



## **A Didactic Case Study of Jarash Archaeological Site, Jordan:**

### **Stakeholders and Heritage Values in Site Management**



The Getty Conservation Institute



Department of Antiquities  
Hashemite Kingdom of Jordan

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**of Jarash Archaeological Site, Jordan:**  
**Stakeholders and Heritage Values**  
**in Site Management**



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Los Angeles

Department of Antiquities  
Hashemite Kingdom of Jordan

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The Getty Conservation Institute (GCI) works internationally to advance conservation practice in the visual arts—broadly interpreted to include objects, collections, architecture, and sites. The GCI serves the conservation community through scientific research, education and training, model field projects, and the dissemination of the results of both its own work and the work of others in the field. In all its endeavors, the GCI focuses on the creation and delivery of knowledge that will benefit the professionals and organizations responsible for the conservation of the world's cultural heritage.

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The Department of Antiquities of Jordan (DoA) is responsible for the implementation of the archaeological policy in Jordan and will explore, conserve and monitor any tourism activities and services carried out by the private sector and other governmental and non-governmental agencies. DoA will provide comprehensive information on antiquities and present assets in a manner that supports the national identity and serves the educational culture, while considering archaeological assets as a major factor for tourism attraction.

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Cover:

Top: Early-20th-century view of the remains of the Oval Plaza and Cardo, the colonnaded road that served as a north-south axis of the ancient city of Gerasa. Bottom: Present-day view of the same location. The two images reveal how much the modern city of Jarash has grown over the ancient city. Photos: Library of Congress, Prints & Photographs Division, LC-DIG-matpc-06966, and David Myers, GCI.

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# Foreword

We are very pleased to write this foreword to *A Didactic Case Study of Jarash Archaeological Site, Jordan: Stakeholders and Heritage Values in Site Management*. This publication is the result of a collaborative project of the Getty Conservation Institute (GCI) and the Department of Antiquities of Jordan (DoA), and contains the results of research carried out by staff of both organizations.

The GCI and the DoA share a commitment to the conservation of cultural heritage and its presentation to the public. The GCI also has a long-standing involvement in research on significance and values of cultural heritage places, as well as in the education and training of professionals concerning heritage site management. The complexities surrounding the archaeological site of Jarash, including the need to accommodate mass tourism and its location within the midst of an urban environment, make it an ideal case for teaching about dealing with values and stakeholders in heritage site conservation and management.

This publication is aimed at helping those who study decision making related to the management of heritage sites—whether professionals or students—to recognize the importance of values and stakeholders to site management. It has also been designed to impart skills for identifying stakeholders, for eliciting their values and interests, and for taking into account their values and interests in considering management options.

The case study is structured as a didactic resource for classroom instruction with a series of interactive activities, including role-play scenarios. It informs heritage educators how to make the material readily accessible as a resource for use both in university programs and in shorter-term training courses or workshops. This volume addresses a need for teaching resources both in a case study format and concerning the challenges of dealing with values and stakeholders in site management. Given that the site examined is located in Jordan, this work is being published in Arabic as well as in English so that it will be accessible to a broader audience. The case study is available on the GCI Web site at [www.getty.edu/conservation](http://www.getty.edu/conservation).

We would like to recognize and thank those who prepared this publication, namely David Myers of the GCI,

who guided development of the case study's content and managed its overall production from its inception; May Shaer of the DoA, who oversaw planning for site visits and stakeholder interviews, helped ensure that information was accurate concerning the history and management of Jarash, and helped coordinate production of the publication's Arabic version in Jordan; and Stacie Smith of the Consensus Building Institute, a nonprofit institution in Cambridge, Massachusetts, who drafted the protocol for interviewing stakeholders, led the stakeholder interviews, synthesized the interview results, designed the publication's didactic activities and teaching materials, and tested the case study.

It is our expectation that this publication will prove to be a useful resource to educators, students, and practitioners facing the challenge of managing the changing and conflicting values involved in the management of cultural heritage sites.

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The Getty  
Conservation  
Institute

**Fawwaz Al-Khraysheh**  
*Director-General*  
Department of Antiquities  
of Jordan



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# Preface

## Presentation of the Case Study

This publication presents a case study of management of the archaeological site of Jarash, Jordan. It is intended to serve as a teaching resource for heritage educators that will help site managers to identify, understand, and respond to a wide range of values for the sustainable management of cultural heritage sites. This case also focuses on how to account for and deal with site stakeholders in relation to a site's values and significance, in part through utilizing the concepts and methods of consensus building and conflict resolution. Heritage conservation and management university courses traditionally have not offered instruction in how to deal with stakeholders. The case study is meant to be used both in university courses for students studying heritage management and in shorter-term training courses, including those for heritage professionals. This publication will be available in both English and Arabic to make it accessible to a broader audience.

The introduction to this publication presents a discussion of cultural heritage site management, including the concepts of significance and values, as well as stakeholders and their interests, in order to provide a basis for examination of these concepts and issues in the case study. This is followed by "Jarash in the Past and Today," a background section on the history of the site and the modern city today. The next section, "The Management Context," describes site management of Jarash in terms of legal framework, governing authorities, and stakeholders. The final section consists of four teaching activities that build on each other and are meant to be completed in sequence. That is, the product of the first activity is used as a point of input for the second activity, and so on, culminating in the fourth and final activity, which involves the development of a set of recommendations on key site management issues. For each activity, the participants are asked to become a member of a hypothetical site management team for Jarash. Instructors can choose to omit the activity on interviewing stakeholders, or to implement any of the activities differently according to the length of time available and the level, needs, and interests of participants. For example, participants can undertake the activities individually, in small groups, or as a class. Each activity has

instructor notes that provide guidance and suggestions on how to use the case in a teaching situation. Although the teaching notes provide guidance for instructors, these activities are designed to be flexible and provide a platform for instructors to develop and adapt the activities to fit their teaching objectives. The appendixes to this publication contain additional background information useful to the case study activities.

The case study was prepared assuming that participants have some knowledge and expertise in heritage site management that they will draw on in completing the tasks, but does not assume that instructors or participants have any direct affiliation with the site of Jarash or even with Jordan. Participants are asked to engage in the activities without imposing their own views on the substance of the site of Jarash itself and on the values, interests, and favored options held by the stakeholders. That is, they are playing the role of outside experts who will not be directly affected by any of the decisions being made about the site. Their task is to guide decision makers for the site based on the values and interests of all the stakeholders, rather than on the participants' own values and interests.

By requiring participants to take on a particular role in a particular context—Jarash, Jordan—these activities engage participants in a type of experiential, or active, learning that provides an opportunity to develop direct experience with the content and the skills being taught. Active learning offers an opportunity for deep learning—learning described by John Dewey as a process by which concepts, principles, and ideas are internalized cognitively, leading to changes in the learners' patterns and actions (Dewey 1938).

As educators know, this is not a simple thing to do. People are often stuck both in their ways of seeing the world and in their behavioral responses to challenging situations. Extensive research on active learning has shown that asking participants to enter a new situation in a particular role can lead to opportunities to break out of old patterns of thought and behavior by experiencing the limitations of one set of strategies and/or the potential of another. Even as participants are asked to play the role of unbiased expert, it is expected that their prior experiences and knowledge—and indeed, their own values, interests,

and opinions regarding heritage site management—will impact their assessment of the situation in Jarash. Helping participants become conscious of the ways in which this occurs is an important part of the learning from the case study. The end product of these activities is not a set of correct answers; rather, the primary learning occurs in the process of working on the tasks and in the group discussions that take place afterward.

In order to integrate and synthesize the potential of experiential learning, participants must have an opportunity to reflect on the experience in a structured and interactive manner. The primary mechanism for this reflection is the debriefing. Debriefing discussions consist of reflections on the outcomes and the process of the activities, with explicit attention to what was learned and how it can be applied to the work. The *Teaching Materials* provides guidance to instructors on conducting these debriefings.

## Project Background

In 1998 the Getty Conservation Institute (GCI) initiated a project examining the values and economics of cultural heritage. The Research on the Values of Heritage project aimed to fill a gap in the conservation field's body of knowledge and to advance our understanding of values, markets, and other social forces in our work and the need for an integrated approach to conservation. This work initially produced three reports published by the GCI: *Economics and Heritage Conservation* (1999), *Values and Heritage Conservation* (2000), and *Assessing the Values of Cultural Heritage* (2002).<sup>1</sup> As a later stage of this work from 2001 to 2003, the GCI developed and published four case studies that illustrate the role of values in site management.<sup>2</sup> One objective of these case studies was to demonstrate values-based management in practice.

These cases dealt with specific sites and managing institutions and illustrated practices in four countries. The management context in other parts of the world is different, and new cases are needed to study other examples. The GCI deems it useful to build upon its previous experience and develop cases from other regions. The GCI and

the Jordanian Department of Antiquities, which are currently partnering in other areas, decided to collaborate in producing this case study of the archaeological site of Jarash.

## Notes

1. R. Mason, ed., *Economics and Heritage Conservation* (Los Angeles: The Getty Conservation Institute, 1999); E. Avrami, R. Mason, and Marta de la Torre, eds., *Values and Heritage Conservation* (Los Angeles: The Getty Conservation Institute, 2000); and Marta de la Torre, ed., *Assessing the Values of Cultural Heritage* (Los Angeles: The Getty Conservation Institute, 2002). All of these publications are available at [www.getty.edu/conservation/field\\_projects/values/values\\_publications.html](http://www.getty.edu/conservation/field_projects/values/values_publications.html).
2. The cases resulted from the collaboration of professionals from the Australian Heritage Commission, Parks Canada, English Heritage, the U.S. National Park Service, and the GCI. The partners involved in that project were selected in part because they were deemed to practice values-based management in one way or another. The case studies examined management at Chaco Culture National Historical Park in the United States, Grosse Île and the Irish Memorial National Historic Site in Canada, Port Arthur Historic Site in Australia, and Hadrian's Wall World Heritage Site in England, and resulted in the publication *Heritage Values in Site Management: Four Case Studies* (M. de la Torre, ed., Los Angeles: The Getty Conservation Institute, 2005). The individual case studies are available at [www.getty.edu/conservation/pdf\\_publications](http://www.getty.edu/conservation/pdf_publications).

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# Acknowledgments

The Getty Conservation Institute (GCI) and the Department of Antiquities of Jordan (DoA) have joined in preparing this case study examining the role of values in the management of Jarash, one of the archaeological sites for which the DoA is responsible. Special thanks go to Dr. Fawwaz Al-Khraysheh, director-general of the Department of Antiquities, for suggesting the site of Jarash as the subject of this study and for providing for the full commitment of the DoA to bringing this publication to fruition.

This case study incorporates extensive consultation between the authors and the members of the project steering committee, as well as interviews and discussions with site staff, governmental authorities, and other interested parties. The authors have also utilized a variety of documents, including published sources, unpublished reports, and legal documents relating to Jordan's antiquities. We have relied heavily on the staff of the DoA for understanding the site's management context and the basis for many decisions made on site.

We would like to thank Dr. Rami Daher and the staff of his architecture and urban design office, as well as the staff of the DoA, for pilot-testing the case study in Jordan. We would also like to thank the undergraduate and graduate students from Harvard University, the Massachusetts Institute of Technology, Tufts University, Brandeis University, Williams College, and Boston University who also helped pilot-test the activities. The efforts of Dr. Daher and all of these volunteers were immensely helpful in improving the clarity, structure, flow, and educational value of this case study.

The situation studied existed between January and August 2007, when the case was developed and written. This case presents management of the site at a particular moment in time. A similar study done a few years later would likely be based on a different situation.

We extend our gratitude to all those who have patiently and generously contributed their time, knowledge, and ideas in the preparation of this publication. Particular mention goes to Marta de la Torre, who provided wise counsel on making improvements. From the GCI, François LeBlanc and Susan Macdonald provided valuable input on the case's content; Kathleen Dardes, Jeff Cody, and Kecia Fong gave helpful advice on the case's design as

a teaching resource; and Azadeh Vafadari assisted with finalizing the manuscript. From the DoA, we acknowledge the assistance of Dr. Rafe' Harahsheh, Aida Naghawy, Dr. Khaled Nashef, Abdulsami Abu Dayyeh, and Maysoon Al-Qatarneh in reviewing the manuscript, as well as Catreena Hamarneh's assistance in acquiring pertinent background reports and historical photographs.

**David Myers**

**Stacie Nicole Smith**

**May Shaer**

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# Introduction

## Cultural Heritage Site Management

Heritage site management has been defined as “the way that those responsible [for the site] choose to use it, exploit it, or conserve it” (Pearson and Sullivan 1995, 7). As the interest in heritage and heritage sites has grown, special interests—such as hotels, restaurants, and tour guides—and ordinary people have come to anticipate benefits from these resources, and authorities must take this into consideration as they try to manage these expectations. Many heritage sites are appreciated for their cultural and educational benefits or serve as sources of local, national, or ethnic identity or pride; some are seen primarily as places of recreation; and others are expected to provide economic benefits for communities, regions, or nations. Sometimes the expectations of different groups can be incompatible, or misunderstandings about exceptions arise and produce serious conflicts. Authorities, however, seldom make these choices alone.

Authorities responsible for managing heritage sites also have limited financial and human resources. Although legal authority is granted to heritage authorities in some places to take or regulate privately owned or used property, the fact remains that when faced with strong opposition, there are normally clear limits to the existing political will or influence to take property or to provide the financial resources to acquire it. Therefore, heritage managers must choose carefully how they allocate limited funding, staff, and political influence to ensure that the most important heritage is managed and used in the best way. Such choices entail a tremendous amount of responsibility, for once heritage sites are destroyed or significantly degraded, through either active destruction or passive neglect, these losses may never be regained. In assessing the gravity of management decisions, heritage managers should keep in mind that their finality affects not only the present generation but also multiple ones.

The decisions made by a heritage manager should be informed by a clear understanding of why the place merits conservation and what its loss would imply for society. A manager must also know who has an interest in the conservation of the place and what their particular inter-

ests are. This knowledge will guide a manager in deciding where to allocate resources for conservation, how to target archaeological or historical investigations, and what aspects of a site should be interpreted for and presented to the public. This knowledge also helps site managers to articulate more clearly and justify more convincingly to others why a heritage place is important and why its conservation and management should be supported by the public.

## Values and Significance

The types of knowledge cited above form the basis of a philosophy of heritage site management called “values-based management,” which is the management approach taught in this case study. Values-based management was defined in *Heritage Values in Site Management* as “the coordinated and structured operation of a heritage site with the primary purpose of protecting the significance of the place as defined by designation criteria, government authorities or other owners, experts..., and other citizens with legitimate interests in the place” (de la Torre 2005, 5).

*Value* and *significance* are terms that are often used interchangeably within cultural heritage practice and defined in a variety of ways. In this case study, *value* is used to mean positive characteristics that make the archaeological site of Jarash important to governing authorities and other stakeholders. The benefits that the site of Jarash has provided or may provide in the future are inextricably tied to these values, which might be social, scientific, spiritual, aesthetic, or economic. At the archaeological site of Jarash, certain values are protected by the Jordanian Law of Antiquities, namely the site’s scientific and aesthetic values. One might say that these are the site’s core heritage values. The economic value of the site as a tourist destination can be derived from the site’s heritage values. If Jarash’s heritage values were destroyed, then its attraction as a tourist destination would cease to exist as well.

The term *significance* is used to mean the overall importance of the archaeological site of Jarash. The site’s significance is determined by the totality of the values

Stakeholder	Values	Interests
Antiquities authority	<i>Scientific:</i> capability of site to answer additional research questions about the past. <i>Educational:</i> capability of site to teach students and other visitors about the past.	Protect and preserve the antiquities; contribute to archaeological knowledge; educate visitors and locals about Jarash.
Tour operator	<i>Economic:</i> capability of site to provide monetary benefits.	Enough sales of tours in order to pay expenses and generate a profit.

▲ Examples of the differences between the concepts of values and interests for two hypothetical stakeholders.

attributed to it and its importance in relation to other comparable sites.

Many sources of information may be utilized to elicit the values of a heritage site. Historical records and previous research results have been used the most often in the past, and they are generally consulted first. Experts on different aspects of heritage may also provide valuable input. Values-based management places great importance on the consultation of stakeholders to understand their values and interests. This is usually done by directly asking their opinions but also may be carried out by documenting their behavior with respect to the heritage.

## Stakeholders

Stakeholders are individuals or groups who have an interest in, or value, an archaeological site or cultural heritage place. One level of stakeholders of cultural heritage includes what is known as the local community, which typically includes nearby residents, property owners and businesses, community organizations, ethnic groups, religious institutions, and local government authorities who may be directly affected by what happens at the site or who have traditional ties to the site. Beyond the local level, stakeholders may also include provincial or national government authorities, including those who are responsible for and manage the site, persons or groups from more distant locations in the same country, and interested international parties. In some instances, stakeholders may live a great distance from the site and have never visited it but still may value the place and take action if it is threatened. On any of these geographic scales, stakeholders also include professionals from various disciplines—archaeology, history, architecture, heritage conservation, religious studies, tourism studies, and so forth—who have studied the place and may offer expert opinions about it.

Stakeholders' interests are wide ranging, and their expectations may be contradictory and can lead to severe conflicts. However, sites often have a particular group of institutions or people who are considered to be the primary stakeholders. For example, for a site long recognized and protected for its archaeological importance, the primary stakeholders may be prominent archaeological research institutions. These institutions may have a privileged relationship with the site's managers and may be directly consulted before important management decisions are made. Other powerful interests may emerge, though, that challenge the primacy of a long-privileged stakeholder group. This is often the case when the economic benefits of tourism emerge, whether real or potential.

## Interests

Whereas values are perceived attributes of a site or place, interests are stakeholders' underlying needs or wants that they hope to have fulfilled with respect to the site. Interests are often more specific and correspond to broader value categories. Interests can be tangible, such as discovering and passing on knowledge of the Roman era in ancient Jordan, increased tourism, or a livelihood, or they can be intangible, such as a voice in decision making. Attending to interests provides a more detailed picture of what factors should be considered in making management decisions that will satisfy stakeholders.

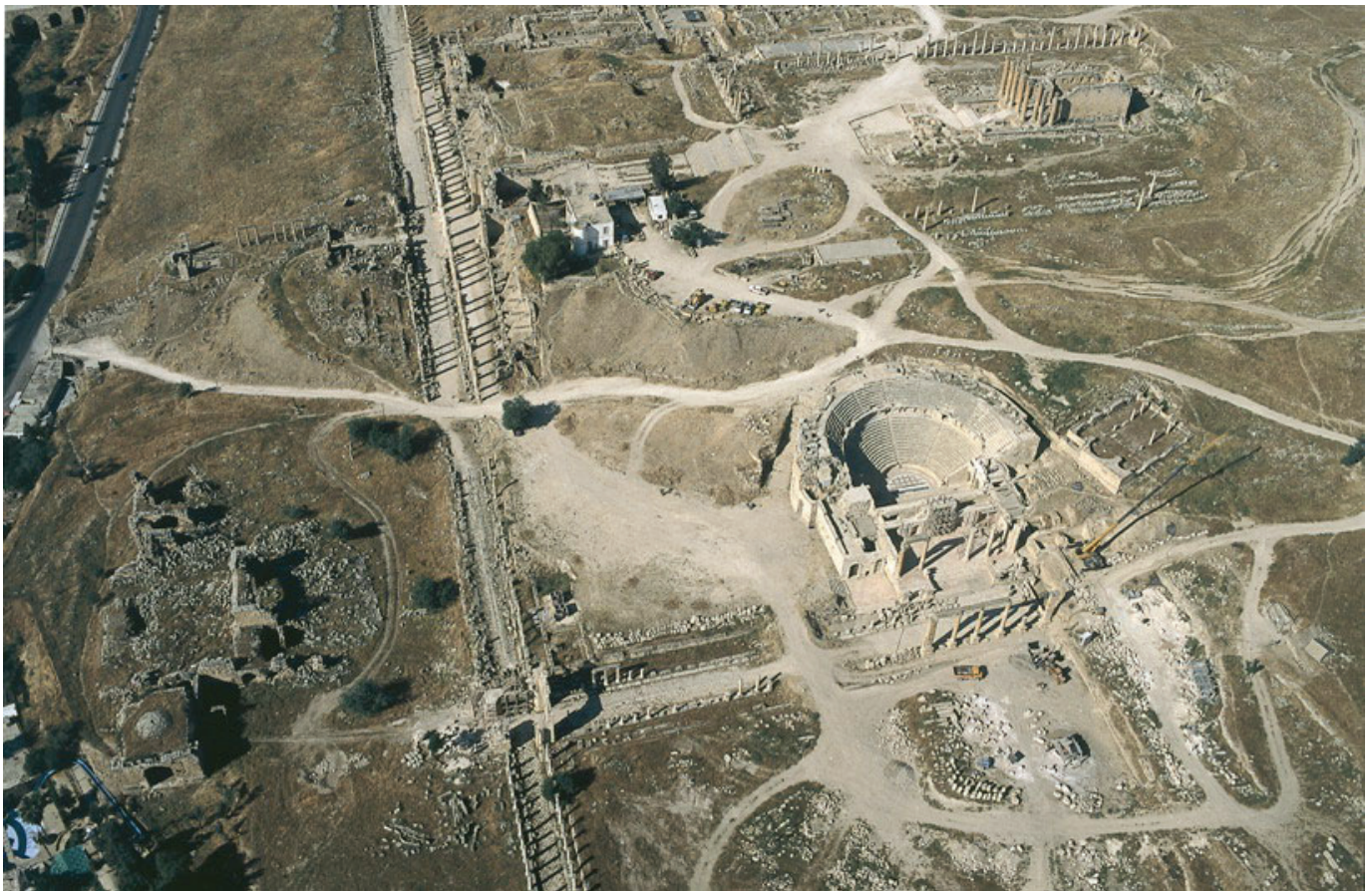
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# Jarash in the Past and Today

## Jarash Today and Geographic Context

The remnants of the ancient city of Gerasa, the name given during the Roman period, are located in northern Jordan. They are approximately 50 kilometers (31 miles) north of Amman, the capital of the Hashemite Kingdom of Jordan, and are well connected by road to Amman

and other urban centers within the country. The territory that was the ancient city is today composed of a western half consisting of an archaeological park owned and protected by the Jordanian Department of Antiquities (DoA) and an eastern half covered by the modern city of Jarash.<sup>1</sup> The city today is the capital of the Jarash governorate and has a municipal population of approximately 58,000. Modern Jarash is involved mainly in agriculture and administration of the governorate.



▲ Aerial view overlooking the archaeological site of Jarash. In the foreground are the Cardo and the North Theater. The Temple of Artemis is at the upper right. Photo: Courtesy David Kennedy APAAME\_19980516\_DLK\_SL24.22.



▲ Map of Jordan, identifying Jarash in the northern region.  
 Courtesy of the Jordan Tourism Board.

Jarash is situated within the Mountain Heights Plateau, which separates the Jordan Valley from the flat eastern desert. The plateau extends through the entire length of the western part of Jordan and contains most of Jordan's largest population centers, including Amman. These highlands receive the highest levels of precipitation in the country, are more densely vegetated, and experience mild temperatures relative to other parts of the country. The area has a Mediterranean climate, with a relatively rainy season from November to April and dry weather for the remainder of the year.

A number of valleys containing intermittent streams, known in Arabic as *wadis*, cut through the Mountain Heights Plateau and generally flow into the Jordan River or the Dead Sea. The ancient city of Jarash straddles the Wadi Jarash, through which runs the stream called by the ancient Greeks the Chrysorhoas River

(meaning "golden river"). The presence of this stream was undoubtedly a key factor giving rise to the settlement, as it and numerous local springs provided a year-round water supply.

(continued on p. 8)

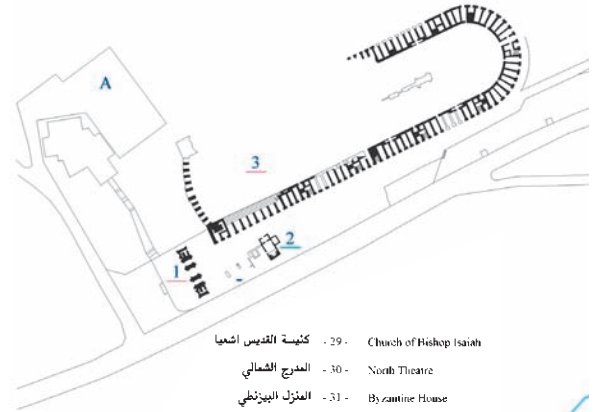
▼ Satellite image showing the path of the ancient city wall of Gerasa (solid line) and the archaeological park owned by the DoA (area left [west] of the yellow dashed line). The area of the ancient city to the east (right) of the dashed line is obscured by modern development. Photo: © 2008 DigitalGlobe, © Google.



