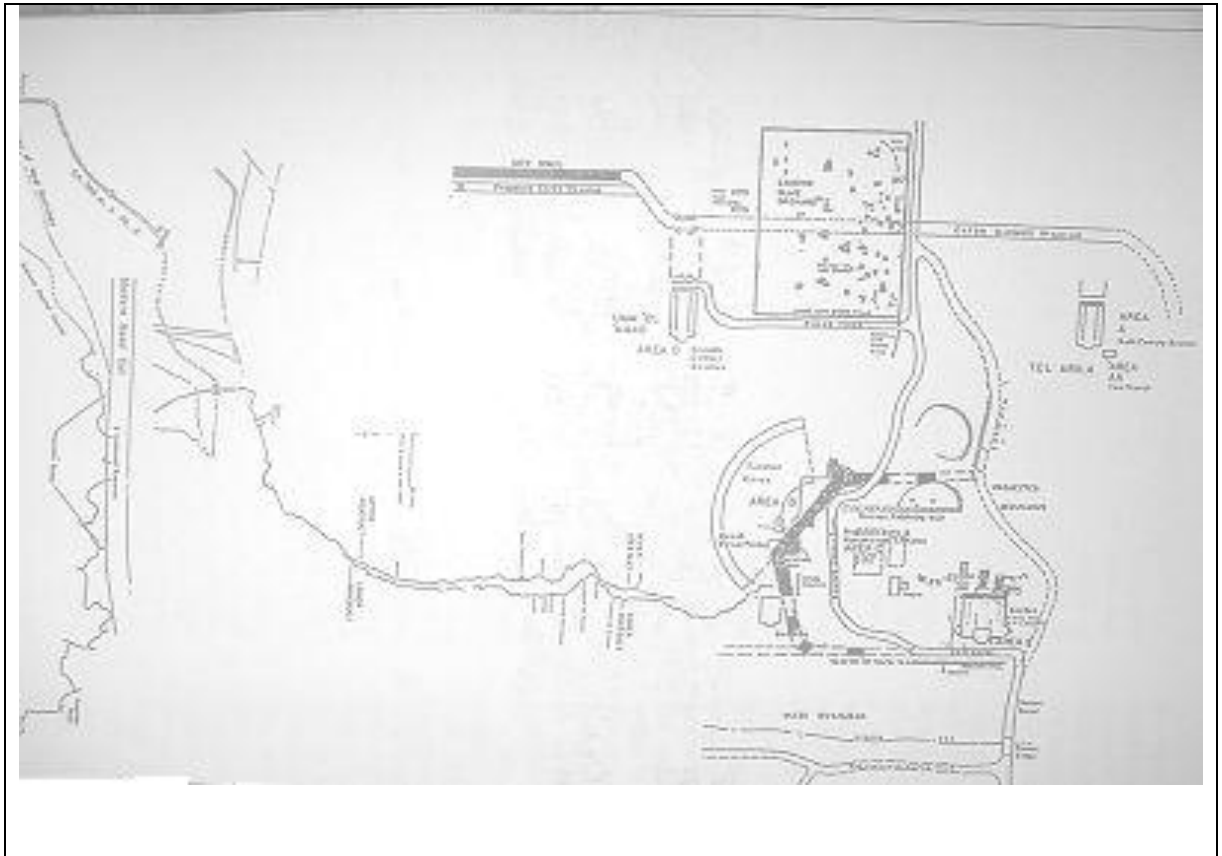


Figure 7.2: The Hydrology System at Abila (after Mare 1995).

It is assumed that the aqueducts carried the water in underground tunnels directly to the centre of the city; therefore it was not be available for irrigation. Before building the aqueducts, people had to carry the water up from the perennial stream in the Wadi or they used to rely on rainwater collected in cisterns, the primary purpose of which was to supply people with drinking water. Nevertheless, it could be said that some of this water was used for irrigating farms because there is no other water source in the area. It is assumed that irrigation during ancient times was similar to today and played no important role for agriculture, as the spring water and cisterns were depending on rain water for recharging and filling (Lucke et al 2005).

7.3.2 Description of the site

The archaeological site of Abila covers an area of about 5,403 square kilometres, whereas the territory of Hartha, the closest modern settlement (Plate 1), lies on the Hartha Plain ca.2.5km to the northwest of the site and covers an area of 28,117 km (Lucke et al, 2005). Not far from the site is located Ain Queilbeh, a spring issuing from a hillside whose water runs north into Wadi Queilbeh and thence to Abila (the Bible and Interpretation).

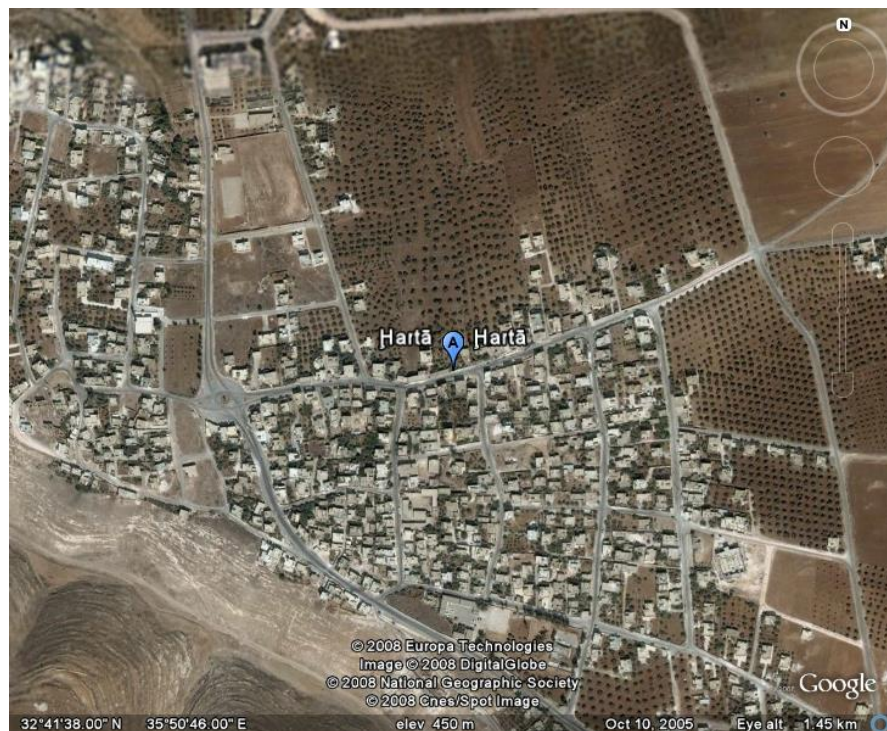


Figure 7.3: The Town of Hartha. Source Google Earth (Accessed May 2008).

The ruins of ancient Abila are located within the Yarmouk Drainage in the Transjordan plateau. The site is composed of two hills ('tells' in Arabic); the northern and the main one named Tell Abila (Tell Abil, located in Area A, Figure 7.4) bordered on the north by Wadi Abila (Abila Valley, a small valley passing by the site of Abila) and the other Tell in the south named Khirbit Umm el Amad (Area D). The two Tells are separated by a lower saddle

area and the eastern side of both is bordered by Wadi Queilbeh (the Bible and Interpretation; Shunnaq 2001; Kennedy and Bewley 2004, 198-9). In addition to the two Tells the visible ruins comprise several Christian Churches, a Byzantine shrine, a Roman bridge across the wadi Queilbeh, an Islamic fortress and residence, an extensive underground aqueduct system that brought water to Abila's centre and to its Roman Bath and Nymphaeum, an Olive Press, a Roman Villa and more than a dozen frescoed tombs (Figures 7.5-10).

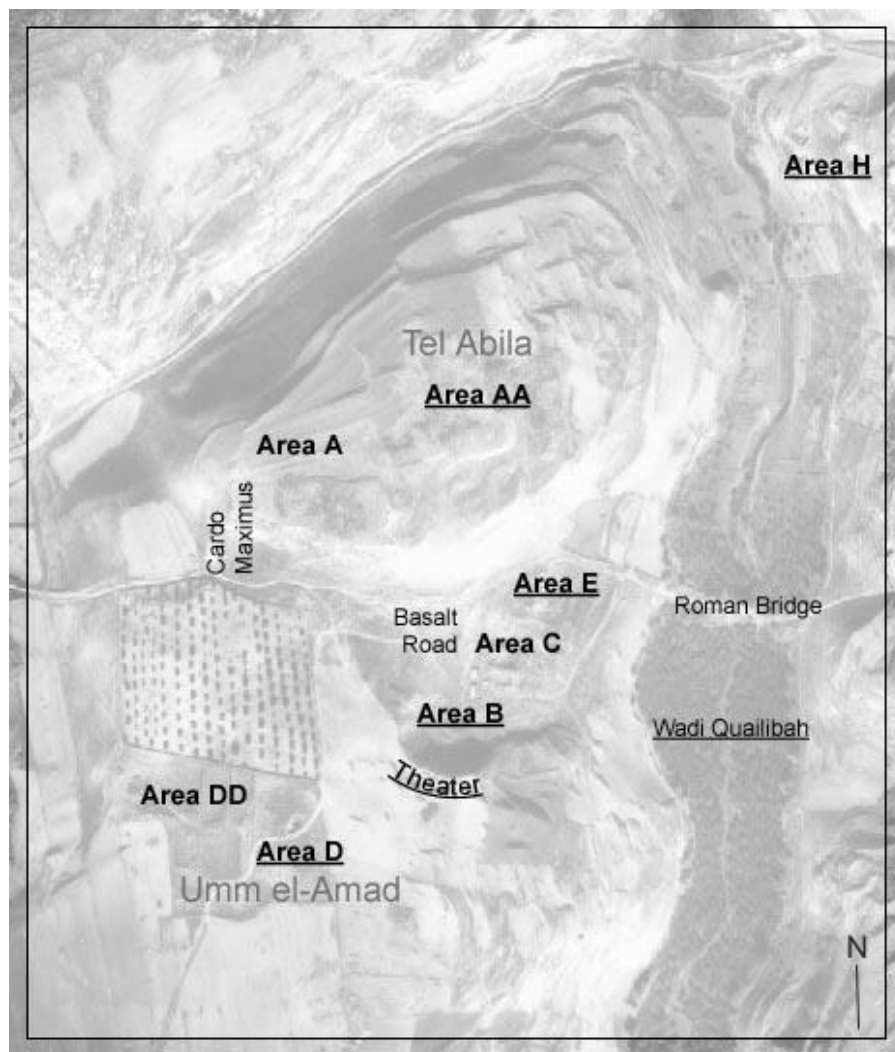


Figure 7.4: Site map showing areas of ancient (after Mare, 2003 Abila. arch. Project www.abila.org).

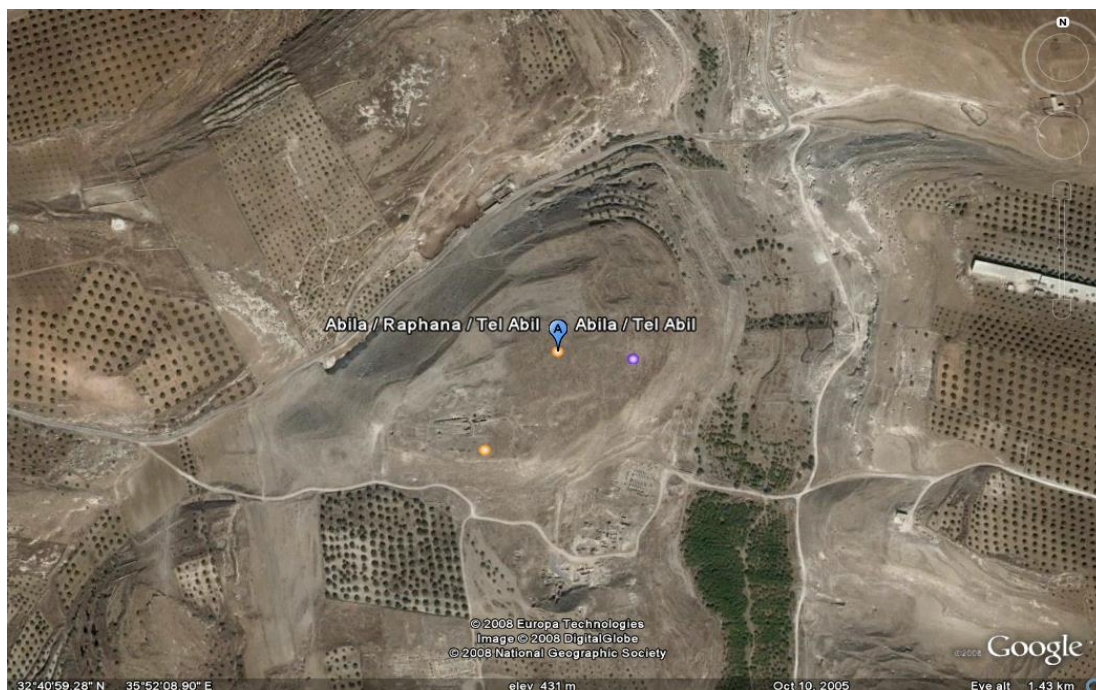


Figure 7.5: Principal Tell area Source: Google Earth. (Accessed May 2008)



Figure 7.6: Umm el-Amad (Source: the author 2007)



Figure 7.7: Seventh Century Byzantine Basilica (Source: the author 2007)



Figure 7.8: Umayyad House and Basalt Road (Source: the author 2007)



Figure 7.9: Roman Bridge (Source: Roger White 2009)



Figure 7.10: Roman Theatre (Source: Roger White 2009)

7.3.3 History of the Site

The prehistoric evidence from the site will be discussed below, under the archaeological evidence, but in summary there is evidence of occupation from ca. 4000 BC until the Hellenistic period with particularly strong evidence during the early to middle Bronze Age (Minninga 2004).

Abila achieved its heyday during the Hellenistic period (331-63 BC) as demonstrated by ceramic materials and two tombs that have been found in different areas at Abila dated to this period. It has been pointed out by Mare that Abila was an important city among the thriving Greco-Roman cities of the Decapolis (Mare 1992). Most apparently Abila becomes a Decapolis city somewhere between the time of Alexander's conquests and the zenith of Seleucid power (ca.198 B.C.). After Alexander the Great's death, the new Hellenistic leaders split his empire into parts. Jordan, Palestine and Egypt passed to the Ptolemaic dynasty and remained under their rule till (280 BC) when Antiochus III defeated them.

The Early Roman period (63 BC –AD 135) was the time of growth for Abila. The arrival of the Roman leader Pompey to the region in the (64-63 BC) brought about a number of political and administrative changes aimed at stabilizing the Roman control of the area and strengthening the position of the Decapolis, which at that time was of great commercial importance. Pompey liberated Abila from the Hasmonean Kingdom (Winelane 2001), and transferred some of the Decapolis cities, including Abila, to the new Roman province of Syria. Huge buildings, such as temples, theatres, streets, and public monuments with the use of rich decoration were introduced at that period and are evidence of this noteworthy development. Abila like other nearby cities of the Decapolis such as Gerasa and Pella, continued its growth during the late Roman period (135-324 AD), this period is well represented at Abila through the ceramic material which has been found at different areas, as

well as coins minted in different eastern empire mints, such as Alexandria, Rome, Antioch, and Gadara, and several inscriptions from the late Roman period related to the settlement of Abila. In addition, more than twenty tombs were excavated and studied by a French team, most of which have ornate frescos, dated to late Roman period (Wineland 2001).

In the Early Byzantine Period (324-491 AD) while Abila has been mentioned by only two sources, occupation in the city was represented through ceramic, coins and tombs. With the beginning of this Period (AD 324), Abila and the rest of Decapolis converted to Christianity. This was, of course, evidenced by the emergence of new constructions of early churches.

The late Byzantine Period (c. 491- 661 AD) is well represented at Abila, through ceramic, coins and tombs that have been discovered in different areas. Some churches were excavated at Abila to demonstrate that the Christian population at Abila was divided by sectarian opinion, and the multiple churches were needed to meet their needs (Wineland 2001).

In the seventh century AD the Umayyad gained power in Palestine and Syria and defeated the Byzantine army at the Battle of Yarmouk in 637. The Umayyad Period at Abila is well represented by ceramic material found in different areas in addition to an Umayyad public building found on the top of Tel Abil, although few coins dated to this period. Several constructions of Byzantine basilicas were carried out within this Period and have been reused as domestic installations, whereas no Umayyad tombs have been excavated at Abila. Near the end of this Period (747- 748 AD) the region including Abila was destroyed by a devastating earthquake, when many of Abila's structures have been destroyed (Wineland 2001).

For the Abbasid period (A.D.750-969) the writer 'Ibn Khurdadhbih', a ninth century geographer who wrote the only reference during this period, listed Abila as one of the districts of Jordan along with Pella, Jerash, and others. The Abbasid period did not leave any marks in this area, because, as mentioned above, of the powerful earthquake that affected the region in AD 749. All the inhabitants moved to other different areas, while, the city remained deserted until the Fatimid period (969-1171) when it was inhabited again. Unfortunately, it never recovered its status of an important urban centre. Slight evidence of the occupation of the site during the Fatimid Period (c 969- 1171AD), the Ayyubid Period (c1174-1260 AD) and the Mamluk Period (c 1260-1456 AD) can be demonstrated but after that it appears that Abila was abandoned during the Ottoman Period (1516-1916 AD, because, when Seetzen visited the site in February 1806, he assumed that it was totally unoccupied (Wineland 2001).

In more recent times Abila is depicted on maps, such as the map by Bourguignon d'Anville in 1732 and later on in his 'Atlas Antiques' in 1784 and it started to gain the attention of scholars and archaeologists to discover its hidden history.

While several of its ancient structures have been excavated including canals, tombs, gates and public buildings, Abila is especially fascinating because a great deal of its remains unexcavated, yet visible on the surface of the ground.

Settlement in Abila has been intermittent with the most intensive occupation in the Roman to Umayyad periods (63 BC- AD 750). Abandonment occurred after AD 969 (Lucke et al 2005). Ultimately, it seems that environmental, political and climate reasons were responsible for the abandonment of Decapolis cities like Abila, as has been debated elsewhere (Lucke et al 2005). Others question this and suggest that it was only political and economic reasons that led to the abandonment (Walmsley 1992).

7.4 Archaeological Evidence

Significant archaeological work has been carried out at Abila but unfortunately much of the evidence is unpublished and is only accessible through student dissertations and thesis or preliminary excavation reports in Near East Archaeological Society Bulletin (NEAST).

The earliest account of work at Abila dates to 1806 when Ulrich Seetzen was the first European to examine the ruins of Abila (Wineland 2001). More significant, however, is the account by G. Schumacher, the German architect-explorer, who first described Abila in 1889 under the title 'Abila of the Decapolis' when he visited the site, for the first time in 1888 funded by the Palestine exploration Fund.

Nelson Glueck visited Abila and included it during his classic survey of the area of Transjordan in 1933, then an American team of excavators carried out seven seasons of excavations at Abila. This first intensive survey of Abila was carried out in the summer of 1980 under the direction of Harold Mare who was a Professor at Covenant Theological Seminary in St.Louis, Missouri and Director of the Abila Archaeological Project until his death in 2004 (Wineland 2001). The team usually carried out the survey work every other year and sometimes every year from 1982 to 2000. This survey is still ongoing even after Mare's death and the author and supervisor met with the current Director, Prof Chapman, in 2008 during the Decapolis seminar run by the ARAM society in Oxford

The principal results of this work have been two discussed in two important works about Abila. The first is an unpublished PhD dissertation by Michael J. Fuller (1987), which focused on the surface survey and water system of the site. The second, by John D.Wineland (2001), entitled '*Ancient Abila an Archaeological History*' focused upon the political and social history of Abila, and offers the synthesis of the first season of the site excavation.

Further studies, but not involving excavation, have been carried out by the faculty of Archaeology and Anthropology at Yarmouk University in Irbid in cooperation with Brandenburg University of Technology Cottbus-Germany. These have been undertaken by undergraduate and postgraduate students from both universities who were encouraged to carry out their final projects about Abila as well as about other archaeological sites in Jordan (see Dariya Afanasyeva 2004).

Following this work, an outline of the intensity and date of settlement history of Abila can be offered based on the work of Fuller. This demonstrates that there has been occupation on the site from at least the later Paleolithic but that that occupation was light until the foundation of the city in the middle Bronze Age. From that date until the end of the Abbasid period, Abila functioned as a city of the Decapolis region (Figure 7.9).

The evidence for the earliest phases is slight, but this can be accounted for due to the depth of burial of the relevant strata and the overall lack of excavation on the site. The density of occupation referred to Figure 7.9 should thus be taken as a guide only.

Period	Date range	Nature of Evidence
Modern	AD 1918 -	Bedouin camping
Ottoman	AD 1516 - 1918	Abandoned
Ayyubid –Mamluk	AD 1174 - 1516	Light occupation
Fatimid	AD 969 - 1174	Abandoned
Abbasid	AD 750 - 969	Light occupation
Umayyad	AD 660 - 750	Intensive occupation
Byzantine	AD 324 - 660	Intensive occupation
Roman	63 BC – 324 AD	Intensive occupation / light occupation
Hellenistic	301-63 BC	Light occupation
Iron IIC/Persian	531-309 BC	Moderate occupation
Iron	1200-531 BC	Moderate occupation
Late Bronze	1550-1200 BC	Moderate occupation
Middle Bronze	1950-1550 BC	Moderate occupation
Early Bronze	3300-1950 BC	Light occupation
Chalcaeolithic	4250-3300 BC	Light occupation / Abandoned
Neolithic	8000-4250 BC	Light occupation
Epipalaeolithic	12,000-8000 BC	Light occupation
Palaeolithic	2 million -12,000 BC	Light occupation

Table 7.1: Occupation periods at Abila (after Fuller 1987).

Ceramics have been found for the Chalcolithic phase (4250-3300 BC), for the early Bronze Age (3300-1950 BC) and the Middle Bronze Age (1950-1550 BC). The Late Bronze

Age at Abila is well represented through ceramic material as well as through a tomb from this period and this evidence continues into the Iron Age (1200-918 BC) (Wineland 2001).

Abila's cultural richness and diversity can be seen in the archaeological remains of its villas, basilicas, theatres, Odeons, baths as well as tombs where religious practice are to be seen. Despite the fact that several of Abila's ancient structures, including tombs, gates and public buildings, have been already excavated, the site is still especially fascinating because so much of its structures remain unexcavated yet visible on the surface of the ground.

According to excavation works carried out at the site, Abila is divided into several areas; which embraces the modern archaeological site. Their location and special architectural surfaces features distinguish these areas, for instance, the site of Tell Abil or area A, as it is known among the work team at the site was Abila of the Decapolis during the Early Roman Period.

There are a number of visible archaeological features excavated in the site of Abila. The most prominent are the basilican churches. Although the construction of basilicas began before Christianity among the Greek and the Romans, where it had been the centre for gathering of the people to conduct civil business (Mare 1992), Christians developed the basilicas and adapted them to their own needs. Thus the Christian basilica is easily defined through its architectural purpose and meaning, as the basilica for them is housing the church. The most prominent of these basilicas on the site is that at Umm el Amad (Mother of Columns) which is a religious structure of the seventh century AD that seems to have been founded on some kind of earlier structure, possibly an earlier Basilica or a Greek/ Roman temple, as it was called by Schumacher (Schumacher, 1889). This hypothesis suggests itself from the fact that this is the highest point of the site and thus one would expect the city Acropolis to be situated here. A unique five- aisle Church has been excavated at the site

which is rather similar, in architectural plan but not in size and measurements, to that of the Basilica of the Nativity at Bethlehem (Menninga 2004) and according to previous writings about the site this kind of churches is not common among the early Christian and Byzantine churches of the Middle East. Talking about the building of Umm el Amad (area D), according to Mare, the ruins of this building indicate that this building could be a basilica (1992).

Another important feature that has been discovered at the site is an Umayyad structure, built over the apses and also outside, to the east of the basilica. Possibly it was a mosque built within the walls of the church, with the use of its architectural elements.

Also Hellenistic/Roman temples and Christian churches have been discovered, as well as an Early Islamic palace and bath with nymphaeum in addition to some water channels. Both the *Cardo Maximus* and the *Decumanus* are visible, their surfaces paved with basalt blocks. Many other structural elements at the site must survive but most of them are still buried. Prominent among these are the remains of the theatre which is cut back into the hillside but is entirely buried under collapsed masonry. This encourages the notion of applying geophysical surveying at the site in order to reveal more about their significance and relationship with the other features in the site.

External to the city wall, the cemetery areas of the site of Abila extend along the slopes of Wadi Queilbeh to the south of Umm el Amad ('Mother of the Columns') for nearly a kilometre and then northwest to ein Queilbeh, where more cemetery areas are located to the east and northwest of Tell Abila along the slopes of Wadi Queilbeh and along the north of Wadi Abila (Mare, 1992). Many of these tombs have frescoed walls but unfortunately, due to lack of adequate protection and patrolling of the site most of them have been looted (Pers.Comm. Woroud Samarah 2007).

7.5 Preservation and Conservation Works

As mentioned before, the site is not fully excavated, and the excavated parts are suffering from negligence, which enhances the action of the deferent further factors of deterioration. Conservation efforts carried out in the site have been inadequate and the materials and approaches used were, in some if not in all parts, unacceptable and incompatible with international charters. Therefore, the site is seemed to be not preserved as it should be and it still lacks to further conservation actions to be carried out by professionals and skills. The main symptoms of deterioration that can be seen at the site include incorrect previous conservation methods causing cracking of columns, erosion of mortar joints, penetration of damp through the foundation of the walls due to use of inappropriate materials (eg concrete), and instability of foundations. These problems have been assessed so as to discover the source and nature of the problem, concluding that there are a number of issues affecting the buildings, including cracking; soiling; blackening; lost of strength; fungal stain; harmful growth of plants; graffiti and erosion of mortar and plaster (Al-Naddaf, no date).