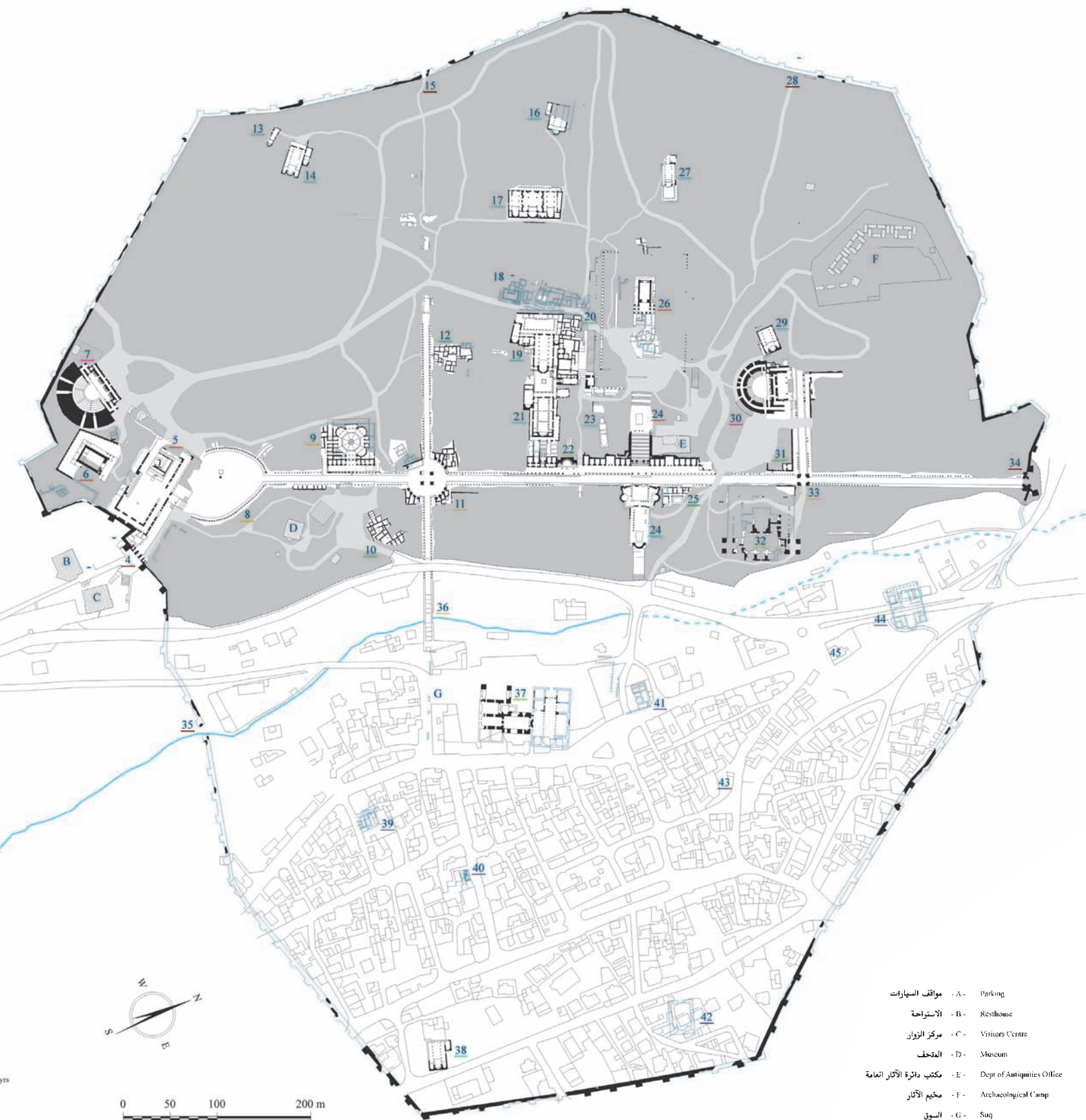


► Map of Jarash. The area in gray to the west is the archaeological site owned by the DoA and jointly managed with the Ministry of Tourism and Antiquities. The area in white to the east is the modern city of Jarash, built over the eastern part of the ancient city, where private houses as well as other monuments, such as the East Baths and churches, were located. Wasfi Al-Tal Street and the Wadi Jarash divide the two sides. The entire area is bordered by the walls of the ancient city, which are still intact in areas on both sides of the valley. Note the central axis running north–south, starting at the south end from the Oval Plaza (8) to the North Gate (34). Hadrian's Arch (1) and the Hippodrome (3) are directly south of the South Gate (4) Map: Courtesy of the Department of Antiquities of Jordan, © Institut Français du Proche-Orient (IFPO) and Jordanian Ministry of Tourism and Antiquities, 2000.

- |   |        |  |
|---|--------|--|
| بوابة هدریان  | - 1 -  | Hadrian's Arch   |
| كنيسة الأسقف ماريانوس                                   | - 2 -  | Chapel of Bishop Marianus  |
| ميدان السباق  | - 3 -  | Hippodrome   |
| البوابة الجنوبية  | - 4 -  | South Gate   |
| معبد زيوس السفلي  | - 5 -  | Lower Sanctuary of Zeus  |
| معبد زيوس العلوي  | - 6 -  | Upper Sanctuary of Zeus  |
| المسرح الجنوبي  | - 7 -  | South Theatre  |
| الساحة البيضاء  | - 8 -  | Oval Piazza  |
| السوق التجارية  | - 9 -  | Macellum   |
| منزل بفرقة الزرقاء                                      | - 10 - | House of "the Blues"   |
| المصلى الجنوبية   | - 11 - | South Tetrapylon   |
| المنزل الأموي   | - 12 - | Umayyad House  |
| الكنيسة الجنائزية                                       | - 13 - | Mortuary Chapel  |
| كنيسة القديسين بطرس وبولس                               | - 14 - | Church of Sts Peter and Paul   |
| البوابة الجنوبية-الغربية                                | - 15 - | South-West Gate  |
| كنيسة الأسقف جانيسيوس                                   | - 16 - | Church of Bishop Gensivius   |
| كنائس القديسين كوسماس وداميانوس ويوحنا المعمدان وجورجوس | - 17 - | Churches of Sts Cosmas and Damianus, St John the Baptist and St George |
| المعبد C  | - 18 - | "Temple C"   |
| كنيسة القديس تيرودوروس                                  | - 19 - | Church of St Theodore  |
| منزل الكهنة وحمائم بلوكوس                               | - 20 - | Clergy House and Baths of Phocas                                       |
| الكاتدرائية   | - 21 - | Cathedral  |
| سبيل الخوريات   | - 22 - | Nymphaeum  |
| كنيسة أرتميس  | - 23 - | Artemis Church   |
| بوابة معبد أرتميس                                       | - 24 - | Artemis Propylaea  |
| المسجد والمدنية الرومانية                               | - 25 - | Mosque and Roman Villa   |
| معبد أرتميس   | - 26 - | Temple of Artemis  |
| كنيسة الكنائس   | - 27 - | Synagogue Church   |
| البوابة الشمالية-الغربية                                | - 28 - | North-West Gate  |



- |                                |        |  |
|--------------------------------|--------|--|
| كنيسة القديس اشعيا             | - 29 - | Church of Bishop Isaiah                      |
| المسرح الشمالي                 | - 30 - | North Theatre                                |
| المنزل البيزنطي                | - 31 - | Byzantine House                              |
| الحمامات الغربية               | - 32 - | West Baths                                   |
| المصلى الشمالية                | - 33 - | North Tetrapylon                             |
| البوابة الشمالية               | - 34 - | North Gate                                   |
| بوابة المياه                   | - 35 - | Water Gate                                   |
| الجسر الجنوبي                  | - 36 - | South Bridge                                 |
| الحمامات الشرقية               | - 37 - | East Baths                                   |
| كنيسة بروكوبوس                 | - 38 - | Procopius Church                             |
| الكنيسة والمنزل الروماني       | - 39 - | Church and Roman House                       |
| المنزل البيزنطي                | - 40 - | Byzantine House                              |
| الحمامات البيزنطية الصغيرة     | - 41 - | Small Byzantine Baths                        |
| كنيسة الياس وماريا وسورج       | - 42 - | Chapel of Elias, Maria and Simeon            |
| منزل الفطيمات والشعراء         | - 43 - | House of "the Muses and the Poets"           |
| كنيسة الأنبياء، الرسل والشهداء | - 44 - | Church of the Prophets, Apostles and Martyrs |
| عين الكروان                    | - 45 - | Spring                                       |
| المدافن                        | -      | Tombs  |



## History of the Ancient City of Gerasa

The history and archaeology of the ancient city of Gerasa have been relatively well documented, given the extent to which the site has been studied and excavated.<sup>2</sup> The earliest evidence of human settlement at Jarash goes back to the Neolithic Age (8500–4000 BCE). Archaeological evidence dated to the Bronze and Iron ages was also found within the city walls, indicating a continuity of habitation for several millennia.

Jarash as a formal city had its roots in the fourth century BCE. In 332 BCE, Alexander the Great conquered the region known as Syria, which included the northern part of Jordan, and began establishing colonies throughout the region, signaling the Hellenistic era in Jordan. Jarash was known to the Greeks as “Antioch on the Chrysorhoas.” It and other cities in the region founded by the Greeks became known as the Decapolis (the “ten cities” in Greek), each modeled after the Greek polis. The Decapolis probably was an association of cities grouped together because of their common culture, language, and proximity.<sup>3</sup>

Despite its Greek roots, historians generally associate the Decapolis with the period immediately after 63 BCE, when the Decapolis cities, including Gerasa, were thought to have flourished as a result of the peace and security posed by the Pax Romana. During this time, Jarash was strategically located at the crossroads of trade routes of prime importance within the empire that connected Rome and the Mediterranean basin with Arabia, India, China, and other areas of Asia. This brought great economic benefits to Jarash, as trade thrived with the Nabataean Kingdom, centered in Petra. In the middle of the first century CE, the city wall was constructed and was later strengthened and rebuilt on several occasions. The wall extended to 3,456 meters, enclosing an area of approximately 847,000 square meters on both sides of the river Chrysorhoas (Khoury 1986, 53). The river provided the city with a regular water supply, entering through the north side of the wall, running through the city center, and exiting on the south side through a water gate and into the az-Zarqa River. In 106 CE, the emperor Trajan annexed the wealthy Nabataean Kingdom and formed the province of Arabia. This brought even greater commercial wealth to Jarash, which enjoyed a burst of construction activity.

During its Roman period, the city was altered through the creation of an urban grid with colonnaded and paved streets and significant monuments, including immense temples, theaters, and public spaces, the most prominent being the Oval Plaza, adjacent to the Temple of Zeus. The area of the ancient city to the west of the Chrysorhoas River, which is the area preserved today, was the administrative, civic, commercial, and cultural center of this community, while the majority of its citizens lived on the east side of the river. To honor the visit of the emperor Hadrian in 129 CE, the citizens raised a monumental triumphal arch at the southern end of the city. Jarash’s prosperity reached a peak at the beginning of the third century, when it was given the status of Roman Colony (*Colonia Aurelia Antoniniana*). During this “golden age,” Jarash may have had a population of 20,000.

As the third century progressed, ocean shipping began to take over as the main transportation mode for commerce in the region. Prosperity in Jarash began to decline as its previously lucrative overland trade routes became less utilized.

After Constantine established Christianity as the official religion of the Roman Empire and transferred the capital of the empire from Rome to Constantinople (Byzantium), the Christian religion spread within the Levant region. By the middle of the fifth century, the safety and stability of the religion allowed it to flourish. This is reflected in the many churches built during this period at Jarash; remains of fifteen Christian sanctuaries have been discovered to date. Many churches were built of stones taken from pre-Christian temples.

Jarash was hit further by the Persian invasion of 614 CE. In 636 CE, Muslim armies defeated the forces of the Byzantine Empire at the battle of Yarmouk in the area of the Yarmouk River, near the modern border between Jordan and Syria, signaling the beginning of the Islamic period in the region. Evidence shows that Jarash conceded to Islamic leaders without damage being inflicted on the city. Social and economic life continued unabated. During the Umayyad period, a large mosque was built in the center of the city, and a significant domestic quarter was created to the north of the South Decumanos.

A series of massive earthquakes that struck the city over the years until 1927 damaged many of the monuments of Jarash beyond repair; others were completely destroyed. The most significant of these earthquakes was that of 749 CE, which coincided with the end of the Umayyad period and the beginning of the Abbasid. According to researchers, the transfer of the Caliphate cen-

ter from Damascus to Baghdad and the shifting of trade routes farther from Jarash are the main reasons for the abandonment of the city. Nevertheless, the city remained inhabited during the Abbasid and Mamluke periods. By 1122 William of Tyre, historian of the Crusader wars, reported that Jarash was in ruins and that the fortress built by the Atabey of Damascus had been destroyed.

## History of Jarash as Heritage and Development of the Modern City

Over the past two centuries, Jarash has been transformed from an abandoned ruin to the focus of intensive archaeological investigation as well as conservation, restoration, and reconstruction, and has become the second most visited cultural tourist attraction in Jordan. These activities have been carried out by teams and individuals from many different countries pursuing a range of goals. Not surprisingly, differing philosophical approaches and methods have been used, reflecting the evolution of archaeological and heritage conservation and management practice over many decades. As the site has been transformed physically, the values attributed to it have evolved as well.

▼ View of the colonnaded Oval Plaza, early 20th century. The still-young modern city of Jarash is visible in the background. Photo: Library of Congress, Prints & Photographs Division, LC-DIG-matpc-06966.



## Period 1 (1806–1916): Ottoman Rule, Early Travelers, and Establishment of the Modern City

Between 1516 and 1918, the Ottoman Empire ruled the territory that is now Jordan. During that period, and specifically from the beginning of the nineteenth century, travelers and explorers began to visit Jarash on their journeys of exploration of southern Syria and the Holy Land. This period of exploration was indirectly ushered in by the invasion of the wealthy Ottoman province of Egypt by the French armies under Napoleon in 1798. French troops entered Palestine the following year. The British Empire saw France's entry into the region as a direct threat to its vital overland caravan route to India and the Far East through the Isthmus of Suez. Britain responded by allying with local Ottoman forces and defeating Napoleon's army in Palestine at the fortified coastal city of Acre. The French forces retreated from Palestine to Egypt, and British troops marched into Jerusalem. Although the area remained part of the Ottoman Empire, through these events the British Empire established a foothold in Palestine.

Published accounts of both British and French military exploits in the region sparked a new European interest in the exploration of the Holy Land. One manifestation of this interest was the creation in 1804 by wealthy individuals in London of the Palestine Association with the purpose of exploring the Holy Land. In 1806 the German scholar and traveler Ulrich Jasper Seetzen, under the patronage of the duke of Saxe-Gotha in Germany and

Tsar Alexander I of Russia, both of whom sought Oriental artifacts for their private collections, became one of the first Europeans since the Christian Crusades of the Middle Ages to explore and record the areas east of Lake Tiberias and along the Jordan River. As part of his travels, Seetzen identified the site of the ancient Decapolis city of Gerasa and is thus credited with its “rediscovery” to the western world. Seetzen, who was impressed by the architecture, provided a general description of the city and its monuments in his diary, noting the existence of public buildings, two well-preserved theaters, three temples, and a street with rows of columns. The diary was published in London in 1810. In 1812 the Swiss traveler John Lewis Burckhardt, under British patronage and with the intention of discovering a trade route from the north into Africa, visited Jarash. Like Seetzen, he was impressed by its architecture, particularly the Temple of Artemis (Burckhardt 1822). That same year Burckhardt “rediscovered” to the western world the magnificent ruins of the ancient city of Petra, south of the Dead Sea. However, it was not until James Silk Buckingham visited Jarash in 1816 that a more detailed description was provided of its monuments (Buckingham 1821).

By the 1840s, the growth in international interest in the Holy Land and the desire to observe firsthand sites mentioned in the Bible led to the establishment of a tourist industry there, with regular steamship service at the port of Jaffa. Tourism to the region continued to grow, as did tourism infrastructure and services. Visits to the site continued and in time became more scholarly, with the aim of accurately surveying and documenting the monuments. The Roman-era organizational plan of Jarash, its monuments, and the remains of the ancient city wall were identifiable to and continued to be documented by those early travelers and scholars.

By the 1870s, events in the Caucasus region east of the Black Sea would spark a chain of events having a lasting impact on the ruined city of Jarash. As the power of the Ottoman Empire waned, the armies of Russia pushed southward into Ottoman territories in the Caucasus with the aim of expanding the size of the Russian Empire and gaining access to the Black Sea and its warm water ports. Large numbers of Circassian refugees fled the region to Turkey.<sup>4</sup> The Ottoman government responded by relocating many of these refugees to the Levant region. Several Circassian communities settled at locations in what is now Jordan, with one in 1878 inhabiting the site of the ancient city of Jarash. In Jarash the area on the east side of the river was chosen for settlement and



▲ Inhabitants (with cattle) of the still-young city of Jarash on the east side of the Wadi Jarash, early 20th century. In the background are the Temple of Artemis (left arrow) and the DoA offices (right arrow) on the west side of the wadi. Photo: Library of Congress, Prints & Photographs Division, LC-DIG-matpc-05768.

the area to the west for agriculture. Although this settlement began as a small village, its growth over time into the capital of the governorate of Jarash has permanently altered the appearance of the desolate site, marked by partially buried ruins described by early travelers. As the extent of urban development on the east side of the wadi has grown over time, it has covered the part of the ancient city to the east of the Chrysorhoas. The location of the new city, on the one hand, and the richness of the archaeological remains on the opposite side of the Chrysorhoas, on the other hand, have been key factors in dictating that the part of the ancient city to the west of the Chrysorhoas has become the focus of archaeological investigation, legal protection, and tourist development. In more recent times, the urban encroachment of the modern city has extended to all sides of the site owned by the Jordanian DoA.

## **Period 2 (1917–45): The British Mandate and Excavation and Clearance of the Western City**

The end of World War I and the collapse of the Ottoman Empire in the early twentieth century ushered in a new period. In 1917 Ottoman rule was effectively ended when British and Arab troops seized control of the area. In 1922 the League of Nations approved the Mandate of Palestine to Great Britain, with the area east of the Jordan River known as Transjordan. This mandate incorporated the 1917 Balfour Declaration, which had promised parts of Palestine as a Jewish national home. In 1921 the Emirate of Transjordan was established, with the Hashemite Prince Abdullah I as emir, while Palestine remained under the British high commissioner. An important effect of this new political order was the establishment of systems for the legal protection and administration of archaeology in Transjordan. In 1923 the Department of Ancient Antiquities was established in Transjordan. Its offices were initially located at Jarash archaeological site, probably as a result of

recognizing its high archaeological value due to its potential for revealing and presenting archaeological remains. The establishment of a law for antiquities in Transjordan followed soon after that, in 1925.

The establishment of the British Mandate government also led to the sponsorship and encouragement of large-scale investigations by archaeological teams at Jarash, mainly by British and American academic institutions, with the first significant excavation and conservation work beginning in 1925. At the start of this period, archaeological work at the site focused primarily on uncovering, studying, and presenting Roman and Byzantine urban spaces, axial roads, and architectural remnants. Some of this work, such as clearing the path of the *Cardo* and the Oval Plaza, achieved those goals by removing extensive Islamic-era remains (Walmsley 2005). These efforts better revealed the ancient city's Roman grid plan and started to restore some of the magnificence

▼ Hadrian's Arch, early 20th century, before restoration.  
Photo: Library of Congress, Prints & Photographs Division, LC-DIG-matpc-06968.



of the monuments from those eras of interest. However, that work removed a significant amount of the tangible evidence of habitation of the city during the Islamic period, and neglected to comprehensively record those Islamic-era remnants. Other work during the first part of this period (1925–31) included restoration at the South Theater, repairs at the North Theater and at a vault in the court of the Temple of Zeus, and clearance at the Nymphaeum and the Propylaea of the Temple of Artemis (Kraeling 1938, 4–5).

Between 1928 and 1934, a joint team from Yale University and the British School of Archaeology in Jerusalem also carried out investigations focusing to a large extent on Christian remains, which led to uncovering the remains of eleven churches (Kraeling 1938, 6–7). The American Schools of Oriental Research (ASOR) took over from the British team in 1930. The work uncovered large areas of the site in addition to conducting studies on at least twenty monuments, site mapping, and the documentation and study of inscriptions and other artifacts (Kraeling 1938, 9–10). This included excavations carried out at the sanctuaries of Zeus and Artemis and the South Theater, and further clearing of the *Cardo* and of the foundations of more churches.

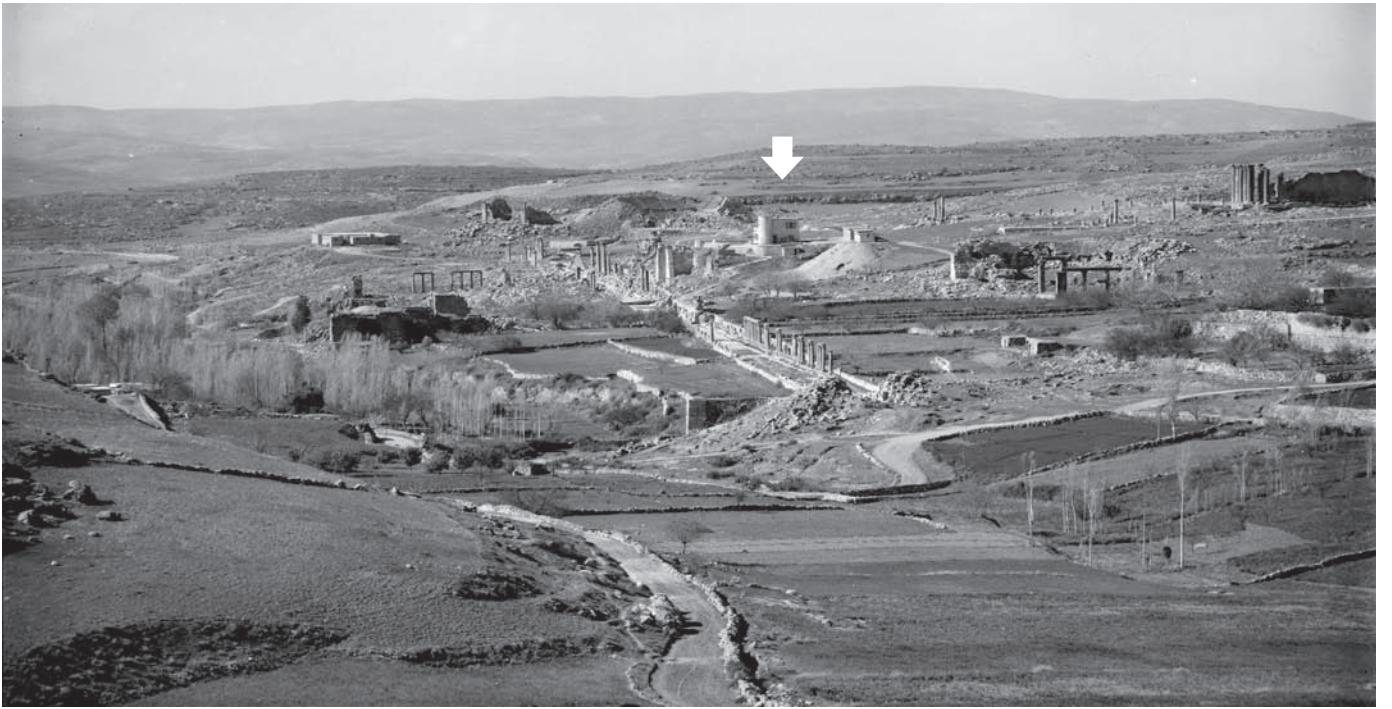
In 1939 Jarash was registered under law as a protected antiquities site, marking the beginning of the site’s legal protection. Only the portion of the site to the west of the Wadi Jarash was registered, not the part to the east occupied by the modern city. This land, within the ancient walls on the west side of the wadi, was gradually expropriated from private ownership by the government and placed under the administration of the DoA.

### **Period 3 (1946–present): National Independence and Development and Management for Tourism**

As at the end of World War I, the close of World War II in 1945 led to profound changes in the international order of nations that would have a direct effect on the Middle East. With the United Kingdom virtually bankrupt and its domestic economy in shambles, in 1945 a pro-decolonization government was elected in England. In 1946 this shift enabled the Emirate of Transjordan to gain independence from British rule, resulting in the establishment of the Hashemite Kingdom of Jordan. As archaeological investigation and excavations continued, the newfound national autonomy resulted in the expansion of work at the site to include more intensive development and promotion of tourism.



- ▲ The ruins of the Hippodrome, early 20th century. Hadrian’s Arch can be seen in the distance. Photo: Library of Congress, Prints & Photographs Division, LC-DIG-matpc-05345.
- View of the archaeological site in the 1930s, showing signs of clearing and development. The modern building at center (see arrow) contains the new DoA offices. Photo: Library of Congress, Prints & Photographs Division, LC-DIG-matpc-02743.
- View of the South Theater, ca. 1930s. Photo: Library of Congress, Prints & Photographs Division, LC-DIG-matpc-04519.





In the early 1950s, work at the site began to focus on restoration and reconstruction to attract more visitors and on using the site for cultural activities. In 1953 restoration work began at the South Theater within the framework of a project to improve the site's facilities in preparation for establishment of the Jerash Festival of Drama and Music (Kirkbride 1960). In the late 1950s, the Amman-Irbid road was improved and rerouted from the crowded market street in town to the western side of the Wadi Jarash. This resulted in the destruction of several rock-cut tombs near Hadrian's Arch. The road's improvement also facilitated significant growth in the city, particularly since the late 1960s, and has led to overcrowding (Parapetti 1984, 11). In addition, however, it has allowed easier access to the archaeological site for tourists.

In the early 1960s, larger-scale restoration work began at the site. In 1962 and 1963, the Royal Engineering Forces assisted the DoA in re-erecting columns along the Cardo. In the late 1960s, work shifted from projects aimed at targeted restoration of specific monuments and development of specific infrastructural elements to sitewide planning. In 1968 a management plan was prepared for the archaeological site by a team consisting of specialists from the DoA, other Jordanian government institutions, and the United States National Park Service. The plan's main objective was to develop Jarash as a national park, focusing on improving both tourists' experience and the site's protection. It proposed development of a visitor center complex and parking area outside the city walls and near the South Gate. It also recommended a new resthouse facility near the visitor center to replace an existing one that was deemed to violate the integrity of the site. The plan additionally proposed development of a visitor circulation pattern in addition to an interpretation program at the visitor center, exhibits along the circulation route, updating of publications, and licensing of tour guides by the government, and precluded the development of a sound-and-light show, festivals, or pageants. Although the site has not been designated as a national park and the plan has not been systematically carried out, some of its recommendations were eventually implemented.

Between 1972 and 1975, restoration work at Hadrian's Arch and the South Theater was done under the supervision of the DoA. During the decade between the mid-1970s and mid-1980s, the site experienced a nexus of large-scale tourism and development-related activities. Between 1976 and 1981, the World Bank's First Tourism Development Project for Jordan financed the construction of a restaurant and visitor center within the archaeologi-



▲ Soldiers re-erecting columns along the Cardo. In the early 1960s, the Jordanian army's Royal Engineering Forces became involved in restoration work at the site. Photo: Department of Antiquities of Jordan.

cal site, upgraded a small site museum, preserved and restored major monuments, and improved trails, interpretive materials, and administrative facilities. In 1979 the Jordanian government initiated a five-year program for tourism development at Jarash and Petra aimed mainly at tourism promotion (Zayadine 1986). It included construction of the Jarash Rest House, a restaurant for tourists situated between the Hippodrome and the South Gate. Also during that period, a nighttime sound-and-light show was implemented that presented to visitors the history of Jarash using recorded sound, lighting, and other effects. In 1981 Queen Noor Al-Hussein inaugurated the first annual Jarash Festival of Culture and Arts. Every summer since, this festival has attracted large numbers of visitors, particularly from the Middle Eastern region, to cultural and artistic events at the site, including within the North and South theaters.

Major archaeological excavation work continued as well. Institutions carrying out this work went beyond the DoA and the British and American missions to include those of Jordanian universities as well as a number of other nations. In the 1970s, the DoA and the University of Jordan launched a large-scale project aimed at tracing the urban arrangement of the city and determining its stratigraphic history (Barghouti 1982). Beginning in 1977, an Italian mission began excavation and restoration work at and around the area of the Temple of Artemis. In 1981 the Jerash Project for Excavation and Restoration was launched, a long-term cooperative project involving a number of international archaeological teams aimed at uncovering and restoring the site's principal monuments. In addition to excavations undertaken by the DoA, the project has included an international team of archaeological missions from Italy, France, Great Britain, the United States, Poland, Spain, and Australia, with particular missions tending to focus on specific monuments. The results of the work of these missions have included anastylosis of the propylaeum of the sanctuary of the Temple of Artemis, archaeological and restoration works at the Temple of Zeus, archaeological investigations in the area of the South Decumanus and uncovering the Church of Bishop Marianos near Hadrian's Arch, excavation in an area west of the *Cardo* and south of the South Decumanus, excavation and initial conservation work at the North Theater and investigations at the North Tetracylon, and excavation and partial restoration of the Hippodrome. One result of this international pattern of activity has been the application of different approaches to monument restoration at different architectural sites.

The Jerash Project for Excavation and Restoration has continued to this day as a major activity under the DoA to further develop the site, restore significant monuments, and expose new monuments. This project continues to be responsible for the ongoing conservation and restoration of a number of monuments, including the Hippodrome, most standing columns, the North Theater (which now seats 3,000), the South Theater (which now seats 2,000), the North Gate, and the South Tetrakionon. Project participants have been involved in reconstruction of the Roman-era South Bridge, continue to supervise restoration work at the East Baths, and, in collaboration with the Madaba Mosaic School, have carried out conservation work on several mosaic floors. The project has further restored parts of the Hippodrome, making it possible for activities of the Roman Army and Chariot Experience to be held there.

At the Temple of Zeus, excavation and restoration work by a French mission has continued to this day, revealing the Hellenistic temple and restoring parts of the Roman remains. The desire to present the discovered remains from the Hellenistic temple led to the establishment of a museum with the assistance of the Louvre. This museum is located in the vault below the Temple of Zeus precinct.

The World Bank's Second Tourism Development Project for Jordan was carried out between 1997 and 2004 by the Ministry of Tourism and Antiquities (MOTA) and included components in Jarash. The project development objectives included (1) creating conditions to increase sustainable and environmentally sound tourism and (2) increasing tourism-related employment and income generation potential. The project carried out a pilot program within the modern city that provided improvements to the plaza adjacent to the East Baths, rehabilitation of the old *souq*, or market, in the historic core, and construction of a new bus terminal with a commercial complex outside the city core to ease traffic (The World Bank 2005, 22).

In January 2007, the World Bank approved the Cultural Heritage Tourism and Urban Development Project for Jordan, also known as the Third Tourism Development Project, which aims to improve tourism development in five key historically and culturally important cities, including Jarash, and thereby create the conditions for local economic development. In Jarash the project is aimed specifically at developing infrastructure and tourist attractions within the modern city to attract more visitors from the archaeological site. This project is further restoring the Roman-era East Baths in the modern city, improving local infrastructure (roads, parking, etc.) to encourage more tourism, and providing incentives for new tourist-centered economic enterprises in areas near the site. The project, which is only in its inception at this writing, will be implemented by MOTA over an anticipated five-year time period.<sup>5</sup>

#### **Period 4 (2000–present): Filling Gaps in Research**

By the beginning of the twenty-first century, new research work began to move beyond the traditional topics of investigating and revealing Hellenistic, Roman, Byzantine, and Christian monuments to focus on filling gaps in the archaeological knowledge. This work has occurred while development of the archaeological site and modern city for tourism has continued. The research has included

investigation of the first city wall foundations, photographically recording the state of standing remains of the ancient wall (2001–3), and study of the feasibility of conservation and presentation of the city walls (CBRL 2004, 25–26).

Another focus of research has been aimed at discovering and excavating Islamic-era parts of the city. To date, this work has located and excavated parts of the Early Islamic town center to analyze cultural and economic changes resulting from the ascendancy of Islam in late antiquity (Walmsley 2005). One project excavated an early Umayyad mosque and its related buildings situated centrally within the site, while another revealed Umayyad remains in the area of the Hippodrome.

Other recent activities have focused on better understanding archaeology and developing tourism outside the ancient city walls. This has included restoration (2002) at Birktein, a Roman-era reservoir north of the ancient city. Research (2000 and since 2005) has also

focused on documenting and studying the area surrounding the city walls and has identified several features, including quarries, cisterns, rock-cut tombs, mausolea, and sarcophagi and other graves, as well as inscriptions.

Recent work within the DoA-owned archaeological site has included reconstruction of a vintage hydraulic saw in the area of the Temple of Artemis (2007) to interpret ancient techniques for cutting building stone.

▼ View of the remains of the East Baths (see arrow), which were built for public use during the Roman era and stand in the historic heart of the modern city today. A World Bank-funded project constructed a public plaza adjacent to this monument and the South Bridge (not shown). Photo: May Shaer, Department of Antiquities of Jordan.





▲ View of a section of the ancient city wall (see arrow), in front of modern buildings. The modern city contains some of the best-preserved sections of the ancient city wall, some of which lie under modern construction. Photo: David Myers, GCI.

## Modern City of Jarash

When Circassian refugees first came to Jarash, they settled in the area surrounding the Roman-era East Baths. This is the area where the traditional souq, or market, is today and where a number of historic buildings remain. Descendants of the first Circassian inhabitants still live in the city today. The visible remnants of the Roman and Byzantine era within the modern city are few. In addition to the ruins of the East Baths complex, the most prominent remains include sections of the ancient Roman city walls and the sixth-century Church of Procopius. Archaeologists have also mapped vestiges of other Christian churches and chapels, a few ancient houses, and small Byzantine baths. Extensive archaeological deposits surely remain buried under modern development throughout the city.

As mentioned previously, the contemporary city is the capital of the governorate of Jarash as well as the primary urban center in the governorate. In 2004 the greater municipality had a population of just over 58,000 residents (The World Bank 2007, 38). The city is made up of people of many different origins and cultures and includes inhabitants and tribal groups in the governorate

and those of Damascene, Palestinian, Circassian, Armenian, Kurdish, and other origins. An official camp for Palestinian refugees was created adjacent to the city in 1968. Today it has a population of approximately 26,000. The city is home to two levels of governmental institutions: the governorate, which is headed by a governor, and the Jarash municipality, which is overseen by the head of the municipality as well as a city council.

Though the ancient walls of the Roman-era city of Gerasa encompass the archaeological site and much of the modern city, the current area of tourist visitation is limited to the DoA-owned site to the west of the Wadi Jarash, which is de facto separated from the modern city by a busy road, along with walls, gates, and fences in many places. Tourism facilities in the modern city are minimal, and organized tours do not visit the city; instead, they typically visit the archaeological site directly, stay a few hours, and then journey elsewhere. Archaeological remnants of ancient Jarash within the modern city have only recently started to be restored for tourism—namely the East Baths. Jarash offers only three lodging alternatives, two with two-star ratings and a third small, unclassified establishment. With Amman less than one hour's drive away, tourists do not typically spend the night in Jarash.

*(continued on p. 20)*

## Jarash Timeline

**332 BCE**

Alexander the Great conquers Syria and begins to establish colonies throughout the region, signaling the Hellenistic era in Jordan, which would effectively last until 63 BCE.

**63 BCE–106 CE**

Decapolis period.

**64 BCE**

The armies of Roman emperor Pompey capture Syria and create the new Roman province of Syria, which includes all of the Decapolis cities (Khoury 1986, 7).

**106 CE**

Roman emperor Trajan annexes the Nabataean Kingdom and revises the political organization of the empire's eastern frontier by creating the new province of Arabia (*Provincia Arabia*). As a result, the Decapolis cities are divided between the provinces of Syria and Arabia.

**129**

Roman emperor Hadrian visits Gerasa.

**614–630**

Persian forces occupy Gerasa.

**635**

Muslim forces occupy the city. A year later Islamic armies defeat the forces of the Byzantine Empire at the battle of Yarmouk in the area of the Yarmouk River, the modern border between Jordan and Syria.

**749**

A series of earthquakes gravely damages the city and accelerates its decline.

**1122**

Christian Crusader King Baldwin III further destroys the remnants of Gerasa (Aubin 1997, 219).

**1247**

A significant earthquake further damages the architectural ruins.

**1516**

Ottoman rule is established over the area known today as Jordan.

**1806**

German scholar and traveler Ulrich Jasper Seetzen visits Jarash. His diary describing the ruins there as well as at other former cities of the Decapolis is published in London in 1810.

**1812**

Swiss traveler John Lewis Burckhardt briefly visits Jarash. His diary describing the visit is published in 1822 (Burckhardt 1822).

**1816**

English traveler James Silk Buckingham visits Jarash, preparing the most detailed description to date of each monument (Buckingham 1821).

**1867**

A team from the Palestine Exploration Fund and the U.K. Royal Engineers, led by Lieutenant Charles Warren, surveys a number of ancient sites east of the Jordan River, including Jarash, and produces some of the earliest photographs of the site (Warren 1869).

**1878**

The Ottoman government settles a group of Circassian immigrants at Jarash on the east side of the Chrysorhoas River and within the extent of the ancient city. The community at this locale expands over time to become the present city of Jarash.

**1891–1902**

Gottlieb Schumacher explores Jarash in relation to his work with the Deutscher Palästinaverein and the Palestine Exploration Fund, and publishes his work in Germany (Kraeling 1938, 2).

**1902**

A German mission led by O. Puschtein conducts an extensive study along with some soundings (Kraeling 1938, 2).

**1917**

British and Arab troops seize control of the area now known as Jordan from Ottoman troops during World War I, in effect ending Ottoman rule.

**1921**

The Emirate of Transjordan is established.

**1922**

The League of Nations approves the Palestine Mandate to Great Britain.

**1923**

The Department of Ancient Antiquities is established, the offices of which are located at Jarash archaeological site. Before 1923, antiquities were under the supervision of the Department of Antiquities of Palestine and Transjordan under the British Mandate.

**1925**

The first law concerned with antiquities is established.

**1925–31**

An Anglo-American team, led by George Horsfield and sponsored by the British Mandatory Government, carries out the first significant excavation of the site (Aubin 1997, 215).

**1928–34**

Yale University and the British School of Archaeology in Jerusalem carry out investigations, including excavations, at the site, with a significant focus on excavation and clearing of Christian churches.<sup>6</sup>

**1935**

A new law concerning antiquities is issued and published in the *Official Gazette* no. 486, replacing the law of 1925.

**1939**

The government of Jordan registers the area of Jarash west of the Chrysorhoas River as an archaeological site, providing for its legal protection.

**1968**

The U.S. National Park Service carries out detailed planning studies for both Jarash and Petra.

**1976-81**

The World Bank implements the First Tourism Development Project for Jordan.

**1979-83**

The Jordanian government carries out a five-year program for the development of Jarash as well as Petra for tourism (Zayadine 1986, 8).

**1981**

Queen Noor inaugurates the first annual Jarash Festival of Culture and Arts. The festival has been an annual event held at the site since that time.

**1981**

The Jerash Project for Excavation and Restoration is established and continues to function today.

**1984**

Jordan nominates the site of Jarash to the UNESCO World Heritage Committee for listing.

**1985**

The Jarash Archaeological Museum is established.

Following assessment of the site by an ICOMOS mission, the UNESCO World Heritage Committee defers inscription of the site “pending receipt of information on the exact boundaries of the proposed site, a management plan and assurances regarding the restoration policy, which should be compatible with universally accepted standards.”

**1986**

The UNESCO World Heritage Committee commissions another ICOMOS assessment of the situation at the site with respect to its potential World Heritage inscription. Based on the resulting report, the World Heritage Committee subsequently “recommended inscription of this site of undeniable universal value, but emphasized the seriousness of the dangers threatening it. It endorsed the conclusions of the consultant sent by the Committee in 1986, and urged the adoption of [a number of] measures for the protection of this site.”

**1993**

The Jordanian government submits documentation to the World Heritage Center in response to the requirements for inscription expressed by the UNESCO World Heritage Committee in 1986.

**1994**

An ICOMOS mission assesses the situation at the site at the request of the World Heritage Committee.

**1995**

In July the World Heritage Committee refers the nomination of Jarash “to the State Party until such times as assurances can be given on” the establishment of a buffer zone, effective cooperation between the DoA and the Ministry of Tourism, with participation of the Municipality of Jarash and the Jarash Festival Committee, for the management of the site and the removal of all permanent structures associated with the Jarash Festival. In December the committee defers the nomination because the requested information had not been received from the State Party.

**1997-2004**

The World Bank implements the Second Tourism Development Project for Jordan, which includes components in Jarash as well as the Jordanian heritage sites of Petra, Karak, and the city of Madaba.

**2001-3**

The Jerash City Walls Project, under the auspices of the Center for British Research in the Levant (CBRL), investigates the first city wall foundations and photographically records the preservation of standing remains of the ancient wall.

**2002-present**

The Islamic Jarash Project, a collaboration between the University of Copenhagen and the DoA, investigates the early Islamic period of the site.

**2004**

Jordan submits the site of Jarash to the World Heritage Center to be placed on the World Heritage Tentative List.

**2007**

The World Bank approves the creation of the Cultural Heritage Tourism and Urban Development Project for Jordan, which includes objectives to improve tourism development in the modern city of Jarash.

# Archaeological Site of Jarash Today

## Tourism in Jordan and Jarash

Tourism is vital to the national economy of Jordan, being the country's largest export sector, its second largest private sector employer, and its second highest producer of foreign exchange. According to the Ministry of Tourism and Antiquities, the tourism sector contributes more than US\$800 million to Jordan's economy and accounts for about 10 percent of the kingdom's gross domestic product (GDP).

Within this national context, Jarash is currently the second most visited cultural heritage site in Jordan and plays an important part in the country's National Tourism Strategy. The site is a significant draw for foreign tourists generally and for visitors from Jordan and the Middle East, particularly during the Jarash Festival of Culture and Arts, in July and August. During the summer months, the relatively moderate climate of the Jarash area and the attractive natural setting of the area, such as at the nearby forested Dibeen nature reserve, attract tourists from warmer parts of Jordan as well as from other parts of the Middle East, particularly the Persian Gulf region.

However, tourism in Jordan and to Jarash has been subject to significant fluctuations due to ongoing political conflicts and instability in the region. During the past decade, the ongoing Arab-Israeli conflict, which intensified with the beginning of the Second Intifada in September 2000; the terror attacks in the United States of

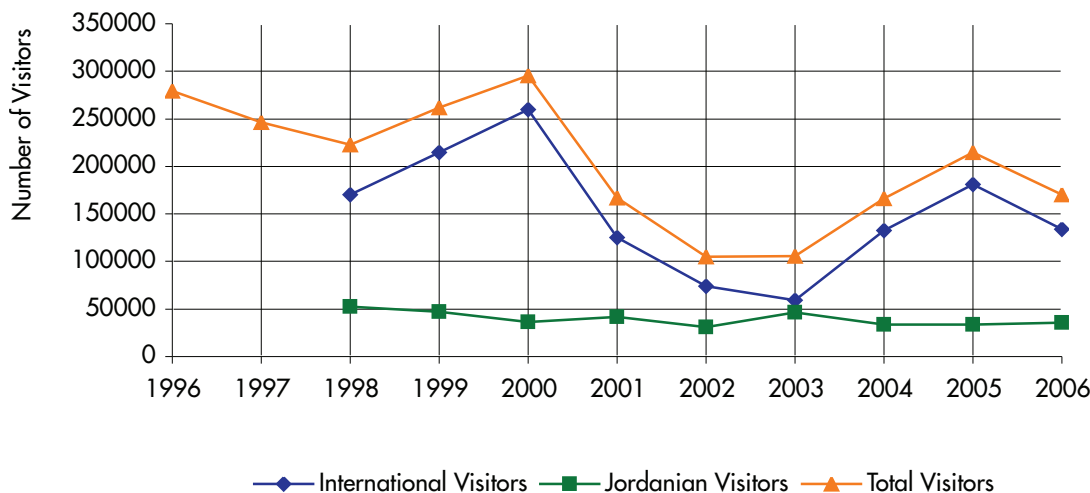
2001; the subsequent attacks in Spain and England; the Iraq War, which has continued since March 2003; and other conflicts in the Middle East have had significant negative impacts on tourism to the region.

Annual visitation to the archaeological site shown in the figure below reveals large fluctuations reflecting the events of regional unrest and international terrorism. Visitation peaked at nearly 300,000 visitors in 2000. By 2003 the number of visitors to Jarash had dropped to under 106,600. In 2005 the total number of visitors was 214,550, consisting of 181,000 foreigners and 33,550 Jordanians. In 2006 the total number of visitors dipped to around 170,000.

Looking ahead, Jordan's National Tourism Strategy for the years 2004 to 2010 calls for doubling the kingdom's tourism economy by 2010 through government facilitation and investment in partnership with the private sector. The strategy aims to bring about the following results by 2010 (Jordan Ministry of Tourism and Antiquities 2004, iii):

- Increase tourism receipts from (in Jordanian dinars [JD]) JD570 million in 2003 to JD1.3 billion (US\$1.84 billion).
- Increase tourism-supported jobs from 40,791 in 2003 to 91,719, an increase of over 51,000 jobs.
- Achieve taxation yield to the government of more than JD455 million (US\$637 million).

Given the importance of Jarash as a tourist draw within Jordan, attracting more tourists to the site will no doubt continue to be a focus of national tourism efforts.



Tourist visitation, 1996–2006

▲ Visitation to Jarash, 1996–2006. Source: Jordan Ministry of Tourism and Antiquities: 2006 statistics were preliminary at the time they were provided.



▲ A reenactor portrays a Roman soldier, part of the Roman Army and Chariot Experience at the Hippodrome. Photo: The Jerash Heritage Co., Ltd.

### **A Visit to Jarash**

Most tourists to Jarash come as part of organized half-day tours, some including lunch at the Rest House. As the map of Jarash on pages 6–7 shows, it is a long, linear site. The current procedure for tours is to disembark in a parking lot (“A” on map) at the southern end of the site, walk through a recently built adjacent handicraft center, and purchase tickets at a booth at the far end of this center. Admission to the site, which includes the archaeological museum, costs JD8 for all foreign visitors (one-half dinar for Jordanian residents). Summer hours are 7:30 a.m. to 7:00 p.m.; winter hours are 8:00 a.m. to 5:00 p.m. Local tour guides are available for an additional fee. Tours are available in Arabic, English, French, German, Italian, and Spanish.

From the ticket booth, visitors proceed north through or past Hadrian’s Arch (“1” on map) and past the partially restored Hippodrome (“3” on map). The Hippodrome hosts the Roman Army and Chariot Experience (RACE). RACE produces a historic reenactment of Roman Legion tactics, chariot races, and mock gladiator battles, presented in a one-and-a-half-hour show daily (except Tuesdays), and twice per day on Saturdays and Sundays. There is a separate admission for RACE: JD15 for foreign adults, JD5 for Jordanian adults, and JD2 for children.

After passing the Hippodrome, visitors continue north to the visitor center (“C” on map). This complex houses interpretive panels about the site’s history and significance, an interpretive model of the site showing major monuments, and informational brochures in a number of languages. Restroom facilities are located to the rear of the visitor center complex. Also near the visitor center is the Jarash Rest House (“B” on map), the only restaurant on site that serves visitors.

Beyond the visitor center is the official entrance to the site, where visitors must produce their tickets in order to enter. Once they have entered, visitors can walk north up and back along the main colonnaded street, walking up to see the primary monuments, or they can follow a dirt path to the west from either the North or South Theater, thereby seeing several key sites not accessible from the main path, including several churches, one with exposed mosaics. The South Theater (“7” on map) is the site of performances by a band of local musicians, all former members of the Jordanian army band. The band members, who play bagpipes and drums, perform when tourists enter the theater in exchange for tips.

The Jarash Archaeological Museum (“D” on map), the main site museum, is located on a hill midway through the site, away from the monuments. It displays objects from the site representing periods ranging from the Stone Age through the Mamluke period. A second museum is located in the vault below the Temple of Zeus (“5” on map) and interprets the Hellenistic period temple. It was created with the assistance of the Louvre, and its interpretive panels are written in French and Arabic. Whatever their route through the site, visitors must exit in the same location where they entered, providing an opportunity to stop for lunch at the site’s Rest House, and to walk through the handicraft market on their way back to the parking area.

### **Major Monuments of Jarash**

The locations of all monuments are indicated on the map of Jarash (see pp. 6–7).

#### ***City Walls***

Roman Gerasa was surrounded by a defensive wall that can be traced all around the ancient city. The earliest remains are dated to the middle of the first century CE. The wall witnessed several phases of rebuilding in subsequent periods, such as can be found near the South Gate, dated to the fourth century.

#### ***Hadrian’s Arch***

To honor the visit of the Roman emperor Hadrian in 129 CE, the citizens of ancient Gerasa raised a monumental triumphal arch outside the city walls to the south of the South Gate.

#### ***Hippodrome***

The Hippodrome is immediately north of Hadrian’s Arch. The oval-shaped arena, which may have had the





▲ Hadrian's Arch today. The triumphal arch was constructed to honor the visit of the emperor Hadrian in 129 CE. Compare this photo to the historic view on page 11 to see the extent to which the monument has been restored. Photo: David Myers, GCI.

▼ View of the oval-shaped arena known as the Hippodrome. The Hippodrome was excavated between 1984 and 1996. It has since been restored and seats up to 600. It is used to host RACE. Photo: David Myers, GCI.

capacity to seat as many as 15,000 spectators, was apparently the sporting and entertainment center of Roman Gerasa and the site of chariot races and sporting contests. Scholars, however, do not know when it was built or whether it was ever completed or even used.