7.6 Assessment of Potential Values at the Site

Assessing the value of historical sites for society is never an exact science since the process can be deemed to be very subjective. However, new approaches to assessing significance through a broad spectrum of values has gained wide acceptance and is now enshrined in the English Heritage *Conservation and Policy Guidance* (2008). The following section of text takes the values outlined there to assess the heritage assets of Abila. If taken into account and managed well these values may serve in conserving and preserving the site to be presented for tourist purposes.

7.6.1 Cultural Value

The concept of cultural significance as defined in the Burra Charter as follows:

“Cultural significance is a concept which helps in estimating the value of the site of places. The places that are likely to be of significance are those which help an understanding of the past or enrich the present, and which will be of value to future generations” (Burra Charter 1984).

The site of Abila can be considered culturally significant because of the rich history it comprises which witnesses the varied cultures used to settle the site since the early Bronze ages until the Islamic periods.

The archaeological remains of Abila, provide the site with a strong evidence of its cultural richness and diversity, this includes villas, basilicas, theatres, Odeons, bath as well as tombs, which have revealed religious artefacts as well as evidence of religious practices (Mare 1992). Further evidence of Abila’s cultural richness and diversity can be detected from the remains excavated in the theatre cavea located on the northwest slope of Umm el Amad, as well as remains from the Byzantine and Umayyad architectures (Mare 1992).

7.6.2 Scientific value

Abila is a site of potential scientific and research value because of its relatively untouched nature. Accordingly, it has great potential to offer advances in the future. It should also be possible to use Abila as a test bed for scientific techniques of exploration through remote sensing, such as geophysics. Similarly, research could also be conducted on the extant ruins of the city, for instance the unique five aisle church which has been excavated at Abila which has a similar plan to that of the Basilica of the Nativity at Bethlehem (Menninga 2004). However, it is noted that most of researches conducted at the site are focusing on

archaeology of the site, and very few, if nothing, has been done in terms of assessing its infrastructure and cultural heritage importance as a tourism potential.

7.6.3 Artistic Value

Significant evidence is coming to light from excavations being carried out at Abila of the Decapolis. Artistically, the site has yielded beautiful mosaics. Those in area A or Tell Abil provided a grand path from the North-South Cardo Maximus (main road) leading up to the entry level of the impressively constructed, tri-apsidal basalt church. Six other basilicas and inscriptions and other features enhance the artistic significance of the site.

7.6.4 Educational Value

The excavation team at Abila conducts lectures for the excavation team on many subjects, every season, within its educational programme. Sometimes experts in archaeological world are invited to held lectures for the team members about different subjects like Roman civilization or Jordan cultural heritage, etc. (Mare 1991). Much more could be done, however, to involve the local community through schools programmes to inform children of the significance of the site and of its protection.

7.6.5 Religious Value

Abila may gain a religious importance through the fact that the Decapolis region has been mentioned in ancient resources about Jesus's Itinerary as it is mentioned in Mark 7:31 ‘... *Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee into the region of the Decapolis*’ although there is no evident that Abila was visited by Jesus but there still a possibility that he visited the place which gives it a spiritual importance among visitors who are looking for such religious atmosphere.

The Roman temples of Abila (both on Tell Abila and Umm el Amad), as well as the Byzantine churches, in addition to tombs are considered to be the main evidences of religious value potentiality at the site.

7.6.6 Economic value

The possibility of supplying the site with all required facilities and services for visitors' usage as a part of conservation and management planning actions at the site will be of great economic benefit for the community through the creation of employment opportunities. In the mean time locals are benefiting from the site through the use of the school in Hartha town by the excavation team as accommodation for the team members. In order to use the building, the team in its turn works on the enhancement of the infrastructure at the school providing it with required facilities which can be used later by the school team (Pers.Com. W. Samarah 2010).

7.7 Relationship to Other Decapolis Cities

Compared to other nearby Decapolis cities such as Gadara (Umm Qais), Jerash, and Capitolias (Beit Ras) which benefit from more attention of all key stakeholders and which are more visited and well designated on the tourist map in Jordan, Abila remains almost unknown among all of these cities.

The potential of the site as a tourist attraction is perhaps best explored through an examination of its strengths and weaknesses and focusing on the opportunities and threats provided by the social, economic and political context in which it operates (i.e. a SWOT analysis/ see www.gregschaale.com/A_New_SWATanalysis.htm). Figure 7.10 offers a SWOT analysis of Abila compared to its neighbouring cities of the Decapolis (Jerash and Gadara).

The SWOT analyses show that Jerash and Gadara are strong with regard to their monumental structures and infrastructure compared with Abila where most of the monuments are still predominantly buried and lack almost all kinds of infrastructure. Despite this, Abila is considered to have excellent potential for researchers since it has good examples of Christian evidence which may support its potential as a unique destination in the future. Abila's neglect can work in its favour as its unfamiliarity with visitors, even the Jordanians; mean that the site will always have an air of peace and mystery about it.

SWOT	QUWELLBEH (ABILA)	JERASH (GERASA)	UMM QAIS (GADARA)
Strengths	<ul style="list-style-type: none"> -one of the Decapolis cities -neglected site but not built over -excellent potential for research because still unexcavated -good infrastructure nearby -local community good early Christian evidence 	<ul style="list-style-type: none"> -one of the Decapolis cities -still has an excellent potential for research -excellent infrastructure locally and regionally -well known and preferred by visitors locally, regionally and internationally -local community -many outstanding archaeological monuments -presented for tourism -well conserved promoted and marketed on different levels 	<ul style="list-style-type: none"> -one of the Decapolis cities -a known site visited by local, regional and international visitors -excellent potential for research -very good infrastructure nearby -local community are involved annual festival
Weaknesses	<ul style="list-style-type: none"> -poor infrastructure on site -vulnerable -not well known, even in Jordan -apparently uninteresting because still unexcavated -poor signposting and final approach 	<ul style="list-style-type: none"> -insufficient and poor signage within the site -annual festival's events affecting the fabric of the monuments -harmful previous conservation measures -too many visitors 	<ul style="list-style-type: none"> -poor infrastructure -insufficient promotion and marketing -poor signposting and difficult final approach
Opportunities	<ul style="list-style-type: none"> -rapprochement with Syria -outstanding archaeological remains -some infrastructure available -international goodwill towards Jordan as a stable force in the region 	<ul style="list-style-type: none"> -rapprochement with Syria -great number of outstanding archaeological remains -strong infrastructure available -international goodwill towards Jordan as a stable force in the region 	<ul style="list-style-type: none"> -rapprochement with Syria -outstanding archaeological remains -international goodwill towards Jordan as a stable force in the region
Threats	<ul style="list-style-type: none"> -Global monetary crisis hits tourism -Ongoing political situation (neighbouring countries) 	<ul style="list-style-type: none"> -Global monetary crisis hits tourism -Ongoing political situation (neighbouring countries) -Visitors put off by sheer numbers -Site damaged by number of visitors 	<ul style="list-style-type: none"> -Global monetary crisis hits tourism -Ongoing political situation (neighbouring countries)

Table 7.2: SWOT analysis of Abila, Jerash and Umm Qais.

As the local community are a key part of the site it is important as a matter of principal that they should be involved in decisions relating to measures undertaken there, not least because they need to feel involved in order to be committed. In the case of Jerash and Gadara, participation by the locals is relatively strong in contrast to Abila where it is still limited, largely because the site is still undeveloped and under-managed. Contact with a representative segment of the local community, they showed a strong willingness to participate in any work to be taken to excavate, conserve, manage and promote the site for tourists' purposes compared to Jerash and Gadara (Pers. Interview 2007).

7.8 Assessment of Current Infrastructure at Abila

In the Roman and Byzantine periods, survey has revealed that there is a clearly defined road routes extending beyond the perimeter of the Abila (Mare 1992). It is thus known that Abila must have had good road connections with the other Decapolis cities to the north, south and west-south west. It is thus possible that this infrastructure could be re-established and improved as an essential element of its development planning to be linked to other nearby cities of the Decapolis as one tourist destination.

However, there is no doubt that Abila needs the development of efficient facilities and services that enable it to meet visors' expectations and needs, such as upgrading roads and providing transportation, which link the site with environs and the main cities such as Irbid and Jerash. Simply, it can be said that the site lacks almost all sorts of facilities and infrastructure, not only those related to transportation and site protection and maintenance, but also those which meet visitors' needs, for instance, visitor centre, rests, signage and even small kiosks.

In order to make Abila more attractive as a visitor destination work will be needed on its infrastructure. There is some infrastructure available nearby the site such as the road

connecting Hartha town with neighbouring towns and the city of Irbid as well as the electricity, sewage and water network. However, on the site itself the infrastructure is completely absent. The logic of this perhaps demands that visitor development takes place initially in Hartha itself, bringing direct benefit to the locals and providing the required facilities for visitors to the nearby site of Abila.

7.9 Involvement of the Local Communities

Local communities have a considerable emotional association to their local natural and cultural heritage attractions; accordingly, they are naturally protective of these places. With regards to tourism, locals may have dual feeling. On the one hand, they desire to share the exclusive perception of their heritage with visitors, and they want to exchange experiences, languages, and cultural aspects with them. But on the other side, they are eagerly concerned with the irreversible changes the introduction of foreign cultures and lifestyles may have upon the location and its people.

The notion of involving the local community as one of the key stakeholders within the planning actions related to conducting any development, management and conservation procedures at the archaeological site that belongs to them, is a vital and important step of these plans, simply because the archaeological site is, as mentioned above, belonging to them and is a part of their daily life in addition of being a part of their past. Accordingly, it is worth bearing in mind that, in some cases, the involvement of communities in the heritage aspects has dual role (Smith and Waterton 2009: 39-40). The first is a positive role when involving the right members of communities and depending on the ‘ideal’ that policy looks for, and the second is negative, as when encountering a minority of the community that does not fit the policy and it excludes other groups. The practical method to reach the targeted purpose is to enhance public awareness and convince them about the importance of

preserving heritage sites, and managing them properly in terms of being targeted by visitors at all levels, local, regional and international which will reflect positively on their local economy and, on the other hand, to emphasize the necessity of conserving, developing and, managing them as field works for the conduct of different sort of researches.

The locals are considered the best ambassadors to represent and present the tourist attraction, especially when they act from the point of view that this heritage is part of their identity that they desire to promote among visitors. Therefore it is vital to involve them in the planning process of the attraction. They may take part in different works at the site, for instance, they can be involved within planning stages, especially those who are qualified. Some of the locals can be employed as workers in conservation works or even in the development procedures, and can take part especially after they realize the importance of such planning. Therefore, it is essential to convince the locals to give permission for ongoing surveys and excavations, if necessary, in order to reveal the whole site so that it can then be conserved and prepared for tourist development.

The main complexity attached to the involvement of local communities is that they rarely speak with one voice, as there are always interest groups and individuals who try to provide their view point which is taken by the decision makers and planners as representing the whole body of community members. This of course, leads to decisions based on misunderstandings the realisation of few benefits for them. Therefore, and in order to encourage and assure a clearer image of what local communities need from tourism and what are their perceptions, it is vital that the tourism planners take into account the importance of involving representatives and leaders of all segmentations of the local community of negotiations, presentation, management, and the operation of the attraction and hearing all voices, as well as insuring the maximization benefits for them gained from the attraction

management operation. It is also vital to ensure the reduction of tourism impact on locals especially on culture-based impacts.

7.10 A Programme for Developing Abila as a Heritage- Cultural Tourism Site

7.10.1 The Importance of Development Planning

The importance of setting a development plan of any historical site comes from the need to preserve and conserve its history as well as its whole setting, in order to well present it and make it accessible for visitors. The process of creating a development plan for Abila, or even for any archaeological site of potential values, needs to be undertaken through a multi-stakeholders process, which is normally coordinated by government at the national level. The need for enhancing public awareness is a part of the importance of development planning as the public is an inseparable part from the setting of the whole archaeological site.

A number of factors come together to stress the importance of suggesting a development plan for Abila. One important factor is that Abila, compared with other nearby cities of the Decapolis such as Umm Qais and Jerash does not benefit from any proper development planning to be presented as a site for attraction locally, regionally and internationally. An important factor in this is because the topography works against easy access to the site. Visitors travelling to the site from Umm Qais, for example, will have to go south to Irbid first and then travel north to avoid the deep valleys that cut through the landscape between the two sites. In addition, there is an emerging need to present Abila in a manner that meets the expectations and perceptions of visitors and working to increase the site visitation as the site is not familiar among visitors. Finally, there is a need to develop the local community as the starting point for the development of the whole site, through

fostering people's awareness toward the importance of the required measures and stressing the benefits and revenue they will generate when using the site as tourist attraction.

It is necessary to mention here that the main goal of the development plan for Abila is to protect all identified archaeological features within the site, as well as to protect the whole setting. This is best achieved by an approach that does not undertake more excavation to expose ruins on the site but instead uses other, non-invasive methods to explore the archaeology of the site, using the site in effect as a technological test-bed for future approaches to archaeology in the region. Such approaches might well encompass community or visitor involvement if sufficient engagement can be achieved.

Such an approach would be important in terms of developing the site for tourism purposes since it would emphasise the equilibrium between using the site for tourism, carrying out research and conserving the site, thus achieving its sustainability.

A useful starting point when think about outlining a scheme of development a heritage site for tourism purposes is to assess and evaluate its infrastructure, and especially the availability of visitor facilities at the site or nearby. Then it is essential to identify the type of visitors visiting Jordan in general and the means by which they are attracted, as well as the most visited sites in the country.

A second point in the development scheme is the availability of visitor accommodation, not necessarily in the nearest town but at least in a middle point between all the cities of the Decapolis included in the trail. Such accommodations may encompass mix of hotels of different star rates to suit all visitors' categories.

There is a significant tourism potential at the site of Abila, therefore the scheme of developing the site may include the main attractions to be visited and highlighted among the trail as each city, in addition to things it has in common with other cities in the trail, has its own charm and unique features. Another significant step is marketing Abila as a tourist attraction to encourage day visit among visitors from different levels, either individually or as groups. As mentioned in the previous chapter, effective sustainable tourism could not be achieved without sustaining the culture and character of host communities, landscape and habitats, and tourism industry (Lane 2005).

To outline a scheme of developing Abila would need to take into account its 'unique selling points'. As the site is still partially excavated its research potential is rich, and it is independent of local settlements, in contrast to Jerash and Umm Qais. Its surroundings and landscape can be considered as a 'selling point' where it is not only the archaeology that visitor can experience and enjoy but also the natural environment there.

This scheme would stress and develop sufficient understanding, leadership and vision amongst the concerned decision-makers, and continue to work towards a balanced and diversified economy for locals and the country as a whole. The development of such a plan should take into account the encouragement of cooperation and an ongoing dialogue between government, local communities, tourism businesses and other interests about the future of tourism in the region. It should also take into consideration the support and enhancement of infrastructure investment, marketing, and interpretation and presentation. And it is vital to improve infrastructure and services in neighbouring towns such as transport, services, restaurants, etc. The scheme is also to support the conservation of both natural and cultural setting of the site as parts of its major 'selling points'. Local participation in both plan-

making process and in any ongoing decision-making is essential to guarantee the success of such a plan. To conclude, the aim of this scheme is to establish the financial and political interdependence between conservation and tourism as well as emphasise equilibrium between both of them.

For the longer term the development of tourist trail among the Decapolis including Abila, will be expanded to involve other Decapolis cities in neighbouring countries. After the recent agreement between Jordan and Syria to cancel the departure tax and fees between both countries it can be said that there is no obstacle to create a plan linking all cities of the Decapolis in the two neighbouring countries. This will improve their national economies and generate opportunities for both countries. For the Decapolis cities in the west bank, the waiting for a hopeful peace agreement and the ending of the Israeli-Palestinian conflict is a much longer term aim but once achieved, improved tourism infrastructure and the rescue of jeopardised the region's cultural, historical and religious heritage will surely follow and facilitate and encourage regional and international tourism.

An overall strategy for realising the Tourist Trail of the Decapolis Cities is outlined in the recommendations contained in Chapter 9.

7.10.2 Understanding the Market (who will visit) for Short and Long Term

Even with the developed outlined above, it is unlikely that Abila will ever command the visitor numbers that currently reach the about half a million visitors annually that reach Jerash. It is therefore much better in the short term to present Abila for the local people in Jordan and publishing information in order to encourage local trips such as school and family trips. The growing awareness of the site locally would then be a starting point of expanding

the circle. For the long term, after the site has been well conserved, developed and presented along with other cities of the Decapolis, tourists from abroad will, of course, be attracted to experience a day trip in the Decapolis' atmospheres.

This can successfully be reached with the cooperation of all interested key stakeholders, including locals, private and public sectors, non-governmental organizations (NGOs), scholars and scientist from different domains as well as internal and external investments, but the key is getting the government and ministry on side to facilitate the work.

7.10.3 Main Threats Towards Managing Abila

Preliminary research suggests that there are a number of threats facing Abila. One of the main threats is the lack of information, especially among the tourists, whether they are locals or international. As the site is not listed among the tourist sites in Jordan, tourists have no inkling about a site called 'Abila', and even when they do come across it they show no serious desire to visit it as they will not find their expectations of facilities and infrastructure. The second factor is related to insufficient security and protection procedures sufficient within the site, as noticed by the author during the several visits to the site when due to the absence of the site guard; visitors to the site are sometimes vulnerable to some of intruders such as herders who ask them for money. In addition referring to the government policy represented by the Antiquity Law, it can be said that this measure is considered weak, especially towards the penalty and punishment against those who intrude and damage archaeological sites. As infrastructure is the most significant issue to encourage the site visitation, the accessibility to the site of Abila is a real challenge to since the site lacks the infrastructure especially the roads and visitor facilities (toilets, cafés, hotels, etc). This is exacerbated by the poor signage to the site and even on the site, except for some fixed

recently near some of the main features, such as the one by Umm el-Amad church, the Byzantine church and the bridge. These signs are quite sufficient regardless of the poor translation from English to Arabic. One of the most considerable threats to the site is the lack of awareness especially among the tourist and the locals by whom the site has been damaged for a long time. However, it cannot be denied that during the last few years and after the appreciated endeavours from the Jordanian government represented by the ministry of Tourism and Antiquities, awareness among the local community is increasingly enhanced and lots of them are showing the ability and willingness to take part in any relevant work being undertaken place at the archaeological site. The threat posed by the local community who damage the site in their ignorance can be mitigated through being given the opportunity to be involved in any plan and work at the site. If they were to be considered as the starting point of any plan, they would undoubtedly feel that the site belongs to them too.

7.11 Conclusion

Abila is a raw site with all potentialities that, if explored and managed and seized positively, will support the concept of creating one of the most attractive tourist trail among the Decapolis of Jordan and accordingly this will enhance the local and the national economy as well through generating investments and creating employments.

The site of Abila has its place as a tourist destination, although it will never be a site to complete with Jerash in terms of high profile. The geographical location of Abila, and its proximity to other cities of the Decapolis, fosters the concept of the tourist trial by linking Abila with all other Decapolis cities so as to combine them into one tourist map in northern Jordan. Therefore, it is vital to prepare the site for such a measure through emphasising the necessity of exploring and conserving the whole of Abila, as well as applying the higher

standards of protection, management and development in order to present Abila together with other neighbouring cities.

It is worth mentioning that northern Jordan is relatively poorly visited and less familiar among visitors to the country, especially when compared to Petra. There are different levels of excavation at the Decapolis cities of northern Jordan. Well developed cities of the Decapolis such as Jerash or Gadara (Umm Qais) could be combined on trips with other less popular ones like Abila, Pella and Capitolias, in order to reveal the relations between them and put the visitor back to Decapolis atmosphere. Each of these sites has its own factors of strength, weaknesses and threats and sometimes opportunities. In the case of Abila, the site gains its strength and importance through the fact that although it is neglected, it is of considerable importance as a potential for research conducting because it is still unexcavated. Furthermore, the availability of almost all required sorts of infrastructure, such as electricity, and water for instance and as well as its proximity to the town of Hartha and Irbid such that it could have a future as a visitor attraction.

One more important aspect of its strength is the local community as an essential part of the policy, where it was noted by the author through the interview with some of Hartha's people that they are aware of the importance of the site, and what they only need is to gain an interest in the site through its excavation, conservation and rehabilitation as a tourist destination. A way forward can be offered by the trail in the Jordan River valley tourist trail, which demonstrates what can be achieved through close co-operation between locals and external partners (Shunnaq, Schwab and Reid 2008) and the site of Umm Qais where the rehabilitation of the Ottoman period village offers the townspeople nearby the prospect of once again earning income from the site (Daher 1999).

The next chapter pulls together the themes from Chapters 2-7 to explore a model for the development of cultural heritage in Jordan focusing on the Roman period and the Decapolis cities in particular.

CHAPTER EIGHT: ANALYSIS

8.1 Introduction

The Hashemite Kingdom of Jordan is a country of more than 5.5 million inhabitants that is a constitutional monarchy ruled by King Abdullah II. The country is renowned for its diversified geography as it has a desert plateau in the east and a highland area in the west.

Jordan enjoys a strategic geopolitical location as it shares borders with Israel and the West Bank, Egypt, Syria, Iraq and Saudi Arabia but it is considered as a resource-poor country with limited water resources and agricultural land as only 4% of Jordan's land is suitable for arable farming.

Jordan hosts an enormous fortune of historical and cultural resources inherited from ancient civilizations that settled the region throughout ancient times. This has led to the country becoming among the important tourist destinations in the Arab world in particular and internationally in general.

8.2 Why Does Cultural Heritage Tourism Matter in Jordan?

Cultural tourism is increasing worldwide becoming a significant element of global tourism, focusing on not only archaeological sites and museums but also on cultural experiences through festivals and traditional communities. According to the WTO, cultural tourism ‘*....represents movements of people motivated by cultural intents such as study tours, performing arts, festivals, cultural events, visits to sites and monuments as well as travel for pilgrimage. [But it is] ...also about immersion in and enjoyment of the lifestyle of the local people, the local area and what constitutes its identity and character*’ (2004b, 1).

Meanwhile, various decision makers consider cultural heritage sites as an asset and studies

have been carried out to evaluate the feasibility of using these sites as tourism attractions. There is also an emphasis in employing cultural heritage, based on the integration of both tangible and intangible heritage, to alleviate poverty in countries of the globe and as a vehicle to reach sustainable tourism development which is becoming a significant element in the priorities of policy planning for most countries with significant tourism attractions. This is of course a significant role that the WTO plays and endeavours to achieve (WTO 2004), as the organization seeks to explore all possibilities of employing cultural tourism as a potential tool to overcome poverty in several parts of the globe depending on forms of intangible heritage, such as folklore and costume, of communities living around key tourist attractions.

In the case of Jordan, cultural heritage tourism is becoming a vital issue in developing presenting and promoting the cultural and historical sites of the country, thereby improving the local economy and generating investment and employment opportunities for locals. Tourism is one of the most promising sectors of the national economy of Jordan. With the global economic crisis, it has become obvious that many countries will focus on attracting tourists – regional and international – in order to maintain their national economies from tourism. Jordan, of course, is among these countries as it has a valuable wealth of historical resources.

Tourism is becoming a large business sector worldwide and increasingly a global presence incorporating new destinations, whereas in the past the trade concentrated on only a few famous cities in the world (Coccissis 2008, 9). As it is the case of the UK, for instance, where heritage attractions are considered as the mainstay of the country's economy making a contribution of £12.4 billion a year to the total output of the country's economy (VisitBritain 2010). According to the Association of Leading Visitor Attractions, cultural heritage,

mainly historic buildings and museums, are the most visited attractions in the UK in 2008 and accordingly played a significant role as key parts of the tourism industry and the national economy (VisitBritain 2010).

Despite tourism's economic potential for states, tourism itself may cause major social, environmental, economic and cultural impacts and changes. It can also have economic impacts on social structure and relations, economic activity and the infrastructure of its host state (Pearce 1989). Tourism can be negative when it is not controlled and can have negative feedback effects on the tourist's themselves when the infrastructure becomes overloaded. This can impact on the quality of assets which attract tourists, such as services, social-cultural interaction and the natural environment. Timothy and Nyaupane argue the major impacts of heritage tourism are physical, socio-cultural and economic (2009). Heritage tourism can physically affect the cultural heritage resources when visitor use is excessive, careless and uncontrolled. This includes erosion and corrosion of historic structure.

One area of particular tension in countries like Jordan is the development for tourist purposes of sites that have since ancient times been inhabited by nomads. When such heritage sites are developed for tourism purposes, then many conflicts can usually occur, as inhabitants consider any development as a contradiction with their culture or tradition as it intrudes into their private traditions, spaces and culture. At its worst it can lead to conflict with government leading to the forced eviction of indigenous people in order to allow conservation and development process at the sites. Examples of this process that can be cited from the 1980s in Jordan include Umm Qais and the '*Bedouin Bdoul tribe*' in Petra, where the village of Umm Qais and the inhabitants of the caves and tombs of Petra were forcibly evicted from their homes in order to permit conservation and development practices of the

historical remains. As these people living around heritage ruins depended mainly on tourism resources for their livelihoods, any intolerable behaviour by visitors to their sites of worship and pilgrimage can be seen as unacceptable, annoying and transgressing and visitors can be seen as non-believers and outsiders who are trying to transgress their private spaces and own culture (Timothy and Nyaupane 2009, 57-65).