### *The Oval Plaza*

Named for its shape, the Oval Plaza connects the courtyard in front of the Temple of Zeus with the *Cardo*. It is 90 meters in length and 80 meters in width, colonnaded, and paved with stone blocks. Drainage channels flowed into the main sewage system under the pavement of the plaza.

### *South Theater*

The original construction of the South Theater began at around the end of the first century CE and was completed at the beginning of the second century CE. It has a capacity of 3,000 and is oriented in such a way that the sun does not shine directly in the eyes of the seated audience, except for very short periods.

### *The Cardo*

The *Cardo* is the main axis that connects and brings together all features of the city. It is a colonnaded street





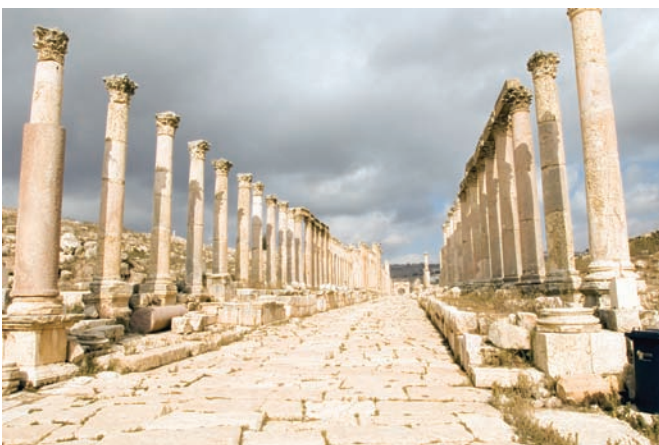
▲ View of the South Theater, one of two Roman theaters at Jarash that have been restored and are used for performances during the Jarash Festival. Compare this photo to the historic view on page 13 to see the extent to which the monument has been restored. Photo: David Myers, GCI.

about 800 meters long that was built in the first century CE, with a renovation in the second century that included widening it and replacing some of the Ionic capitals with Corinthian capitals. As part of the underground sewage system, a long drain runs under the *Cardo*, continuing under the Oval Plaza and draining outside the site to the south of it.

▼ The *Cardo* is the colonnaded street that marks the north–south axis of the ancient city. Photo: David Myers, GCI.

### *Agora*

Located along the western side of the *Cardo* between the Oval Plaza and the South Decumanus, the *Agora* was the city’s commercial center. It is adjacent to the South Tetrakionion and the Umayyad Mosque, and is bordered along its northern and southern sides by two streets that feed into the *Cardo*. The word *agora*, found carved into one of the columns at the entrance from the *Cardo*, has helped researchers identify its function.



### *Cathedral*

The cathedral is reached from the *Cardo* through the Cathedral Gateway, which is thought to be a fourth-century CE rebuilding of the entrance to the Temple of



▲ Front view of the Temple of Artemis, the second major temple from the Greco-Roman period. An Italian mission has worked on the conservation, restoration, and interpretation of the site since the 1980s. Photo: Rand Eppich, GCI.



▲ The North Gate, under restoration by the DoA's Jerash Project for Excavation and Restoration. The visitor entrance to the site may be moved to this location. Photo: May Shaer, Department of Antiquities of Jordan.

Dionysus. The cathedral itself is believed to have been built on the site of the second-century CE Temple of Dionysus, while the staircase leading to it also appears to be a fourth-century CE reconstruction of the original Roman staircase.

### *Temple of Artemis*

Dedicated to Artemis, the patron goddess of ancient Gerasa, this temple is probably dated to the second century CE. It is part of a very large complex consisting of the surrounding temenos, an altar, and its surrounding terrace. This complex is accessed from the Cardo through a propylaeum and a gateway to a monumental staircase leading to the altar terrace and the temenos.

### *Temple of Zeus*

The Temple of Zeus is located at the top of the hill overlooking the Oval Plaza. From that plaza, a staircase leads up to three terraces forming the entire temple complex. The temenos is the largest of these three, measuring about 50 by 100 meters, and has the remains of an earlier sanctuary of the Hellenistic period. A staircase leads up to a second terrace and finally to the podium on which the temple of the second century CE was built, known as the Temple of Zeus.

### *East Baths*

The East Baths are located on the east side of the river Chrysorhoas and were probably built sometime during the second century CE. Originally, this structure probably

consisted of four large rooms. The remains that appear today include niches and piers joined by a large arch.

### *North Theater*

The North Theater was built in two phases, the first in 164–65 CE, when it served either as a small theater or as a meeting place for the city council. It was enlarged during 222–35 CE with the addition of eight rows of seats, increasing its capacity from about 800 to 1,600.

### *North Gate*

Located at the north end of the Cardo, the North Gate is dated to 115 CE, at the time of Trajan. It seems that there used to be an earlier gate close by. The North Gate has awkward angles, probably to allow the alignment of its north side with the road from the north and its south side with the Cardo.

### *West Baths*

The West Baths are located along a terrace east of the Cardo and close to the North Tetrapylon, with a plan similar to that of a typical Roman bath. The baths consist of changing rooms, a cold room, a hot room, and a dry area, and probably date to the second century CE.

### *Church of Saints Cosmas and Damian*

The Church of Saints Cosmas and Damian is one of three churches that are adjacent to one another and share a common atrium (the other two being the Church of St. John



▲ View of the elaborate mosaic floor of the Church of Saints Cosmas and Damian, one of more than a dozen Byzantine-era churches that have been excavated at the site. Photo: David Myers, GCI.

the Baptist and the Church of St. George). It has elaborate mosaic flooring with an inscription dedicating it to Saints Cosmas and Damian and dating it to 533 CE, during the reign of Bishop Paul. The mosaic floor has depictions of birds and animals, donors, and its warden, Theodore, and his wife, Georgia.

### *Umayyad Mosques*

Two Umayyad mosques have been located in Jarash. Excavations are currently taking place at the larger mosque, which is located near the South Tetrakionion, between the Cardo and the Decumanus. The smaller mosque is located in the northern part of the site and built within the atrium of a Roman house. Its mihrab, located along the south wall, is a reused Roman niche.

### *Umayyad House*

The Umayyad House is an excavated complex located to the west of the Cardo. Its original construction dates to 660 CE and consists of at least ten rooms along the eastern and western sides of a courtyard. There is evidence of the

▼ Remains of an Umayyad-era mosque. These ruins attest to the fact that habitation of the city continued during the Islamic era. Photo: May Shaer, Department of Antiquities of Jordan.



reuse of foundations from earlier periods, and rebuilding and remodeling of the house took place apparently during the eighth century CE.

### Notes

1. The official name for the site used by the Jordanian Department of Antiquities as well as that of the modern city is *Jarash*, which is the official spelling according to the transliteration system used by Jordan's Royal Geographic Center for Arabic place-names. This is the spelling used throughout this case study. The spelling *Jerash* is also commonly used for both the archaeological site, including in archaeological literature, and the modern city. This difference in spelling is due to differences in transliteration from the Arabic name.
2. For historical overviews of Jarash, see Kraeling 1938, Khouri 1986, and Aubin 1997.
3. According to other sources, there may have been as many as eighteen or nineteen Greco-Roman cities counted as part of the Decapolis. For example, Abila is often cited as belonging to the group.
4. Circassians are non-Arab Muslims from the northern Caucasus.
5. Specific proposals of this project, including the Jerash City Revitalization Program subcomponent, are described in detail in activity 4 (pp. 43–58).
6. The British School of Archaeology in Jerusalem was involved in this project until 1930. A primary result of this work is the publication *Gerasa: City of the Decapolis*, edited by Carl H. Kraeling (New Haven, Conn.: American Schools of Oriental Research, 1938).

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# The Management Context

The management of heritage sites in Jordan is multilayered, involving a range of laws, policies, government agencies, nongovernmental institutions, and the private sector.

## Legal Framework and Governing Authorities

The Jordanian Law of Antiquities is the nation's primary law governing archaeological heritage (see appendix 1, p. 59). This statute identifies the Department of Antiquities (DoA) as the national authority responsible for the protection, excavation, restoration, conservation, presentation, and management of antiquities in Jordan. It also gives the DoA the responsibility to promote awareness of archaeology, including through educational activities. In addition, it provides for a national register of all archaeological sites, and that the ownership of immovable antiquities is solely vested in the national government.

### Department of Antiquities

The principal policy objective of the DoA is the protection of antiquities, preferring conservation measures that do not require physical intervention to the remains as the first choice where possible. The secondary policy objective is for the presentation of antiquities, including research, survey, excavation, and site management.

The DoA's protection-related responsibilities include enforcing national laws prohibiting illicit excavations and the trading, exporting, and importing of antiquities. The department employs a large number of site guards across the country to protect sites, including at Jarash. In the area of presentation, the DoA is responsible for preparing and placing interpretive signs at sites for visitors, as well as curating and exhibiting antiquities objects through its museums. The DoA also oversees all archaeological research missions in Jordan.

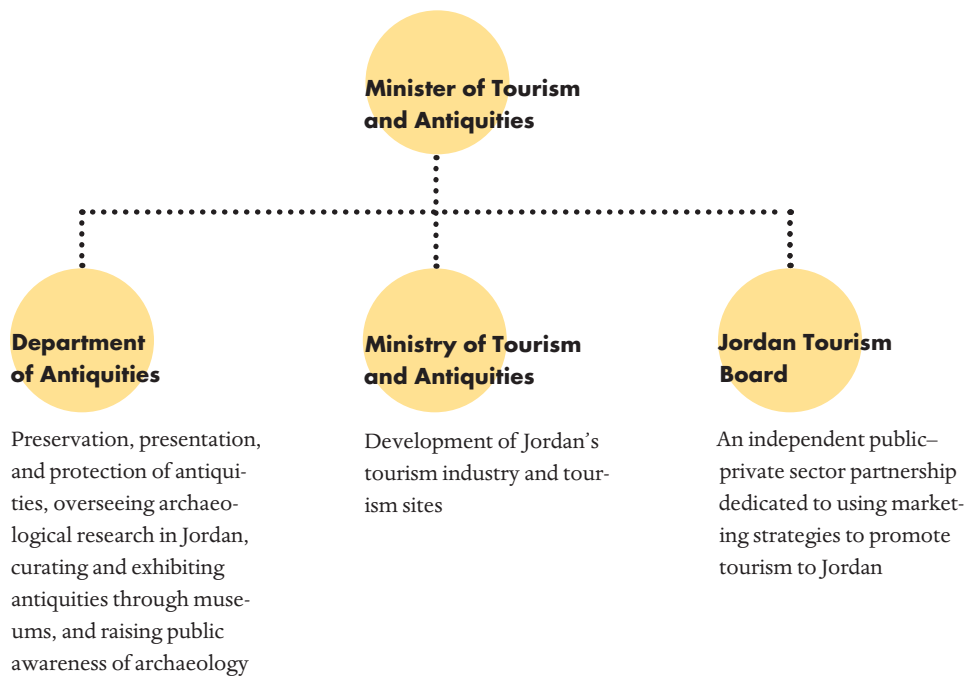
The DoA's "Instructions for Holding Activities at Archaeological Sites" regulates activities held at archaeological sites in order to fulfill the department's site protection and presentation mandates. These instructions provide the administrative mechanism for organizing events and activities at archaeological sites. They also

outline what is allowed at the sites, such as the use of temporary structures, the use of vehicles on site, the maximum number of participants in an activity at certain sites, and site cleanliness.

The United States Agency for International Development (USAID) funded the Tourism Development Project (Siyaha), a three-year (2005–8) initiative to help Jordan implement its National Tourism Strategy. Supported by that project, the DoA launched the Strategy for the Management of the Archaeological Heritage in 2007, which states that tourism site management must take place only following a DoA-approved site management plan, and that the DoA will develop guidelines and conditions for the sustainable use of archaeological sites for tourism purposes.

In terms of the DoA's administrative structure, the department is managed by a director-general who is directly linked to the minister of tourism and antiquities. The minister also oversees the Ministry of Tourism and Antiquities (MOTA) and the Jordan Tourism Board, an independent public-private sector partnership charged with promoting tourism to Jordan. These three bodies operate separately from one another. For example, although the DoA is under the minister of tourism and antiquities, it is not under MOTA. The minister is a key figure in decision making concerning tourism and archaeology on a national scale as well as specifically regarding the site of Jarash.

The DoA's headquarters are in Amman, and it has twelve major offices around the country—representing each of Jordan's twelve governorates—and eight subsidiary offices. The department's office for the governorate of Jarash is located at Jarash archaeological site, and approximately sixty-five DoA personnel are based at the site. An inspector who is also an archaeologist supervises all DoA personnel in the governorate, including at the site of Jarash. Other DoA staff within the governorate are currently composed of two other archaeologists, one museum curator, seven ticket sellers, six personnel who check tickets at the entrance gate, fourteen guards, ten custodial staff, and a few administrative personnel. The Jerash Project for Excavation and Restoration, based at Jarash archaeological site, also has administrative staff, approximately fifty workers, and six vehicle drivers under the management of the project's supervisor.



▲ Flowchart showing the administrative structure and primary responsibilities of the three agencies reporting to the minister of tourism and antiquities.

The DoA owns Jarash archaeological site. The DoA office at Jarash is charged with enforcing the Law of Antiquities at the site as well as in the rest of the governorate. It also enforces the DoA's "Instructions for Holding Activities at Archaeological Sites." Generally, any activities undertaken within the DoA-owned site should be carried out with permission of the DoA.

DoA staff at Jarash are involved in raising public awareness through outreach to schools and through the site museum. The museum curator has developed a number of educational programs for local schoolchildren grades 1 through 10, with a goal of getting their parents interested in the site. During the months of April and May, the DoA hosts two school groups per week at the site. It is currently developing new programs for families and working with the Ministry of Education to enhance school curricula on antiquities and the archaeological site of Jarash.

### Ministry of Tourism and Antiquities

MOTA is responsible for the development and promotion of publicly owned tourism sites. It also oversees regulation of the tourism sector, encouraging tourism-related investment, preparing studies and research for tourism development and growth, and enhancing the country's tourism workforce.

MOTA is based in Amman and has offices at most major tourism sites. The director of tourism for Jarash

governorate, a MOTA employee, has an office at the visitor center on the site of Jarash. This individual coordinates MOTA's responsibilities with respect to tourism at the site, including concessions, tour guides, the visitor center, parking, and health and safety issues.

Moreover, MOTA has been instrumental in the development of the tourism services infrastructure at Jarash, such as parking for vehicles and the handicraft center. In the city of Jarash, MOTA also plays a key role in the World Bank's current Third Tourism Development Project. It is active in developing the project's proposals and is the lead institution in the project's implementation. For example, MOTA and the municipality of Jarash have identified five or six traditional houses in the city for possible conversion to bed-and-breakfast inns, and will be working with the municipality to rehabilitate them.

### Regional and Local Authorities

At the regional level, the archaeological site is located within Jarash governorate, one of twelve governorates of Jordan, and its capital is the modern city of Jarash. The governorate is under the direction of a governor who is appointed at the national level, and includes several directorates, or departments. The responsibilities of the government of the governorate include infrastructure, public health, economic development, and safety, including the security of tourists. The governor is therefore a key figure

in the management of Jarash archaeological site, as he oversees the site's security. This role includes involvement in determining visitor access to the site and coordination of all levels of site security, including personnel from the tourist police, the governorate's directorate of police, and other kinds of security personnel.

The governor is also concerned with many challenges regarding the infrastructure to accommodate tourists, including the improvement of roads, upgrading water and sewer systems, supplying electricity, and building new hotels. The governor is also concerned about the economic well-being of the modern city and the governorate as a whole, and is keenly aware of the as yet unfulfilled opportunity of the Jarash heritage site in benefiting the region. The governorate has been involved with the World Bank projects to improve those sectors.

The governorate's directorate of education also has an interest in the heritage site, particularly focusing on the ways the site can engage Jordanians by connecting them to their heritage. The directorate has pushed for enhanced educational activities in the field of antiquities, and actively participates in the activities of the recently formed nongovernmental organization the Jordan Heritage Development Society (p. 31) in promoting its aim of training teachers on the history and importance of Jarash archaeological site.

Locally, the site is situated within Jarash municipality, which is under the leadership of the head of the municipality and a city council, who are all locally elected and oversee various municipal departments. Like the physical separation of the archaeological site from the modern city, the two are also clearly separated in terms of administrative authority. The DoA and MOTA oversee the archaeological site and associated tourist facilities, respectively, while the municipality has authority over the modern city, which surrounds the site on all sides. The municipal government plays an important role in regulating and approving land use within the municipality. As mentioned previously, it is also directly involved with the World Bank's Third Tourism Development Project and its plans for development of tourism infrastructure in the city. The governmental leadership of the municipality sees the heritage and value of Jarash as encompassing both the ancient site and the modern city, given the many monuments buried within the modern city and the potential benefits to be gained from tourist influx to the area.

Both the governor and municipal leaders have an interest in seeing increased tourism to the site and a better connection between the site and the city to produce more

local economic benefits. They also believe that more effectively connecting the site with the city will bring cultural benefits that will allow international visitors to learn of the friendly and hospitable nature of Jordanians, and the local people to learn about and from the cultures of the visitors, including learning foreign languages. In addition, they believe that local interaction with foreign tourists can moderate tourist perspectives about Arabs as well as temper local views of foreigners.

## Stakeholders

### **Jarash Festival of Culture and Arts**

The Jarash Festival of Culture and Arts, inaugurated in 1981 under the patronage of Queen Noor Al-Hussein, is a government-sanctioned and -organized event held annually at the archaeological site for three weeks at the end of July and beginning of August. The festival is managed by a committee that resides in Amman, and is headed by a director who is also currently secretary-general of the Ministry of Culture. Over time, the festival has become one of the most important tourist attractions in the country, drawing up to 225,000 visitors each year. This internationally attended event includes performances of music, dance, folklore, theater, and ballet as well as craft exhibitions and cultural forums, with artists from Jordan participating as well as those from other countries of the Arab world and beyond. The entire site, with its theaters, temples, plazas, and forums, is opened up for the festivities. There are seven venues, which represent the different arts. Temporary structures are set up each year prior to the festival in order to accommodate the specific activities and performances that take place. A few of these structures remain on site year round. Many local and regional businesses also use the event to show and sell their products. Some local authorities and stakeholders have mentioned in interviews their appreciation of the cultural value of the Jarash Festival, which brings high-level cultural events to a local, national, and international audience.

### **Academic Archaeological Missions**

Numerous missions have conducted investigations and restorations at the site of Jarash and in its environs since the early twentieth century, and some have worked to improve the site's presentation for visitors. These missions have come from many nations, including Jordan, the United Kingdom, the United States, Italy, France, Poland, Spain, Australia, and Denmark. A limited number of





▲ Scene from the Jarash Festival of Culture and Arts. This annual three-week event of artistic and cultural performances has become popular with visitors from the Middle Eastern region. It has raised concerns about impacts on the site and some festival structures remaining on site. Photo: Courtesy of Jarash Festival of Culture and Arts.

institutions continue to work at the site today. Missions currently working at Jarash include the Italian Centro Ricerche Archeologiche e Scavi di Torino, which has worked at the Temple of Artemis since the late 1970s; the Institut Français du Proche-Orient, which has been working at the Temple of Zeus since 1982; the Jarash Archaeological Studies Centre, in association with the University of Sydney; and the University of Copenhagen’s Islamic Jarash Project, which has been in place since 2002.

These missions must obtain permission from the DoA to carry out their work in Jordan, and must pay fees of 10 percent of their project budgets to the DoA. The fees go into a special fund to pay for publishing research results and some restoration work.

The missions’ main interest in the site is in its potential to provide valuable information about past civilizations in this part of the world. Much of the ancient city is yet to be excavated, both in the area of the archaeological site and particularly under the modern city. Some of these institutions are interested in promoting the application of international principles for the restoration of the site, especially the principles of “reversibility”—restoration work that can be undone without damaging the original material—and “no conjectural restoration”—restoration work that stops when there is no more solid or scientific evidence to support it, or, in other words, when “guessing” begins. Some also have an interest in improving the site presentation for visitors and better integrating the site with the modern city.

## **Interested Nongovernmental Organizations**

In addition to the governmental bodies involved in decision making for Jarash, a number of other nonprofit nongovernmental organizations (NGOs) have an interest in the management of the site.

In 2001 the Housing and Urban Development Corporation—a governmental body that is concerned with housing policies, providing housing units and urban development of underprivileged areas—organized a series of workshops and roundtables titled “Cultural Tourism Development of Jarash.” The aim of these workshops was to prepare recommendations to protect, develop, and sustain the cultural heritage of the city of Jarash. After many discussions, an action plan was adopted and it was agreed that the creation of an NGO would be the best way to implement it.

Based on this finding, the Jordan Heritage Development Society (JHD) was created in 2005, with Sharifa Nofa Bint Nasser as president and based in the city of Jarash. The JHD is focused on cultural heritage at a national level but has a particular focus on heritage in Jarash. In Jarash the NGO is focused particularly on raising public awareness about the importance of the local heritage, how to protect it, and how to benefit socioeconomically from it. To help raise awareness, it has established clubs in local schools known as Friends of the Jordan Heritage Development Society. It has also helped train local schoolteachers in how to understand and appreciate the local heritage, how that heritage fits within the nation’s heritage, and how it should be taught to schoolchildren. The JHD has also collaborated with the Jarash governorate to identify heritage buildings in the governorate, and has been active in preventing the demolition of heritage buildings in the modern city of Jarash and in promoting public events in the East Baths plaza.

Another local NGO involved in heritage matters is the Jarash Jabal Al-Atmat Cultural Forum, which was created in 1998. It provides an institutional framework for people who work in culture in the city of Jarash. It focuses on literature and archaeology and organizes seminars, lectures, poetry recitals, and various cultural activities for youth. It has an interest in the preservation of both the existing archaeological site and the archaeological remains that are in the modern city, and would like to see the integration of the two parts. It also has an interest in seeing that a single authority manages the site and in promoting the inclusion of the local community as a part of the life of the site.

To the northwest of the city of Jarash is the Dibeen Forest Reserve Nature Park, which is managed by the Royal Society for the Conservation of Nature (RSCN), an NGO created to protect and preserve natural sites in Jordan. There are three basic principles that guide the RSCN’s activities: (1) maintaining biodiversity and wildlife, (2) promoting the values and culture of the local community, and (3) using ecotourism for local community benefits. During the past three years, the Dibeen reserve has worked closely with the local community to develop local crafts, offer employment to manage various aspects of the forests, and market the region as a tourism destination. Today the nature reserve has twenty-one employees, all local people; the forests have been cleaned up, particularly of garbage left by visitors who come to picnic during the weekends; and local crafts (textiles, ceramic replicas, and embroidery) are being sold through thirty-two Wild Jordan shops across the country. As Dibeen is a draw for tourists from the Gulf states and local Jordanians, there is a possibility that management decisions in Jarash might impact Dibeen, and vice versa.

## **Local Businesses**

A number of local businesses have a direct stake in tourism at the site of Jarash. These generally may be divided between those located at the site and those that have concessions located outside the site. Among those at the site, the first businesses that visitors ordinarily see are those located at the site of the handicraft market. Visitors are purposefully routed through the handicraft market before entering the site in order to encourage them to purchase goods. This market contains thirty-five to forty vendor stalls selling imported and locally produced crafts, including glass, jewelry, ceramics, mosaics, rugs, and other souvenirs. These vendors rent shops at the handicraft market from MOTA, to whom they pay a fixed monthly rent. The proprietors of the handicraft market have a vested interest in the current visitor circulation situation, as most visitors must both enter and exit the site by walking through the market.

The Hippodrome hosts the Roman Army and Chariot Experience (RACE), operated by Jerash Heritage Co., Ltd., a private company. Reenactors, mostly former members of the Jordanian army, number between fifty and seventy, making RACE a significant local employer. RACE leases the Hippodrome and adjacent areas from the Ministry of Finance through an agreement with MOTA. RACE constructed an adjacent stable to house the horses used in the chariot races.

Also within the site is the Jarash Rest House, which holds a privileged position as the only restaurant within the site that serves visitors. It is strategically located next to the visitor center. The Rest House is owned by the Social Security Department and leased to a private proprietor. The clientele are mostly Europeans brought by tour operators. The Rest House employs around thirty persons in the high season and seventeen in the low season. Many of its employees are migrant workers from Egypt.

Most local businesses located outside the site that have a stake in its tourism are restaurants. Restaurants that serve tourists are generally located on Wasfi Al-Tal Street, the road running along the eastern site boundary, or along the road leading into and out of the city. Most local businesses interviewed voiced a strong interest in seeing increased tourism at Jarash—including more total tourists and a longer visit time for the tourists who do come—as a means of increasing the economic value of the site.

### Local Residents

Most interviewees agreed that the historical, aesthetic, educational, and scientific values of Jarash are its primary importance. Many view the site with a sense of pride, noting that it is the most complete Roman-era city outside of Italy, that its plan and buildings are incredibly well preserved, and that it provides a sense of the grandeur of the architecture and culture of that time. Some people also spoke of its national importance, clarifying that it was not a “Roman” city built and occupied by foreigners but rather a city of Arab origin built in the style and time of the Roman Empire, with some leadership from the Romans but primarily built and inhabited by local peoples. This important distinction heightened the value of the site’s national and pan-national history, a source of pride for the people of Jordan who are ethnically connected to the site’s ancient residents. Others saw its national importance in the pride of stewardship of this treasure of all humanity. Many interviewees were excited by the site’s educational value through its capacity to teach locals and visitors about the ancient world. A few residents also mentioned the religious importance of the site, particularly in the diversity of the site’s ancient religious structures.

Regionally and locally, the site is valued for its economic potential, but most interviewees agreed that few of the economic benefits are being realized by local residents. The site is responsible for the employment of over a hundred local people either directly or indirectly through site staff, the restaurant, handicraft shops, RACE, and other

concessions on or near the site. However, it is not considered by the rest of the local population—and most others interviewed—to currently yield the economic benefit for them that it should. Like local businesses, most other stakeholders voiced a strong interest in seeing increased tourism at Jarash as a means of increasing the economic benefits flowing from the site.

## Jarash and the World Heritage List

The site of Jarash was nominated by the Jordanian government to the World Heritage Committee for listing in 1984. The World Heritage Committee deferred the nomination in 1985 due to three factors: (1) lack of information on the exact boundary of the proposed World Heritage Site; (2) lack of a site management plan;<sup>1</sup> and (3) uncertainty that the site’s restoration policy would conform to internationally accepted standards. After the Jordanian government submitted further information, and after a visit to the site by a representative of the International Council on Monuments and Sites (ICOMOS), an advisory body to UNESCO, the World Heritage Committee in 1986 again deferred the nomination pending (1) the expansion of the site’s buffer zone;<sup>2</sup> (2) the Jordanian authorities taking account of archaeological remnants under the modern city; and (3) the immediate cessation of “unscientific anastylosis” taking place at the site, which was noted as being contrary to the internationally accepted restoration principles of the Venice Charter.<sup>3</sup> The committee noted that “the adoption of the first two of these measures would however be sufficient for the purposes of inscription of this site at the 10th meeting of the Committee.”

In October 1993, the Jordanian government submitted documentation to the World Heritage Center in response to the requirements for inscription expressed by the World Heritage Committee in 1986. An ICOMOS mission assessed the situation at the site at the request of the World Heritage Committee. In its 1995 report, ICOMOS noted that some of the anastylosis is “fully in accordance with the precepts of the Venice Charter” and that the previous “unscientific anastylosis” had ended some years earlier. Concerning the site’s authenticity, the report considers the site’s “overall” authenticity as being high. Nevertheless, it was recommended that the nomination be referred back to the government of Jordan (1) until it could provide assurances about the establishment of an adequate buffer zone “of at least 50m, but preferably 100m to the north, west and south of the site within which no construction of any kind would be permitted”; (2) until there was effective coordination between the DoA and MOTA, with the participation of the municipality and the Jarash Festival Committee for the future management of the site; and (3) until the per-

manent structures from the Jarash Festival were removed and an agreement was reached about restricted periods for the erection and dismantling of such structures during the festival.

The World Heritage Committee reiterated these recommendations in referring the nomination back to the government of Jordan. As mentioned later in this case study, although the purchase of land by the DoA to create a protective buffer zone is not an easy task and requires substantial budget allocation, the DoA nevertheless has managed to acquire such plots of land to the south, to the west, and, to some extent, to the east of the site.

In 2004 Jordan submitted the site of Jarash to the World Heritage Center for inclusion on the World Heritage Tentative List, with the submission titled “Jerash Archaeological City (Ancient Meeting Place of East and West).”<sup>4</sup> Jordan presently has a total of thirteen sites on its Tentative List.

## Notes

1. Section 108 of the *Operational Guidelines for the Implementation of the World Heritage Convention (2005)* states the following with regard to management requirements of World Heritage Sites: “Each nominated property should have an appropriate management plan or other documented management system which should specify how the outstanding universal value of a property should be preserved, preferably through participatory means.” This topic is addressed more broadly in sections 108–18.
2. Sections 103–7 of the *Operational Guidelines for the Implementation of the World Heritage Convention (2005)* state buffer zone requirements of World Heritage properties.
3. Anastylis is the reassembling of existing but dismembered parts of a monument or site and is a form of reconstruction (Venice Charter, Article 15).
4. The World Heritage Tentative List is an inventory of those properties that each State Party intends to consider for nomination during the following years. Today nominations to the World Heritage List will not be considered unless the nominated property has already been included on the State Party’s Tentative List.

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# Activities for Identifying and Dealing with Values and Stakeholders

## Overview of Activities

This section of the case study contains four connected activities that are designed to be used by a group of participants led by an instructor. In order to complete the activities, participants will need to read the introduction to this case study, which defines a number of terms and concepts critical to the activities, and the background on Jarash and its management context. Participants will also need to read several documents mentioned in the activities that are found within the text or in the appendixes at the back of this publication.

The following is an overview of the four activities.

In the first activity, “Identifying Values and Writing a Statement of Significance,” participants are first asked to identify and describe the values of Jarash archaeological site. Next, they are asked to write a statement of significance for the site. To do so, they are given the Burra Charter guidelines on cultural significance and a sample statement of significance from Petra Archaeological Park and World Heritage Site.

In the second activity, “Identifying Stakeholders and Their Values and Interests,” participants are asked to identify the stakeholders of the heritage site of Jarash, list their values and interests, and begin to categorize areas of commonalities, potential conflicts, and possible management challenges.

In the third activity, “Interviewing Stakeholders to Further Understand Their Interests and Positions,” participants are divided into two groups (interviewers and interviewees) to practice interviewing stakeholders to further elicit their interests and positions. They need to develop interview questions or prepare interview answers, participate in the interviews, and analyze the findings. Participants playing the part of interviewees will be given additional information about their interests and positions, and will take on the roles of these individuals during the interviews.

Activity 4, “Developing Recommendations for a Site Management Plan,” is the most lengthy and substantive, drawing on the experiences, products, and lessons learned in the first three activities. Participants are asked to develop a set of recommendations for a site management

plan for Jarash, focusing on four specific management issues. Each of these issues includes a number of important questions that need to be addressed, and participants are given additional information on stakeholder values and interests in these issues. As the recommendations must also be consistent with Jordanian law, the Jordanian Law of Antiquities is also included here.

Each activity contains the following components:

- **Instructions for Participants:** Participant instructions provide step-by-step guidance for completing the activity.
- **Additional Readings and/or Worksheets:** Additional readings, when used, provide essential information that participants need to complete the activities. Some of the activities also offer worksheets, provided by the instructor, to guide participants in completing the assigned tasks.

The flowchart on the opposite page outlines a values-based process for developing a plan for site management and conservation. The three essential steps are (1) identification and description (which relates generally to documentation), (2) assessment and analysis, and (3) response. The activities that participants will carry out relating to Jarash will address parts of each of these three steps. It will be useful for participants to refer to this flowchart as they work through the activities to understand where they are within the planning process. This process is described in detail in Demas (2000).

Following is each of the four activities in detail, with instructions for participants.

## Activity 1: Identifying Values and Writing a Statement of Significance

### Instructions for Participants

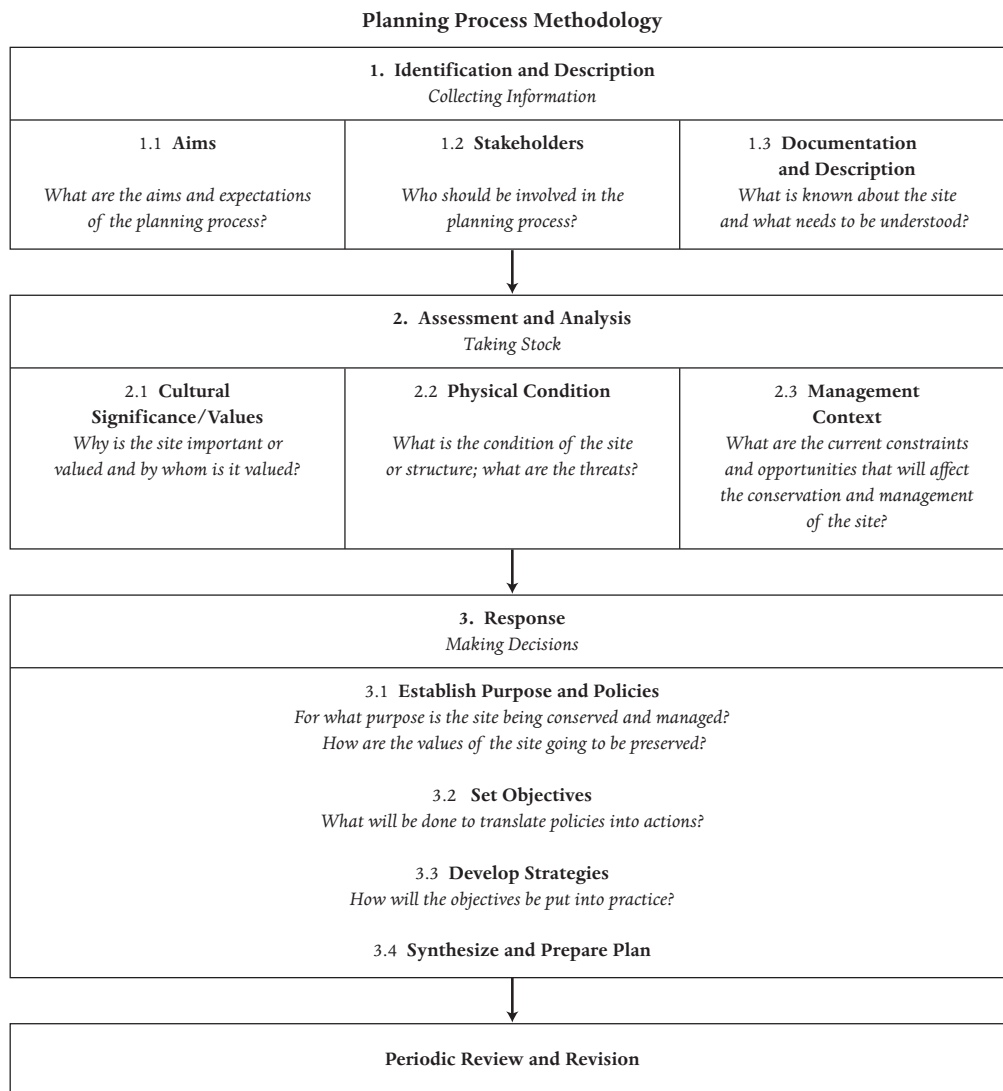
#### STEP 1: IDENTIFY AND DESCRIBE THE RANGE OF VALUES FOR JARASH ARCHAEOLOGICAL SITE

Using the worksheet for step 1 (provided by the instructor), describe the values of the site of Jarash according to the value categories on the worksheet. Indicate whether each value is long term, meaning that it has been in existence for a relatively long period of time and the value will not be subject to change quickly, or short term, meaning

that the value may have been in existence for a relatively short time or is related to the immediate needs of certain stakeholders. You should consider the value categories that compose cultural significance contained in the Burra Charter guidelines on cultural significance (see sidebar, p. 36), as well as address other national and local values. As a guide, you should review the sample statement of values for Petra Archaeological Park and World Heritage Site (see sidebar, p. 37).

#### STEP 2: WRITE A STATEMENT OF SIGNIFICANCE FOR JARASH OF UP TO ONE PAGE IN LENGTH

Your task in step 2 of this exercise is to write a statement of significance for Jarash archaeological site. Pearson and Sullivan define such a statement as follows: “In the context



▲ Flowchart showing a values-based process for developing a site management and conservation plan. Reproduced from Demas (2000).

## Guidelines to the Burra Charter: Cultural Significance, rev. ed. 1988<sup>1</sup>

New guidelines to accompany the revised Burra Charter (1999) will be available soon. The following guidelines apply to the previous version of the charter and are not directly compatible with the revised charter.

These guidelines for the establishment of cultural significance were adopted by the Australian national committee of the International Council on Monuments and Sites (Australia ICOMOS) on April 14, 1984, and revised on April 23, 1988. They should be read in conjunction with the Burra Charter.

*The following is an excerpt from the Burra Charter guidelines on cultural significance (1988).*

### 2.0 THE CONCEPT OF CULTURAL SIGNIFICANCE

#### 2.1 Introduction

In the Burra Charter cultural significance means “aesthetic, historic, scientific or social value for past, present or future generations”.

Cultural significance is a concept which helps in estimating the value 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.

Although there are a variety of adjectives used in definitions of cultural significance in Australia, the adjectives “aesthetic”, “historic”, “scientific” and “social”, given alphabetically in the Burra Charter, can encompass all other values.

The meaning of these terms in the context of cultural significance is discussed below. It should be noted that they are not mutually exclusive, for example, architectural style has both historic and aesthetic aspects.

#### 2.2 Aesthetic value

Aesthetic value includes aspects of sensory perception for which criteria can and should be stated. Such

criteria may include consideration of the form, scale, colour, texture and material of the fabric; the smells and sounds associated with the place and its use.

#### 2.3 Historic value

Historic value encompasses the history of aesthetics, science and society, and therefore to a large extent underlies all of the terms set out in this section.

A place may have historic value because it has influenced, or has been influenced by, an historic figure, event, phase or activity. It may also have historic value as the site of an important event. For any given place the significance will be greater where evidence of the association or event survives in situ, or where the settings are substantially intact, than where it has been changed or evidence does not survive. However, some events or associations may be so important that the place retains significance regardless of subsequent treatment.

#### 2.4 Scientific value

The scientific or research value of a place will depend upon the importance of the data involved, on its rarity, quality or representativeness, and on the degree to which the place may contribute further substantial information.

#### 2.5 Social value

Social value embraces the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group.

#### 2.6 Other approaches

The categorisation into aesthetic, historic, scientific and social values is one approach to understanding the concept of cultural significance. However, more precise categories may be developed as understanding of a particular place increases.

of a conservation plan, a statement of significance is defined as a succinct summary of the reasons why the place is of value” (Pearson and Sullivan 1995, 130). In the practice of values-based heritage management, a statement of significance is typically used as a guiding document for making management decisions so as not to harm a site’s values but rather to protect and enhance them, and for making decisions based on values about selecting management priorities and determining what site interventions and activi-

ties are appropriate and inappropriate. A well-written statement of outstanding universal value, which is similar to a statement of significance, is a requirement for inscribing a site on the World Heritage List.<sup>2</sup>

Use the descriptions of long-term values, which may also be called heritage values, that you prepared in step 1 as a basis for writing the statement of significance. The statement should be comprehensive, addressing the range of the most important long-term values attributed

## Sample Statement of Values

**Statement of Values for Petra Archaeological Park and World Heritage Site, Jordan (excerpted from: Jordan Ministry of Tourism and Antiquities and U.S. National Park Service 2000, vol. 2, sect. 1: 3–5)**

### *Site Values*

Site values are those that must be preserved in order to retain the essential character of the site. These values are what should be most closely monitored by site management. The interpretive program, in its turn, should be designed to educate the public about these values and so to enlist the support of the visitor in the preservation effort.

UNESCO has identified two broad categories of management values:

1. Cultural and
2. Contemporary socio-economic.

Among the first of these categories (cultural), four types of values can be seen:

- a. Identity values, which are the particular meanings attached to a cultural site by human groups;
- b. Scientific and historical values, which are largely determined by the potential for research at the site to contribute to scientific and historical knowledge;
- c. Rarity values, which comprise the degree to which the site represents type, style, builder, period, region, or some combination of these better than comparable sites; and
- d. Aesthetic or artistic values, such as those of architectural composition or the integration of man-made and natural topography to form an outstanding cultural landscape.

Such values as they relate to Petra are as follows:

- 1a. **Identity Values:** Petra is an icon for Jordanian identity. The image of Al-Khazna, perhaps the best known of the Nabataean tombs, is likely to be found in Jordanian offices and homes, on the letterheads of Jordanian organizations, and, today, on Jordanian web sites. Several tribal groups in the region of Petra have close traditional

associations with the lands inside Petra Archaeological Park, and some have inhabited those lands at various times in the past.

- 1b. **Scientific and Historical Values:** At Petra, scientific and historical values are related not only to histories of specific groups like the Nabataeans or Romans, but also to broad historical and cultural developments. Petra contains material pertinent to several threshold developments in human society, including the development of agriculture, complex hydrological systems, global trading systems, modern temporal and spatial perceptions, world religions, political empires, and cultural hegemonies.
- 1c. **Rarity Values:** The preservation of archaeological materials and context at Petra is excellent. These materials are related to important cultures that existed for more than 10,000 years. It is rare that so great a cross-section of important archaeological material has been so well preserved. For example, the historic core area of the site contains large deposits of artifactual material that are in all likelihood in excellent stratigraphic context, and which contain well-preserved material eminently suited to providing accurate dates (pottery shards and coins, for example). Preservation has been facilitated in part by the arid environment at Petra. Plaster, painting on plaster, and stone itself have survived in much better condition than has similar material in many other places.
- 1d. **Aesthetic Values:** Although these values are impossible to quantify and difficult to define, there is virtual unanimity that Petra possesses outstanding aesthetic value. The harmony of the architecture and the natural landscape there is probably without parallel.
2. **Contemporary Socio-economic Values:** Visitation to Petra constitutes an enormously important source of revenue for Jordan. Tourism has become the largest portion of Jordan's economic base, and Petra is by far the site most visited and most productive of income and jobs. Groups local to Petra are highly dependent upon tourism.

to the site, but also succinct. It should be a few paragraphs to one page in length. The statement should not be a mere listing of all possible values but instead should clearly communicate the key reasons why the site is important. It should not address short-term or quickly changing values that relate to the immediate interests of stakeholders, such as economic gain, tourist revenues, or the benefits of the Jarash Festival. As a guide, see the sample statement of significance for Petra Archaeological Park and World Heri-

tage Site (see sidebar, p. 38). Your statement should address the relative importance of Jarash in comparison with sites of a similar type both regionally and internationally, touching on whether the site is rare, unique, and representative of a particular culture and period, and whether it has high or low integrity and authenticity and high or low scientific research potential. Caution should be used, however, in not overstating its significance. Because the statement of significance is used to help make decisions about



## Sample Statement of Significance

### Statement of Significance for Petra Archaeological Park and World Heritage Site, Jordan (excerpted from Jordan Ministry of Tourism and Antiquities and U.S. National Park Service 2000, vol. 2, sect. 1: 1–2)

The city of Petra contains remarkably preserved ancient structures and monuments of enormous aesthetic and historical value, and subterranean archaeological sites that contain invaluable information about the ancient world. The spectacular tombs and the remains of standing structures seen by visitors today were originally the creation of the Nabataeans, Arab nomadic pastoralists who developed interests in the desert caravan trade hundreds of years before constructing the city. From southern Arabia they moved into the canyon system, where they would build Petra in about the fourth century B.C.E. Perhaps two centuries earlier, the Edomites migrated to southern Palestine following the destruction of Jerusalem (ca. 586 B.C.) and the depopulation of Judea at the hands of the Babylonians. Operating not only from Petra in the region that in the Bible is called Edom, but throughout Moab and other regions from southern Syria to the western Sinai as well, the Nabataeans after the fourth century B.C.E. controlled the spice and incense trade from Arabia to Mesopotamia.

Petra flowered in the first centuries B.C.E. and C.E. This was made possible in an extremely arid environment by the engineering of a sophisticated hydrological system. The system brought water in channels and clay pipes from springs located atop the high limestone escarpment just to the west of Petra, notably from Ain Musa, located in present-day Wadi Musa. The system also harvested the meager yearly rainfall and mitigated the effects of the rare downpours that would otherwise have produced destructive flash floods.

Rome annexed Petra in 106 C.E., motivated by the desire to ensure access to trading routes that linked the Empire to the mid-East, India, and Asia. A growing reliance on sea rather than land routes as well as the ascendancy of Pal-

myra eventually caused commerce through Petra to decline. Many buildings were never rebuilt after a severe earthquake in 363 C.E., although not long after that event Petra was designated the seat of a Byzantine bishopric. Recent archaeological excavations at Petra have indicated a substantial complex of structures associated with this last function; but by the middle of the seventh century C.E., Petra appears to have been largely deserted. In the twelfth century, Crusader forts were built at the present location of the Petra world heritage site and then soon abandoned. Petra was “lost” to the Western world until its “rediscovery” during the early nineteenth century.

In continually seeking to improve their position in a trading network that included Greece, Persia, Rome, India, and Arabia and that stretched ultimately to China, the Nabataeans provided a conduit for goods and ideas among these groups. The architecture of Petra that survives today testifies to the exchange of cultural traits that occurred on a global scale even in ancient times. Tombs and buildings display Assyrian, Egyptian, Hellenistic, Babylonian, and Roman characteristics incorporated into a Nabataean style that, especially in its earlier expressions, owes much to the architectural tradition of the East.

Visible to the visitor to Petra today are roots that run even more deeply than those just mentioned. Beida, an archaeological site excavated in the 1950s and still open to public view, is located just outside Petra proper and is an example of one of the earliest settled communities. It is a Neolithic, prepottery settlement from circa 6,500 B.C.E. displaying masonry construction, a squared plan, spatial complexity, and evident areas of specialization remarkable at this early date. The excavated village at Umm al-Biyara was inhabited by the Edomites during the Iron Age, ca. the seventh century B.C.E. The Edomites are a group that figures importantly in Christian, Islamic, and Jewish traditional histories. A visit to the High Place of Sacrifice, which may date to a time before the occupation of the area by the Nabataeans but was used by them, provides an experience that resonates with accounts of rituals as they appear in these histories, and is one of the best preserved of all such ritual complexes.

protecting and conserving a site, it should be as persuasive as possible.

Drafting a statement of significance normally requires in-depth documentation and assessment of a site’s values, but in step 2 you will write the statement based on the values of Jarash elicited from the information about the site in the background sections of this publication. The statement should not mention

specific stakeholders but instead focus solely on the significance of the site.

The statement of significance that you write will be used in a later activity in which you will develop recommendations for the conservation and management of Jarash.

## Activity 2: Identifying Stakeholders and Their Values and Interests

### Instructions for Participants

You are an external expert in heritage site management and have been appointed as a member of a planning team for the heritage site of Jarash. As the first step in developing a sustainable plan for Jarash’s management, your team has been tasked with developing a preliminary list of important stakeholders and clarifying the most important values and interests that these stakeholders attach to the site. From this you may also be able to identify key areas of commonality, difference, and potential conflict so that you can seek to clarify these through further elicitation of interests and values from the stakeholders themselves.

The following explains the tasks in detail and the steps required to complete these tasks.

#### STEP 1: CREATE A LIST OF THE PEOPLE AND GROUPS WHO FIT THE DEFINITION OF STAKEHOLDER FOR JARASH, INDICATING WHETHER EACH IS A PRIMARY STAKEHOLDER OR A SECONDARY STAKEHOLDER

In the first column of the activity 2 worksheet (provided by the instructor), list the administrative levels of the stakeholder groups; for example, national, local. Review the definition of *stakeholder* in the introduction to this publication. Based on your reading of the management context section, identify stakeholders (including authorities) with an interest in or concern about the site and how it is managed. You might also wish to think of other possible stakeholder groups that may be alluded to or may be missing in the description—sometimes currently disempowered stakeholders become known only later. Write these groups in the second column. Speculate on the current

level of influence of each of these stakeholders to determine whether you would consider them primary or secondary. Primary stakeholders are those who currently dominate or strongly influence decision making. Secondary stakeholders also have interests and values at stake but may not have the current capacity to make decisions or strongly influence the management of the site. To differentiate primary and secondary stakeholders, ask yourself:

- Who has the capacity to make or veto key decisions about the site?
- Who has the capacity to implement or block implementation of key decisions?
- Who has a high level of influence with key decision makers or implementers?

#### STEP 2: ADD THE MOST IMPORTANT VALUES AND INTERESTS HELD BY EACH PERSON OR GROUP YOU LISTED IN STEP 1

Based on the description of each stakeholder in this case study’s management context section, identify the most important values and interests held by each for the site of Jarash. As mentioned previously, values are positive characteristics that make the site important. They should be described in general categories such as social, aesthetic, scientific, historic, spiritual, or economic. Conservation or preservation should be considered not as values in and of themselves but as actions for promoting values. List the most important values in the third column of your stakeholder list, and write the interests in the fourth column. Note the values and interests with the highest priority to the stakeholder, if such a priority seems to exist.

Whereas values are perceived attributes of the site, interests are stakeholders’ underlying needs or wants that they hope to have fulfilled with respect to the site. Interests are often more specific and often correspond to broader value categories. The table below contains examples for two stakeholders.