Despite the economic benefits that heritage tourism provides to local communities and governments, as it creates employment, provides infrastructure and services, etc, there is a major challenge encountering countries with tourism potential, to balance between the economic benefits of heritage tourism and avoiding any negative implications of it. This of course, encourages many countries to understand the importance of adopting the concept of sustainable development of tourism (Butler 1990). It can be concluded that, if handled properly tourism can have positive impacts as it creates employments, generates income and positive effects for other sectors (Caccossis 2008, 9).

8.3 ‘Refugee Cultures’ within Jordan – What is the Real Jordanian Culture and National Identity?

Jordan provides a safe haven to people from countries where political conditions are critical and unstable. This is very evident through the Jordanian authorities’ tolerance towards Iraqis and Palestinians. The collapse of Saddam Hussein’s regime in 2003 has brought to Jordan a significant number of Iraqi refugees, therefore the total of Iraqis in Jordan remains uncertain as the cross-border movement between the two countries are not easy to monitor so as to provide an accurate estimation of the exact number of Iraqis who have entered Jordan. According to UNHCR 2010, there are about 46,500 Iraqis and 1,500 refugees and asylum-seekers from other countries in Jordan who are registered with UNHCR (UNHCR 2010). However, this uncontrolled movement from Iraq to Jordan has found its end since the 2005,

after the terrorist bombs attack by three Iraqis, which targeted some of the best known hotels in Amman and killed about sixty people.

Due to the high number of refugees in Jordan from Iraq, West Bank, Syria and Lebanon due to regional wars and political instability, the state finds itself challenged to endure high levels of unemployment, distributing scarce resources and security in an extremely unstable regional context. Meanwhile, although on the one hand Jordan is concerned to implement liberalisation of its economy and opportunity of capital through increasing mobility and globalisation of manpower, as well as attracting and fostering foreign investments in the country, on the other hand, Jordan is under pressure to provide consent for some Iraqis to settle in the country, even though one of Jordan's significant political concern is the issue of the right of return for Palestinian refugees.

National identity is a problematic issue in Jordan, which has been perennially flooded with Palestinian refugees after each major conflagration that displaced them since 1948, then 1967 and then again after the Gulf War when Palestinians were expelled from Kuwait. Jordanians of Palestinian origin often resent the 'East Bank' Jordanians' grip on power in government and the public sector. All are Jordanian citizens, but citizenship tends to mean less to many of Palestinian origin than their national identity, and less to many East Bankers than their tribal affiliation. Therefore, since its first establishment, the Hashemite Kingdom of Jordan, considered itself very attached to the Bedouin culture as a major part of its national identity due to the powerful efforts and important role they played by the side of *Shareef Hussein bin Ali* in the construction of the kingdom. Many argue that mainly since the Palestinians have been forced from their homeland during the 1948 and 1967 wars with Israel, and came to Jordan, the country started to emphasise its Bedouin Jordan identity in

contrast with the Palestinian identity. This might be due to concerns about the replacement of the ancient nomad ways of life with a modernised culture and, ultimately, a loss of Bedouin identity.

Jordan is the only one among Arab states to grant Palestinians the right to citizenship of their nation, and to take part in political and economic life of the country. In Jordanian society it is easy to differentiate between three elements in society: Jordanians who are defined as residents who have settled east of the Jordan River since 1948, the Bedouins who are considered to be the purest Arab people and the Palestinians whose legacy extends back to areas west of the Jordan River. Jordan endeavours to build a sense of nation within its social fabric which consists of Jordanians, Palestinians, Circassians and Chechens. But this of course, may not be accepted among the majority of Jordanians, those from Palestinian origin, who despite the fact that a large number of them not only were born in Jordan but also have not ever been in Palestine, but still preserve their Palestinian identity, which is a respected right, and consider themselves to belong to Palestine not Jordan. In terms of Muslim and Christian, it can be assumed that there is no significant conflict among people as all have the right to practice own worship, which in turn stresses the sense of national identity as Jordanian regardless of any religious considerations.

The entire Jordanian system is built upon the relationship between families. Jordanian culture is much shaped by tribalism which also plays an important role in the politics of the country (Eilon and Alon 2007). It can be said that despite its elimination in 1976 the so called the 'Tribal Control Laws' continue to regulate social relations in the country and tribal traditional law remains an integral part of Jordanian legal approaches. Since the 1970s there has been an emergence of Jordanian nationalism and identity, which

are based on several components that have been integrated in the formation of Jordanian nationalism, These components are; the fact that the kingdom legitimacy is based on its rule by descendents of the prophet Mohammad, King Hussein as the embodiment of Jordan, and Bedouins. As Massad mentioned in his book '*the Bedouin are seen the carriers of Jordan's true and authentic culture and traditions*' (2001). There is a significantly strong relevance between the Bedouin and the national identity of Jordan. Accordingly, many Jordanians today would present themselves as Bedouins in order to emphasis this notion. In fact there are not enough clear-cut differences between non-Bedouin Jordanian and Bedouins because there has always been a sort of social interaction and social mobility between them, especially when many Jordanians mention that they have Bedouin ancestry but due to nomad settlements in modern towns they have lost their Bedouin identity after few generations. In the light of what was mentioned above, it is worth mentioning here that Jordan has promoted itself as a tourist destination internationally using, a Bedouin image manifested in the uniform of the Desert Patrol and especially its red-chequered 'Kufiyya', the desert camp in Wadi Rum and cardomon coffee which is a symbol of hospitality in Jordan and other Arab countries, especially those encompassing Bedouin culture.

8.4 The Need for tourism in Jordan's Economy

During the last four decades, the Hashemite Kingdom of Jordan has developed rapidly in various social and economic domains. Thus the development of tourism as a considerably fast growing sector is becoming one of the most fascinating aspects of economic development in the country. It can be said that Jordan has a quite well-developed level of services and infrastructure and a successful commercial program to promote the inflow of international tourists into Jordan. The country is promoting itself as a tourist destination in

the Middle East, due to the diversity of great wealth it has of archaeological resources dated back to different ancient periods.

Based on what has been discussed in Chapter Six, it can be seen that there is a mutual relationship between the tourism market and foreign aid as is demonstrated by Jordan's status as being among the highest per capita receipts of the USAID (Eddison 2004, 229). In consequence, the economic development of Jordan is commonly thought to be heavily dependent on the success of its tourism. The success of tourism industry thus attracts money to Jordan directly and helps to improve infrastructure especially those related to tourism.

After signing the Peace treaty between Jordan and Israel in 1994, the private sector started to show an interest in tourism investment projects and create revenue through the evident construction of hotels, facilities and development projects (Mahadin 2007). From this year and until 1996 there was a rapid expansion and haphazard investments aimed at gaining easy and quick revenues from tourism-related projects. Mahadin argues that this has been caused at a cost of considerable negative impacts to both environment and local peoples and sites due to the lack of coordination and cooperation between the private and public sectors dealing with the tourism sector in Jordan (2007, 320).

As a country of limited resources, especially its natural (such as water) resources, Jordan is required to look for alternative sources for its income. Accordingly an obvious route to take is the exploitation of this wealth of culture and heritage. Currently, the most frequent and economically important visitors to Jordan are those from Europe and USA who ensure the lion's share of the income of the tourism sector in the country, whereas regional tourists have less influence on the economy as many stay at families or friends' places during

their visit to Jordan, which mainly occur on summer holidays, instead of consuming accommodation and hotels.

As with many other countries, tourism is seen as a key driver for Jordan's economic development as the country has sought to improve its competitive position with respect to the global tourism market. Thus, the Jordanian government has established local organisations that are concerned with promoting Jordan as a tourist destination abroad and have worked to diversify Jordanian tourism products in order to overcome the negative effects on the tourism in Jordan brought about by the political conflicts in the Arab region so as to gain socio-economic benefits and to increase its tourist's market share especially in a competitive region dominated by Egypt and Israel (Hazbun 2004; Taji 2005).

Tourism in Jordan plays a significant role in the creation of employment vacancies and incomes in a large number of local communities, and it produces a considerable number of exchanges between the country and foreign states. As a result, the National Tourism Strategy (NTS) of Jordan was initiated in 2004 by USAID in order to manage the high potential of tourism for economic and social development and aiming to achieve significant growth in tourism by the year 2010.

The document known as 'Jordan Vision 2020: Toward Economic Prosperity' funded by USAID, seeks to achieve a unified private sector strategy to enhance the national economy of Jordan through improving business environments and encouraging inward creating investment. Key to this strategy is the recognition by the WTO among others that by 2020 Asia will be the most popular destination after Europe, attracting a quarter of world tourist traffic. In the light of the importance of encouraging public-private collaborations and partnerships his Majesty King Abdullah II stated in May, 12, 2004: *"I do not set the*

strategies. In Jordan the economy is private sector led so we challenge the private sector to propose the strategy for their sector and we respond to and facilitate their requirements”.

The king himself plays an important role in fostering tourism activities to Jordan as a modern state based on the production of knowledge, economic knowledge and policy-making. A vivid example of this is the promotional film known as ‘The Royal Tour’ which was initiated in May 2002 by King Abdullah focusing on the main tourist sites in Jordan to promote Jordan’s history and provide knowledge about the country’s identity.

As a result of the collapse of conventional tourist markets in the MENA region following the attack in New York on Sept. 11th 2001 a range of regional tourism products among Arab countries has emerged (Hazbun 2008, 195; Al Hamarneh and Steiner 2004). These seek to develop inter-Arab tourism as a market so as to encourage the development of their own tourism industry. This has led to the creation of a wider range of destinations in the region. Inter-Arab tourism markets can be varied with some visitors targeting the religious destinations to perform Hajj and Umrah in the Holy Sites in Saudi Arabia, while others prefer visiting malls and shopping, places of family entertainment and finally the catering for the market for male visitors to nightclubs and bars especially in Beirut, Cairo and Dubai (ibid).

Some of Arab countries, despite their richness of tourism potential, are seen as unfavoured destinations among international tourists. Iraq and Libya, for instance, due to the negative image they have internationally, strained relations with western countries, limited tourism facilities available at both countries and perceptions of danger. In contrast to the previously mentioned countries, Lebanon was formerly a country of better tourism facilities and a kind of encouraging night life, especially in Beirut, for regional tourism from Arab

countries, but following the recent Israeli invasion and war, visitors still have fears and are less likely to be drawn to the country due to its unstable political situation and the negative and affected image it has.

Given this context, one of the strongest reasons to set Jordan on the world tourism map is, in addition to the archaeological wealth it blessed to have, that the international image of Jordan is that it is one of the most stable and least threatening of all the states in the Middle East, despite the fact that it shares borders with two of the most unstable and conflicted countries in the region, Jordan is still preferred among tourists across the world. In other words, due to conflicts and provocations in neighbouring countries, that were once more preferred among international tourists and where tourists' inflows become limited, tourists currently prefer coming to Jordan instead. This places a considerable responsibility upon the authorities' and stakeholders' shoulders in Jordan at all levels, to promote the country as an independent country compared to what is occurring in its neighbours. From the author's personal experience, many foreign people think that Jordan is the same as Palestine or Iraq and going to this country is a sort of adventure. Others have no idea about the country, where it is located, what sort of history and heritage resources it has and they are surprised when they are informed that the country has a substantial fortune of archaeological and historical places and that it hosts one of the new Seven Wonders of the World. This can be accounted for in two ways (at least from the author's view point). The former is related to lack of promotion of Jordan globally, and the latter is linked to education and information systems in some of countries where the world map is not well taught to school children.

The economic potential of tourism has encouraged more Arab countries to develop their own tourism industries, Jordan is among these countries, where tourism offers the

strongest potential for assisting Jordan's economy to develop into the future, but Jordan is also aware of the cultural pressures that derive from tourism and is working on the development of ways to prevent its worst effects and avoid being a second Dubai.

8.5 'Dubai' a Hastily Growing Tourism Attraction

Since 2002 Dubai has ranked as one of the fastest-growing tourist destinations in the World (Henderson, 2006; Hazbun 2008). Its attractions are centred on its coastline and resort hotels which boast facilities for sailing, water-skiing, wind-surfing, diving, fishing, bird watching and many others especially indoor weather independent attractions that are mostly designed to attract families and children. According to the Dubai Tourism Development Company (DTDC), Dubai aims to be the 'ultimate fun and leisure centre of the Middle East'.

Dubai, like Jordan, benefits from internal peace and stability and a significant tourism profile (certainly more than of Jordan) regionally and globally (Henderson 2006). Nevertheless, Dubai has been among the most harmed by the global financial crisis and its tourism faces a number of challenges as it seeks to attract tourist arrivals to the Emirate in the wake of the global credit 'crunch', especially when Dubai's tourism depends on the hotel industry which in its turn depends on the tourism costs as the decline of the euro and pound against the American dollar has caused further pressure on the tourism sector of Dubai as rooms become more expensive.

It cannot be assumed that Jordan might become a second Dubai in future through having an immense increase in the number of tourism arrivals to its tourist destination. This is for several reasons, the first and most important of which is that Jordan lacks the financial resources that Dubai has to improve such an infrastructure, given that Jordan depends mainly on external investments on its infrastructure especially on services such as luxurious hotels.

Therefore, while it can be assumed that Jordan views tourism as offering a source of attracting revenue and generating income, it clearly does not wish to see untrammelled development either. Those running Jordan's tourist industry are aware of the appeal of its cultural heritage which attracts tourists from all around the World who come to experience the places and monuments of ancient people from whose cultures they are descended. In other words, they come to Jordan to link the past with the present and in some way to the future of their next generations. Tourism in Dubai is something different. The Emirates has built its reputation as an attraction over the last two decades following a conscious decision to implement a policy to develop it as a 'wow place', including all possible sorts of modern and luxurious developments. It is aiming for a particular market which characterises most of the visitors that come to this Emirate as seeking a place of luxury. Dubai markets itself as a luxurious destination where much of the commercial interest has been in the luxury segment, as for example with the prominent Burj Al Arab beachside hotel which is ranked as a seven stars standard and considers itself as one of the famous tourist icons for Dubai (Henderson, 2006). This approach attempts to link the present with the future, so that visitors are expecting to view modern and extraordinary attractions in a place that is located in an Arab region but has a western touch. The strategy is manifest through the desire to compete to have incomparable and unique features such as 'Burj Al Arab' which was built to claim the title as the tallest skyscraper in the world. One of the outcomes of this tourism strategy is that national identity in Dubai has become a more sensitive and crucial issue. The Emirate has a large multicultural and multinational social structure composed of locals, Arabs, foreigners from different parts of the World who live and work in Dubai – this is mainly evident from the linguistic identity in Dubai where English is becoming the most popular language among the multinational population and visitors. Visitors to Dubai, at least from this researcher's

view point, visit a place with a less identifiable identity since it has been diluted by all this number of multi-nationalities; it is a place of business rather than a place of cultural and ethnic identity. Ironically, according to personal experience with friends and relatives, visits to Dubai offered an experience for them to improve their English language as well as if not better than visiting an English-speaking country.

In contrast, Jordan is viewed as a country with a strong cultural identity, a perception that is reinforced by tourism, which is in consequence encouraged in Jordan. Jordan's culture and history are the targets of visitors who are looking to the past linked with the present and the future, people from all different segmentations regardless their age, income, religious and cultural backgrounds. This is not the case in Dubai, as, at least from this researcher's point of view, it is a place that is oriented only to rich people who are looking for new experience in an extraordinary and sumptuous part of the World.

Al Mahadin (2007) attempts to demonstrate the importance of viewing Jordan's tourism as an industry sector which is shaped by interrelation between its role in animating representative forms of power, nationhood and identity on the one hand, and its importance as a source of national income on the other hand. The country has defended itself and its existence since the first establishment of the kingdom of Jordan as a political entity in 1920, ruled by a monarchy that has originally come from Hejaz, and even though a large number of its inhabitants are Palestinians. The history of Jordan had always been subsumed by its neighbours such as Palestine in the West, Syria in the North, Saudi Arabia in the East and South. The country has reached its high days during the ancient times when the region was ruled by the Greek, Nabateans, Romans, Byzantine and most importantly in the Islamic periods when it gained a significant importance as part of Southern Syria. This makes the

country favourable among diverse sectors of tourists from the different parts of the World. The country is presented as somewhere that different types of tourism can be experienced. In terms of Religious tourism, for instance, Jordan, as country that has been privileged to be named as the host of Jesus' baptism site and in consequence the Jordan River attracts Christian pilgrims from regional and international states. On the other hand, as a country of Islamic importance, Jordan attracts Muslims from all around the World to visit the Companions' graves. It also has a market in terms of health tourism or therapeutic tourism which is a combination of wellness and healthcare allied with leisure and relaxation in the Dead Sea, and in the hot springs and spas.

Concern to control social impacts of tourism is one of the major limiting factors not only for Jordan but also for other countries of tourism potential. Due to decline of oil income, many oil exporting countries have recently entered the market of tourism industry in order to diversify and improve their incomes (Hazbun 2005, 4). Accordingly, a challenge has emerged of preventing social and cultural impacts on the societies of these countries. For example, in a country of religious-based tourism like Saudi Arabia, decision-making is very conscious and always based on religious consideration since the arrival of visitors to the kingdom is mainly for religious purposes to perform Hajj and / or Umrah. The country is very strict in terms of clothing especially for women where it is part of both religious and cultural considerations that all women should cover all their bodies. Therefore, tourists to Saudi Arabia are recommended to respect and follow clothing policies. This is a good example of a country endeavouring to mitigate or even avoid the negative effects of tourism on their cultures.

In the case of Dubai, the Emirate is a dramatic example of the coastal and urban places in the MENA region that has benefited from active tourism promotion since it has emerged as a one of the fastest growing tourism destinations in the world (Hazbun 2008, 192). This has allowed investments in the transportation, accommodation and attraction sectors where enormous high quality accommodations and services such as luxury hotels, clubs and family-oriented leisure activities have been developed. On the other hand, this sort of rapid expansion of tourism development in Dubai, as a favourite destination for short holidays (Al- Hamarneh and Steiner 2004), is oriented to visitors and to a specific sector of the community, and it focuses on fostering Dubai as tourist attraction worldwide as a westernised Emirate which has encouraged people and investors from different parts of the world, especially from Europe, to establish their investments in Dubai. Whereas a visitor to Dubai will notice the western touch and luxurious life that suit only specific segmentations, astonishingly, people from other Arab countries who have job vacancies to work in Dubai, have also a vacancy to improve their English, as it becomes the more often spoken language in the Emirate. This kind of cultural pressure has significant impacts on the national identity of locals. In the case of Jordan, the country is significantly aware of these sorts of cultural pressures resulting from tourism, and the country is developing ways to prevent tourism's worst effects. This is obvious from the development of national programs, such as the previously mentioned USAID program, supported by international interested bodies and organizations in cooperation with private and public sectors in the country emphasizing the role and the importance of local community engagement in plans related to tourism industry and to develop procedures that grant benefits to the tourism sector and national income.

8.6 Strategies for Preserving Identity Whilst Opening Society up to Tourists

Host communities can benefit economically by means of tourists flow and investments in the tourism sector, and as tourists increase further infrastructure improvement is required as this allow countries to move forwards in the development of their infrastructure especially in areas such as transportations, technology, services and accommodation. Tourism is a vital tool in encouraging international relations among countries and the promotion of tourism plays a significant role in ensuring this. Accordingly people can be encouraged to experience the way of life of other people through encouraging tourism activities among countries in such a way as to respect their own identity and traditions, even the small ones, are not lost. Jordan, like all other tourist countries, has its own traditions and national identity, and preserving such issues is considered problematic. Encouraging tourism activities into the country means opening up society to tourists, so that both tourists and the host community have the opportunity to interact and exchange experience with each other. The education system can be the most effective tool to achieve and ensure the preservation of identity and generate and promote a positive attitude towards other nations and societies. As it is generally known, ‘the youth of today are the leaders of tomorrow’, therefore, it is of importance to educate them and set their minds about the importance of positive relations with other nations, whilst emphasising on the other hand, the necessity of preserving national identity and local traditions. The previously given example of the ‘Royal Tour’ is a form of social planning and policy-making that defines and propagates a notion of legitimacy and identity.

Hence tourism, in the case of Jordan, plays a significant role in reinforcing the country’s internal identity as it is considered a preferred destination among different sectors of tourists, such as archaeologists and those who fancy experiencing the historical and

archaeological evidence of the past. Those who visit for religious purposes and in a personal capacity, either to Islamic or Christian related sites, have little significant impact on the national identity of Jordan as the country witnesses almost all sort of tourist's requirements and expectations in terms of a quite sufficient infrastructure, services, leisure and attractions, while on the other hand the need of enhancing their awareness toward the scarcity of some essential resources such as water is sensible. Generally speaking tourists to Arab region are aware of the issues of privacy and are sensitive to national, social, political and religious considerations. For example, in terms of clothing and social behaviour, it is appreciated among most tourists that some control needs to be exercised in order to fit with the traditions and be accepted among locals.

8.7 Developing a Tourist Trail for the Decapolis and Abila

It is vital to consider other parts of the Jordanian history as essential in building up the present identity of Jordan. Focusing on the notion it is not only the tribalism but also further roots in the country's history structure which are of similar, if not more, importance. Developing the Decapolis as an integral tourist trail can be part of promoting the cultural and historical identity of the nation, where the Jordanian community is aware that it belongs in one way or another to this part of the history. The Decapolis is not just of interest to the Jordanians but further to foreign tourists who visit the historical sites of Jordan, since they may be attracted to see these remains because they are spectacular but also they may have in mind that these remains are evident of their ancestors' power and existence, especially those for instance coming from Italy or Greece.

Great importance has been given to tourism development in Jordan. The importance of creating tourist trails among the Decapolis is to expand the tourism industry and tourism

activities, which are currently concentrated almost in only the key sites such as Petra and Jerash. These trails require the construction of proper physical infrastructure and promotion of tourism in order to create additional employment opportunities. This, in turn, will help ease unemployment and raise standards of living of local communities.

Jordan, with all its fortune of cultural resources, is making great efforts to manage and promote them, although there are still some neglected sites like Abila that are in need to such efforts. This does not mean that efforts have not already started at the site on behalf of the Department of Antiquities with some international partners, but this needs a long time before results will emerge, as the current work at the site is focusing on archaeological investigation and excavation in addition to ongoing conservation practices of the outstanding features.

The Decapolis sites in Jordan are as much important as other historical cities in Jordan and they seek to be protected, managed and presented to tourism market at all levels, therefore, the notion of a tourist trail will be a sensible solution to promote them locally, regionally and internationally. As the northern part of Jordan is relatively poorly visited and unknown to the visitors, such a strategy will serve to promote this part of the country and thus improve its economy in the future.

As the study focuses on Abila, it worth mentioning that if the site is developed, managed well and set in the tourist map of Jordan as a part of a tourist trail with other cities of the Decapolis, this will improve the economic position of the locals by creating many job opportunities for them, as well as enhancing the economy of the whole country by attracting more visitors and extending their stay. It will also present a more nuanced understanding of Jordan's long and complex history.

Constructing a management strategy for the site of Abila and promoting it is vital especially in terms of presenting a range of opportunities for local governments, local communities and other stakeholders and permitting tourism management in a sustainable and proper way.

In order to encourage people to visit Jordan as a whole and Abila and similar sites in particular, strategies are needed at all levels. This is the role of the Ministry of Tourism and Archaeology, Ministry of Propaganda and the Ministry of Education in cooperation with other parties and NGOs to establish the proper and sustainable protection, management, marketing and promotion strategies. One of the suggestions to achieve this target is to establish a heritage trail bringing the Decapolis cities together so that the visitor can explore these diverse sites. In Abila's case this strategy would also require management of the site, providing it with a visitor centre equipped with new techniques to inform the visitor about the history and features of the site. A number of stages can be identified to permit Abila to be developed as a tourist attraction, as outlined below.

8.7.1 Improve infrastructure

One of the principal aims of the Jordan National Tourism Strategy (JNTS) is to double Jordan's tourism economy by 2010, but the strategy also targets several priorities as part of the niche market it promotes. This includes; cultural heritage, religious sites, Eco-tourism, health and wellness, adventure, and MICE (Meeting, Incentives, Conferences and Exhibitions Tourism) and cruising (JNTS 2004-2010). The strategy seeks to achieve its objectives and build tourism economy development by the year 2010 through cooperative partnerships between the government, private sector and the local communities in order to expand employment opportunities and gain social benefits, as well as generate industry profits and revenues where the Jordanian government is financially committed to allocating

four percent of national tourism receipts for international marketing, product development and human resources development. Additionally, the government is committed to work together with the private sector to strengthen the industry's institutional and regulatory framework and improve the competitiveness of the tourism sector and achieve the strategic objectives and plans set out in the JNTS (ibid).

Improving the infrastructure of the tourism sites is essential to make them more accessible to the visitors. In the case of Abila, as mentioned earlier, the site benefits from some infrastructure that is available nearby the site; such as the road connecting Hartha town with neighbouring towns and the city of Irbid as well as the electricity and water network. This infrastructure needs to be extended to the site of Abila.

8.7.2. Marketing and Promoting the Site within Jordan and Abroad

Marketing is the task of identifying a target audience for a site (current, or projected) and anticipating and meeting their needs. One of the main problems related to marketing in Jordan is that there are many heritage organizations and attractions that have little if no visitor-based information to work from. They may have no knowledge about who their market is. A core priority would be to establish what existing visitors want and identify those who might visit in the future and anticipate their needs. However, it is clear that the vast majority of visitors coming to Jordan from Arab countries cannot primarily be called tourists because of the purpose of their arrival to the country is caused more often by the necessity to visit their relatives or friends living in Jordan, or to make transit stop on their way from neighbouring countries to Saudi Arabia to perform ‘‘Hajj’’ or ‘‘Omrah’’. And even in terms of accommodations and hotels engagement (consumption) most of them, as mentioned earlier, stay with families, relatives or friends.

In general, it can be said that most efforts are directed at promoting sites in the south of Jordan such as Petra, Aqaba and the Dead Sea, as is reflected in the available brochures, guide books and maps. Visitors should be made aware of the variety of the available sites through marketing and linking together under a Decapolis tourist trail. For Abila, this would stress its unique characteristics, such as its Early Christian remains.

8.7.3 Encourage Research

In terms of seeking to conduct and encourage research, Abila has a strong potential for research, as the majority of its parts are still unexcavated, which allows researchers from different disciplines to undertake their work in an appropriate atmosphere. This can be arranged with the department of Antiquities to facilitate their work within the site. Active research will encourage visitors who will always be seeing something new and who will share in the excitement of discovery.

8.7.4 Ensure Local People are Involved and Informed

Local people need to be informed and consulted of any plan to be undertaken regarding the site as it belongs to them before anyone else. Therefore, a consultative process with locals and with other stakeholders should be established to guarantee ongoing and effective dialogue.

Policy making, development planning and management process, need to be undertaken through the mechanism of a multi-stakeholder consultation. This would normally be coordinated by the government at the national level but may also be undertaken more locally by local government, and should take into account the involvement of the local communities throughout the management and decision-making process.

The problem in Abila is that the local people's knowledge about the site is still limited and this needs to be improved to ensure good understanding of the importance of this archaeological site as part of the Jordanian archaeological resources. Awareness-raising campaigns and public education should be taken into account and prepared well when managing and developing Abila, as the public are the starting point in all these procedures.

8.8 Why is it Important to Focus on the Ancient Roman World as the Model to Develop Tourism in Jordan?

Given the modern fascination with Roman Civilization it is hardly surprising that tourists from around the world still flock to see the surviving sites of ancient Rome towns. There are certainly plenty to choose from and many travel firms that operate to them. Despite the fact that many Roman towns are deeply buried beneath their medieval and modern successors, enough survive as abandoned sites to allow the understanding of these towns and why they looked like and then promote them and encourage visiting them. This is true across the Empire, from Conimbriga in Portugal across to the desert city of Palmyra and from Hadrian's Wall to the city of Volubilis in distant Morocco. Despite this geographical diversity, there is a surprising unity of design and features within these sites so that visiting a deserted town one will find many building types held in common; temples, forums and especially baths. Equally, however, there is enough diversity to add interest to the comparison. This being so, it is a simple step to argue that it is not in fact necessary or desirable to excavate every abandoned Roman town to the same level. Indeed there is a value in keeping some relatively pristine both to preserve them for the future but also to allow non-invasive approaches to be used to try to understand the diversity apparent from comparison of cities across the Empire. While seeming to be one unified culture the Roman Empire was

in reality a mosaic of assimilated peoples each with their own version of Roman life and interpretation of their cities for a modern audience ought to reflect the real diversity.

Visiting Roman sites has thus never been more popular yet these sites are fragile and vulnerable to a myriad of threats from natural pressures, such as climate change, through to the more obvious ones of large numbers of visitors causing erosion of fragile surfaces or physical damage or destruction by local communities who do not understand the significances of the site. What are the proper procedures to be undertaken that meet the demand that tourists have to visit these sites while still protecting them and ensuring that they survive into the future? One mechanism is to spread the number of visitors across a larger number of sites, ensuring that the load is less heavily weighted on the more famous sites which in turn will bring the economic benefits generated by such visits to a wider sector of the population.

Thus one of the main considerations in highlighting the ancient Roman World as the model is that Rome is very widely recognised as a world culture where many countries all over the World host significant evidence of the Roman existence on their lands in ancient time. The evidence of the Roman settlements in Jordan is significantly apparent through the forts, roads, towns and cities of the Roman era, the latter including, Gerasa, Gadara, Philadelphia, Abila and Pella. These cities were linked in ancient times by a complex of roads so that Gerasa was the nexus of a number of routes that connected it to Philadelphia in the south and Pella to the northwest, also Gadara was linked to a route that led through Capitolias to Adraa (Mittman 1966). This enhances the notion of setting the Decapolis on one single trail based on the historical evidence of such a connection of the supposed league as they were once linked in one route.

It can be assumed that the quality of Jordan's archaeological heritage is extraordinarily good and also easily accessible in most cases and has a sort of good diversity (cities, forts, churches and religious sites). This of course, sheds light on the importance of improving all sort of possible infrastructure and services for them and enhances the position of the country on the global tourist map. One suggested procedure towards improving the image of Jordan as a tourist attraction and encouraging further new destinations within the country is to consider Jordan in the context of the Roman Empire which allows remembering and bearing in mind that the MENA region was once unified and this may of course act as a contrast to its current fragmentation.

As there is an aspiration to include all the frontiers of the Roman Empire all over the Ancient World within the so called 'Roman Frontiers World Heritage Sites' (UNESCO 2010), Jordan has a significant opportunity to offer its fortune of Roman remains within the list. This is not the only marketing alternative, however.

8.9 Alternative Marketing Strategies

Tourists come to Jordan overwhelmingly to visit its archaeological and biblical sites; thus the richest tourist market to Jordan is of course the West, who are expecting to visit part of the 'Holy Land'. In the effort to convey the image of Jordan as a country of peaceful society, inclusive and westernised, the conservation of cultural heritage of Jordan is increasingly pushed into diplomatic and economic service (Eddison 2004, 230). There are different tourism itineraries that can be suggested as alternatives in Jordan in order to spread the load on the key sites and encourage tourists to stay longer in the country. These may include, Roman Frontiers WHS, Judeo-Christian heritage, Islamic heritage, and Lawrence of Arabia / Arab Revolt.

8.9.1 Roman Frontiers WHS

Bearing in mind that each country with cultural heritage potential has its own regulations and practices to protect, conserve, present and interpret these resources, the notion of a World Heritage Site that encompasses the whole of the frontier of the Roman Empire is an ambitious plan to be implemented (Breeze 2009). The first step to address this notion was initiated when the existing World Heritage site, Hadrian's Wall in the UK (inscribed in 1987), the German Obergermanische-Rhaetian Limes (2005), and the Antonine Wall in Scotland (2008) were combined to form a supra-national World Heritage Site, the so-called 'Frontiers of the Roman Empire'. This was facilitated by a number of scholars led by David Breeze of Historic Scotland who created the Bratislava Group in 2003 with delegates from Austria, Croatia, Germany, Hungary, Slovakia, and the UK. The Group seeks to forward the aim of bringing all territories that had Roman Frontiers into the nomination (Breeze 2009).

According to the Bratislava group, the Roman Empire WHS is simply defined as

'The frontiers of the Roman Empire World Heritage Site should consist of the line(s) of the empire from Trajan to Septimius Severus (about AD 100 to 200), and military installations of different periods which are on the line. The installations include fortresses, forts, towers, the limes road, artificial barriers and immediately associated civil structures'' (Breeze 2009, 17).

It is worth mentioning that the notion of the Roman frontiers WHS is still in its early stages and is likely to be amended in future (ibid, 18). According to the frontiers of Roman Empire, all archaeological sites are considered worth protecting and preserving whether

visible or invisible. They also stress the importance of protecting archaeological sites of the frontiers in urban contexts as confirmed by excavations archaeological remains are always better preserved in towns than in countryside (ibid 19-20).

The Roman frontiers in the Middle East region or what is known as ‘the desert frontier’ of the Roman Empire, is the area extended from the middle Tigris in north of Iraq through Syria and Jordan to the Gulf of Aqaba (Kennedy and Riley 1990).

As Jordan hosts a large number of Roman cities most of them are well preserved such as Jerash, this would be taken into account to enhance the notion of the multi-national Roman Frontiers and to set a trail encompassing the Roman cities in one tourist path presenting the importance of such frontiers which once were created to defend the Roman Empire by controlling the movement into and out of it (Breeze 2009, 15).

Such proposals fit well with existing research on the Roman Frontier in Jordan. Work in this sphere did not really begin until G. W. Bowersock (1971) drew attention to the need to conduct archaeological research on the Arabian Frontiers especially in Jordan, and shed the light on the importance of these frontiers as part of the most important features in the region that were challenging the rapid growth of populations and economic development and this was has encouraged scholars and the DoA in Jordan to conduct excavations and surveys among the Roman frontiers. In 1976 Parker directed the project known as the Limes Arabicus Project, this aimed at searching 41 known Roman sites along the frontiers of Jordan, one of the main principal focus of the this project was the fort known as ‘ el-Lejjun’ which is considered as the largest Roman military site of the frontier east of the Dead Sea. The occupational history of the site is closely similar to the late Roman military frontiers as it was expected that this fort would provide information about the Roman military

architecture, equipments, size and internal organization (Parker 2006). It is fundamental to mention here that the Rome's Arabian frontier was located in a transitional zone between a well-watered agricultural region to the west and a desert to the east (Parker 2006, 517).

8.9.2 Judeo-Christian Heritage

Due to Arab-Israeli wars in the period between 1950-1967 major changes to the internal situation in Jordan were affected. Religious tourism, both Islamic and Christian, has been developed gradually since, and has now become a major priority on the government's agenda (Maffi 2009, 22)

Jordan as part of the Near East countries was always targeted by the Christian Europeans who look at the region as symbolically significance of the Judeo-Christian heritage (Maffi 2009). Scholars and archaeologists who have studied the Transjordan were always western mainly from Britain, Germany, Italy, and America and worked in most of the cases for the archaeological institutions active in the Near East, whose institutions are often religious in nature, as can be noticed from their names, such as the Biblical Pontifical Institute, the Studium Biblicum Franciscanum, and the American Schools of Oriental Research (ASOR) and the Deutsches Evangelisches Institut für Altertumswissenschaft. This means that people who work with these institutions are concerned with the historical periods in relation to the religious history of Judaism and Christianity (Maffi 2009, 15-16).

In fact, Euro-American archaeologists and scholars who have studied the region of the Near East are concerned about ancient civilizations such as Hellenistic, Roman and Byzantine as the sites belong to their ancestors and of course to the past of the Western World (Bahrani 1998).

There are several acts that have been undertaken by the Jordanian authorities aimed at legitimizing both the political and cultural image of the country as a place of religious and cultural encounter between different cultures meanwhile promoting tourism is an essential policy. Jordan took several initiatives to promote itself as the 'Holy Land' where Jesus is claimed to be baptised and buried, the organization of the papal pilgrimage as an international event related to the Christian traditions is a significant initiative in determining the revitalization of Christian tourism in Jordan. One of the main factors in such processes was preparation for the Christian Jubilee of 2000 which has reactivated the political and religious traditions associated with the Holy Land (Maffi 2009). According to Maffi, the papal visit has significant political implications especially when bearing in mind the unsteady relations among the different churches on the one hand and those between Israel and Arab countries particularly the Palestinians. It is worth mentioning that the emphasis of the Judeo-Christian heritage in Jordan does not contradict with the Islamic character of Jordan, as both the Jewish and Christian's traditions are mentioned in the Koran. And it is always stressed, especially among the Hashemite family, that Jordan is the land of tolerance and religious freedom where all, Muslim and Christian believers, are treated equally. And as part of its unique spirituality, Jordan is privileged to embrace the three religions of the Book (Judaism, Christianity and Islam).

It is clear that the papal pilgrimage has played a significant role in legitimating the role of Jordan internationally as the Holy Land, when the Vatican has designated some six official places as the holy sites to be visited by Christian pilgrims, which are listed in the official publication of Amman dioceses 'Biblical Jordan' (Sayegh 2000) which also contains detailed descriptions of other twenty holy sites designated by the Vatican in Jordan. The main six holy sites are, Mount Nebo, Makawer (the site of the Herodian Fortress of

Macherus), the Catholic shrine in the Church of Anjara near Ajloun, Tell Mar Elias, and the Baptism site (al- Maghtas) and the Citadel of Amman.

On the other hand, Maffi criticized most of the Jordanian publications for marginalizing the Israelites and ignoring the Jewish history of Jordan despite the efforts of representing Jordan as the Holy Land and it is always the sites of Christian traditions that are stressed and the Jewish sites are only mentioned in relation to Christian traditions (2009, 24-5). Accordingly she asserts the justification of particular acts to be undertaken by Jewish state based on the ancient history and the biblical narrative in particular as a proof that Jordanian territory was once part of the Israeli kingdom. Maffi stresses that it is the role of the DoA not to have neglected the biblical sites related to Jewish history particularly when it is important to present Jordan as the Holy Land, and she presents the example of the ignorance of the Hellenistic Place of Hyrcanus in Iraq el Amir (which is related to Jewish history) which, despite its restoration and presentation by the IFABO in the 1970s the site has not received any attention from the DoA and it was excluded from its list of tourist itineraries, hence it has been ruined again due to abandonment, and accordingly, she referred this action to the nature of the political relations between Jordan and Israel. And this explains, according to Maffi, the presentation of Mount Nebo as a Christian religious site related to biblical narrative in order to promote Jordan as the Holy Land. Even after the Peace Treaty in 1994, when it was expected by Jordanian community that they will gain more benefits through tourism, the first few years after the Treaty were fruitful and supported by USAID, however the situation has again changed to worse and most of the people in Jordan do not accept the normalization with Israel. Further the DoA has taken few actions towards all vestiges related to Jewish history, therefore, Jewish related heritage are less if not at all highlighted in Jordan. This is unsurprising especially when some Israeli archaeologists

and religious parties, in the name of biblical history, are recently claiming the Israeli rights to some places in the Hashemite Kingdom. Another issue is the conflict between Jordan's authorities and the Israeli are the possession rights of the Dead Sea scrolls (Qumran library).

8.9.3 Islamic Heritage

The importance of Islamic heritage in Jordan derives from the fact that 95 per cent of the country's people are Muslims and significantly it's early Islamic remains represent one of the richest early Islamic records everywhere (Eddison 2004).

It is worth mentioning that for a number of decades, in Transjordan there was a very limited concern by scholars to study Arab-Islamic history which was completely neglected, whereas high attention was paid to pre-Islamic periods, such as Kingdom of Ammoun, Moab and Edom, Nabateans and the Hellenistic-Roman civilization (Maffi 2009). Thus, the archaeologists who studied the region, as they were from western countries, did not pay attention to Islamic culture because the identity of contemporary people was not of their priorities (Maffi 2009). It was not until the 1970s in Jordan, when the study of Early Islamic Period was systematically initiated by the American and Spanish missions (Stager et al.2000). and they also did not pay attention to pre-historic eras, until the 1970s and 1980s, since it has been realised by archaeologists that Jordan has a rich prehistoric archaeology, and started to be recently sought as 'the principle focus of prehistoric investigations in the Levant' (Rollefson 1997, 226).

Most of Jordan's remains are those of cultural heritage. There are also the Islamic, Christian remains in addition to Roman, Byzantine, prehistoric sites and those less-known remains of Mamluk, Ottoman and Jewish.

There are places of enormous Islamic heritage in Jordan, for instance, in Amman, Jordan's capital, the main Islamic attractions are the Citadel, Brand Hussein Mosque and King Abdullah Mosque in addition to the tomb of the prophet's companion Abdul- Rahman ibn Awf Al-Zuhari. Other Islamic attractions are located in the city of Karak , where the 'Battle of Mu'tah' took place during prophet Mohammad's (pbuh) life (AD 629). Karak hosts also a number of companions' tombs such as those of Zaid ibn Haritha, Ja'far ibn Abi Talib, Abdullah ibn Rawaha, those are located in a town near Karak known as Al Mazar Al Janubi. Also there is the shrine of the Islamic leader Zaid ibn Ali ibn Al Hussein (the great, great grandson of Prophet Mohammed (pbuh)).

In Mount Nebo, with its view to the Dead Sea and the mountains and heights of Jerusalem, where prophet Musa (Moses) looked over the Jordan River towards Palestine and it is the place where Moses was talked directly to his Lord (Allah) after he lead his people from Egypt towards the Promised Land, it is also where the Moses' springs 'Oyoun Musa' are located, the twelve springs that emerged from the rock that Moses struck (Eddison 2004). This site which has a Christian significance especially after the papal pilgrimage, has been identified also as a Muslim holy site, as it has always known as 'Maqam el nabi Allah Musa' (the holy place of the Prophet of God Moses) (Eddison 2004). It is said also that the Mount Nebo is the place where Moses was buried, although there is no actual evidence of his tomb.

Jordan is also known of its famous Islamic attractions represented by its desert castles built by the Umayyad, such as Qusair Amra (WHS), Al-Qastal, Al- Mushatta castle, Qasr Al-Hallabat, Qasr Al- Kharraneh, Qasr Tuba, Al- Muwaggar, Azraq Fort and Hammam Assarah. And the places where famous Battles against Byzantines took place such as the 'Battle of Yarmouk' in 639 AD between Muslims and Byzantine that gave the Muslims

control of Greater Syria, and the ‘Battle of Fahl’ between Muslims and Byzantines took place in (635AD), where the Byzantines were defeated and Jordan has liberalized from their rule, that occurred in Tabqat Fahl (Pella of the Decapolis) which can also be of Islamic significance in addition of its importance as one among the Decapolis, (Atlas Toura.net). The Islamic heritage tourism in Jordan can be integrated into the new vision of the Islamic tourism concept that is based on a whole understanding and interpretation of Islam in a merged concept of both, the conservative Islam lifestyle and modern tourism industry creating a new form of tourism adopting Islamic concepts and consideration i.e. ‘alcohol-free’ resorts and accommodations and respected and controlled address code (Al-Hamarneh and Steiner 2004, 180).

In sum, Islamic heritage sites in Jordan were less studied among scholars than Christian ones as the latter are almost the most preferred to be studied by the scholars who are wanted to be seen and visited by tourists, and in most of the cases surveyed and studied by Christian expeditions and universities who are mainly interested in investigating Christianity related regions.

8.9.4 Lawrence of Arabia / Arab Revolt

Another alternative to be suggested is to experience the story about the Lawrence of Arabia and the Arab Revolt (1916-1918) in which he played a significant role with the Prince Faisal the son of Shareef Hussein against the Turks in the World War I (Hulsman 2005) by leading the guerrilla warfare. This revolt has been declared against the Ottomans in return for declaring Hussein Bin Ali, as King of all Arabs. There was a combination of direct and indirect reasons behind the declaration of the revolt, but it is assumed that it has failed to attain its desired outcomes (Al Mahadin 2007). The British soldier Thomas Edward

Lawrence gained his name as Lawrence of Arabia as a symbol of his understanding and deep involvement in the Arab culture of the region (Hulsman 2005; Cook 2007). T. E. Lawrence has documented the revolt in his book *The Seven Pillars of Wisdom*, and this was also an object of the famous film by David Lean which was partially filmed in Wadi Rum in 1962 (Chatelard 2003). Awareness of the story, through Lean's film, and the location of the filming at the famous natural heritage site at Wadi Rum make it an increasingly attractive tourist location, especially for British tourists.

8.9.5 Cultural Heritage (Bedouin Heritage)

In recent years, culture has been considered as a significant tool to attract tourists who are interested in heritage. Therefore, cultural heritage tourism is important because of its positive economic and social impacts on the communities, and it establishes and reinforces identity and helps preserve the cultural tourism (Richards 1996).

Many alternatives can be suggested here as part of the cultural heritage in Jordan. However, the only example is to be mentioned in this section is suggesting the Bedouin heritage in Jordan as an alternative tourist trail. This is because the Bedouin heritage in Jordan is significant to be preserved and presented to tourist's consumption interested in experiencing the different sorts of intangible heritage such as oral heritage, tradition, life style and handicraft production. Projects to preserve such kind of heritage is taking place in particular places in Jordan such as Wadi Rum, and sponsored by international parties such as the USAID and the EU in addition to local bodies such as for instance, the Aqaba Special Economic Zone Authority (ASEZA) and Jordan Tourism Development Project (JTDP) II.

An example of Bedouin heritage in Jordan is the one of Wadi Rum, a mountainous area located some 40 kilometres (around 25 miles) to the northeast of the Jordanian Red-Sea port of Aqaba. The population here are Bedouin sub-tribes who live off tourism, therefore the region has been always advertised as “the Jordanian desert” inhabited by nomadic Bedouin that are unaffected by social change or modernity of technology (Chatelard 2003). This is considered as a motivated factor for tourists those willing to explore a place that is unspoiled by industrial and technological civilization.

The region of Wadi Rum has been developed within a relatively short period and its global marketing image as a tourist attraction has been changed several times, from a region of adventure tourism activities into a heritage and folklore site, and finally acknowledged as a nature preserve under a World Bank assisted tourism development plan. All this has been undertaken as a result of cooperation among interested local and international tourism industry stakeholders (Chatelard 2003). Media in its several types such as TV documentaries and travel literature, plays an important role in constructing an the image of Jordan as a cultural destination. In the case of Wadi Rum for example, visitors come to the region and have in mind the image of the place before their arrival, especially those who have already seen the movie or read the book of Lawrence of Arabia and his experience in the region.

Bedouin culture is often represented by the black-goat hair tent where people live surrounded by goats, sheep and camels nearby, men with their traditional costume, i.e. the white robe with the chequered red and white head-cover held in place by the black-robe (E'gal), preparing coffee almost all the day time as a sign of the Bedouin hospitality, and it is a famous part of Bedouin folk custom where the tribe's men come every night to the tribe (clan) leader's tent 'Sheikh al Qabilah' to chat and listen to songs (sort of poems) known as

(‘Gasseed’) accompanied with music played on the Bedouin famous traditional instrument ‘al-Rababa’.

8.9.6 Natural Heritage

In addition to its rich cultural heritage, Jordan is also fortunate to have a wealth of natural resources. Wadi Rum, in addition to its importance as a cultural heritage site, is again a fascinating example of Jordanian natural heritage site that is, due to its unique nature, suggested by different stakeholders in the country to be the first Jordanian natural heritage to be put forward for inscription as a UNESCO natural World Heritage Sites (The Jordan Times, 3 May 2010),

Additionally, the natural reserves in Jordan encompass a good example of Jordan’s natural heritage. These reserves were first initiated and protected by the Royal Society for the Conservation of Nature (RSCN) of Jordan and currently comprises six reserves; Dana Biosphere Reserve, Al Azraq Wetlands, Wadi Al Mujib Reserve, Ajloun Reserve, Dibein Forest Reserve and Al Shumari Reserve. Dana Reserve is an outstanding example representing biological and bio-geographical zones. It is characterized of its variety of landform and habitats and vast biological diversity, the reserve gains its global important because it hosts different endangered species of fauna and flora. It is worth mentioning that the reserve has already a master plan since 1996 in addition to the fact that it renowned as a model of integrated conservation and development in a well-managed man and biosphere reserve. Moreover, the Reserve contains also about a hundred archaeological sites nearby (<http://whc.unesco.org/>).

Azraq Wetland Reserve, located in the middle of the desert attracts millions of migrating birds a year. Unfortunately, this area has, since two decades, suffered from environmental abuse due to over pumping of its water to supply farms in Amman and Irbid (<http://www.rscn.org.jo>), Wadi Al Mujib Reserve, in addition of its importance of feeding the Dead Sea, also has different species of animals such as Hyrax, Badger, and Nubian Ibex. Ajloun Reserve, is famous for its evergreen Oak forests, Pistachio and Strawberry trees set in rolling hills and Mediterranean-style environment. It is located just close to the famous Ajloun Castle. Debeen Forest Reserve, which is the newest reserve to be established in Jordan, is located near to the ancient Roman city of Jerash. Al Shumari Reserve, located just close to Azraq Wetland, is famous for its famous endangered animal species such as gazelles, Ostriches, the Arabian Oryx and others.

In addition to the nature reserves, Jordan is one of the leading countries in the field of health tourism. Its famous spa and hot springs of Ma'in near the Dead Sea and Afra in Tafeeleh southern Jordan and the mineral water of Al Hemma , are consisting the major part of the health-tourism in Jordan. Not ignoring the Dead Sea which is overwhelmingly known among therapeutic healing seekers from all over the world.

8.10 Conclusion

All these sorts of tourism potentials offer Jordan the opportunity to gain widespread international recognition as a tourist attraction. The country has a wealth of diverse cultural and natural resources, in addition to its significant secure political atmosphere in general and is considered a preferred tourist attraction globally. The country, despite the great number of refugees, claims its national identity mainly through the protection of its traditions represented by its cultural heritage through the Bedouin as a major element of it. In contrast

to other fast-growing attractions, such as Dubai, which like Jordan depends on foreign investments, Jordan with its limited financial resources, has no fear from losing its national identity or mixing up between its roots and the benefits of employing its cultural heritage into tourism-based projects. As it is essential to ensure a balanced cooperation between tourists' use of these vulnerable resources and their sustainability and availability for future generations, looking for alternatives among the diverse resources, is sensible in order to spread the load from the key sites in the country as well as to promote a wider image of the country worldwide and attract more tourists to the country especially those looking for different tastes of heritage where they feel their roots and ancestors, or those seeking religious places or others interested in nature.

Compared to Jordan, Dubai as a recent and fast growing attraction, it can be argued that the Emirate depends mainly on three aspects to develop itself, none of which would be attractive to Jordan. First, in order to support the labour in building the infrastructure and services related to tourism such as hotels and attractions and tourist sites, Dubai relies heavily on imported work force, which, as a result, puts an enormous strain on the government, local economy and possibly on Dubai's culture too. The second aspect is that it involves unstable financial risk to create unsustainable structure and tourism, and finally, the Emirate encourages a variety of tourism that can be seen as odd and mismatched with the local society within which it is operating and the general atmosphere in the Emirate as an Islamic entity, for instance, western taste and in drink and sexual freedom for both genders that is generally speaking prohibited and illicit in Islamic culture. This is not a model that Jordan would be keen to follow.