Stakeholder Category	Stakeholder Group (*for primary stakeholders)	Values (*for highest priority)	Interests (*for highest priority)
National Government	*Department of Antiquities	*Scientific, educational	*Protect and preserve the antiquities, contribute to archaeological knowledge, educate visitors and locals about Jarash; *attain World Heritage listing
Business	Handicraft seller	Economic	Enough sales of handicrafts in order to pay expenses and generate a profit

▲ Stakeholders, their values, and their interests.

Interests are different from positions, which are statements of particular outcomes that are favored. Positions are usually stated in terms of the one outcome sought rather than the underlying need that would be served by that specific outcome. For example, a position is “We want all tourists to the site to come through the handicraft center at the start and the end of their visit.” The underlying interest is “enough sales of our handicrafts in order to pay our expenses and generate a profit.” While these positions can help you to identify some potential options for decisions that need to be made, it is important to go beyond stakeholders’ positions to articulate the actual interests and values underlying them. It is important to identify these interests because they help to determine the core needs and values held by stakeholders. Interests are usually more flexible than positions—there is only one outcome that can fulfill a position, but there may be many different outcomes that can fulfill the underlying interests.

Some stakeholders may have multiple values and/or multiple interests in the site; it is helpful to note all of these. If some of these seem more important to stakeholders than others do, emphasize those with the highest priority by circling them or marking with an asterisk.

**STEP 3: MAKE A LIST OF COMMONALITIES, DIFFERENCES, AND POTENTIAL AREAS OF CONFLICT**

After you have completed your list of stakeholders and their values, interests, and priorities, you will make a list of

commonalities, differences, and potential areas of conflict. Though the background information is simply a starting point for understanding all the values of Jarash, you may be able at this point to identify some themes in which many or most stakeholders agree on a set of values, some for which their values are quite different, and others in which there may be potential conflicts of interest. Commonalities are those interests that are widely shared by many (though not necessarily all) stakeholders. Differences are interests that are unique to one or two stakeholders. Potential areas of conflict are strongly held interests by different stakeholders that might be mutually exclusive or contradict one another.

From these lists of commonalities, differences, and potential conflicts, you may begin to see specific management challenges that may arise when trying to make decisions about the site. Make a list of two to four possible management challenges that might arise so that your team can follow up on these during the next stage of values elicitation in activity 3.

**STEP 4: REASSESS RESULTS OF ACTIVITY 1**

Determine whether your results from activity 1 (identification and description of values and statement of significance) should be updated based on your examination of stakeholders in activity 2 and any new information uncovered. The results of activity 1 should not be affected by stakeholders’ short-term interests, power, or positions.

### Activity 3: Interviewing Stakeholders to Further Understand Their Interests and Positions

#### **Instructions for Participants**

The task for this activity is to increase your understanding of the interests of Jarash stakeholders by participating in and analyzing a set of one-on-one interviews. To do this, you will develop a set of interview questions for Jarash stakeholders, participate in a few sample stakeholder interviews, and analyze the findings.

The background information on Jarash and the preliminary list of stakeholders and interests developed in activity 2 serve as a starting point for understanding the dynamics of the authorities and stakeholders of Jarash. In most cases, however, to elicit information about interests, positions, and priorities in sufficient detail in order to make specific management decisions, it is recommended that face-to-face individual or focus-group interviews be conducted with stakeholders.

For this activity, participants will be divided into two groups and assigned the role of interviewer or interviewee. Interviewees will play the role of one of three different stakeholders. The interviewers will be expert members of the site management team throughout all the steps in this activity, with the task of developing questions and conducting the interviews with stakeholders. Interviewees will take on the role of one of three stakeholders of Jarash: a local representative of the Department of Antiquities (DoA), a local representative of the Ministry of Tourism and Antiquities (MOTA), and a representative of an international archaeological mission.<sup>3</sup> Their task will be to prepare themselves to be interviewed in their roles by reading additional materials about the interests, positions, and priorities of their assigned characters. Then the two groups will come back together to analyze the findings from the interviews.

#### **STEP 1 (FOR THE INTERVIEWERS): DEVELOP A LIST OF FIVE TO TEN INTERVIEW QUESTIONS TO ASK PARTICIPANTS**

Before beginning your interviews, you need to develop an interview protocol, which is a list of questions to guide your conversation with participants. Your goal is to learn more about the interests, positions, and priorities of the stakeholders, as well as to understand the primary management issues for the site from their perspectives.

The questions should provide an opportunity for the stakeholders to share their interests and perceptions with you; therefore, you should ask open-ended questions that encourage them to talk at length about what they think and feel is most important. Open-ended questions “allow interviewees to share their perception of reality” and to identify the issues, interests, and concerns that are most important (Susskind, McKernan, and Thomas-Larmer 1999, 112).

Most of your questions should be general and open, though you will want to ask more specific questions about the key themes and management challenges that you identified in activity 2. A good number of questions is five to ten, which will usually result in an interview of 20 to 40 minutes in length.

#### **STEP 1 (FOR THE STAKEHOLDERS): READ THE CONFIDENTIAL INSTRUCTIONS GIVEN TO YOU BY THE INSTRUCTOR, AND PREPARE TO BE INTERVIEWED**

Your task for steps 1 and 2 of this exercise is to take on the role of one of the primary stakeholders of Jarash. To do this, you will be provided additional information about the interests of the stakeholder you are pretending to be, which are called confidential instructions. You are not to show them to the interviewer; rather, you should use them as a guide to answering the interview questions.

#### **STEP 2 (FOR THE INTERVIEWERS): CONDUCT INTERVIEWS, PLAYING THE PART OF THE INTERVIEWER**

When conducting the interviews, follow the protocol while allowing flexibility for interviewees to focus and elaborate on the topics that interest them most.

In interviewing stakeholders, you may initially hear specific management outcomes that are favored—people’s “positions.” As mentioned previously, positions are statements of what people want on particular issues. While these positions can help you to identify some potential options for decisions that need to be made, it is important to help interviewees go beyond stating their positions to articulate the actual interest, or underlying need, that would be served by these positions. In designing a management plan that seeks to protect the values and significance of the site, it is helpful to maximize the flexibility of outcomes to serve that end while securing the agreement of a broad range of stakeholders.

It is also important to withhold judgments of the views that interviewees share with you, and to avoid

arguing or disagreeing with them over assertions of fact they may make with which you personally disagree. Instead, ask open-ended follow-up questions, such as “What experiences have led you to that conclusion?”

**STEP 2 (FOR THE STAKEHOLDERS): CONDUCT INTERVIEWS, PLAYING THE PART OF THE INTERVIEWEE**

Answer questions and engage in conversation with the interviewer in the role of the character you have been assigned. The confidential instructions provide only a limited amount of detail and information. Feel free to embellish and expand on the role you are given, as long as you try to remain true to the underlying character, values, and interests you are given.

**STEP 3: DEVELOP A MATRIX OF STAKEHOLDER INTERESTS, MANAGEMENT ISSUES, CHALLENGES, AND POTENTIAL CONFLICTS BASED ON THE FINDINGS FROM THE INTERVIEWS**

For this step, the interviewees now shift out of their roles as stakeholders and become members of the site management team. Your job in the analysis is to understand the interests of these three stakeholders, identify key issues, summarize the range of perspectives, and visually represent the areas of agreement and potential disagreement. In doing this, you are expanding upon the list of interests, commonalities, and potential conflicts that you developed during activity 2. A clear, focused analysis highlights key issues and breaks them down into manageable pieces.

One strategy for clarifying the issues and the range of interests provided by interviewees is creating a

matrix of stakeholders and issues, identifying areas of conflict, areas of commonality, and areas of different priorities. This should be done by filling out the activity 3 worksheet provided by the instructor.

Beyond the matrix, there may be occasions on which a written version of your findings will be circulated, shared, or published. On these occasions, it is critically important to maintain a neutral voice in your descriptions, reporting only what you have heard from the people you interviewed. On other occasions, the findings from interviews are used only as an internal guide for a site manager or an advisory team—in these cases, less time and attention are needed for formal drafting and writing of findings and analyses. The group may instead develop informal bullet lists and graphic representations or charts of issues and interests.

A summary of findings may be organized by stakeholder group or by key issue. If a report of findings is to be shared and some confidentiality is needed (given political or situational realities), it is necessary to avoid attribution of specific interests or ideas to specific people; instead, it is sufficient to speak of broad categories of stakeholders such as “local businesses” or “municipal leaders,” or to simply say “Some interviewees felt...”

For this exercise, the matrix of stakeholders, issues, interests, and priorities is for internal use only. Therefore, focus on accurately depicting the information you learned from each stakeholder to guide your team in making decisions about key issues in later activities.

## Activity 4: Developing Recommendations for a Site Management Plan

### Instructions for Participants

The government of Jordan would like to produce a detailed site management plan for the heritage site of Jarash, to be approved by the minister of tourism and antiquities. You have been appointed as a member of the task force charged with developing recommendations for this plan. However, you will not actually draft the plan itself.

Your analysis of the interviews conducted with key stakeholders identified four key issues, which are listed below. Following each issue are related questions that arose during the stakeholder analysis. These issues are analyzed in greater detail in the section starting on page 46, titled “Analysis of Important Issues for Site Management Decisions.” Using the values you identified for the site, the statement of significance you prepared, and your detailed findings on the interests of the broad range of stakeholder groups, your team is charged with developing recommendations concerning the following four issues, addressing key questions for each.

#### ISSUE 1: CONNECTIONS WITH THE MODERN CITY

- How should the site be more effectively integrated with the modern city both physically and in the minds of tourists and locals?
- How can tourism be leveraged to further benefit the local population and the region without negatively impacting the site’s values? As part of this, how might heritage (including archaeology and historic buildings) of the modern city be used, interpreted, and presented to benefit the local community as well as tourists?

#### ISSUE 2: VISITOR CIRCULATION, FACILITIES, AND SERVICES

- How should visitors be routed through the site?
- If the current circulation route is changed, where should essential facilities of the site be located? This includes the entrance(s), exit(s), ticket purchase(s), visitor center, museums, and refreshments and food.
- Should there be alterations in the quality or types of handicrafts sold at Jarash?

#### ISSUE 3: CONSERVATION AND RESTORATION APPROACH

- How should a conservation policy be developed incorporating international conservation guidelines?
- How could such a policy be implemented so that all institutions and individuals involved understand how to follow it in their conservation work at the site?

#### ISSUE 4: INTERPRETATION AND PRESENTATION

- Based on your assessment of values and the statement of significance that you drafted in activity 1, identify the key themes that should be communicated to visitors in an interpretation and presentation strategy for the site. Following the international conservation guidelines discussed in issue 3, the site’s interpretation-and-presentation strategy should respect all significant historical periods of the site.
- What specific kinds of presentation of the site should be developed and encouraged in the interpretation-and-presentation strategy (e.g., educational tours for students)?
- What should be the essential elements of a site policy concerning signage?
- Should the management plan include a policy to help ensure that historical reenactments at the site respect the site’s authenticity? If so, how could the DoA implement such a policy?

Your recommendations will be submitted to the director-general of the DoA, the secretary-general of MOTA, and ultimately the minister of tourism and antiquities. The minister will also solicit feedback on your recommendations from the governor of Jarash, the head of Jarash municipality, and several other influential stakeholders such as the director of the Jarash Festival. Therefore, your recommendations should seek to satisfy the interests of these stakeholders in order to gain approval. Your recommendations must also ultimately meet the requirements of the Law of Antiquities.

Furthermore, as a site management plan does not have the weight of law, its implementation and long-term follow-through, once approved, will depend on active participation of the broader group of stakeholders identified in activity 2. Your team has therefore been asked to ensure consideration of their interests in your recommendations as well.

Finally, all stakeholders have stated their strong interest in responding to the requirements of the World Heritage Convention and recommendations of the World Heritage Committee, made in June 1986 and July 1995, to inscribe the site of Jarash on the World Heritage List. Your recommendations should therefore be consistent with the requests and concerns of the committee as clarified in the sidebar on pages 32–33.

While these issues are described separately here, many of the values related to and decisions on these issues are interrelated and affect one another. Therefore, although you may consider and evaluate the options on each issue separately, your ultimate recommendations will need to form a coherent package in which the proposals make sense and collectively weigh and balance the interests and values of key stakeholders in a manner that they will find acceptable. Before beginning the activity, you should read the Overview of the Mutual Gains Approach (see opposite page), which contains a set of principles for considering the interests and positions of stakeholders in making management recommendations.

For each of these four issues, your task is as follows.

**STEP 1: CREATE A LIST OF AT LEAST THREE TO FIVE OPTIONS IN RESPONSE TO THE KEY QUESTIONS LISTED ABOVE**

Your first task for each issue is to come up with a broad range of options that responds to the site’s statement of significance prepared in activity 1, the Law of Antiquities, and the interests of stakeholders on the issues. It will be a challenge to develop recommendations that will respond to all of these factors, and it will be helpful to set aside a period of time solely for creating possible options. The more options you can come up with, the more likely you are to find something that will respond to the range of requirements and interests. In order to encourage this spirit of option generation, it is helpful to suspend judgment about the ideas during this phase, and to invent options without making evaluations or decisions about them.

For the first two issues, many options were offered by stakeholders during the course of the interviews. These should serve as a starting point for your list but should not limit your thinking, as many of these options were developed while considering only one point of view.

**STEP 2: USE A MATRIX TO ASSESS THE ADVANTAGES AND DISADVANTAGES OF EACH OF THE OPTIONS GENERATED IN STEP 1, USING THE STATEMENT OF SIGNIFICANCE, LEGAL REQUIREMENTS, AND INTERESTS OF STAKEHOLDERS AS EVALUATION CRITERIA**

Once you have developed a list of options to work from, you can move into evaluating those options based on the statement of significance prepared in activity 1, legal requirements, and stakeholder interests identified in activities 2 and 3. Use the matrix you will create on the activity 4, step 2 worksheet (provided by the instructor) to chart the advantages and disadvantages of each option according to these criteria.

Because you are also balancing values and interests among stakeholders who have the potential authority to support or dispute your recommendations, you may want to consider how well each option meets the most important interests of these key stakeholders. You may find that new options should be developed after this analysis. However, keep in mind that legal requirements for preserving archaeological remains must be adhered to, and it is likely that not all the interests of all stakeholders will be met.

**STEP 3: SELECT ONE OR MORE OPTIONS FOR EACH ISSUE THAT FIT TOGETHER TO CREATE A COMPREHENSIVE SET OF RECOMMENDATIONS, AND WRITE A SHORT, PERSUASIVE DESCRIPTION OF THEM**

Once you have evaluated options for each of the four issues, you will prepare a package that will (a) protect and enhance the site’s heritage values and significance, (b) meet legal requirements, and (c) address the most important concerns of key stakeholders. Use common sense in making this bundle of recommendations realistic in terms of expected implementation and maintenance costs and technical feasibility.

Some of the options you develop for one issue will have an impact on the options available for other issues. For example, if you were to recommend a connection between the site and the modern city via the Roman-era South Bridge, you need to consider how this will impact the route tourists take through the site and whether there is an entrance and exit at that point.

Furthermore, in making a recommendation that encompasses all of the issues, you have an opportunity to consider trade-offs among the interests of key stakeholders. For example, if the interests of one key stakeholder

## Overview of the Mutual Gains Approach<sup>4</sup>

*This document is included to provide a set of principles that participants may find useful in considering the interests and positions of stakeholders in making management recommendations within activity 4.*

The Mutual Gains Approach to negotiation (MGA) is a process model, based on experimental findings and hundreds of real-world cases, that lays out four steps for negotiating better outcomes while protecting relationships and reputation. A central tenet of the model, and the robust theory that underlies it, is that a vast majority of negotiations in the real world involve parties who have more than one goal or concern in mind and more than one issue that can be addressed in the agreement they reach. The model allows parties to improve their chances of creating an agreement superior to existing alternatives. MGA is not the same as “Win-Win” (the idea that all parties must, or will, feel delighted at the end of the negotiation) and does not focus on “being nice” or “finding common ground.” Rather, it emphasizes careful analysis and good process management. The four steps in the model are:

### PREPARATION

Prepare by understanding interests and alternatives. More specifically, estimate your BATNA and how other parties see theirs (BATNA stands for “Best Alternative to a Negotiated Agreement”). Having a good alternative to agreement increases your power at the table. At the same time, *work to understand your own side’s interests as well as the interests of the other parties*. Interests are the kinds of things that a person or organization cares about, in ranked order. Good negotiators listen for the interests behind positions or the demands that are made. For instance, “I won’t pay more than ninety thousand” is a position; the interests behind the position might include limiting the size of the down payment; a fear that the product or service might prove unreliable; and assumptions about the interest rates attached to future payments. The party might also be failing to articulate other non-financial interests that are nonetheless important.

### VALUE CREATION

Create value by inventing without committing. Based on the interests uncovered or shared, parties should declare a period of “inventing without committing” during which they advance options by asking “what if...?” By floating different options and “packages”—bundles of options across issues—parties can discover additional interests, create options that had not previously been imagined, and generate opportunities for joint gain by trading across issues they value differently.

### VALUE DISTRIBUTION

At some point in a negotiation, parties have to decide on a final agreement. The more value they have created, the easier this will be, but research suggests that parties default very easily into positional bargaining when they try to finalize details of agreements. Parties should divide value by finding objective criteria that all parties can use to justify their “fair share” of the value created. By identifying criteria or principles that support or guide difficult allocation decisions, parties at the negotiating table can help the groups or organizations they represent to understand why the final package is not only supportable, but fundamentally “fair.” This improves the stability of agreements, increases the chances of effective implementation, and protects relationships.

### FOLLOW THROUGH

Follow through by imagining future challenges and their solutions. Parties near the end of difficult negotiations—or those who will “hand off” the agreement to others for implementation—often forget to strengthen the agreement by imagining the kinds of things that could derail it or produce future conflicts or uncertainty. While it is difficult to focus on potential future challenges, it is wise to include specific provisions in the final document that focus on monitoring the status of commitments; communicating regularly; resolving conflicts or confusions that arise; aligning incentives and resources with the commitments required; and helping other parties who may become a de facto part of implementing the agreement. Including these provisions makes the agreement more robust and greatly assists the parties who will have to live with it and by it.



are not being fully met on issue 1, is there an option for issue 2 that meets some of those interests? Bear in mind that there should be no trade-offs that do not protect the site's significance and do not meet legal requirements.

The goal is to fit all of the preferred options together into a whole that will ultimately protect the site's significance, be consistent with the Law of Antiquities, be acceptable to decision-making authorities, and be implementable by actors on the ground.

To test the viability of your recommendations, put yourself in the shoes of each of these important players and imagine your reaction upon reading through the team's suggestions. Use these critiques to help strengthen and improve your recommendations and related justifications.

To test the implementability of your recommendations, think of five things that might go wrong in their implementation. Use these potential problems to develop contingencies—a backup plan—or improvements to your recommendations. For example, you might imagine that your recommendation to move the site entrance could result in a loss of income for handicraft vendors that leaves them unable to afford the cost of remaining on the site. Your contingency should offer some suggestions on how to respond if this occurs.

Your final set of recommendations should include your suggestions on each of the four key issues and their related questions.

## Analysis of Important Issues for Site Management Decisions

The following sections examine four important management issues at Jarash for which participants will make management recommendations.

### **Issue 1: Connections with the Modern City**

Despite Jarash being the second most visited heritage site in Jordan, few of the economic benefits of tourism are being realized by local residents. Ticket revenues go directly to the Ministry of Finance, as do lease payments from the handicraft center concessionaires and from the Roman Army and Chariot Experience (RACE). MOTA estimated in 2007 that the number of employees in tourism activities in the city of Jarash was 300, including employees in tourist restaurants (222), tourist shops (31), hotels (15), and car

rental offices (9) (Jordan Ministry of Tourism and Antiquities 2008). In addition, the DoA employs a number of local workers, particularly through the Jerash Project for Excavation and Restoration's more than thirty personnel. RACE employs more than fifty. Beyond this, the impact of tourism on the city is limited. Most tourists to the site come and leave by tour bus directly from the site parking lot, rarely if ever venturing into the modern city. Because of the site's proximity to Amman—only 48 kilometers north—it is ordinarily offered by tour operators as part of a day trip, and indeed the city has few if any acceptable accommodation options for tourists. Therefore, the local residents of Jarash have not seen many economic or cultural benefits of the influx of tourism occurring in their own backyard, and many are said to feel apathetic or, in worst case, hostile about the existence of the site.

This weak economic link reflects the lack of a good physical connection between the site and the modern city, which is seen as a clear problem by the majority of the stakeholders interviewed. The site is separated from the modern city by a busy road, Wasfi Al-Tal Street, and in many places by walls, gates, or fences. Despite this separation, many interviewees saw the value of the heritage of Jarash as the entire ancient city, which includes much of the modern city. The South Bridge, a partially reconstructed Roman-era structure, leads from the modern city to Wasfi Al-Tal Street at the midpoint of the archaeological site's east side. However, the level of the bridge is approximately 2 meters below the road. Pedestrians may pass from the bridge to the road or vice versa by taking a flight of stairs at the west end of the bridge, but there is currently no public entrance to or exit from the site in the area of the bridge. Pedestrians wishing to pass between the site and city must walk almost 400 meters (one-quarter mile) along the road between the entrance at the visitor center and the bridge. They must also cross the busy road, which now has no measures to aid pedestrian crossing in this area. The road is lined with businesses, including some restaurants and many others that are not tourism related, such as auto body shops. This situation is illustrated on pages 49 through 51.

Most stakeholders would like to see a new connection between the site and the city made at the location of the South Bridge, but how to accomplish this remains an open question. In particular, there is the immediate uncertainty of what to do about the impediment of the widely used Wasfi Al-Tal Street. Options mentioned in interviews include the following:

## A recent World Bank report described relevant issues facing the municipality as follows:

Jerash faces a number of key issues affecting its social and economic development, including: (1) low social cohesion due to rapid growth and continuous immigration of new population; (2) physical and functional disconnection between the archaeological site and the city, estranging the local population, which perceives the constant tourist flow as a nuisance and the Jerash festival a source of yearly discomfort; (3) physical decay of the urban environment, exacerbated by traffic and parking congestion, and by the visual clutter (particularly along King Abdullah Street and the surrounding commercial area). The Wadi area, a significant potential environmental asset for the city, is affected by fragmented land use, encroachment and pollution. (4) Threats to cultural heritage, mostly due to lack of maintenance, neglect and encroachments, the latter even endangering the archaeological site itself; and (5) economic stagnation, despite the existence of an outstanding economic asset like the archaeological site, whose economic advantages are not shared by the local population, as the tourists are not attracted to visit the historic core. (The World Bank 2007, 41)

1. Raising the road and building an underground pedestrian tunnel from the west (site) side of the road to the South Bridge.
2. Lowering the road to the level of the South Bridge and adding a traffic light and pedestrian crossing.
3. Creating a vehicular tunnel and eliminating the surface road between the area of the visitor center, to the south, and the main gate used by the DoA (not used for public access), to the north, to create a seamless connection between the site and the city. This would require excavating the length of this area.

The first option, creating a pedestrian tunnel under the road, has already been considered and rejected by MOTA, which stated that it would cost five times the second option. MOTA also noted that raising the road would create a visual intrusion, which was noted as exacerbating the division between the archaeological site and the city. MOTA prefers the second option of lowering the road and creating a pedestrian crossing, which it stated is the least expensive, requiring minimal excavation and expense. The DoA argued that lowering the road would be harmful to buried antiquities and that it would not likely increase the connection between the site and city. The DoA prefers

the third option of creating a vehicular tunnel and eliminating the road at the surface level between the site and city. This option would be the most aesthetically pleasing, and the DoA argues that it would offer the best connection between the site and city, reduce the visual and oral disturbances to visitors caused by traffic, and help to satisfy requirements for World Heritage listing. In addition, the required excavations could reveal additional antiquities to be presented to visitors. However, MOTA stated that this option would be by far the most expensive, requiring extensive excavation, displacing many businesses now located along the road, and slowing or interrupting traffic during the potentially long period of construction. Local businesses near the site also have concerns and feel that they deserve compensation if their businesses are displaced or otherwise negatively affected. Meanwhile, many off-site restaurants, which benefit from the traffic of tour buses on their way to or from the site, would not likely benefit from increased foot traffic between the site and the city. Money for undertaking any of these actions would most likely come from the World Bank project or other external funds.

The head of the municipality and the city council agree that the connection between the site and the city is of paramount importance for the future of the site. They are also interested in providing more access to the local population to visit the archaeological site, and believe that locals have something to share with visitors and would benefit from having direct contact with them. The governor believes that if Jarash is to be considered heritage to the whole of humanity, then it should be accessible to everyone and the local residents should benefit from it. The governor hopes to see tourists stay longer in the Jarash area than they do now, and for local residents to be more comfortable with tourism.