CHAPTER NINE: CONCLUSION AND RECOMMENDATIONS

9.1 Introduction

Since cultural heritage is the legacy received from the past, interest in it is extending worldwide especially since the end of World War II. This is obvious through the attention driven by the different governments to protect artefacts and cultural heritage sites. The protection of cultural heritage is a key issue around the world today, therefore, laws and legislations were issued in order to emphasize the importance of objects of different cultural values and to call for the preservation and restoration of these resources.

9.2 Heritage and Tourism in Jordan

Jordan is a land of ancient civilizations dense with ruins that is at the foundation of the country's wealth of heritage tourism potential. Therefore, the government, represented by the DoA, is working to protect this wealth through the initiation of laws and legislations, although, some criticisms have been made about some of its articles especially those related to the definition of 'cultural heritage'. 'Cultural heritage', according to the Heritage Law of Jordan that was first initiated in 2003, refers to those resources dated after the AD 1750, whereas those dated before AD 1750 are defined by the Antiquities Law as 'archaeological sites', a distinction that is certainly too rigid.

Tourism is now a major sector of economic activity in numerous countries all over the globe. Jordan, like all these countries sees potential for tourism activities that have been enhanced by various factors such as the availability of the great number of archaeological sites from the many periods and ages. Other factors are represented by the stable political situation in Jordan, the respect given to different religions and beliefs, as well as its

centralized location, its bearable and nice weather, the diversity in its geography as well as the availability of essential services and infrastructure. All these factors make the country a preferable attraction for tourists from all over the globe.

Since the development of tourism industry became a central feature of the Jordanian government's economic and regional strategic plans, the government has attempted to develop fully the tourism industry sector and attract the benefits from tourism-related activities. Hence, the government continues to ensure the country's awareness for receiving an increasing number of visitors. But as a result of downturn in tourism arrivals due to political instability in the region and the economic downturn globally, the government in cooperation with and sponsorship by some interested international bodies has begun to instigate and develop tourism-related projects as well as to carry out projects of excavation and conservation of archaeological sites. One instance of this is the initiation and development of the National Tourism Strategy (NTS) project to overcome this situation and optimize tourism sustainability and improve its contribution to the economic growth of the country.

9.3 Public Awareness and Involvement

In the light of this study's findings, the research considers the need for public awareness and local's involvement a key issue to achieve a successful development and management of cultural heritage in Jordan. There is an evident need for the enhancement of locals' awareness toward the importance of protecting cultural heritage sites. This can be mainly achieved through the education system in the country starting from school curricula, workshops for residents and university studies. Different tourism enterprises should receive the equivalent level of support in terms of government regulations measurements. In addition

the importance of the local groups' involvement in the planning and implementation of tourism-based projects are of great consideration. In fact, the Jordanian government has largely depended on both financial and professional support from international bodies in order to create and encourage investments and projects in the tourism sector. It can be said that there is a mutual relationship between tourism sector in Jordan and foreign aid, as the success of the tourism market carries money directly and indirectly into the country through tourism dollars per se and/ or foreign aid for tourism development and supporting tourism-related projects. Thus the development of Jordan's economy relies heavily on the success of its tourism industry (Eddison 2004).

The different works carried out in the archaeological fields in Jordan, such as investigations, excavations and conservation, were almost carried out by international expeditions since the country was first targeted by foreign scholars since the very beginning of the last century. It also encourages further exploration within the country's lands to reveal and conserve the buried remains of the past.

The role of foreign agencies operating in Jordan, such as the American Center for Oriental Research (ACOR) and the Council for British Research in the Levant (CBRL) and others is vital in the conduct of the scientific approach to archaeological sites in Jordan. The different research, excavation and conservation work they have and still conduct served to reveal and document the archaeological history of Jordan. It can be assumed that the main reason that Jordan largely depends on foreign expeditions to conduct research, carry out excavations and other investigations is not only the lack of Jordanian experts in the different relevant fields but also for financial reasons, as these bodies in addition to other concerned

parties sponsor the different projects related to the different sorts of archaeological heritage works and tourism-based projects.

One of the significant conclusions the study has reached is that as Jordan's wealth of cultural resources offers great rewards for visitors to the country, there are many sites, like Abila, that yet need to be developed and brought to the attention not just of overseas visitors but also those visiting from the MENA region. The flexibility of a tourist trail in offering a range of sites tied together conceptually within the historical framework of the Roman Empire offers a sustainable way of diversifying the tourist package to visitors while potentially offering wider economic and social benefits to the community who curate and live near these sites.

Residents and owners living near cultural heritage sites often have intimate knowledge of the existing condition of the sites which may be vital to be considered in the site development concept. They may be able to take part in the design or modification of the site development since in many cases they are aware of issues that may not have been recognised by external partners (Meethan 2001). Based on this understanding, and having due awareness both of the exclusion of locals from the effective planning measures and the fact that the received benefits for them from such projects are minimal, efforts are now being taken in cooperation between the government, represented by the DoA and the MoTA, and international bodies, such as the USAID, JICA, etc, to ensure a more efficient involvement. This should also assure more profits are delivered to locals through the encouragement of small projects involving local people around the tourist attractions. Accordingly, developing heritage management plans and tourist trails among the Decapolis cities should take into account the involvement of local communities and they should also contribute to the

sustainable economic development in the region. This is essential to ensure success in terms of community-based tourism which seeks to improve the relationship and cooperation between the local community, the various stakeholders and the authorities.

MoTA plays a significant role in promoting the country worldwide and encourages new trials among the diversity of heritage sites and, although there is lack of coordination between MoTa and the DoA in some issues, the efforts endeavoured by these two public bodies are appreciated. Inevitably, however, there is an emphasis placed on the dependency on external funds to support the different archaeology and tourism-related projects.

In sum, despite the fact that planned efforts and initiatives to develop tourism industry in Jordan have existed since the 1970s, regional development or encouraged local involvement in the tourism industry is still under-developed in terms of tourism policy. Significant tourism development in Jordan started after the peace treaty with Israel was signed in 1994. Accordingly, due to the growth in the number of tourists, there has been an active progress of the construction of new hotels and accommodation, the opening of many tour operators and car rental companies, in addition to the large number of tour guides that have been attracted to work in the tourism sector. It can be assumed that the tourism development processes have been conducted according to cooperation plans set by the USAID and JICA with the MoTA, a cooperation that has established Jordan as a preferred tourist attraction in that, in addition to its fortunate wealth of archaeological sites, the hospitality of its people and religious tolerance are also much appreciated. Accordingly, the Jordanian government focuses on these two areas in promoting the country worldwide.

9.4 Locals' Perceptions

Concerning the local perception of the archaeological site of Abila and the relationship between them and the site, it has been determined that local peoples' awareness of archaeology in general and particularly of the site related to their vicinity is quite poor as they emphasize the notion of developing the site regardless its physical wellbeing. They have shown, through interviews with the researcher, a willingness to take part in any work related to the excavation and conservation of the site aimed at revealing the site on the surface and presenting it to tourists along similar lines to Jerash and Umm Qais. This can be demonstrated in the following comments gathered by the author in 2007 within the municipality of Hartha to which the site belongs administratively. The interviews were conducted in Arabic (the official language of Jordan) and they have been translated by the author. The original names of the respondent have been changed by the author. Other interviews were conducted with members from the DoA, quotes from which were used in different places in this thesis.

'I can do anything; I can help in any work to be done at the site. We want Abila to become similar to Jerash and Umm Qais, where tourists come to it to see its archaeology, we want its buried features to be excavated, revealed and conserved. We want it to be a touristic place... we appreciate that tourism is now a fast way to make money, and our town has this potential so why doesn't it be excavated, conserved and put in the Jordanian tourism map?!!..' (Ahmed, one of the young people of Hartha town, 2007)

Abu Saleh (old man) added:

'Queilbeh is very important; it is old city and has many remains from ancient times. There was lots and lots of buried treasures and remains in its land but many were stolen by treasure hunters, they made fortune of its artefacts...the site is ours we want it to become a

tourist site like Um Qais and Jerash, so people can work and earn money...and visitors can see the archaeology of Abila....’’

Sameera (an engineer at the municipality of Hartha) said:

‘‘the municipality is working to improve the infrastructure of the town but of course the lack of financial support is one of the major obstacles, the archaeological site of Queilbeh is owned by the DoA and it is mainly one of the department’s responsibilities’ where the Municipality has no role in the archaeological site,... in terms of infrastructure and facilities, Queilbeh has nothing, it is not among the Municipality’s duties to work on it or its infrastructure...’’.

They also demonstrated some interest in the work to be done at the site every other year by the foreign expedition of Missouri, as they depend on the existence of the team to improve the infrastructure of the town. An example of this which the locals find beneficial is computer devices left behind by the Missouri team. The team, when their mission is done, leave the site with several equipments which were used during their time of stay. This includes computers, printers, and other machines. In addition, the team resides at local schools. The infrastructure of the school is modified to meet the needs of the team. Again, when the team is gone, the locals have an access to refurbished school buildings (Pers.Com. Woroud Samarah, 2010).

It cannot be said that the site is not visited at all; some informal trails are planned and managed by tour operators to Abila. Those who take part are either people who look for new adventure or those who have the curiosity to visit, and mostly this visit ends very rapidly as the existing condition does not meet the expectations of the visitors and does not encourage further visits in future. Such people are no doubt attracted to the site by those few who have visited the site and written about it. Browning, for example, gave his judgement of the site

thus: there is a magical rural silence disturbed only by the sound of the stream and the minute intimacies of the wildlife. It is a place of singular beauty; there are no signs of life, and the wind creeps mysteriously amongst the trees in the valley and about the dense patches of thistle in which hide the shattered stones and fallen columns of the ruined city (1982, 48).

With regards to the people's attitudes towards tourism, it can be assumed that the overall feelings and attitudes are relatively positive about the presence of tourism activities in their surroundings and they show tendency to support tourism and tourism-related activities. This is of course, because they believe that tourism is a fast and efficient tool of generating economic income and creating employment opportunities. Consequently the perception of tourism among people is driven by the level of economic profits to be obtained from tourism-related activities. Despite the economic benefits of tourism, it has also negatives economic, social and environmental effects, especially when it comes sometimes to the mind of people that interaction between tourists and the new generation is negatively affecting their attitude and cultural identity (Chapter six and eight).

9.5 Jordan: National and Cultural Identity

Despite the large number of refugees in Jordan, the country is working to emphasise its national identity separate from other identities existing within its social fabric. The Hashemite Kingdom of Jordan is a quite recent political structure but has a deeply rooted history that is represented by the numerous archaeological evidences found in almost all its regions and seeks to promote itself as an attraction of several alternatives of tourism. The country can be considered as an attraction of different segmentations of tourists with different cultural, and religious backgrounds; those who are looking for entertainment, research, ancestry and root-searching, well-being tourism as well as religious tourism due to the fact that the country hosts evidence related to all the three religions mentioned in the

Holy Quran (Judaism, Christianity and Islam). However, the most prosperous tourist market to Jordan is the West, as Jordan is a preferred destination for Christians who are expected to visit and perform pilgrimages to the Holy Land supported by the image that Jordan witnesses as a country of peaceful, inclusive, and westernised people in addition to its well-conserved archaeological resources. However it is also the culture of the Jordanian people that can be considered as a good means of encouraging the visit to the country and promoting it globally (Alhroot 2007).

The product of Jordan's tourism encompasses archaeological, natural, cultural and religious sites which means different options are available to tourists in the country. The notion of setting new attractions on tourist trails would be one of the most effective methods in ensuring more and longer visits to the country and its tourism attractions therefore developing several tourist attractions either of similar or even different nature, based on the integration of local people, is sensible to enable the stay of visitors to be extended. Strategies like these would also encourage visitors' contact with local residents and participation in the locals' traditional lifestyle (Orbaşlı 2007, 183). Based on this the creation of the tourist trail among the Decapolis is seen as a significant and sensible method of meeting such aspirations as it will attract new markets to the regions as well as permitting visitors a longer stay in the country. This in turn would bring further money into the local economy to pay for the different related services which in turn will foster the development of the local people of the region. It is evident also that marketing and promotion strategies in Jordan pay more attention and focus more on the internal tourism as this approach is still in its premature stages where more efforts focus on the international tourists.

9.6 Infrastructure as a Base for Attraction

A key element of the development of tourism in Jordan is to ensure that the infrastructure is sufficiently developed in both public and private realms. Scholarly research funds are used to investigate, conserve, and develop sites with the Jordanian government concentrating on gaining funding from foreign sources to carry these projects out. Understandably, these projects cannot of themselves provide resources for the development of infrastructure and accordingly it is important to bear in mind that the government has a duty to input resources into the development of access and signage to and within the sites (Eddison 2004, 231). These can be classified to three categories; traffic signs, pilgrimage signs and finally tourist sites. In some if not in many cases these signs to and within the sites are inadequate and do not meet the required standards. At the site of Abila, for instance as it is the research's case study, there have been very few site signs allocated by the key features at the sites, they can be considered acceptable as they are written in both languages, Arabic and English, where sufficient information is provided. Despite this some criticism can be made though regarding the poor translation into English (see Figures 9.1-4).

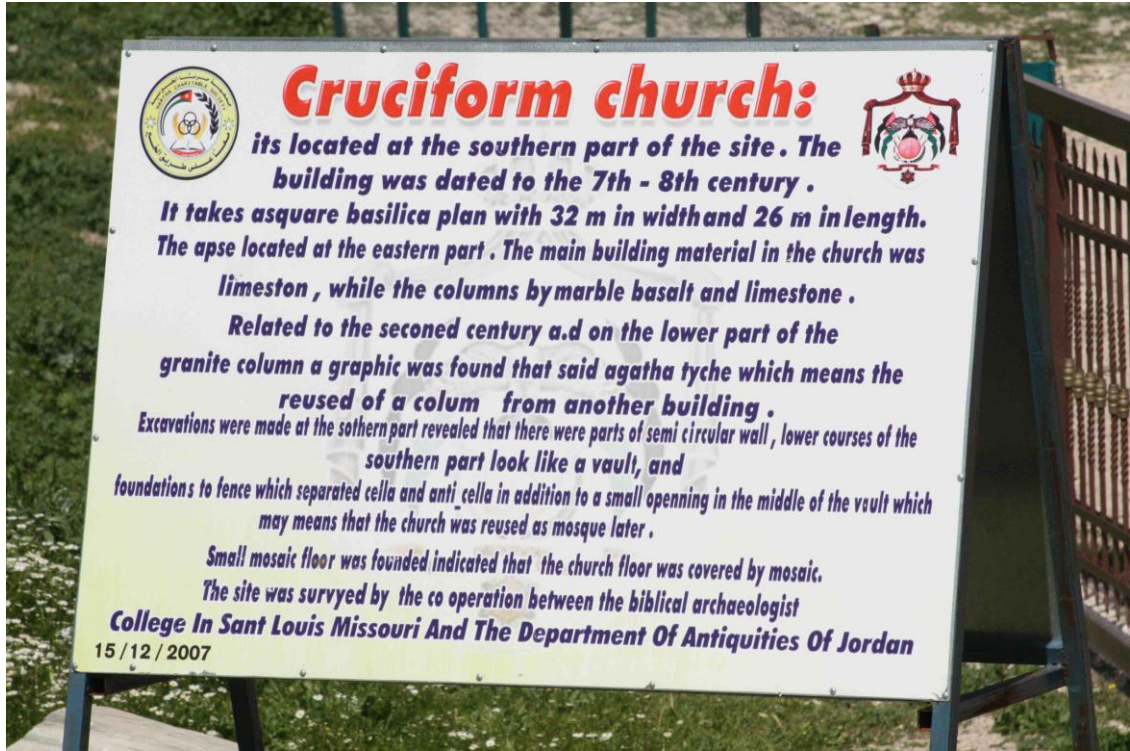


Figure 9.1: English Interpretation Panel about the Cross-Church. (Source: Roger White, 2009).



Figure 9.2: Same Interpretation Panel but in Arabic. (Source: Roger White, 2009).

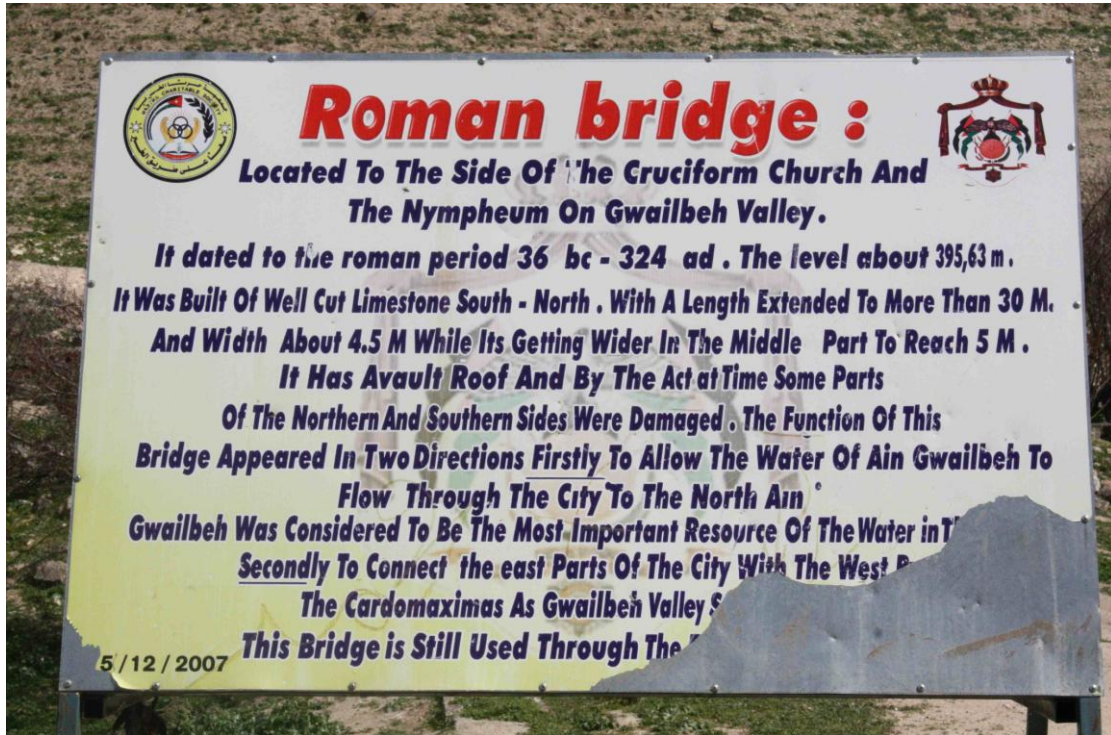


Figure 9.3: English Interpretation Panel of the Bridge. (Source: Roger White, 2009).



Figure 9.4: Same Interpretation Panel but in Arabic (Source: Roger White, 2009).

9.7 Heritage, Culture and Tourism

Heritage and culture are evidently related, but it is essential to turn culture into a heritage experience for both locals and tourists through applying processes of commodification and cultural packaging. Therefore, heritage tourism is important for reinforcing the representation of emerging national identity in Jordan through official sites of cultural knowledge such as alternatives tourist trails, site museums and cultural centres. However, the development of heritage sites, principally for tourism purposes, may of course foster the notion of changing the local understandings of their heritage and representation as well as influencing the way they think about their cultural heritage, taking into account the protection of the physical context of these sites and not damaging their surrounding environment as well as creating opportunities to bring benefits to the local people. This is based of course on the improving Jordanian tourism image that positively influences the relationship between the local community and the tourists (Alhroot 2007).

9.8 Limitations and Scope of the Study

Every research study is limited by the constraints on the researcher, and this thesis is no exception. The limitations of this thesis are: due to the instable political situation and difficulties of entrance to neighbouring countries, especially those hosting the rest of the Decapolis cities. Accordingly this study focuses only on the Decapolis cities in Jordan, at least for the short term, and it is hoped to include those in Syria and Israel in future, in this case a full image will be presented about the presumed league. Optimistically, after the recent memorial agreement between Jordan and Syria, it has become easier for people from both countries to travel without any complications or going through borders processes. This encourages more frequent travel between the two neighbours.

9.9 Recommendations

This study has focused on the importance of creating a tourist trail among the Decapolis as a significant alternative to spread the load on the sites with the greatest popularity such as Jerash and Petra, extend the tourists' stay in the country and attract more and new markets which consequently, will foster the socio-economic factor in the country and enhance the local economy of the country. The study focused also on promoting Jordan as a cultural heritage destination but with giving attention also to other alternatives and highlighting the different types of heritage and tourism that enhance the notion of the ethno-diversity in the country, as host of accumulated civilizations and the region of the three religions mentioned in the Holy Quran (Judaism, Christianity and Islam).

Based on the information obtained in the literature study followed by the results the following recommendations can be suggested:

- a- To focus on the Abila vision in the future and improve its spirit by involving local communities in decision-making and development team work
- b- To encourage public education and awareness towards the importance of protecting heritage sites, and that digging and revealing is not always the best way to present them to visitors, but in many cases the application of non-invasive methods can be more sensible
- c- To promote the sense of the importance of creating a balanced relationship between protection and tourism among heritage sites, in terms of asserting a sustainable heritage protection and tourism.
- d- Indeed, the tourism industry in Jordan requires a multi-disciplinary and integrated approach to address the perceived insufficient training and education. Therefore, it is evident to give priority to appropriate tourism training courses and workshops and to

express more efforts towards the achievement of international standards of professionalism in the domain of tourism industry in Jordan. Hence, training and education should be considered priorities of tourism development and this also should include school curricula and academic institutions such as universities.

e- to encourage the involvement of as many key stakeholders and interested participant as possible, especially those participants with business or financial background

f- to encourage public engagement in cultural-heritage-tourism based projects

g- to attract worldwide tourists to the significant features of Jordan as a tourist destination. As mentioned in the thesis, tourists are attracted to the key sites in Jordan such as Petra, Jerash and the baptism site in Madaba. Other factors such as the stable situation, climate and positive image of the Jordanian people and hospitality attract global tourists but this still considered critical and not generalised. As Jordan is still unfamiliar in the mind of many nations, who either have not ever heard about the country or who mix up between Jordan and its neighbours and think that it is the same as Syria or Israel or even Iraq, a well planned marketing and promotion of the country would be sensible.

WTO (1999) identified in its tourism vision 2020 the key market segments that are growing in importance. Those are: cultural tourism, eco-tourism which is expected to grow dramatically in the 21st century (Lubbe 2003), thematic tourism, and the cruise market and adventure tourism. The later is also expected to be increased side by side with the eco-tourism within the 21st century to present the fastest growing segments in the world. Therefore, taking into account this vision, Jordan offers one of the best examples of adventure and eco-tourism represented by Wadi Rum as one example. In

addition to these factors, safety and positive images are very sensible to attract tourists, and it can be assumed that Jordan expresses these two factors

h- As infrastructures and accessibility are very essential factors to attract tourists, the development of proper and necessary infrastructure is critical and highly required for the operation of efficient, safe, comfortable and quality air services for the proper advancement of the tourism industry in Jordan. And most significantly this should take into accounts visitors of special needs wherever possible (see figure 9.5).



Figure 9.5: Special Needs Facilities within the site (Belsay Castle in Newcastle)
(Source: the author 2008).

While there are no plans at the moment to bring a tourist trail of the Decapolis sites into existence, the necessary steps can be outlined here:

- obtain DoA permission for running a trail as nothing can be done without governmental consent;

- find the requisite funding resources;
- engage with the right stakeholders to be involved and consulted, such as experts from deferent disciplines related to heritage and tourism industry as well as parties from the local community;
- arrange with promotion and marketing companies in order to promote the trail at the national, regional and worldwide levels, this can be done through websites, posters and brochures;
- consult and arrange with interested and reliable tour operators to arrange, organise and apply such trail;

A longer term aim will be to put forward the Decapolis towns of Jordan forward as World Heritage Sites as a single, collective group. At the moment they are currently on the Tentative List, including Abila, but getting individual acceptance for each would take a number of years. The advantage of doing a single listing is that it would maximise publicity about the sites and thus encourage visits to the lesser known sites, like Abila. The overall strategy would be to aim for a coherent interpretation and presentation of the Decapolis cities.

BIBLIOGRAPHY

Primary Sources

Ancient texts

Epiphanius *Of Weights and Measures*

http://www.tertullian.org/fathers/index.htm#Epiphanius_of_Salamis

Flavius Josephus *Antiquitatum Iudaicarum* (Antiquities)

Flavius Josephus *De Bello Judaico* (B.J.)

Flavius Josephus *Josephi Vita* (I.V)

Pliny the Elder. *The Natural History* (NH)

Modern texts

Abu Khafajah, S (2007). Meaning and Use of Cultural Heritage in Jordan: *Towards a Sustainable Approach*. (Unpublished PhD thesis): University of Newcastle Upon Tyne

Afanasyeva, D. (2004) *Guidelines for Sustainable Tourism Management at Cultural Heritage Sites- A Case Study from the Cultural Site of Abila (Jordan)*. Unpublished Master Thesis. Brandenburg University of Technology. Cottbus, Germany.

Alhroot, A. (2007). *Marketing of A Destination: Jordan as a Case Study*. Unpublished PhD thesis University of Huddersfield.UK

Fuller, M. (1987). *Abila of the Decapolis: A Greco-Roman City in Transjordan*. Unpublished PhD Thesis Washington University, St Louis.

Hejazeen, E. (2007). *Tourism and Local communities in Jordan: Perception, Attitudes and Impacts: A Case Study on Five Archaeological Tourist Sites*. Unpublished PhD Thesis Catholic University Eichstätt- Ingolstadt, Germany.

Maxuell, L. A. (1990). *Gadara of the Decapolis*. Unpublished PhD Thesis, Concordia Theological Seminary.

Qazaq, A. (1992). *The Application of the Geophysics Magnetic Method for the Investigation of Selected Burials at the Yasileh Archaeological Site, N-Jordan*. Unpublished Master Thesis. Jordan, Yarmouk University.

Samarah, W. (2005). *Conservation Plan for Umm El 'Amad Church at the Archaeological*

Site of Gweilbeh (Abila). Unpublished Master thesis. Faculty of Archaeology and Anthropology, Department of Archaeology: Yarmouk University.

Secondary (published) Sources

- Abu Al Haija, A. (2010). Jordan: Tourism and Conflict with Local Community. *Habitat International* xxx, 1-8, Elsevier.
- Abu Nowar, M. (2006). *The Development of Trans-Jordan 1929-1939 A History of The Hashemite Kingdom of Jordan*. Reading: Ithaca press
- Abu Zeid, N. (1994). Investigation of channel seepage areas at the existing Kaffrein Dam Site (Jordan) using electrical resistivity measurements. *Journal of Applied Geophysics*, 32, (2-3): 163-175.
- Abu Khafajah, S. (2009). "Make the Past Count... Make the tourist feel at ease" Jordanian Heritage between the Government and the Local Community. Conference Proceedings. *Traditional and Transformation: Tourism Heritage and Cultural Change in the Middle East and North Africa Region*. Amman, Jordan, 4-7 April 2009
- Aitken, M.J (1958). Magnetic prospecting: 1- The Water Newton survey. *Archaeometry* 1: 24- 29
- Al-Amad, H. (1981). Cultural policy in Jordan. *Studies and documents on cultural policies*. Paris: UNESCO
- Al-Hamarneh, A and Steiner, C. (2004). "Islamic Tourism: Rethinking the Strategies of Tourism Development in the Arab World after September 11, 2001". *Comparative Studies of Africa and the Middle East*. 24 (1): 173-182.
- Al Mahadin, S (2007). Tourism and Power Relations in Jordan: Contested Discourses and Semiotic Shifts. In R. Daher .*Tourism in the Middle East: Continuity, Change and Transformation*. Tourism and Cultural Change 9. Clevedon: Channel View Publication.
- Amaeyers, Eric M. (1997). *The Oxford Encyclopedia of the Archaeology in the Near East*. New York. Oxford: Oxford University Press
- Antiquities Law (1988). *The Antiquities Law of Jordan: Law no. 21 for the year 1988, the amending Law No. 23 for the year 2004*. Amman: Jordan Press Foundation
- Aspinall, A., Gaffney, C. and Schmit, A. (2008). *Magnetometry for Archaeologists*. AltaMira Press.
- Avrami, E.C., Mason, R., and De La Torre, M. (2000). *Values and Heritage Conservation : Research report*. Los Angeles, Getty Conservation Institute.

- Bakhit, A. and Shick, R. (eds.). (1989). *Proceedings of the 4th Symposium on the History of Bilad al.sham*. Amman.
- Bikai, P.M, and Koorring, D. (1995). Archaeology in Jordan. *American Journal for Archaeology: the Journal of the Archaeological Institute of America*. 99 (3): 507-533
- Bowersock, G.W. (1983). *Roman Arabia*. Harvard university press.
- Bowersock, G.W. (1983). *Roman Arabia*. Cambridge, Mass, Harvard University press.
- Bowersock, G.W., Brown, P.R.L., and Grabar, O. (1999). *Late Antiquity a guide to the Postclassical World*. Harvard University Press.
- Brand, L. (2001). Displacement for Development? The Impact of Changing State- Society Relation. *World Development*. 29 (6), 961-976. Elsevier, Science Ltd.
- Breeze, D. J.(2009). *Frontiers of the Roman Empire. The Antonine Wall, a World Heritage Site*. Edinburgh, Historic Scotland
- Breeze, D. J., Jilek, S., and Thiel, A. (2009). *Frontiers of the Roman Empire* (2nd edn.). Edinburgh, Historic Scotland.
- Browning, I. (1982). *Jerash and the Decapolis*. London: Chatto and Windus.
- Buckingham, J. (1821). *Travel among the Arab tribes inhabiting the countries east of Syria and Palestine*. London
- Burns, R. (2000). *Introduction to Research Methods*. 4th ed. London: Sage Publications.
- Butler, W. (1990). Tourism, Heritage and Sustainable Developmen. In J. G. Nelson and S. Woodley (eds.) *Heritage Conservation and Sustainable Development Conference*, Heritage Research Centre, University of Waterloo, 49-66.
- Butcher, K. (1988). *Roman Provincial Coins. An Introduction to the "Greek Imperials Greek"*. London, Seaby.
- Butzer, K. (1961). "Climatic Change in Arid Regions Since the Pliocene". In D. Stamp (ed.) *"A History of Arid Regions"*. Paris, UNESCO: 31-56.
- Cagnat, R. (1964). *Inscriptiones Graecae Ad Res Romanas Pertinentes*. Rome, ‘L’Emra” di Bretschneider.
- Campana, S., and Piro, S. (eds.) (2009). *Seeing the Unseen. Geophysics and Landscape Archaeology*. CRC Press.
- Carman, J. (1996). *Valuing Ancient things: Archaeology and Law*. London, Leicester University Press.

- Carman, J. (1998). "Object Values: Landscapes and their Content", in Jones. and Rotherham, D. (eds.) *Landscapes-Perception, Recognition and Management: Reconciling the Impossible? Landscape Archaeology and Ecology* 2. Sheffield: Landscape Conservation Forum, 31-4.
- Carman, J. (2002). *Archaeology and Heritage: an Introduction*. Continuum.
- Carman, J. (2005). *Against Cultural Property: Archaeology, Heritage and Ownership*. London: Gerald Duckworth and Co.Ltd.
- Chatelard, G. (2003). Conflicts of Interest Over the Wadi Rum Reserve: Were Avoidable? A Socio-political Critique. *Nomadic Peoples*. 7: 138-58.
- Chitty, G.Baker, D. (1999). *Managing Historic Sites and Building: Reconciling Presentation and Preservation*. New York, Routledge.
- Clark, A. (1996). *Seeing beneath the Soil: Prospecting Methods in Archaeology*. London, Batsford.
- Cleere, H. (ed.) (1984). *Approaches to the archaeological heritage*. Cambridge, Cambridge University Press.
- Cleere, H. (ed.) (1989). *Archaeological Heritage Management in the Modern World*. One World Archaeology. London, Unwin Hyman
- Cleere, H. (2006). The World Heritage Convention: Management by and for Whom?, in R. Layton, S. Shennan and P.G. Stone (eds.) *A Future for Archaeology: The Past in the Present*. London, UCL Press. 65-82.
- Coccossis, H. (2008). "Cultural Heritage, Local Resources and Sustainable Tourism". *International Journal of Services, Technology and Management*. 10: 8-14.
- Colley, S. (2002). *Uncovering Australia: Archaeology, Indigenous People and the Public*. Crows.
- Costello, J. and Palumbo, G. (1995). A Program to Develop a National Register of Cultural Heritage Properties in Jordan. *ADAJ* 39: 541-552. Amman.
- Conyers, L.B., and Lucius, J.E. (1996). Velocity Analysis in Archaeological Ground-Penetrating Radar Studies. *Archaeological Prospection*. 3 (1): 25-38.
- Conyers, L.B. and Goodman, D. (1997). *Ground-Penetrating Radar. An Introduction for Archaeologists*. Walnut Creek, CA, AltaMira Press.
- Conyers, L.B. (1999). Geophysics, Ground-Penetrating Radar and Archaeology. *Society for American Archaeology Bulletin* 17(4):26-29.
- Conyers, L.B. (2004). *Ground-Penetrating Radar for Archaeology. Geophysical Methods for*

Archaeology, v.1. Walnut Creek, CA, AltaMira.

- Creswell, J. (1994). *Research Design: Qualitative and Quantitative Approaches*. Thousands Oaks, Calif, Sage Publications.
- Crow, G. and G. Allen. (1994). *community Life: An Introduction to Local Social Relations*. New York, Harvester Wheatsheaf.
- Daher, R. (1999) Gentrification and the Politics of Power, Capital and Culture in an Emerging Jordanian Heritage Industry. *Traditional Dwellings and Settlement Review* 10.2, 33-45, Berkeley, California.
- Daher, R. (2000). Heritage Conservation in Jordan: The Myth of Equitable and Sustainable Development. In I. Maffi and R. Daher (eds.) *Patrimony and Heritage Conservation in Jordan*. Document du CERMOC, no10. Amman: CERMOC, 17-42.
- Daher, R. (2007). Reconceptualizing Tourism in the Middle East: Place, Heritage, Mobility and Competitiveness, in R. Daher (ed.) *Tourism in the Middle East: Continuity, Change and Transformation*. Tourism and Cultural Change, 9. Clevedon, Channel View Publications: 1-69.
- Damgaard, K. and Blanke, L. (2004). The Islamic Jarash Project: A Preliminary Report on the First Two Seasons of Fieldwork *Assemblage. The Sheffield Graduate Journal of Archaeology*, 8. Available at:
(<http://www.assemblage.group.shef.ac.uk/issue8/damgaardandblanke.html>)
- Darabseh, F and White, R. (2009). 'The Development of a Tourist Trail of Decapolis Sites in Jordan' Conference Proceedings. *Traditional and Transformation: Tourism Heritage and Cultural Change in the Middle East and North Africa Region*. Amman, Jordan, 4-7 April 2009. CD-Rom publication; Leeds Metropolitan University
- Darke, D. (2007). *Travellers Jordan* Thomas Cook, Peterborough.
- Darvill, T. (1987). *Ancient Monuments in the Countryside: An Archaeological Management Review*. London Historic Buildings and Monuments Commission for England
- Darvill, T. and Fulton, A. (1998). *MARS: The Monuments at Risk Survey of England 1995: Main Report*. Bournemouth and London: Bournemouth University and English Heritage.
- Davison, G. (2008). 'Heritage': From Patrimony to Pastiche, in G. Fairclough et al. *The Heritage Reader*. London and New York, Routledge: 31-41.
- Deeds, A. (1991). "The Area E 1990 Excavations at Abila: Area Supervisor's Preliminary Report." *Near East Archaeological Society Bulletin*. 36: 16-21.
- Doswell, R. (1997). *Tourism: How Effective Management Makes the Difference*. Oxford, Butterworth-Heinmann.

- Doswell, R. (1997). *Tourism: How effective Management Makes the Difference*. Oxford, Butterworth-Heinemann.
- Eddison, E. (2004). The Roads to Ruins: Accessing Islamic Heritage in Jordan. In Yorke M. Rowan and Uzi Baram (eds.). *Marketing Heritage: Archaeology and the Consumption of the Past*. AltaMira Press. 229-48.
- Edwards, D. (1997). *Discourse and Cognition*. London, Sage Publications.
- Eilon, J. and Alon, Y. (2007). *The Making of Jordan: Tribes, Colonialism and Modern State*. Library of Modern Middle East Studies, v.61. London, I. B. Tauris.
- Ehrenberg, V. (1969). *The Greek State*: 2nd edition. London, Methuen and Co Ltd.
- English Heritage. (1991). *Managing Archaeological Projects (MAP2)*. London, English Heritage.
- English Heritage. (2008). *Conservation Principles: Policies and Guidance for the Sustainable Management of the Historic Environment*. London, English Heritage.
Available as pdf at:
<http://www.english-heritage.org.uk/publications/conservation-principles-sustainable-management-historic-environment/conservationprinciplespoliciesguidanceapr08web.pdf>
- Fairclough, G., Harrison, R., Jamson, J., Schofield, J. (eds.) (2008). *The Heritage Reader*. London and New York, Routledge.
- Ferguson, E. (2003). *Background of Early Christianity*. 3rd ed. W.M.B. Eerdmans publishing.
- Feilden, Bernard M and Jokilehto, J. (1998). *Management Guidelines for World Cultural Heritage Sites*. Rome, ICCROM.
- Fitzgerald, J. T, et al (2004). *Philademeus and the New Testament World*. Supplements to Novum Testamentum, v. 111. Leiden, Brill.
- Foss, C. (1979). *Ephesus after Antiquity: A Late Antique, Byzantine and Turkish City*. Cambridge, Cambridge University Press
- Fyall, A. and Garrod, B. (2005). *Tourism Marketing: a Collaborative Approach*. Aspects of Tourism, 18. Clevedon, Channel View Publications.
- Gaffney, C. F., and Gater, J.A. (2003). *Revealing the Buried Past: Geophysics for Archaeologists*. Stroud Tempus
- Gaffney, V and White, R. (2007). Wroxter, the Cornovii, and the Urban Process: Final Report on the Wroxter Hinterland Project 1994-1997. Vol.1 Researching the Hinterland. *Journal of Roman Archaeology Supplementary Series*, no 68. Portsmouth, Rhode Island

- Geuthner, S.A. (1989). *Fouilles de Jérash* Institute Français d'archéologie du Proche-Orient No.18
- Gildemeister, J. (1885). Beiträge zur Palästinakunde aus Arabischen Quellen, 5. Idrisi. ZDPV(8) 117-145.
- Graham, B., Ashworth, G. J. and Tunbridge, J. E. (2000). *A Geography of Heritage: Power, Culture and Economy*. London, Arnold.
- Hall, M, C, and McArthur, S. (1998). *Integrated Heritage Management: Principles and Practice*. London, Stationery office
- Hassan, R. (2008). *Inside Muslim minds*. Carlton, Victoria, Melbourne University Press.
- Hazbun, W. (2003). A new Agebda for Tourism Development in the Arab World. Paper for "The New Agenda: The Arab World in the 21st Century" conference League of Arab States, Cairo, Egypt, March 2003.
- Hazbun W. (2004). "Globalisation, Reterritorialisation and the Political Economy of Tourism Development in the Middle East". *Geopolitics*. 9 (2): 310–341.
- Hazbun, W. (2000). *Beaches, Ruins, Resorts: The Politics of Tourism in the Arab World*. Minneapolis, University of Minnesota Press.
- Hejazeen, E. (2009). Locals' Perceptions of Cultural Heritage in Jordan. Conference Proceedings. *Traditional and Transformation: Tourism Heritage and Cultural Change in the Middle East and North Africa Region*. Amman, Jordan, 4-7 April 2009
- Henderson, J. (2006). "Tourism in Dubai: Overcoming Barriers to Destination Development". *International Journal of Tourism Research*. 8 (2): 87-99.
- Hodder I., Shanks, M., Alexandri, A., Buchli, V., Carman, J., and Lucas, G. (eds.) (1995). *Interpreting Archaeology Finding Meaning in the Past*. London and New York, Routledge.
- Howard, P. (2003). *Heritage Management, Interpretation, Identity*. London, Continuum.
- Howgego, C., Heuchert, V. and Burnett, A. (eds.) 2005 *Coinage and Identity in the Roman Provinces*. Oxford.
- Hulsman, J. (2005). Lawrence of Arabia and the Perils of State Building. *Heritage Lecturer*. 900: 1-7. Heritage Foundation
- Hunter, J. and Ralston, I. (1993). *Archaeological Resource Management in the UK: an Introduction*. Sutton Publishing.

- Huntington, E., (1911). *Palestine and its Transformation*. Houghton. Mifflin Company, Boston and New York.
- ICOMOS (2000). *Heritage at risk. Special*. Berlin, Bässler.
- Jokilehto, J. (1999). *A History of Architectural Conservation*. Series in conservation and museology. Oxford, Butterworth- Heinemann.
- Jokilehto, J. (2002). *History of Architectural Conservation*. Oxford, Butterworth-Heinemann
- Jol, H. M. (2009) *Ground Penetrating Radar Theory and Applications*. Amsterdam, Elsevier.
- Kana'an, R and Palumbo, G. (1993). Cultural Resources Management in Jordan, 1987-1991. *Syria*. 70, 205- 207.
- Karpodini-Dimitriadi, E. (1999). Developing Cultural Tourism in Greece, in M, Robinson and P, Boniface *Tourism and Cultural Conflicts*. Oxon, CABI Publishing: 113-127.
- Kennedy, D., and Riley, D. (1990). *Rome's Desert Frontier from the Air*. London, Batsford.
- Kennedy, D., and Bewley, R. (2004). *Ancient Jordan from the Air*. London, Council for British Research in the Levant.
- Kennedy, D. (2007). *Gerasa and the Decapolis: A 'Virtual Island' in the northwest Jordan*. London, Duckworth.
- Khouri, R. (1986). *Jerash A Frontier City of the Roman East*. London, Longman.
- Koester, H. (1995). *Introduction to the New Testament: History, Culture and Religion of the Hellenistic Age*. (2nd ed.) Vol. 1. Berlin, Walter de Gruyter.
- Kraeling, C, H. (1938). *Gerasa City of the Decapolis; an account embodying the record of a joint excavation conducted by Yale University and the British School of Archaeology in Jerusalem (1928 - 1930)*. New Haven, Conn, American Schools of Oriental research.
- Kreimer, A., and Arnold, M. (2000). *Managing Disaster Risk in Emerging Economies*. Washington, D.C., World Bank .
- Kvamme, K, L. (2003). Geophysical Surveys as Landscapes Archaeology. *American Antiquity*. 68, (3): 435-57, available on line at [<http://www.jstor.org>].
- Lane, B. (2005). Sustainable Rural Tourism Strategies: A Tool for Development and Conservation. *RIAT International Journal of Environment and Tourism*. 1: 12-18. A reprint article from the Journal of Sustainable Tourism, 2,(1and2), 1994.[Online]

available at http://www.educoea.com/portal/docs/RIAT_12sept.pdf#page=12.
[Accessed 30 April 2010].

- Layton, R. (1989). *Who Needs the Past? Indigenous Values and Archaeology*. One World Archaeology, 5. London, Unwin Hyman
- Leedy, P.D. (1993). *Practical Research: Planning and Design*. New York, Macmillan
- Lenzen, C. J. (2000). James A. Sauer and the Development of Archaeological Awareness in Jordan, in Lawrence E. Stager; Joseph A. Greene; and Michael, D. Coogan (eds.) *The Archaeology of Jordan and Beyond: Essays in Honor of James A. Sauer*. Eisenbrauns, Indiana. Pp 302-309.
- Le Strange, G. (1890). *Palestine under the Moslems*. London, AP.Watt.
- Lickorish, L.J., and Jenkins, C.L. (1997). *An Introduction to Tourism*. Oxford, Butterworth-Heinemann.
- Ling, R. (1984). *The Cambridge Ancient History Plates to Volume 7: part 1*. Cambridge, Cambridge University Press.
- Lipe, W. D. (1984). Value and Meaning in Cultural Resources, in Cleere, H, *Approaches to archaeological Heritage*. Cambridge, Cambridge University Press: 1-11.
- Lowenthal, D. (1999). *The Past is a Foreign Country*. Cambridge, Cambridge University Press.
- Lubbe, B. (ed.) (2003). *Tourism Management in South Africa*. Cape Town, Pearson Education South Africa .
- Lucke, B., Schmidt, M., Al-Saad, Z., Bens, O., and Huttl, R.F. (2005). The abandonment of the Decapolis region in the Northern Jordan- forced by environmental change? *Quaternary International. The Journal of the International Union for Quaternary Research*. 135, 65-81.
- Maffi, I. (2009). The Emergence of Cultural Heritage in Jordan. The Itinerary of a Colonial Invention . *Journal of Social Archaeology*. 9 (1): 5-35.
- Malloy, M. (2003). 'Introduction'. In L. Derry and M.Malloy (eds.) *Archaeologists and Local Communities: Partners in Exploring the Past*. Washington, D.C., Society for American Archaeology
- Mare, H. (1984). "The 1982 Season at Abila of the Decapolis", *ADAJ* 28: 39-54.
- Mare, M., Fuller, M., Davis, J., Hummel, H., Grothe, J., and Fuller, N. (1985). "The 1984 Season at Abila of the Decapolis", *ADAJ* 29: 221-37.

- Mare, M., Fuller, M., Davis, J., Hummel, H., Grothe, J., and Fuller, N. (1991). "The 1988 Season of Excavation at Abila of the Decapolis", *ADAJ* 25, 203-21.
- Mare, M., Fuller, M., Davis, J., Hummel, H., Grothe, J., and Fuller, N. (1992). Abila: A thriving Greco-Roman city of the Decapolis, in: *ARAM* 4: (1and2) 57-77.
- Mare, M., Fuller, M., Davis, J., Hummel, H., Grothe, J., and Fuller, N. (1994). "The 1992 Season of Excavation at Abila of the Decapolis", *ADAJ* 38:359-78.
- Mare, M., Fuller, M., Davis, J., Hummel, H., Grothe, J., and Fuller, N. (1996) "The 1994 and 1995 Seasons of Excavations at Abila of the Decapolis *ADAJ* 40:259-69.
- Mare, M., Fuller, M., Davis, J., Hummel, H., Grothe, J., and Fuller, N. (1997a). "The 1996 Season of Excavation at Abila of the Decapolis", *ADAJ* 41: 303-10.
- Mare, M., Fuller, M., Davis, J., Hummel, H., Grothe, J., and Fuller, N. (1997b). The Artemis Statue excavated at Abila of the Decapolis in 1994, *ADAJ* 41: 277-81.
- Mare, M., Fuller, M., Davis, J., Hummel, H., Grothe, J., and Fuller, N. (1999). "The 1998 Season of Excavation at Abila of the Decapolis", *ADAJ* 43: 451- 58.
- Mason, P. (2008). *Tourism Impacts, Planning and Management*. Amsterdam, Elsevier/ Butterworth, Heinemann.
- Massad, J. (2001). *Colonial Effects: The Making of National Identity in Jordan*. New York, Columbia University Press.
- McClellan, M.C. (1997). the Economy of Hellenistic Egypt and Syria., in Price, B. B. *Ancient Economic Thoughts*. Routledge:172-187.
- McGimsey, C.R. and Davis, H.A. (1984). 'United States of America', in H.F. Cleere (ed.) *Approaches to the Archaeological Heritage*. Cambridge, Cambridge University Press.
- McKenzie, J. (1990). *The Architecture of Petra*. British Academy Monograph in Archaeology, no1. Oxford, Published for the British Academy, the British School of Archaeology In Jerusalem and the British Institute at Amman for Archaeology and History. Oxford University Press.
- McKercher, B., and Du Cros, H. (2002). *Cultural Tourism: The Partnership Between Tourism and Cultural Heritage Management*. The Haworth Press
- McManamon, F and Hatton, A. (2000). *Cultural Resource Management in the Contemporary Society: Perspective on Managing and Presenting the Past*. One World Archaeology, 33. London, Routledge.
- Meethan, K. (2001). *Tourism in Global Society : Place, Culture and Consumption*. Palgrave.

- Menninga, C. (2004). The Unique Church at Abila of the Decapolis. *Near Eastern Archaeology*, 67(1): 40-49.
- Miller, S. (2006). Stakeholders and Community Participation, in by Leask, A., and Fyall, A. *Managing World Heritage Site*. Oxford, Butterworth-Heinemann: 37-54.
- Millar, F. (1993). *The Roman Near East, 31 B.C.-A.D. 337*. Cambridge, Mass, Harvard University Press.
- Mittmann, S. (1966). The Roman Road from Gerasa to Adraa. *ADAJ* 11:65-87.
- MoTA (2010) Jordan National Tourism Strategy 2004-2010. Available at: <http://www.tourism.jo/inside/Strategy.asp>
- Muqaddasi, S.A-D.A.' M.A. (1886). *Description of Syria Including Palestine*. London, Palestine Pilgrim's Text Society.
- Musitelli, J. (2002). 'Opinion: World Heritage, Between Universalism and Globalization', *International Journal of Cultural Property*. Cambridge, Cambridge University Press. 11, 2: 323-336
- Omland, A. (2006). *The ethics of the World Heritage Concept*, in Scarre, C., and Scarre, G. (eds.) *The Ethics of Archaeology: Philosophical perspectives on Archaeological Practices*. Cambridge, Cambridge University Press: 242-258.
- Orbaşlı, A. (2007). The 'Islamic' City and Tourism: Managing Conservation and Tourism in Traditional Neighbourhoods, in R. Daher (ed.) *Tourism in the Middle East: Continuity, Change and Transformation*. Channel View Publications: 161-87.
- Palumbo, G. (1993a). JADIS (Jordan Antiquities Database and Information System): An example of National Archaeological Inventory and GIS Applications, in Andersen, J.,
- Madsen, T. and Scollar, I. *Computing the Past: Computer Applications and Quantitative Methods in Archaeology*. Aarhus University Press: 183-188.
- Eadem (1993b). Cultural Resources Management in Jordan: The Contribution of Geosciences in the Protection and Conservation of Cultural Heritage. Proceedings of the *Egyptian-Italian Seminar on "Geosciences and Archaeology in the Mediterranean Countries,"* November, 1993, Cairo, Egypt. On file, American Center of Oriental Research, Amman, Jordan.
- Eadem (1993c). Conference on Cultural Resource Management in Jordan. Public Archaeology Forum, *Journal of Field Archaeology* 20: 499-500.
- Palumbo, G., Abu Dayyeh, A., Amr, K., Green, J., Kana'an, R., Krackiewicz, E., Shartzter, C., Shwemat, M. and Waheeb, M. (1993). Cultural Resources Management in Jordan, 1987-

1992. *ADAJ* 37: 69-84.
- Parker, T. (1975). The Decapolis Reviewed . *Journal of Biblical Literature*. 94 (3): 437-441. Los Angeles.
- Parker, T. (2006). *The Roman Frontiers in Central Jordan: Final Project on the Limes Arabicus Project 1980-1989.*. Dumbarton Oaks Studies, 40. Washington, D.C., Dumbarton Oaks Research Library and Collection.
- Patton, M. (1990). *Qualitative Evaluation and Research Methods*. London, Sage Publications.
- Pearce, D. (1989). *Tourism Development*. London, Longman.
- Penrose, S. (2007). *Images of Change. An Archaeology of England's Contemporary Landscape*. English Heritage, London.
- Poria, Y., Butler, R. and Airey, D. (2001). Clarifying Heritage Tourism. *Annals of Tourism Research*. 28(4): 1047-1049.
- Punch, K. (1998). *Introduction to Social Research: Quantitative and Qualitative Approaches*. London, Sage Publications.
- Reid, D. G. (2003). *Tourism, Globalization and development Responsible Tourism Planning*. London, Pluto Press.
- Reid, M. and Schwab, W. (2006). Barriers to Sustainable Development: Jordan's Sustainable Tourism Strategy. *Journal of Asian and African Studies*, 41: 439-457.
- Richard, G. (1996). *Cultural Heritage in Europe*. Wallingford, CAB International.
- Robinson, M. (1999). Cultural Conflicts in Tourism: Inevitability and Inequality, in M. Robinson and P. Boniface (eds.) *Tourism and Cultural Conflicts*. Oxon, CABI Publications: 1-32.
- Rogerson, J.M and Lieu, J. (2006). *The Oxford Handbook of Biblical Studies*. Oxford, Oxford University Press.
- Rollefson, G.o. (1997). ' Prehistoric Transjordan', in, *The Oxford Encyclopaedia of Archaeology in the Near East*, 5: 226-31. Oxford: Oxford University Press.
- Sapsford, R. and Jupp, V. (1996). *Data Collection and Analysis*. London, Sage in association with Open University.
- Sartre, M. (2005). *The Middle East Under Rome* . Cambridge, Mass, Belknap Press of Harvard University Press.