As the need for connection and urban improvement appears to be widely recognized, several initiatives are under way to increase the links—both psychological and physical—between the site and the modern city. Some of these are small scale and gradual, such as the educational programs offered by the site museum, the Ministry of Education, and the Jordan Heritage Development Society, which are designed to increase local public awareness and public pride in the cultural and historical resources of the region and nation. These programs offer activities and curricula for school youth on the meaning and importance of the antiquities in their midst, as well as training for teachers to improve their knowledge of the area's history and archaeology.

A number of stakeholders also noted the opportunity in the modern city to obtain benefits from the heritage there, including both archaeological remains and historic buildings. Some international archaeological missions commented that some of the best specimens of the ancient city wall lie within and under the modern city, and that there are significant Ottoman period buildings there as well. Many stakeholders, including the governor and the head of the municipality, would like to see these restored. Many interviewees, especially local residents and officials, recommended reconstructing all areas of the ancient walls, including on the modern city side, which are known to be very well preserved in areas. However, MOTA officials have said that this is neither monetarily nor technically feasible, as a large percentage of these walls in the modern city have been built over and much private property would have to be acquired.

The World Bank-funded Third Tourism Development Project, in partnership with the governor of Jarash and the head of Jarash municipality, is aimed at developing infrastructure and tourist attractions within the modern city to entice visitors from the archaeological site to modern Jarash. This project is further restoring an ancient monument—the Roman-era East Baths—that lies within the modern city, improving local infrastructure (roads, parking, etc.) to encourage more tourism, and providing incentives for new tourist-centered economic enterprises in areas near the site. The project, which is just in its inception as this was written, will be implemented by MOTA over an anticipated five-year period.



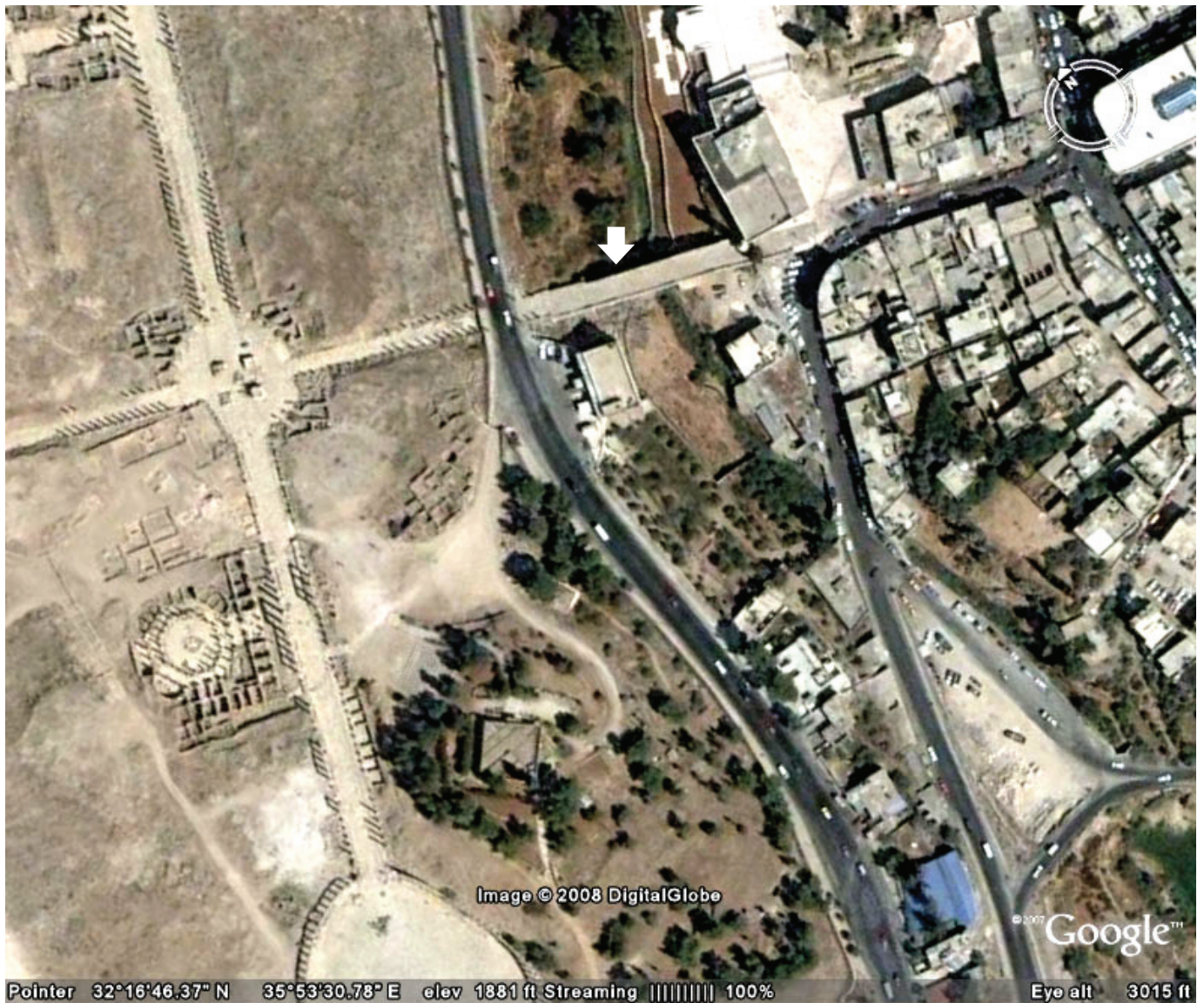
▲ View of the old souq in the modern city's Circassian Quarter, which dates to the beginning of the 20th century during the Ottoman period. The modern city includes at its heart a large concentration of historic buildings, a few of which have been rehabilitated through the current World Bank project for tourist accommodations. Photo: David Myers, GCI.

A subcomponent of this World Bank project, the Jerash City Revitalization Program, recently offered the following specific proposals, which may or may not be acceptable to other stakeholders (The World Bank 2007, 73–75):

- Upgrading of and improving street networks and related public spaces
- Rehabilitating and cleaning building facades on primary streets, which in part aims to create a “more dignified foreground to the adjacent archaeological site”
- Improving urban infrastructure
- Improving the visual and functional continuity between the South Bridge access to the archaeological site and the East Baths plaza, to be achieved through rehabilitating the South Bridge crossing and creating a safe and convenient pedestrian connection between the archaeological site and the city core by lowering Wasfi Al-Tal Street and through traffic control and automotive speed-reducing devices
- Rehabilitating the wadi area through landscaping: turning the wadi into a new urban park, thereby creating a connection between the archaeological site and the urban core and creating a new social space for the community
- Completing development of the East Baths plaza area started under the World Bank's First Tourism Development Project
- Providing financial and technical support to local entrepreneurs and community groups to support appropriate and viable small and medium enterprises in the city center

One archaeological mission noted that local involvement in the archaeological site of Jarash is lacking because the local community derives little or no benefit and is not asked to participate in the site's decision-making process. This mission recommended the better integration of the site into the daily lives of the local population, and suggested that the Hippodrome could become a sports arena and that the handicraft shops could use the restored stalls that line the outside of the original Hippodrome (which were possibly used for a similar purpose in ancient times). They also mentioned that there are many sophisticated people in the modern city of Jarash who wish to contribute to the site's research and development but whose skills and interests are not being utilized.

Most stakeholders voiced a strong interest in seeing increased tourism at Jarash, including a higher number



▲ Aerial view of the South Bridge (indicated by arrow). This largely reconstructed Roman-era structure is a pedestrian bridge that leads from the modern city over the Wadi Jarash to Wasfi Al-Tal Street at the midpoint of the archaeological site's east side. However, there is currently no public entrance to or exit from the site in the area of the bridge. © DigitalGlobe.

of total visitors, longer visit times for the tourists who do come, and more economic interaction between tourists and locals in the modern city. Many interviewees also mentioned the cultural values brought by tourism, a two-way street in which international visitors learn of the friendly and hospitable nature of Jordanians, and the local people learn about and from the cultures of the visitors, including learning foreign languages. This value had a striking priority among local and regional leaders, who mentioned that local interaction with foreign tourists can moderate tourist perspectives about Arabs as well as temper local views of foreigners.

Additional suggestions made by interviewees for enhancing the relationship between the city and the site include the following:

*(continued on p. 52)*



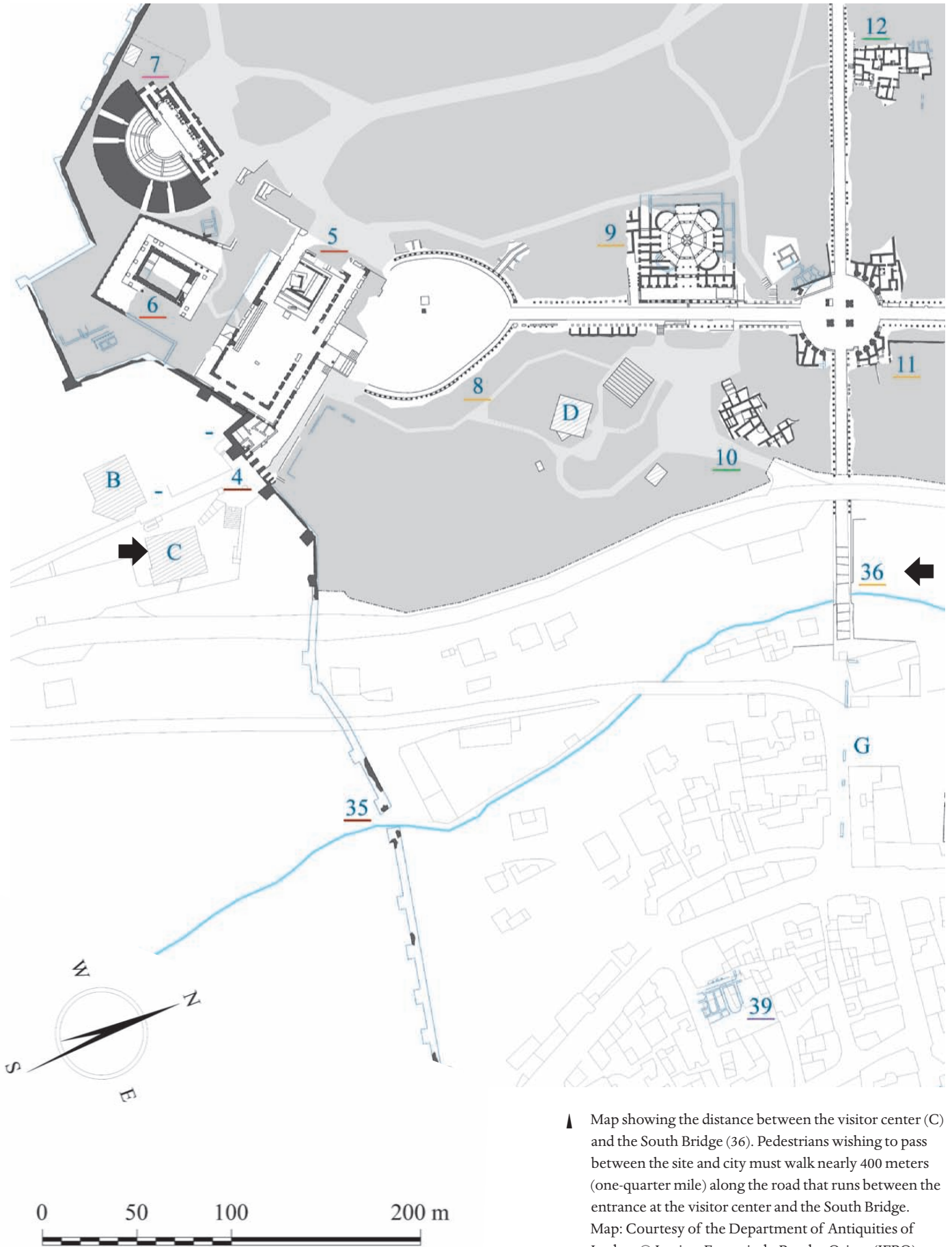
▲ View of the South Bridge from ground level as it crosses the Wadi Jarash, looking southwest from the modern city toward the archaeological site. Photo: David Myers, GCI.



▲ View of the South Bridge stairs looking directly west at the bridge toward the site (marked by the colonnade in the background). The west end of the bridge (nearer to the site) is approximately 2 meters below Wasfi Al-Tal Street. Pedestrians may pass between the west end of the bridge and Wasfi Al-Tal Street by taking a flight of stairs. Photo: David Myers, GCI.

▼ The top of the South Bridge stairs. The colonnaded street that in ancient times was connected directly to the bridge is now blocked by a stone wall and a high fence. There is currently no public entrance to or exit from the site across the road from the bridge. Visitors must also cross busy Wasfi Al-Tal Street, which currently has no measures to aid pedestrian crossing in this area. Photo: David Myers, GCI.





▲ Map showing the distance between the visitor center (C) and the South Bridge (36). Pedestrians wishing to pass between the site and city must walk nearly 400 meters (one-quarter mile) along the road that runs between the entrance at the visitor center and the South Bridge. Map: Courtesy of the Department of Antiquities of Jordan, © Institut Français du Proche-Orient (IFPO) and Jordanian Ministry of Tourism and Antiquities, 2000.

- Bringing tour guides and tour organizations on excursions through the modern city to see the offerings
- Developing a local steering committee to work together to increase local engagement
- Developing additional cultural activities and attractions
- Clarifying and improving channels of communication between local off-site businesses and site decision makers
- Making the archaeological site free for locals on special occasions, periodically or year round

#### QUESTIONS TO BE ANSWERED

- How should the site be more effectively integrated with the modern city, both physically and in the minds of tourists and locals?
- How can tourism be leveraged to further benefit the local population and the region without negatively impacting the site's heritage values? As part of this, how might archaeological remains and historic buildings within the modern city be used, interpreted, and presented in appropriate ways that benefit the local community as well as tourists?

#### Issue 2: Visitor Circulation, Facilities, and Services

Stakeholders estimate that at least 90 percent of tourists to Jarash come as part of organized tours. Most tours encompass half a day, and some include lunch at the site restaurant. The tours follow a common route through the site, described in the background section of this publication.

Many interviewees expressed dissatisfaction with the current route. Issues raised include the following:

- Visitors regularly fail to see the signs indicating that they need to purchase tickets at the handicraft center, and arrive at the ticket checkpoint only to be instructed to walk back to the entrance to get their tickets before they may enter.
- Visitors have to walk too far to get to the monuments and then return to the parking area at the site entrance. Many are older or elderly and cannot handle such distances, particularly in hot weather.
- Visitors are directed to walk back and forth over the same route following the length of the site along the colonnaded street, which is inefficient and detracts from their experience.

- The museum is inconveniently located, therefore people don't go there.
- The current site circulation does not allow for easy crossover to the modern city, thereby limiting a sharing of economic and cultural benefits of tourism.

Many options for rerouting visitors are currently being evaluated, including the location of the entrance, exit, ticket purchase, visitor center, main museum, and concessions. The various stakeholders on and near the site and those using the site had a range of interests related to these questions. Concerns about change include:

- If visitors do not travel through the handicraft center both at the beginning of their visit (to remind them to save time at the end) and at the end (to actually buy goods), vendors fear sales of handicrafts will plummet and a currently barely sustainable enterprise will collapse.
- If visitors' opportunities to eat lunch at the restaurant are reduced, the proprietor of the on-site restaurant fears that the profitability (and possibly viability) of the restaurant will diminish. Currently, some tours begin at lunchtime, while others end at lunchtime.

As a result of these interests, a number of different options were raised:

- Have tour buses drop off tourists to start tours at the North Gate and pick them up at the end of their tour in the south parking lot. Move the visitor center to the north of the site next to the new entrance, and move the museum to the current visitor center facility. Allow a concession for refreshments to operate in the current museum complex.
- Have tour buses drop off tourists at the current visitor center where they can purchase tickets, and later pick up the tourists in the south parking lot.
- After building a smooth connection between the site and the modern city (see issue 1), pick up visitors in a new plaza in the city next to the East Baths.
- Do not change the entrance, exit, or routing of visitors.

As the viability of handicraft sales as an enterprise was raised as a central concern by handicraft vendors in relation to the routing of visitors through the site, it is relevant to mention another set of concerns raised by many

interviewees about these shops: the source and quality of the goods sold. Although the shops do offer a few local specialties, most of the items for sale are trinkets made in China or elsewhere. Many interviewees saw little value in the sale of such items, and sought more local crafts of higher quality as a way to further engage the local economy. Some suggested that new rules be developed allowing only local crafts or at least a majority percentage of them. Meanwhile, shopkeepers at the handicraft center expressed concern that they are barely making a living as it is, that not enough variety of local products exists for them to sell, and that the products that currently exist do not have sufficient profit margins. While several interviewees had creative ideas about how to increase the production and sale of local handicrafts (by linking up with other local organizations, women's groups, vocational programs, etc.), few interviewees had the incentive, capital, and/or motivation at the moment to make them happen.

#### QUESTIONS TO BE ANSWERED

- How should visitors be routed through the site?
- If the current circulation route is changed, where should essential facilities of the site be located? This includes the entrance(s), exit(s), ticket purchase(s), visitor center, museums, and refreshments and food.
- Should there be alterations in the quality or sources of handicrafts sold? Should selling local crafts be a priority?

### Issue 3: Conservation and Restoration

#### Approach

As the practice of cultural heritage place management has evolved over time, practitioners from around the world have come together to develop universal principles to guide interventions aimed at conservation, restoration, and reconstruction. These principles have been generally founded upon the assumptions that heritage places are valuable and irreplaceable, that they are an inheritance of the present generation that we are entrusted to pass on in good condition to generations that follow, and, therefore, that they should be treated with great care and respect. Based on these assumptions, the heritage field has adopted these principles as an attempt to identify for practitioners guidelines for their work as to what approaches are seen as beneficial and harmful, or appropriate and inappropriate.

Frank Matero has stated the following in summing up many of these principles, particularly as they relate to physical interventions:

Implicit in the word and concept of heritage are the notions of value, birthright, and obligation. Each of these notions establishes a moral imperative in the treatment of this collective human inheritance. In response, contemporary conservation has developed the following principles as the foundation for ethical professional practice:

- the obligation to perform research and documentation; that is, to record physical, archival, and other evidence before and after any intervention to generate and safeguard knowledge embodied as process or product;
- the obligation to respect cumulative age-value; that is, to acknowledge the site or work as a cumulative physical record of human activity embodying cultural beliefs, values, materials, and techniques, and displaying the passage of time;
- the obligation to safeguard authenticity, a culturally relative condition associated with the fabric or fabrication of a thing or place as a way of ensuring authorship or witness of a time and place;
- the obligation to do no harm, performing minimal intervention that will reestablish structural and aesthetic legibility and meaning with the least physical interference or that will allow other options and further treatment in the future.

As summarized in the Australia ICOMOS Charter (Burra Charter), the aim of conservation is to retain or recover the cultural significance of the thing or place, and it must include provision for its security, its maintenance, and its future. In most cases this approach is based, first and foremost, on respect for the existing fabric, and it involves minimal physical intervention, especially with regard to traces of alterations related to the history and use of the thing or place. The conservation policy appropriate to a thing or place must first be determined by an understanding of its cultural significance and physical condition, which in turn should determine which uses are compatible with the formal and material reality—not the reverse. (Matero 2000, 6)



Issue 3 examines two internationally accepted conservation principles in some depth. Each of these principles relates to issues that have arisen in the past at the site of Jarash. In conclusion, participants are asked for proposals on how to develop a conservation and restoration policy that incorporates internationally accepted principles for the site of Jarash.

#### **OBLIGATION TO RESPECT REMNANTS OF ALL SIGNIFICANT HISTORICAL PERIODS**

The first internationally adopted principle to be discussed can be described as the need to respect all remnants that contribute to a heritage place's significance, regardless of the historical periods that they represent. This principle comes out of the assumption that all remains of the past have value as a tangible record of that past and should therefore be respected in dealing with a heritage place, whether in terms of excavation, conservation, restoration, or interpretation and presentation. As Matero notes, international conservation principles place value on heritage as a "cumulative physical record of human activity" (Matero 2000, 6). In this regard, Article 11 of the Venice Charter states: "The valid contributions of all periods to the building of a monument must be respected." Article 15.4 of the Burra Charter states: "The contributions of all aspects of cultural significance of a place should be respected. If a place includes the fabric, uses, associations or meanings of different periods, emphasizing or interpreting one period or aspect at the expense of another can only be justified when what is left out, removed or diminished is of slight cultural significance and that which is emphasized or interpreted is of much greater cultural significance." When making management decisions, however, choices must be made about the relative contribution of particular elements to the overall site significance.

As noted in the previous section on the history of Jarash as heritage, large-scale investigations by archaeological teams at the site began in 1925, mainly by British and American academic institutions. Archaeological work in this early period focused primarily on uncovering, studying, and presenting Roman and Byzantine urban spaces, axial roads, and architectural remnants. Some of this work, such as clearing the path of the *Cardo* and the Oval Plaza, achieved those goals by removing extensive Islamic-era remains. These efforts better revealed the ancient city's Roman grid plan, and started to restore some of the magnificence of the monuments from those eras of interest. However, that work removed a significant amount of the tangible evidence of habitation of the city

during the Islamic period and did not comprehensively record those Islamic-era remnants.

Although international conservation principles have developed and evolved largely after the time of the early archaeological investigation and restoration work at Jarash, it is still important to examine lessons that can be learned from these works by considering today's conservation principles. Archaeologists or other heritage practitioners working at one point in time may see particular historical periods of special interest while ignoring others. Practitioners working at a later time may assign greater value to a different historical period or periods. The public or local residents may value remnants of completely different historical periods. Once that historical fabric is removed or changed, it cannot be replaced. Choices made concerning the excavation, conservation, restoration, and presentation of monuments also greatly influence how visitors and local inhabitants will understand and relate to a heritage place. At Jarash many local residents may find particular interest in the Umayyad period inhabitation of the site, but many remains from that period were removed in the early twentieth century without being sufficiently recorded.

#### **OBLIGATION TO SAFEGUARD AUTHENTICITY**

As noted previously, in its deferral of the Jarash World Heritage nomination in 1986, the World Heritage Committee cited concerns and uncertainty about the restoration approach followed at the site and called for an end to "unscientific anastylosis" taking place there, which is contrary to the Venice Charter. In 1995 ICOMOS reported that the "unscientific anastylosis" conducted in the past had ended, and commended the restoration done at the time by the Spanish and Italian teams.

It is worthwhile to examine in some depth the reasons behind concerns over the issue of "unscientific anastylosis." Anastylosis is the reassembly of ruined monuments from remaining fragments. Internationally adopted conservation standards hold that there should be archaeological or historical evidence for the reassembly of all original fragments in order not to distort the record of how a monument once appeared, and that the introduction of new materials to help reintegrate the original fragments should be clearly distinguishable from the original.

In looking at the position of the World Heritage Committee, it should be noted that the World Heritage Convention and its operational guidelines contain specific requirements for the authenticity of a site for it to be inscribed on the World Heritage List (see sidebar,

pp. 55–56). The Venice Charter is one of the essential documents establishing international conservation principles. Article 9 states the requirement that restoration “is based on respect for original material and authentic documents. It must stop at the point where conjecture begins.” This obligation relates to what Matero mentions as “ensuring authorship or witness of a time and place” (Matero 2000, 6). International conservation principles place value on the original attributes, such as material, form, and workmanship of the historic fabric, as only the original is certain to be a true or authentic document of the place and those who shaped it in the past.

As Matero notes, internationally adopted conservation principles also universally call for following a practice of minimal physical intervention when dealing with heritage places. This principle implicitly pays respect to significant fabric by calling for distorting or changing it as little as possible, including minimizing the introduction of new fabric or materials.

Each of these related principles has been adopted internationally out of recognition of the paramount importance of the authenticity of heritage places, which underlies a range of values attributed to those places, including scientific, historical, and educational values. Authenticity has also been recognized internationally as an essential ingredient to good interpretation and presentation of heritage places, which will be discussed in issue 4.

#### PUTTING INTERNATIONAL GUIDELINES INTO PRACTICE

International missions have stated that there are still decades, if not centuries, of research to be done at the site. They noted that there are numerous opportunities for additional excavation, conservation, restoration, and interpretation of homes, religious buildings, and other structures that remain buried. Some archaeological missions have a particular interest in promoting the application of international conservation guidelines for the conservation and restoration of the site. One mission suggested that a pilot restoration project be undertaken on site with participation from all teams that work there.

It was argued that this could be a good educational activity to bring everyone closer to a common and internationally accepted way of restoring Jarash’s monuments. One mission recommended developing more in-depth interpretation for tourists to sensitize them toward a better understanding of the restorations, including being able to see which parts of monuments are original elements and which are new. Other missions suggested

## World Heritage Operational Guidelines on Integrity and Authenticity<sup>5</sup>

### II.E Integrity and/or authenticity

#### AUTHENTICITY

79. Properties nominated under criteria (i) to (vi) must meet the conditions of authenticity. Annex 4 which includes the Nara Document on Authenticity, provides a practical basis for examining the authenticity of such properties and is summarized below.