- Sayegh, S. (2000). *Biblical Jordan: an Official Publication on the Visit of His Holiness John Paul II to Amman, Mount Nebo and Bethany, beyond the Jordan, in the Hashemite Kingdom of Jordan*. Amman, Jordan Distribution Agency.
- Sekunda, N. (1994). *Seleucid and Ptolemaic Reformed armies 168-145 BC. vol.1: The Seleucid Army under Antiochus IV Epiphanes*. Seleucid and Ptolemaic Reformed Armies, Stockport, Montvert publications.
- Sharpley, R. (2002). 'The Challenges of Economic Diversification Through Tourism: The Case of Abu Dhabi', *The International Journal of Tourism Research*. 4(3): 221-35.
- Sherwin white, S. (1991). Aspects of Seleucid Royal Ideology: The Cylinder of *Antiochus I* from Borsippa, *Journal of Hellenic Studies*. London, Published by the Council of the Society. vol. 111: 71-86.
- Sherwin White, S and Kuhrt, A. (1993). *from Samarkand to Sardis. A new approach to the Seleucid Empire Hellenistic Culture and Society*, 13. Berkeley: University of California Press.
- Shoup, J. A. (2006). *Culture And Customs of Jordan*. Westport, Conn, Greenwood Ethnology.
- Shtewi, M. (2008). *Overview on Labour Force in Jordan in the Seminar: Labour Force in Jordan and Future Horizons*. Jordan, Philadelphia University.
- Shunnaq, M.S. (2001). The Archaeological Site of Abila: Between Local Community and Public Awareness, in *Studies in the History and Archaeology of Jordan VIII: Archaeological and Historical Perspectives on Society, Culture and Identity*, 405-7 The Eighth International Conference on the History and Archaeology of Jordan, University of Sydney, 9–13 July 2001. Department of Antiquities of Jordan. Amman.
- Shunnaq, M.S., Schwab, W.A. and Reid, M.F. (2008). Community Development Using a Sustainable Tourism Strategy: a Case Study of the Jordan River Valley Tourist way *International Journal for Tourism Research*, 10: 1-14.
- Smith, J.P. , John, R.S., Harwood, R. and Rouses, J. (1996). *Archaeology in Law*. London, Sweet and Maxwell.
- Smith, G.A. (1894). *the Historical Geography of the Holy Land: Especially in Relation in the history of Israel and of the Early Church*. London: Hodder and Stoughton.
- Smith, M. (2003). *Issues in Cultural Tourism Studies*. London, Routledge.
- Smith, L. (2004). *Archaeological Theory and the Politics of Cultural Heritage*. London, Routledge.
- Smith, L. (2006). *Uses of Heritage*. London, Routledge.

- Smith, L. (2007). *Cultural Heritage: critical Concepts in Media and Cultural Studies*. London, Routledge.
- Smith, L. and Waterton, E. (2009). *Heritage, Communities and Archaeology*. London, Duckworth.
- Strager, L.E., J.E. Greene and M.D. Coogan (eds.) (2000). *The Archaeology of Jordan and Beyond. Essays in Honor of James A.Sauer*. Winona Lake, IA: Eisenbrauns.
- Strauss, A. L. and Corbin, J. M. (1998). *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. Thousand Oaks, Sage Publications.
- Taylor, P. (1997). *Investigating Culture and Identity*. London: Collins Educational
- Tainter, J.A. and Lucas , G. J. (1983). Epistemology of the Significance Concept. *American Antiquity* 48, 4: 707-719.
- Taji, E. T. (2005). *Marketing Strategies for Tourism Recovery in Jordan. Emphasis On Niche Market*. (The Hashemite Kingdom of Jordan): 1-14.
- Tilden, F. (1977). *Interpretation Our Heritage Sites*. Chapel Hill, University of North Carolina Press.
- Thomas, R.M. (2003). *Blending Qualitative and Quantitative Research Methods in Theses and Dissertations*. Thousand Oaks, Crown Press.
- Throsby, D. (2001). *Economics and Culture*. Cambridge, Cambridge University Press.
- Teller, M. (2002). *The Rough Guide to Jordan*. Bill Bryson.
- Thompson, M. (2006). *Ruins Reused: Changing Attitudes to Ruins since the late Eighteenth Century*. Heritage Marketing and Publications Ltd, Kings Lynn
- Tilly, C. (1993). *Interpretative Archaeology*. Exploration in Anthropology. Province, Berg.
- Timothy, D. and Boyd, S. (2003). *Heritage Tourism*. Themes in Tourism. New York, Prentice Hall.
- Timothy, D. and Nyaupane, G. (2009). *Cultural Heritage and Tourism in the Developing World: A Regional Perspective*. London, Routledge.
- Tunbridge, J. E. and Ashworth, G.J. (1996). *Dissonant Heritage: The Management of the Past as a Resources in Conflict*. Chichester, J. Wiley.
- Tunçer, M. (2009). ' Controlled Urban Growth and Tourism Development Study for Ajloun, Ain Janna and Anjara'. Proceedings of *Traditional and Transformation: Tourism Heritage and Cultural Change in the Middle East and North Africa Region*. Amman, Jordan, 4-7 April 2009.

- Uzzel, L. D. (1989a). *Heritage Interpretation vol.1*. London, Belhaven Press.
- Uzzel, L. D. (1989b). *Heritage Interpretation vol.2*. London, Belhaven Press.
- Walmsley, A. (1992). ‘‘ Vestiges of the Decapolis in North Jordan during the late Antique and Early Islamic Periods’’. *ARAM* 4(1 & 2): 346-371.
- Williams, W. and May, T. (1996). *Introduction to the Philosophy of Social Research*. London, University College London Press.
- Wilson, D.R. (2000). *Air Photo Interpretation for Archaeologists*. Stroud, Tempus.
- Wilson, S. (2004). *Jordan. Urban Regeneration and Tourism Development Plans for the City of Jerash. Final Report* ACOR Library, Amman
- Wineland, J.D. (2001). Ancient Abila an Archaeological History. *BAR International Series* 989. Oxford.
- Witten, A.J., Levy, T.E., Adams, R.B., and Won, I.J. (2000). Geophysical Survey in the Jebel Hamrat Fidan, Jordan. *Geoarchaeology: An International Journal*. 15(2): 135-150. John Wiley and Sons, Inc.
- World Tourism Organization (WTO) (2002). *Enhancing the Economic Benefits of Tourism for Local Communities and Poverty Alleviation*. Madrid: World Tourism Organization.
- WTO (2005). *Cultural Tourism and Poverty Alleviation: The Asia- Pacific Perspective*. Madrid, World Tourism Organization.
- Wynn, J.C. (1986). A Review of Geophysical Methods in Archaeology. *Geoarchaeology*, 1 (3): 245-257.
- Whyte, R.O. (1961). Evolution of Land Use in South-Western Asia. In L.D. Stamp (ed.) *A History of Land Use in Arid Regions*. Arid Zone Research Series (17): 37-113, UNESCO, Paris.
- Zayadine, F. (ed.) (1986). *Jerash Archaeological Project, 1981-1983* Dept. of Antiquities, Amman, Jordan.

Web Sources

Abila Archaeological Project, *Site Maps* [online]. Available at: <http://www.abila.org> [Accessed 19 November 2009].

Al Naddaf, M.,(no date) Conservation Plan for Abila Archaeological site. PowerPoint Presentation.[online]. Available at: <http://whc.unesco.org/uploads/activities/documents/activity-126-3.pdf> [Accessed 20 October2009].

Archaeological Geophysics, *Principles*. [online]. Available at: http://www.enviroscan.com/html/archaeological_geophysics.html [Accessed 25 August 2009].

Atlas Tours.net. Islamic Jordan Map [on line]. Available at: <http://www.atlastours.net/jordan/islamic.html> [Accessed 22 April 2010].

Australia ICOMOS. (1996). *Charter for the Conservation of Places of Cultural Significance (The Burra Charter)* [online]. Available at: http://www.icomos.org/australia/burrasig.html#BM2_2 [Accessed 25 December 2008].

Australia ICOMOS (1988). *Guidelines to the Burra charter: cultural significance*. [online]. Available at: (<http://www.marquis-kyle.com.au/bcsignificance.htm>). [Accessed 25 January 2008].

Council for British Research in the Levant CBRL organisation's website [online]. Available at: <http://www.cbri.org.uk>. [Accessed 10 February 2010].

Environmental and Engineering Geophysical Society, *What is Geophysics?* [online]. Available at: <http://www.eegs.org/whatis/> [Accessed 4 June 2009].

ERIH (2009). [online] available at: <http://www.erih.net/index.php>. [Accessed 20May 2009].

Guardian (2005). World Heritage in Danger. [online]. Available at: <http://www.guardian.co.uk/travel/2005/apr/30/ecotourism.guardiansaturdaytravelsection1?page=3> [Accessed 10 May 2009].

German- Jordanian University website [online]. Available at: <http://www.gju.edu.jo>. [Accessed 25 December 2009].

ICOMOS. *Ename Charter for the Interpretation of Cultural Heritage Sites*. [online] Available at: <http://www.enamecharter.org/> [Accessed 22 March 2010].

ICOMOS (2005). *The Nara Document on Authenticity (1994)*. [online]. Available at: http://www.international.icomos.org/charters/nara_e.htm. [Accessed 22 March 2010].

ICOMOS (2010). ICOMOS Membership. [online]. Available at: <http://www.international.icomos.org/members.htm>. [Accessed 28 March 2010]

- Heritage Interpretation [online]. Available at:
http://www.heritageinterpretation.co.uk/suitable_site_for_interpretation_new.htm
 [Accessed 20 December 2006].
- Jordan Tourism Board (Brochures), *The Decapolis in Jordan* [internet]. Available at:
http://www.jtb.com.jo/brochures/biblical_decapolis.html [Accessed 17 December 2007].
- Jordan National Tourism Strategy (JNTS) (2004-2010). [online] Available at:
<http://www.tourism.jo/inside/Strategy.asp>. [Accessed 20 February 2010].
- Kennedy, D., and Bewley, R. (2009). Aerial Archaeology in Jordan. *Antiquity* 83, 31: 69-81.
 [Online] available at: <http://antiquity.ac.uk/Ant/083/0069/ant0830069.pdf>.
 [Accessed 29 December 2009].
- Khouri, R. (1985). The Decapolis of Jordan. *Saudi Aramco World*, 36(6): 28-35. [online].
 Available at:
<http://www.saudiaramcoworld.com/issue/198506/the.decapolis.of.jordan.htm>
 [Accessed 20 November 2006].
- LeBlance, F. (2007) *Didactic Case Study of Values in the Management of an Archaeological Site in the Arab Region. Field Trip Report*. Getty Conservation Institute. [online].
 Available at: http://www.icomos.org/~fleblanc/projects/2001-2007_GCI/field_trip_reports/2007-01-jordan-jarash.pdf. [Accessed 25 May 2010]
- Maps of World.com *The History of Jordan and Maps* [online]. Available at:
<http://mapsofworld.com/jordan/history.html> [Accessed 15 October 2008].
- Middle Eastern Geodatabase for Antiquities (MEGA)-Jordan. [online]. Available at:
http://www.getty.edu/conservation/field_projects/jordan/index.html
- Ministry of Tourism and Antiquities (MoTA) (2007). (Organization) [online]. Available at:
<http://www.locateme.jo/jordanmap/>. [Accessed 2 March 2010].
- The American Center of Oriental Research (ACOR). (Organization). [online]. Available at:
http://acorjordan.org/index.php?option=com_frontpage&Itemid=1&lang=english
- The Athens Charter for the Restoration of Historic Monuments. Adopted at the First International Congress of Architects and Technicians of Historic Monuments, Athens (1931). [Online] available at: http://www.icomos.org/athens_charter.html. [Accessed 20 March 2008].
- The Australia ICOMOS *Charter for the Conservation of Places of Cultural Significance* (the Burra Charter). [Online] available at: http://www.icomos.org/burra_charter.html. [Accessed 20 March 2008].
- The Bible and Interpretation. [online]. Available at:

- <http://www.bibleinterp.com/excavations/Abila of the Decapolis.htm>. [Accessed 20 April 2008].
- The Department of Antiquities of Jordan (DoA). (organization) [online]. Available at: <http://www.doa.jo/doa1.htm> [Accessed 27 August 2009].
- The Friends of Archaeology and Heritage Society (FAOH). (Organization) [online]. Available at: <http://www.foah-jordan.org/>. [Accessed 16 November 2009].
- The Jordan Times* (Monday 3rd May 2010). Stakeholders discuss Wadi Rum's bid to be listed as natural site. By Taylor Luck. [On line]. Available at: <http://www.jordantimes.com/?news=19395andsearchFor=wadi%20rum>. [Accessed 3 May 2010].
- The Royal Society of the Conservation of Nature. (Organization). [online]. Available at <http://www.rscn.org.jo>. [Accessed 10 May 2010]
- The UN Refugee Agency (UNHCR) (2010) (Organization). [online]. Available at: www.unhcr.org [Accessed 8 June 2010].
- Today's Zaman (2010). [Digging up Turkey's Past] Unearthing Ephesus with John Turtle Wood. [online]. Available at: <http://www.todayszaman.com>. [Accessed 7 September 2010].
- UNESCO World Heritage Centre , *Abila City (Modern Qweilbeh)* [online]. Available at: <http://whc.unesco.org/en/tentativelists/1557/> [Accessed 20 December 2006].
- UNESCO World Heritage Centre (2010) , The Criteria for Selection [online]. Available at: <http://whc.unesco.org/en/criteria>. [Accessed 28 June 2010].
- University of Western Australia (2009). Jarash Hinterland Project [online] Available at: (<http://www.classics.uwa.edu.au/about/research/jarash>) [Accessed 9 September 2010]
- USAID (2010). Jordan Tourism Development Project II. [On line], available at: http://www.siyaha.org/v2/siyaha_news/663. [Accessed 2 April 2010]
- Visit Britain (Organisation). (2010). *Investing in Success*. Heritage and the UK Tourism Economy. Heritage Lottery Fund. [On line] available at: <http://www.visitbritain.org> [Accessed 28 April 2010].
- WHC (2008). *Operational Guidelines for the Implementation of the World Heritage Convention*. UNESCO. [online]. Available at: <http://whc.unesco.org/archive/opguide08-en.pdf>. [Accessed 13 February 2009].
- World Bank (2001). *Cultural heritage and development a framework for action in the Middle East and North Africa*. Washington, D.C. World Bank. [On line] available at: <http://www.netlibrary.com/urlapi.asp?action=summaryandv=1andbookid=69828>. [Accessed 20 November 2009].

World Tourism Organization (WTO) (2004). *The Concept of Sustainable Tourism*. Available at: <http://www.world-tourism.org/sustainable/top/concepts.html>

World Tourism Organization WTO (2008). *The Partnership for Global Sustainable Criteria. Working together for the Universal adoption of sustainable tourism principals. Global Sustainable Tourism Criteria Preamble*. [On line] available at: <http://www.sustainabletourismcriteria.org/> [Accessed 10 May 2010].

APPENDICES

APPENDIX ONE: LAWS OF ANTIQUITIES OF JORDAN

The Antiquities Law Law no. 21 for the year 1988 (Provisional Law No. 12 for the year 1976 - 1989)

Chapter One

Definitions and General Provisions

Article 1

This law shall be cited as the antiquities Law, 1976, and shall come into force from the date of its publication in the Official Gazette.

Article 2

The following words and expressions shall have the meanings hereinafter assigned to them, unless the context otherwise requires:

- 1- 1- Minister: The Minister of Tourism and Antiquities
- 2- 2- Department: The Department of Antiquities
- 3- 3- Director: The Director General of Antiquities
- 4- 4- Antiquity:

A- Any object, whether movable or immovable, which has been constructed, shaped, inscribed, erected, excavated, or otherwise produced or modified by humankind earlier than the year 1700 AD. including caves, sculpture, coins, pottery, manuscripts and all sorts of artefact that indicate the rise and development of sciences, arts, manufactures, religions, and traditions relating to previous cultures, or any part added thereto, reconstructed or restored at a later date.

B- Any object, movable or immovable, as defined in the previous subsection referring to a date subsequent to the year 1700 AD., which the Minister may declare to be antique by order published in the Official Gazette.

C- Human, plant and animal remains going back to a date earlier than the year 600 AD. 5- Archaeological Site:

A- A- Any area in the Kingdom which has been held as a historical site in accordance with previous laws.

B- B- Any other area which the Minister decides contains antiquities, or is associated with important historical events; provided such decision is published in the Official Gazette.

6- Immovable Antiquities:

Are the stable antiquities which are connected to the earth, whether constructed thereon or buried therein including those under inland and territorial waters.

7- Movable Antiquities:

Are the antiquities which are discovered from the earth or from immovable antiquities and can be displaced without damaging it or damaging the antiquities linked therewith or the place where it was discovered.

8- Excavating:

Is the act of digging, exploring, and investigating with the aim of finding movable or immovable antiquities. Accidental finding of antiquities does not constitute excavation.

9- Dealer:

Any person, whether natural or legal, who trades with antiquities.

10- The Season:

A certain period of the year within which it is conditional that excavations should proceed

and terminate in accordance with the provisions of this law, excavations should proceed and terminate in accordance with the provisions of this law.

Article 3

- A. The Department shall assume the following missions and responsibilities: 1-
- 1- To execute the archaeological policy of the State.
 - 2- 2- to estimate the archaeological value of antiquities and sites and to evaluate the importance of each antiquity.
 - 3- 3- To administer antiquities in the Kingdom, supervise, protect, maintain, record, beautify the vicinities thereof and exhibit them.
 - 4- 4- To propagate archaeological culture and establish archaeological institutes and museums.
 - 5- 5- To excavate for antiquities in the Kingdom.
 - 6- 6- To assist in the organization of the various museums attached to governmental activities in the Kingdom; including historical, technical and folkloric museums.
 - 7- 7- To co-operate with local, Arab and foreign archaeological institutions for the service of national archaeological culture and consciousness; in accordance with current laws and regulations.
 - 8- 8- To supervise the possession and disposition of antiquities in accordance with the provisions of this law, and the regulations, decisions, and instructions which are issued in accordance therewith.
- B- The Director may decide that an antiquity is an immovable antiquity, if it is part of an immovable antiquity, or complementary thereto, connected with it, or ornamental to it.

Article 4

- A- A- The Minister may, upon the recommendation of the Director, and in cooperation with the Department of Lands and Surveys, decided on the names and boundaries of archaeological sites, which are to be registered in the archaeological register for immovable antiquities; including the limitation of servitude's pertaining thereto.
- B- B- Such decisions shall be notified to all authorities and governmental departments concerned and the archaeological sites shall be marked and their relative servitudes shall be recorded in the registers and maps of the Department of Lands and Surveys.

Article 5

- A- The Government shall be the sole owner of immovable antiquities and no other authority shall by any means whatsoever, appropriate these antiquities or raise any defences against the State by way of right of ownership, prescription or other defences.
- B- Ownership of any movable antiquities, possession and disposition thereof shall be governed by the provisions of this law.
- C- Ownership of the land does not vest its owner with the right to ownership of the antiquities existing thereon and therein, or disposing with it, and does not entitle him to excavate for antiquities therein.
- D- The Government may expropriate or buy any land or antiquity if it is in the interest of the Department to expropriate or buy it.
- E- All the archaeological sites, hitherto registered in the name of the Treasury alone, shall be registered in the name of the Treasury/Antiquities. Likewise shall all unregistered archaeological sites which may be expropriated, or purchased, be registered.

Article 6

The Minister shall, with the approval of the Director, publish in the Official Gazette a list of the names and boundaries of the archaeological sites in the Kingdom. This list is to be

exhibited at the office of the district, region, subdistrict, or village in which the archaeological site is situated. No land on such sites shall be sold, let or delegated to any authority without the approval of the Department.

Article 7

Any person who is in possession of any antique objects shall submit to the department, within a period of two months from the date of the coming in force of this law, a list containing the number and other details connected therewith and a short description of each of them.

Article 8

- A- A- The Department may buy all, or any, of the antique objects referred to in the previous article, provided that their prices are all estimated according to the previous article, provided that their prices are all estimated according to the provisions of this law. The remaining antiquities which have not been bought by the Department, shall remain in the possession of the owner who shall have no right to dispose of them by any means whatsoever, except with the permission of the Department.
- B- B- Any person may donate to the Department any antique objects in his possession, and such shall be preserved by the Department in its Museums in the names of the persons who donated them.

Article 9

It is forbidden to destroy, damage, disfigure or cause any harm to antiquities, including causing change in features, disconnecting and part thereof, altering it, sticking advertisements or attaching any plates to them.

Article 10

The Council of Ministers shall have the right to lend, exchange or donate antiquities to official, educational, or archaeological institutions and museums provided the Department of Antiquities has similar examples.

Article 11

The Director may determine the prices of books, publications, photos, maps, reproductions, or casts which are issued by the Department or which fall under its control or within its scope.

Article 12

The Minister may, upon the recommendation of the Director, exempt any person, institution or organization from all taxes or prices provided for in this law.

Article 13

No permit should be granted for any construction project, including buildings and fences, unless a distance of 5 - 10 metres is left between them and any antiquity, according to the Director's decision.

Article 14

Notwithstanding the provisions of any previous law, it is forbidden for any person, legal or natural, to excavate in any archaeological site; in search of gold or other objects buried therein.

Article 15

- A- A- Any person, who discovers or finds any antiquity without being granted a license to excavate, or has knowledge of such discovery or finding, must give notice to the Director or the nearest General Security Center within 10 days from the date of the discovery, finding, or having knowledge of it.
- B- B- B- the Director may, within his discretion, grant a reasonable compensation to any person who discovers, finds or informs about any antiquity, according to the provisions of this law.

Article 16

- A- A- Only the Department may excavate for antiquities in the Kingdom, and allow by a special permission organizations, committees, scientific societies, and archaeological missions to excavate; according to the provisions of this law, and after ascertaining their abilities and qualifications; provided the excavation is carried out according to conditions set by the Director.
- B- B- Subject to the provisions of item (A) of the article, it is forbidden for any person, whether natural or legal, to excavate for antiquities in any location in the Kingdom, even if it were his own private property.

Article 17

- A- A- the Department, or any party licensed to excavate, may excavate in government property or any other; on condition that the property is to be restored to the state in which it was before the excavation commenced, and the excavators shall be bound to compensate the owners of these properties for any damage caused to their property as a result thereof, and the Department shall guarantee such compensation and shall be made to stand security for it.
- B- B- The compensation referred to in the pervious subsection of this article, shall be estimated by a committee consisting of three specialized officials, appointed by the Minister upon the recommendation of the Director.

Article 18

The Institution which has been licensed to excavate as well as the committees and missions delegated by them, shall be bound by the excavating instructions issued by the Department, and shall execute their work according to the arrangements and procedure specified by the said instructions.

Article 19

- A- A- If an organization, licensed to excavate, or designated group delegated by it, violated the instructions issued in accordance with the provisions of this law, the Department may, in addition to the procedure determined by the law, stop the excavation immediately until the violation of the regulation is removed. The Minister may upon the recommendation of the Director, cancel the permit.
- B- B- The Minister may, upon the recommendation of the Director, stop the excavation if he considers that the safety of the excavating mission or normal safety measures so demand.

Article 20

If the excavations do not start within one year from the date of the permit, or are stopped during two seasons within two consecutive years without reason; the Minister may, upon the recommendation of the Director, cancel the permit and may grant an excavation permit in the same area to any other organization without violating, by so doing, any rights to the first party whose permit is cancelled.

Article 21

All antiquities discovered during excavations carried out by any party shall be considered the property of the State. The Department may grant any licensed party some of the movable antiquities found in the excavation, in cases where other similar objects are found in the excavation where these were discovered, subject to the conditions and obligations imposed by the Department.

Article 22

The Department may exclusively, or in co-operation with any scientific party, excavate in any Arab or foreign country, if the Council of Ministers, upon the recommendation of the Minister, finds it necessary to do so in the public interest.

Article 23

Trading in antiquities is forbidden in the Kingdom, and all trading licenses are considered cancelled with the coming into force of this law.

Article 24

Subject to the provisions of article (23) of this law, it is forbidden to export movable antiquities abroad except with the consent of the Department, subject to the approval of the Minister allowing such sale or export.

Article 25

All those who previously dealt with antiquities, by virtue of a valid license, should hand over to the Department within two months from the date of the coming into force of this law, the registers provided for in subsection (1) of article 37 of the Antiquity law No. 26, 1968, provided they fulfil the conditions set forth in article 338 of the said law.

Article 26

- A- A- The Department may buy some of all of the antiquities in the possession of the holder thereof, the price of which can be agreed upon with the Minister. If no agreement is reached, the price would be estimated by two experts; one of whom to be appointed by the Department and the other by the owner of the antiquities. If the two experts do not reach an agreement, they then should appoint a third expert as an umpire.
- B- B- If the Department refrains from buying the antiquities, the owner may transfer its ownership to others; provided that such transfer takes place with the knowledge of the Department, and within a period not exceeding four months from the date of the notification of the Department's decision not to purchase the antiquity.

Article 27

A punishment by imprisonment of not less than one and not more than three years plus a penalty of 200 Dinars shall be imposed on:

- A- A- Anyone who excavates without obtaining an excavation permit according to the provisions of this law.
- B- B- Anyone who trades with antiquities.

Article 28

A punishment by imprisonment of not less than two months and not more than two years and a penalty of not less than thirty Dinars and not more than two hundred shall be imposed

on:

- A- A- Anyone who fails to submit to the Department a list of the antiquities in his possession on the execution of the provisions of this law, or fails to present a record of the antiquities in his possession within the period prescribed by this law
- B- B- Destroys, damages, disfigures any antiquity, including the changing of its features, or separating a part thereof, or changing its figure or sticking any advertisement thereon, or placing plates thereon, or adding anything to its surface.
- C- C- Falsifies any antique or attempts to forge it.
- D- D- Forges an antique or deals with forged antiques without the permission of the Department.
- E- E- Makes casts, or reproductions of antiques and makes use of them without the permission of the Department.
- F- F- Discovers or finds any antique, or has knowledge of the discovery or the finding thereof without reporting it according to the provisions of this law.
- G- G- Presents any false record, or information, or incorrect documents or vouchers for the purpose of obtaining any license or permit according to the provisions of this law.
- H- H- Refuses, or detains to deliver to the Department the antiquities which he has discovered or found; whether he is in possession of an excavation license, or not.
- 1- 1- Exports or deals with any antique contrary to the provisions of this law; including hiding it or smuggling it.

Article 29

In addition to the penalties provided for in articles (27) and (28) of this law:

- 1- 1- any antiquities shall be confiscated, if the contravention is committed in connection therewith, and they become the property of the Department.
- 2- 2- Any construction, building, or other things which have been constructed, made or planted, contrary to the provisions of this law, or any regulation issued thereunder, shall be destroyed and removed at the expense of the offender, including the cost of repairing any damage caused to the antiquity.

Article 30

For the purposes of fulfilling the provisions of this law and all regulations issued thereunder, the Director, his assistants, heads of sections, inspectors of antiquities, and the directors of museums in the Department shall be vested with the powers pertaining to prosecutors as provided for in the Code of Criminal Procedure in force.

Article 31

A reasonable pecuniary reward shall be granted to any person who:

- A- A- Helps in the confiscation of any antique found or in circulation contrary to the provisions of this law, rules, regulations, instructions and decisions, issued thereunder.
- B- B- Offers information which leads to the discovery of a violation to the provisions of this law, rules, regulations, and instruction, and decisions issued thereunder.

Article 32

- A- A- The rewards provided for in this law shall be granted in the following manner:
 - 1- 1- By virtue of a decision by the Director if it does not exceed 50 Dinars, or by virtue of a decision of the Minister, upon the recommendation of the Director, if it exceeds 50 Dinars but does not exceed 100 Dinars.
 - 2- 2- By virtue of a decision by the Prime Minister, upon the recommendation of the Minister, if it exceeds 100 Dinars.

B- B- The rewards shall, in all cases, be estimated by the committee provided for in article (17) of this law or by any other committee which the Minister may appoint for the purpose.

Article 33

The Council of Ministers may issue any necessary rules for the execution of the provisions of this law including conditions and taxes for excavation, and any entry fees to museums and archaeological sites, museum guide permits, and the constitution of councils and advisory committees.

Article 34

The antiquity law No. 26 for the year 1968 is hereby repealed as well as any other law or legislation to the extent to which its provisions may be contradictory to this law; provided that regulations, decisions, schedules, and proceedings which were issued or taken under any law or previous legislation, shall remain in force until they are amended, repealed, or substituted, according to the provisions of this law.

APPENDIX TWO: EPIGRAPHIC SOURCES FOR ABILA

Abila Inscription: IGRR iii, 1057

1057. Tayibeh. — Waddington, 2631.

Διὶ μεγίστῳ κεραυνίῳ ὑπὲρ σωτηρίᾳς Τρα(ιανοῦ) Ἀδριανοῦ Σεβ(αστοῦ) | τοῦ
κυρίου Ἀγαθάνγε[λ]ος Ἀβιληνὸς τῆς Δεκαπόλεως | τὴν καμέραν ὠκοδόμησεν
καὶ τὴν κλίνη[ν] | ἐξ ἰδίων ἀνέθηκεν, | ἔτους εμυ', μηνὸς Λώου ².

1. Abila Leucas Decapoleos (Abil) non eadem est atque Abila Lysaniae (Souk-Barada) prope Damascus sita. — 2. Anno 445 Seleucidarum = 134 p. C. n., mense Augusto.

Translation

"To Zeus the Thunderer for the salvation of Traianus Hadrianus, Ruler, the magistrate Aghathangelos of Abila, of the Decapolis, raised this building from the foundations at his own expense, in the year 444 of the Seleucid era [=AD 134] and the month of August."

Selection of Roman Provincial coins of Abila

In common with most cities of the Eastern Roman Empire, Abila had a mint producing copper alloy coins that were permitted to circulate in the region (Butcher 1988). From surviving coins, the mint was operating in the Imperial period from M. Aurelius to Caracalla ca. AD 161-217 (De Saulcy, *T. S.*, p. 309 f.). Inscription on reverse: CE. ABIAHNΩN I. A. A. Γ. KOI. CY (= CEΛEYKEΩN ABIAHNΩN IEPAC ACYAOY AYTONO- MOY ΓNΩPIMOY (?) KOIΛHC CYPIAC = Seleucia Abila, Holy, Inviolable, Recognised as Autonomous (? from) Coele-Syria) and CE. ABIAHNΩN KOI. CY. Reverse Types include Herakles; Cornucopiae; Bunch of grapes (cf. Euseb. *πολις οἰνοφορος* = wine-producing city); Temple flanked by towers. Coins dated by Pompeian Era (commencing B.C. 64). Source: <http://www.snible.org/coins/hn/syria.html#viii> with additions.

SYRIA, Decapolis. Abila. Marcus Aurelius. 161-180 AD. Year 225 of the Pompeian era Æ 25mm (10.98 g.)

Obv: AVT KAIC M AYP ANT... Laureate, draped and cuirassed bust right; c/m: Bust of Herakles righ

Rev: CE ABIAHNWNIA AΓ KOI CY T / Herakles seated left on rock CK.. in ex. SNG ANS, cf Spijkerman 3
SNG Copenhagen -; for c/m: Howgego 16.



SYRIA, Decapolis. Abila. Faustina Jr., wife of Marcus Aurelius. Æ 21mm (7.42 gm). Dated year VKC (= 226 = 162/3 AD).

Obv: ΦΑΥCTEINA CEBACTH Draped bust right /
Rev: CEΛEYK ABIAA VKC Athena standing left, holding olive branch and spear;
Spijkerman 4; Rosenberger 3; SNG ANS 1120.



<p>SYRIA, Decapolis. Abila Lucius Verus Æ 23 mm (8.1 g.) Dated SKC = 226 of the Pompeian Era = 162-3 AD Obv: AVT KAIC Λ AYP OYHPAY Γ Bust of Verus Right Reverse: CEAEY KABIAA SKC Towered Tyche of Abila Right Spijkerman 8; SNG ANS Palestine 1121</p>	
<p>SYRIA, Decapolis. Abila. Lucius Verus. 161-169 AD. Æ 24mm (10.76 gm, 12h). Dated CY 230 (166/7 AD). Obv: AVT KAICAP Λ AYP OVHPOC Laureate, draped, and cuirassed bust right; c/m: Bust right in oval Rev: CE ABILAHNW-N I A A G KOI CY Hercules seated left, holding club; date in exergue. For coin: Spijkerman 11; SNG ANS 1122; for c/m: Howgego 16.</p>	
<p>Syria, Decapolis. Abila. Commodus. 177-192 AD. Struck year 252 (188/189 AD). Æ 24mm (9.74 gm). Obv: AVT KAIC COMMODOC Laureate head right Rev: CEABILAHNW-N I A A G KOI CY Nude Herakles standing right, leaning on club, over which is draped a lion skin. Spijkerman 14.</p>	

Source: <http://www.wildwinds.com/coins/greece/syria/decapolis/abila/t.html>

JANUARY 2010-02-04

What is the MEGA-Jordan all about? Who organises the training and related workshops? Who is involved?

Most of the training courses are organised by the DoA with the ACOR and UNESCO.

MEGA-Jordan has been launched by Getty, who offered training workshops for DoA members on how to use the modern techniques of the new system. They also provided the department with GPS equipment and laptops. One of this project's advantages is that it allowed nationwide networking activities among DoA offices. This helped to link all DoA offices within one electronic system which facilitates information exchange and access between all offices and the general department (DoA).

Woroud was among the first archaeologists in the Irbid antiquity office who received training on this project (MEGA – Jordan). Amongst others also undergoing training, was a surveyor who works on GPS and takes GPS readings. In turn, Woroud has trained other employees from different offices in the Irbid region on GPS techniques.

What are the DoA expectations of the foreign expeditions?

The DoA's expectations of the foreign expeditions are varied and depend on the nature of the field work to be conducted, whether it is exploration, digging or conservation. For instance, the DoA may expect them to:

- provide opportunities to its members to attend advanced training courses in the US
- carry out **excavations** and **conservation** works at archaeological sites
- create job opportunities for the local communities
- reveal existing archaeological sites, revitalise them, and rehabilitate them into compatible use

How can archaeological sites be found?

In many cases, archaeological sites are discovered through organised archaeological surveying by the DoA. On many other occasions, however, they may be noticed either by coincidence by locals during digging for construction or agricultural activities, or by treasure hunters who are looking for buried antiquities and valuable burials for trading.

What are examples of these foreign expeditions?

JICA(Japanese) : They work only in Umm Qais. They organise training courses at the archaeological office at the Umm Qais site. These are for the employers working at the site. They have also trained Iraqi archaeologists, as well as students and employees from the Iraqi department of Antiquities and this training course took place at the DoA of Jordan.

They provided the department with equipment such as digital cameras, GPS, laptops, archaeological surveying tools. They also presented an action plan to create a study and research centre at the archaeological site of Umm Qais.

They also carried out a comprehensive geophysical survey of the whole site of Umm Qais.

The Arkansas state university works at Natfa and Ya'moun. The main focal point of this expedition is the anthropological studies especially at graves, so students are expected to be trained. However, the DoA seizes the presence of the ongoing expedition to explore the site and survey the surroundings as well as carrying out work as per site requirements. Some work that falls outside of their planned framework may also be carried out. Examples of this include: instant sheltering of the site's features, site guard's room, fencing, cleaning. All this work can be carried out as part of the expedition's work and funded, of course, from the planned work budget.

What about Abila?

Word: 'Let me give you important information. You know that it is Missouri University that works at the archaeological site of Abila. During the expedition in the country, which takes place almost every other year, the work team uses the building of the girls' secondary school in Hartha as a residency. Meanwhile, the school administration takes advantage of this opportunity to maintain school services, repair the infrastructure, acquire computers and any other devices the team left behind and may be used at the school. This means that it is not only the DoA who benefits from the foreign archaeological expeditions, but also the local community who expect support.

*APPENDIX FOUR: INTERVIEW WITH UMM QAIS SITE MANAGER (SALAMEH
FAYYAD) DECEMBER 2009-12-17*

Q: When conducting archaeological excavation in Jordan, what are the main tools or techniques applied, is the geophysical surveying applied to know what is under ground? If yes what are the most common geophysical techniques?

It is not quite often that the DoA uses such techniques, because the department itself does not have these kinds of tools, and when applying geophysical surveying it is usually because they are owned by the foreign expeditions that are in charge of conducting the survey in cooperation with the department.

Q: Are most advanced geophysical techniques applied in Jordan? And what is the most common applied tool?

Yes but only by foreign expeditions such as the German expedition in Tell Zera, the Japanese in Umm Qais and others, and the most common used technique is the Underground Radar.

Q: Are there any limitations or obstacle in either using or importing these tools?

In terms of importing these techniques, there are no obstacles, however, there are some in terms of available skills at the DoA and who do not have sufficient knowledge in how to use these tools, but of course this can be sorted out through running special workshops and training courses for some employees in the department.

Q: What about the available staff and skills, are they local or foreign?

At the DoA there are no sufficient if not at all skilled people in using these equipments, but for foreign expeditions they have the proper abilities and skills in this domain.

Q: Is there any specific time in the year to carry out archaeological surveying and excavations in Jordan?

Yes all excavation projects and both local and international conservation projects are limited within a start and end dates through the plans offered by these teams, and of course authorized by the DoA, which also include aims and activities of the proposed project.

Q: Where are the choices to be made, at which layer or which period does the digging stop?

It depends on some different criteria which usually follow the project manager's conviction, these are:

- a- When walls from a specific historical period are found
- b- The conditions of the structure

c- How this structure represent this historical period (how large it represents this historical period at the site). And is there an immense representation of this period through the presence of other structures (buildings) that reflects this period or not.[the representation that this structure provides of a specific historical period, and if other structures are available and represent the same period]

d- The ethics of the excavator which should be scientific and are not linked to any other targets, for example, some excavators are endeavoured to reveal early periods such as the Iron Era, in this case they remove all upper layers regardless their scientific and historical significance.

Q: Where and at what period excavation stops?

Same answer as above.

Q: Where are the choices to be made that the site is dated back to this period?

There are several elements to determine the date of the layer such as the archaeological findings at this layer such as pottery shells, coins, glass fractions, stone and bone made pieces, epigraphy if found and others in addition to the building technique, and sometimes when there is a highly necessity and within ancient sites Carbon 14 dating can be used.

Q: What are generally the targeted structures (building) in archaeological excavations, and why? Are they for examples areas where Islamic antiquities are expected, or are they those of Byzantine, etc, and why?

According to the DoA, the excavation works do not often respect these limitations, however, they are the surrounding conditions and development procedures in the area such as opening streets and revealing an archaeological monument which encourage the department to excavate the area regardless the historical period, but inside the main archaeological sites such as Umm Qais and Jerash, excavation works are to be carried out according to the main monuments and the areas where it expected to reveal a structure despite the consequences of its history as mainly it is part of the work to preserve the settlements that have been revealed during the excavation works and which represent the different historical periods at the site. But according to the foreign expeditions, it is mainly the topic on which they want to train their students for example the departments of ancient eras are looking for sites that present these periods, specialists in Islamic archaeology searching for those where Islamic remains can be found and the same for those specialist of classical archaeology and so on.

Q: What are the implications of these choices? Is it always the revealing of amphitheatres and spectacular outstanding monuments?

Not always, as one of the main aims of excavation works, especially at the key archaeological sites, is excavating spectacular monuments whether to be Islamic, Roman or whatever, but while digging it is always expected and hoped to reveal parts of structures that represent another historical period, and in this case the department or the project team will preserve these parts inside the significant monuments in order to characterize the processes of the reuse of the structure during the different accumulated historical periods

Q: Is there any interest in finding normal settlement?

Yes, this is in order to understand the natural of public life in these historical periods.

Q: Who funds these excavation projects?

For the local excavations they are funded by the general budget (Ministry of Finance), whereas foreign expeditions are sponsored by the institutions or universities who carry out these projects.

Q: Is there any other tool other than digging to convey or present the story of the site?

It is often difficult to understand the story of the site and its historical periods without digging, unless there are some outstanding architectural features on surface, in this case understanding the story of the site is partial and incomplete, however, if we want to understand the whole story of the site we have to conduct a comprehensive and wide surveying and archaeological excavations.

Q: Are conservation and restoration projects carried out by foreign expeditions and universities as well as local universities such as Yarmouk University, University of Jordan and the Hashemite University in cooperation with the DoA?

Not often, except of some projects that have been conducted by Yarmouk University in Petra and Samad village, and the project by al- Hussein University at the palace of King Abdullah the first in Ma'an and some international universities have performed some conservation works only in Petra.

Q: How are these project funded? Are they local resources?

Yes local projects are sponsored by the budget of the DoA, whereas foreign projects receive international (external) funds.

Q: Is part of tourism revenues exploited in the conservation works at the archaeological sites?

No, all these revenues go to the General Budget Department except of Petra where 50% of its revenues goes to the General Budget, 25% to Petra Archaeological Park and 25% to Petra Region Authority.

Q: What about the archaeological sites that are not rehabilitated for tourism purposes?

There is a national plan in progress seeks to rehabilitate the key sites in order to some marginalised ones in order to develop them as tourist destinations.

Q: Are these projects funded by other sources other than the World Bank?

Yes there are, such as the Japanese government represented by Japan International Cooperation Agency JICA and Japan Bank for international Cooperation JBIC that have sponsored the establishment of the Jordan Museum.

Q: Is the MEGA-Jordan (Middle Eastren Geodatabase for Antiquities- Jordan (GIS) the same as the JADIS (Jordanian Antiquities Database Information System)?

No, it is different; the JADIS will be part of this project which is based on the GIS system. Therefore, all the archaeological sites in Jordan will be represented as layers of the national GIS so all the boundaries of these sites and their archaeological monuments and features will be determined through using GPS and the data are to be entered to the program through the points.

APPENDIX FIVE: PROBE QUESTIONS FOR CHAPTER FIVE

- 1- How does excavation happen in Jordan? It is the responsibility of whom? When are they conducted?
- 2- Who funds excavation in Jordan? And how is it controlled?
- 3- What about the conservation issues on the site? Who does them? Are they experts? local or foreign conservators? Are the international ethics of conservation taken into account when carrying out conservation works in Jordan?
- 4- What about local community are they involved in the excavation and conservation works? Are they aware of the importance of conserving sites?
- 5- What about non-invasive survey (geophysical excavation, aerial surveying, etc)? Are they applied in excavations in Jordan? If yes how feasible are they? How can results be used to interpret the sites?

What about the relationship between town and country/ extensive (wide or general) survey, possibility of having rural attractions as well as urban sites...not only considering the key cities as tourist attractions (such as Petra and Jerash) but also small towns can offer something similar if not better.

APPENDIX SIX: EUROPEAN ROUTE OF INDUSTRIAL HERITAGE (ERIH)



Europe's industrial heritage

Where was the first ever factory on Earth? Where was the largest steam engine built? And where can you find the most up-to-date colliery of its time?

Industrialisation changed the face of Europe. Consequently it has left us a rich industrial heritage. A gigantic network of sites spread all over the continent. It only has to be brought back to life. That is what the European Route of Industrial Heritage (ERIH) is doing. Come with us on an exciting journey of discovery along the milestones of European industrial history.

What is ERIH ?

ERIH is the European Route of Industrial Heritage, a network of the most important industrial heritage sites in Europe. It is the common link between them all. From disused production plants to industrial landscape parks and inter-active technology museums. The backbone of the route consists of the so-called anchor points: the outstanding industrial monuments in the former heartlands of the Industrial Revolution, Great Britain, Belgium, Netherlands, Luxembourg and Germany. But this is just the beginning. For ERIH intends to grow further - right to the borders of Europe.

Anchor Points

The name says it all. There are a lot of features anchored here. Primarily the overall framework. Anchor points comprise the complete range of European industrial history. After that, they tell tourists what they can see at a local level. Visitors of all ages can relive their industrial heritage in the form of attractive guided tours, multi-media presentations and outstanding special events. Last not least, all the anchor points are simultaneously starting points for a variety of regional routes.

Regionale Routes

Each region has its own speciality. In this respect European industrial heritage is just like food. Its strength lies in the fact that it unites many different traditions within a single idea. The Regional Routes link landscapes and sites which have left their mark on European industrial history. Germany's Ruhrgebiet, for example. Or South Wales, a key region in the "world's first industrial nation". Both these areas comprise a number of less significant industrial monuments - the small cogs in the large machine.

European Theme Routes

Such as "The treasures of the Earth": what, where, when and how were they extracted from the ground? Or "Textile manufacturing": the milestones along the way from fibre to factory. Or "Transport and Communication": retracing the tracks of the industrial revolution. Theme Routes take up specific questions relating to European industrial history and reveal potential

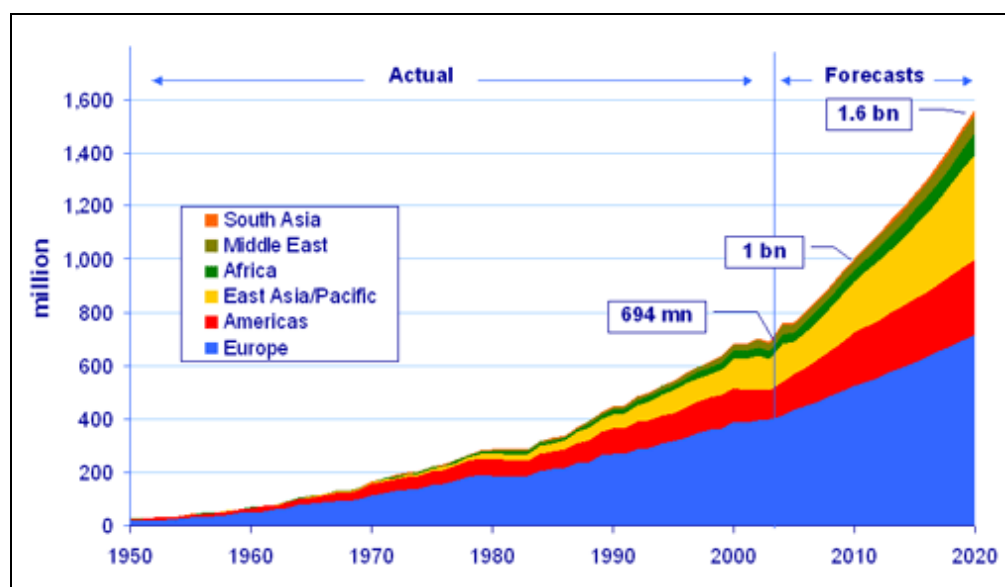
links between radically different industrial monuments all over Europe. The result is a "circuit diagram" of the common routes of European industrial heritage.

Source: <http://www.erih.net/welcome.html>

APPENDIX SEVEN : TOURISM 2020 VISION

Tourism 2020 Vision is the World Tourism Organization's long-term forecast and assessment of the development of tourism up to the first 20 years of the new millennium. An essential outcome of the *Tourism 2020 Vision* are quantitative forecasts covering a 25 years period, with 1995 as the base year and forecasts for 2010 and 2020.

Although the evolution of tourism in the last few years has been irregular, UNWTO maintains its long-term forecast for the moment. The underlying structural trends of the forecast are believed not to have significantly changed. Experience shows that in the short term, periods of faster growth (1995, 1996, 2000) alternate with periods of slow growth (2001 to 2003). While the pace of growth till 2000 actually exceeded the *Tourism 2020 Vision* forecast, it is generally expected that the current slowdown will be compensated in the medium to long term.



UNWTO's *Tourism 2020 Vision* forecasts that international arrivals are expected to reach nearly 1.6 billion by the year 2020. Of these worldwide arrivals in 2020, 1.2 billion will be intraregional and 378 million will be long-haul travellers.

The total tourist arrivals by region shows that by 2020 the top three receiving regions will be Europe (717 million tourists), East Asia and the Pacific (397 million) and the Americas (282 million), followed by Africa, the Middle East and South Asia.

East Asia and the Pacific, Asia, the Middle East and Africa are forecasted to record growth at rates of over 5% year, compared to the world average of 4.1%. The more mature regions Europe and Americas are anticipated to show lower than average growth rates. Europe will

maintain the highest share of world arrivals, although there will be a decline from 60 per cent in 1995 to 46 per cent in 2020.

	Base Year	Forecasts		Market share		Average annual
	1995	2010	2020	(%)		growth rate (%)
	(Million)			1995	2020	1995-2020
World	565	1006	1561	100	100	4.1
Africa	20	47	77	3.6	5.0	5.5
Americas	110	190	282	19.3	18.1	3.8
East Asia and the Pacific	81	195	397	14.4	25.4	6.5
Europe	336	527	717	59.8	45.9	3.1
Middle East	14	36	69	2.2	4.4	6.7
South Asia	4	11	19	0.7	1.2	6.2

Long-haul travel worldwide will grow faster, at 5.4 per cent per year over the period 1995-2020, than intraregional travel, at 3.8 per cent. Consequently the ratio between intraregional and long-haul travel will shift from around 82:18 in 1995 to close to 76:24 in 2020.

Source : <http://www.unwto.org/facts/eng/vision.htm>