80. The ability to understand the value attributed to the heritage depends on the degree to which information sources about this value may be understood as credible or truthful. Knowledge and understanding of these sources of information, in relation to original and subsequent characteristics of the cultural heritage, and their meaning, are the requisite bases for assessing all aspects of authenticity.

81. Judgments about value attributed to cultural heritage, as well as the credibility of related information sources, may differ from culture to culture, and even within the same culture. The respect due to all cultures requires that cultural heritage must be considered and judged primarily within the cultural contexts to which it belongs.

82. Depending on the type of cultural heritage, and its cultural context, properties may be understood to meet the conditions of authenticity if their cultural value (as recognized in the nomination criteria proposed) are truthfully and credibly expressed through a variety of attributes including:

- form and design;
- materials and substance;
- use and function;
- traditions, techniques and management systems;
- location and setting;
- language, and other forms of intangible heritage;
- spirit and feeling; and
- other internal and external factors.

*(continued on page 56)*

83. Attributes such as spirit and feeling do not lend themselves easily to practical applications of the conditions of authenticity, but nevertheless are important indicators of character and sense of place, for example, in communities maintaining tradition and cultural continuity.

84. The use of all these sources permits elaboration of the specific artistic, historic, social, and scientific dimensions of the cultural heritage being examined. "Information sources" are defined as all physical, written, oral, and figurative sources, which make it possible to know the nature, specificities, meaning, and history of the cultural heritage.

85. When the conditions of authenticity are considered in preparing a nomination for a property, the State Party should first identify all of the applicable significant attributes of authenticity. The statement of authenticity should assess the degree to which authenticity is present in, or expressed by, each of these significant attributes.

86. In relation to authenticity, the reconstruction of archaeological remains or historic buildings or districts is justifiable only in exceptional circumstances. Reconstruction is acceptable only on the basis of complete and detailed documentation and to no extent on conjecture.

#### INTEGRITY

87. All properties nominated for inscription on the World Heritage List shall satisfy the conditions of integrity. Decision 20 COM IX.13

88. Integrity is a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes. Examining the conditions of integrity, therefore requires assessing the extent to which the property:

- a) includes all elements necessary to express its outstanding universal value;
- b) is of adequate size to ensure the complete representation of the features and processes which convey the property's significance;
- c) suffers from adverse effects of development and/or neglect. This should be presented in a statement of integrity.

89. For properties nominated under criteria (i) to (vi), the physical fabric of the property and/or its significant features should be in good condition, and the impact of deterioration processes controlled. A significant proportion of the elements necessary to convey the totality of the value conveyed by the property should be included. Relationships and dynamic functions present in cultural landscapes, historic towns or other living properties essential to their distinctive character should also be maintained.

Examples of the application of the conditions of integrity to properties nominated under criteria (i)–(vi) are under development.

[Section 90, which relates to natural sites, has been omitted.]

91. In addition, for properties nominated under criteria (vii) to (x), a corresponding condition of integrity has been defined for each criterion.

92. Properties proposed under criterion (vii) should be of outstanding universal value and include areas that are essential for maintaining the beauty of the property. For example, a property whose scenic value depends on a waterfall, would meet the conditions of integrity if it includes adjacent catchment and downstream areas that are integrally linked to the maintenance of the aesthetic qualities of the property.

the creative presentation of excavations without restoration. A key element of a site management plan will be a policy for guiding all of these activities that incorporates internationally adopted heritage management guidelines.

#### QUESTIONS TO BE ANSWERED

- Through what process should a conservation policy be developed incorporating international conservation guidelines? Which stakeholders should be involved?
- How could such a policy be implemented so that all institutions and individuals involved in conservation work at the site understand how to follow it in their activities?

#### Issue 4: Interpretation and Presentation

A final issue for making management proposals is the interpretation and presentation of the site to visitors. This relates to the selection of types of information to be presented about the site and the ways in which that information is presented, including the preparation of materials for presentation, such as displays in the visitor center and site museums, signage, and materials for tour guides, schoolteachers, and students. It also relates to the ways in which historical practices are reenacted at the site. The approaches selected to interpret and present the site are critical to conveying the values and significance of the site to visitors.

Currently, English- or Arabic-speaking visitors who arrive at the site of Jarash without a tour guide have several ways of learning about the history, archaeology, and meaning of the ruins around them. The visitor center offers a static model displaying the layout and major monuments of the Roman-era city. Free foldout brochures in several languages provided by MOTA give a brief overview of the site, a map, and a short description and a few historical facts about each of the major monuments. Both of the site's free museums—the main one and the one underneath the Temple of Zeus—display and interpret antiquities found at the site. Local school groups visit the site, and the director of the main museum prepares interpretive materials for schoolteachers.

Signs posted in front of some of the major monuments provide information about their history. These signs were developed at different times by different institutions and therefore lack consistency of format, style, message, and language. For example, French and Arabic are used together on signs in the areas where the mission from France has carried out excavation and/or restoration activities. Exhibits in the visitor center prepared by a French

mission appear in Arabic, French, and English. English and Arabic are used together in other areas. There is also a vast difference in the design and appearance of signs created by different institutions.

As noted in issue 3, internationally adopted conservation principles and guidelines place great emphasis on the importance of respecting the authenticity of heritage places. This principle relates not only to interventions concerning a place's physical fabric but also to a place's interpretation and presentation to visitors. As mentioned before, the restored Hippodrome hosts RACE, operated by Jerash Heritage Co., Ltd., a private company. Its activities include the reenactment of Roman chariot races and gladiator battles in a 90-minute show. The company's founder has established the Jordan Living History Association, a nonprofit organization that will take over the operation of RACE and plans to conduct additional "living history" reenactments at Jarash and other sites in Jordan. Costumed actors will be placed at various locations throughout the site of Jarash, going about life as it was in the Roman era, such as reciting Virgil in the South Theater, conducting city council meetings in the North Theater, and interacting with visitors.

A key element of a site management plan should be an interpretation-and-presentation strategy that identifies important themes to be communicated at the site. It should also include a policy identifying the kinds of presentation to be developed and encouraged and defining a uniform approach to signage. One may also wish to consider whether a procedure should be included for ensuring the authenticity of interpretive activities at the site.

#### QUESTIONS TO BE ANSWERED

- Based on your assessment of values and the statement of significance that you drafted in activity 1, identify the key themes that should be communicated to visitors in an interpretation-and-presentation strategy for the site. Following the international conservation principles discussed in issue 3, the site's interpretation-and-presentation strategy should respect all significant historical periods of the site.
- What specific kinds of presentation of the site should be developed and encouraged in the interpretation-and-presentation strategy (e.g., educational tours for students, interpretation of historic remains in the modern city)?
- What should be the essential elements of a site policy concerning signage?

- Should the management plan include a policy to help ensure that historical reenactments at the site respect the site's authenticity? If so, how could the DoA implement such a policy?

## Notes

1. Guidelines to the Burra Charter: Cultural Significance, rev. ed. (Australia ICOMOS, Inc.: 1988). [www.icomos.org/australia/](http://www.icomos.org/australia/) (accessed 26 August 2009).
2. For more information about a statement of outstanding universal value, see paragraphs 154–57 of the *Operational Guidelines for the Implementation of the World Heritage Convention* (UNESCO World Heritage Centre 2005).
3. The roles for this exercise are fictionalized composites that have been invented for didactic purposes. Their personalities and the interests and values associated with their descriptions are not meant to be accurate reflections of the actual people holding these titles in Jarash, nor of any other individuals.
4. Reprinted courtesy of the Consensus Building Institute. Copyright: Consensus Building Institute 2006.
5. These are relevant excerpts taken from UNESCO's *Operational Guidelines for the Implementation of the World Heritage Convention* (2005, 20–26), [whc.unesco.org/archive/opguide05-en.pdf](http://whc.unesco.org/archive/opguide05-en.pdf) (English) and [whc.unesco.org/archive/opguide05-arb.pdf](http://whc.unesco.org/archive/opguide05-arb.pdf) (Arabic) (accessed 25 June 2007).

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# Appendix 1: Jordanian Law of Antiquities

The Law No. 21 for the year 1988 promulgated in the Official Gazette, issue No. 3540 dated 17/3/1988 and the amending Law No. 23 for the year 2004 promulgated in the Official Gazette, issue No. 4662 dated 1/6/2004.

## Article 1:

This Law shall be called the Law of Antiquities No. 21 for the year 1988 as amended by Law No. 23 for the year 2004 and shall be put into effect as of the date it is promulgated in the Official Gazette.

## Article 2:

The following words and terms set out in this law shall have the meanings assigned to them below unless the context denotes otherwise.

1. The Minister: The Minister of Tourism and Antiquities.
2. The Department: The General Department of Antiquities.
3. The Director: The Director General of Antiquities.
4. The Council of Trustees: The Council of Trustees of the National Museum.
5. Chairman of the Council of Trustees: The Chairman of the Council of Trustees.
6. The Director of the Museum: The Director of the National Museum.
7. Antiquities:
  - a. Any movable or immovable object which was made, written, inscribed, built, discovered or modified by a human being before the year AD 1750 including caves, sculpture, coins, pottery, manuscripts and other kinds of manufactured products which indicate the beginning and development of science, arts, handicrafts, religions, traditions of previous civilizations, or any part added to that thing or rebuilt after that date.
  - b. Any movable or immovable object as provided for in Clause "a" of this definition which dates back after AD 1750 and which the Minister requests to be considered an antiquity by a decision published in the Official Gazette.
8. Antique site:
  - a. Any area in the Kingdom that was considered a historic site under former laws.
  - b. Any other area that the Minister decides that it contains any antiquities or that is related to important historical events, provided that his decision shall be announced in the Official Gazette.
9. Immovable antiquities: These are fixed antiquities that are connected to the ground whether built on it or existing underground including antiquities underwater, and those in territorial waters.
10. Movable antiquities: These are antiquities separated from the ground or from immovable antiquities whose place can be changed without causing destruction to them, to the antiquities connected thereto, or to the place where they were found.
11. Searching for antiquities: To carry out the activities of excavation, probing and inquiry aimed at finding movable or immovable antiquities. However, the discovery and finding of antiquities by chance shall not be considered as searching.
12. Trader: Any person or entity that carries on trading in antiquities.
13. Season: It is a period of the year during which searching is stipulated to be performed continuously pursuant to the provisions of the Law.
14. Antiquities Protectorate: An area of land that contains archaeological remains or human or natural remains that have been designated and announced by a decision of the Cabinet. This decision is based on the recommendation of the Minister supported by a recommendation by the Director General. These include the terms and conditions necessary for the preservation of things present therein.

Article 3:

- a. The Department will carry out the following:
  1. The execution of archaeological policy of the state.
  2. The appraisal of the archaeology of objects and antique sites and evaluation of the importance of every piece of antiquity.
  3. The administration of antiquities, antique sites and antique protectorates in the Kingdom, their protection, maintenance, repair, and preservation, beautification of their surroundings, and display of their features.
  4. The spread of archaeological culture and the establishment of archaeological and heritage institutes and museums.
  5. Searching for antiquities in the Kingdom.
  6. Rendering assistance in organizing museums pertaining to Government activities in the Kingdom including historic, technical, and popular museums.
  7. Co-operation with local Arab and foreign archaeological groups who serve the national heritage and spread archaeological awareness in accordance with the laws and regulations in force.
  8. The control of possession and disposal of antiquities pursuant to this Law and the regulations, decisions and instructions issued hereunder.
- b. The Minister may, on the recommendation of the Director, decide that any antiquities are immovable ones if they are part of immovable antiquities, supplemental thereto, coupled therewith or an ornament thereof.

Article 4:

- a. The Minister may, on the recommendation of the Director and in cooperation with the Department of Land and Survey decide the names and limits of antique sites. These shall be written down in the immovable antiquities register, including the specification of any rights of easement.
- b. Notice of such a decision shall be given to all of the authorities concerned. Further, such antique sites shall be marked and their rights of easement shall be written in the registers and maps of the Department of Land and Survey.

Article 5:

- a. Ownership of immovable antiquities shall be exclusively vested in the state. No other party may own these antiquities in any way or challenge the state's right to such ownership by delay or any other means.
- b. The proprietorship, possession and disposal of movable antiquities shall be subject to the provisions hereunder. The proprietorship, possession and disposal of movable antiquities shall be subject to the provisions hereunder.
- c. Amateurs shall have the right, with the consent of the Department, to own or collect antiquities from outside the Kingdom with a view to acquisition if this is permitted by the legislation of the country of origin of any such material. The border Customs Centers should be advised upon entry of any such material into the Kingdom. The centers will, in turn, hand them over to the Department through an employee of the Customs in the presence of the owner to register and document them according to legal procedures within seven days from the date they are received.
- d. The ownership of the land will not entitle the landlord to own the antiquities present on its surface or in its subsurface or dispose thereof nor shall it entitle him to prospect for antiquities therein.
- e. It is permissible to appropriate or purchase any real estate or antiquities which the Department's interest requires the appropriation or purchase thereof.
- f. All antique sites shall be registered in the name of the Treasury / Antiquities in addition to all the antique sites which are not registered with the Department, which are discovered in the Treasury land or which are appropriated or purchased.
- g. It shall be prohibited to bring into the Kingdom any movable antiquities with a view to export them whether they are held by a person or through transit unless it is proved in writing that his possession of such antiquities is legal.

Article 6:

The Minister will, on the recommendation of the Director, publish in the Official Gazette a list of the names and borders of the antique sites in the Kingdom provided that such lists will be displayed in the center of the Governorate, province, dis-

trict, locality or village where the antique site is located. No land in such sites shall be authorized, leased or appropriated to any entity without the approval of the Minister.

Article 7:

Whoever has or is in possession of any movable antiquities shall provide to the Department a list thereof containing their number, pictures, and other details as well as a brief description of every one of them.

Article 8:

- a. The Department may, with the approval of the Minister, purchase the antiquities referred to in the preceding Article or any part thereof provided that their value shall be estimated pursuant to this Law. The antiquities not purchased shall remain in the possession of their owner, who shall have no right to dispose thereof in any way without the approval of the Minister on the recommendation of the Director.
- b. The Director may request in writing anybody having antiquities to hand them over to the Department for the purpose of examination or study or for any other purpose related to its duties provided that they shall be returned to their owners after their examination within a maximum period of one year.

Article 9:

It is prohibited to destroy, ruin, disfigure, or cause damage to antiquities including the change of their features, the separation of any part thereof, transformation thereof, affixing of notices thereon, or displaying signs on them.

Article 10:

The Cabinet may, on the recommendation of the Minister, lend, exchange or present antiquities if the Department has similar ones provided that lending, exchange or presentation shall be made to official, scientific or archaeological authorities in addition to museums.

Article 11:

- a. The prices of books, printed matter, publications, pictures, maps, molds, modern mosaic works and models issued by the Department, supervised by

it or related to its program shall be fixed by a decision of the Director.

- b. The Director may present any of the materials mentioned in Paragraph "a" of this Article to any scientific institution, university or institute, following a recommendation by the Minister.

Article 12:

The Minister may, on the recommendation of the Director exempt persons, institutes and institutions from all the fees and prices stated herein.

Article 13:

- a. It is prohibited to license the establishment of any structure including buildings and walls unless it is about 5–25 meters away from any antiquities, against a fair compensation.
- b. It is permissible, by a decision of the Minister on the recommendation of the Director, to increase the distance mentioned above if necessity requires it in any of the following cases:
  1. The protection or maintenance of the antique site.
  2. The expansion of the antique site.
  3. To secure that the antique site is not obscured by any construction.
- c. It is prohibited to set up any heavy or dangerous industries, lime furnaces or stone quarries at a distance less than one kilometer from the location of the antique sites. In all cases, prior approval of the Department shall be given before inviting offers or awarding tenders for engineering services, designs and sketches and preparing the documents of public and private projects tenders.

Article 14:

Despite the provisions of any other law, no person or entity will be allowed to carry out any excavations in antique sites in search of gold or other hidden treasures.

Article 15:

- a. Any person not having an excavation permit who discovers, finds or knows of the discovery of any antiquities shall announce the discovery to the Director or the nearest Public Security Center during ten days from the date of discovery, finding or knowing of the discovery of such antiquities.



- b. The Director may, subject to the approval of the Minister, pay to the one who discovered or found the antiquities an appropriate cash reward pursuant to this Law.

Article 16:

The Department alone will have the right to carry out the work of surveying or excavating antiquities in the Kingdom. Further, it may, with the approval of the Minister, allow scientific institutions, commissions and societies as well as archaeological expeditions to survey for or excavate such antiquities by a special license after ascertaining their ability and efficiency, provided that the work will proceed pursuant to the conditions specified by the Director.

Article 17:

- a. the Department or party licensed to excavate may do so in the state's domain and other property provided that it shall be restored to its natural and previous condition before the excavation. The said party shall compensate the landlords for the damage they sustain due to the activities of excavation.
- b. The estimation of the compensation set out above shall be made by a committee to be formed by the Minister on the recommendation of the Director of three specialists, one of whom shall be from the private sector.

Article 18:

The parties licensed to survey for or excavate antiquities in the Kingdom, as well as the bodies and expeditions provided by such parties, shall comply with the instructions issued by the Minister, carry out their functions pursuant to the arrangements and shall abide by the procedures provided for in those instructions.

Article 19:

If the licensee for excavation or the excavation entity delegated thereby violates the instructions issued under this Law, the Department may, in addition to the measures provided for herein, suspend the excavation activities immediately until the violation is removed. The Minister may, on the recommendation of the Director, cancel the license.

The Minister may, on the recommendation of the Director, suspend the work if he believes that the safety of the expedition or security exigencies so require.

Article 20:

If survey or excavation work is not commenced during one year from the date of granting the license or during two seasons in two consecutive years without an acceptable excuse, the Minister may, on the recommendation of the Director, cancel the license. The Minister, however, may grant a license for work in the same area to any other party and the first party shall have lost all rights.

Article 21:

- a. The state shall be the proprietor of all the antiquities found during any work carried out by any entity or person in the Kingdom.
- b. Further, the state shall be the proprietor of all the antiquities found during the excavation work carried out by the licensee in the Kingdom. It is permissible, by a decision of the Minister on the recommendation of the Director, to grant the licensee some of the movable antiquities found, if there are others that are similar.

Article 22:

The Department may, solely or in conjunction with any other scientific entity, carry out excavation work in any Arab or foreign country if the Cabinet, on the recommendation of the Minister, finds that the national interest requires so.

Article 23:

Trading in antiquities shall be prohibited. All Licenses for trading in antiquities shall be considered as cancelled upon the execution of this Law.

Article 24:

Subject to Article 23 hereof, no transport, export or sale of movable antiquities outside the Kingdom shall be permitted without the approval of the Cabinet on the recommendation of the Minister based on the commendation of the Director.

Article 25:

- a. The Department, subject to the approval of the Minister, may purchase some or all the antiquities in the possession of their owner provided that their price shall be estimated in agreement with the Minister. If no agreement is reached, the price shall be estimated by two experts, one to be appointed by the Department and the other by the owner of the antiquity. In the case the two experts differ they shall appoint a third expert who will cast a tie-breaking vote.
- b. If the Department does not purchase the antiquities, their possessor may transfer their ownership to a third party provided that this shall be made with the knowledge of, and under the supervision of the Department.

Article 26:

- a. A punishment of not less than one year and not more than three years imprisonment and a fine not less than three thousand dinars, in proportion to the value of the antiquities, shall be imposed on any one who:
  1. Prospects for antiquities without obtaining a license by virtue of this Law.
  2. Trades in antiquities, assists, participates in, interferes with or incites others to do so.
  3. Fails to provide the Department with a list of the antiquities that he owns or possesses when this law takes effect.
  4. Destroys, ruins or disfigures any antiquities including any change of their features, separating a part thereof, or transforming them.
  5. Makes fake any antiquities or makes an attempt to do so.
  6. Refrains from or is in default of handing over the antiquities which he discovered or came across to the Department, whether or not he holds license, within the prescribed period of time.
  7. Moves or disposes of any antiquities in violation of the Law including hiding or smuggling them.
  8. Steals pieces of antiquities.
  9. Trades in imitation antiquities alleging that they are genuine ones.

- b. The antiquities seized as a consequence of the commission of the acts mentioned in Paragraph "a" of this Article shall be confiscated and handed over to the Department.

Article 27:

- A punishment of imprisonment for a period not less than two months and not more than two years or a fine of not less than five hundred dinars in proportion to the value of the antiquities shall be imposed on any one who:
- a. Attaches notices on any antiquities or puts signs or any other things thereon.
  - b. Carries out without a license from the Department any of the following acts:
    1. Creating fake antiquities or dealing with fake antiquities.
    2. Manufacturing and use of molds or samples of antiquities.
  - c. Discovers or finds any antiquities by chance or if he knows of their discovery or finding and fails to inform about them pursuant to the provisions of this law.
  - d. Presents any false statements or information or any incorrect documents to obtain any license or permit pursuant to the provisions of this law.

Article 28:

- a. In addition to the penalties provided for in Article "26" and "27" of this Law:
  1. The antiquities for which the violation was committed shall be confiscated. Moreover, the apparatuses and tools shall also be confiscated and become the property of the Department.
  2. Any construction, buildings or other things which were erected, made or planted in violation of the provisions of this law or any system issued hereunder shall be removed at the expense of the offender including the cost of repair of any damage caused to the antiquities.
- b. The expenses and cost payable under this Article shall be estimated by the Committee provided for in Article 17 hereof. Its estimation shall be legal evidence acceptable to all parties.
- c. The Director may request the court to impose attachment on the apparatuses, tools and

machines used during encroachment upon the antique sites until it passes its related decision.

- d. The court may impose a fine of not less than five hundred dinars and not more than one thousand dinars on the owner of the machine used in committing the encroachment if it is proved that he knew of same.

Article 29:

For the purposes of executing this Law and the regulations issued hereunder, the Director, his assistants, Section Heads, inspectors of Antiquities and museum managers of the Department, shall be vested with the powers of judicial police provided for in the Law of Penal Procedures in force.

Article 30:

Despite the provisions of any other law, there shall be no application of the discretionary commuting reasons below the minimum limit prescribed for any of the violations provided for herein.

Article 31:

- a. There shall be established in the Kingdom a museum named "The National Museum" which shall enjoy the status of a legal entity with financial and administrative independence.
- b. The museum shall have a council of trustees and a management committee whose method of formation, duties and functions as well as all the matters related to either one of them shall be determined pursuant to a system to be laid down for this purpose.
- c. The museum shall have a director whose way of appointment, duties and powers shall be determined pursuant to the system referred to in Paragraph "b" of this Article.
- d. The museum is aimed to be:
  1. A comprehensive heritage center for the history, civilization and culture of the Kingdom.
  2. A national center of the Kingdom's historic, antique and heritage property.
  3. A developing educational and touristic instrument.
  4. A center to support authorship in the field of antiquities and heritage.

- e. The financial resources of the museum shall consist of the following:
  1. The amount appropriated for it in the general budget.
  2. Admission fees which shall be fixed pursuant to a system to be created for this purpose.
  3. Charges for the services and activities it renders.
  4. Gifts, aids, donation and any other resources accepted by the Council of Trustees subject to the approval of the Cabinet if they are of non-Jordanian source.
  5. The museum shall be subject to the auditing and control of the Accounting Bureau.

Article 32:

A suitable financial reward shall be granted to any person who:

- a. Assists in confiscating any antiquities which are found and circulated in violation of this Law, the regulations, instructions and decisions issued hereunder.
- b. Provides any information which leads to the disclosure of any violation of this Law, the regulations, instructions and decisions issued hereunder.

Article 33:

- a. The rewards provided for in this Law shall be paid as follows:
  1. By a decision of the Director if the reward does not exceed one hundred dinars and by a decision of the Minister on the recommendation of the Director if it exceeds one hundred up to two hundred dinars.
  2. By a decision of the Prime Minister on the recommendation of the Minister if the reward exceeds two hundred dinars.
- b. The estimation of a reward shall be made, in all cases, by the Committee provided for in Article "17" hereof or by any other committee which the Minister decides to form for this purpose.

Article 34:

The Cabinet may issue the regulations necessary for the execution of this law including the pros-

pecting fees conditions, fees of admission into museums and antique sites, museum guide licensing and formation of consultative councils and bodies.

Article 35:

The Law of Antiquities No. 26 for the year 1968 shall be repealed. Further any other law or legislation shall be repealed as far as it is in conflict with this Law provided that the regulations, instructions, decisions, lists and procedures which were issued or taken pursuant to any former law or legislation shall remain in effect until they are amended, cancelled or replaced by virtue of this Law.

Article 36:

The Prime Minister and the Ministers shall be charged with the execution of the provisions of this Law.

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## Appendix 2: Recommended Readings

This list of recommended readings was compiled to provide participants with an international context for the practice of heritage conservation and management and the concepts, methods, and issues involved in that practice. The readings include a number of international and national heritage charters and recommendations, as well as guidance documents and other relevant references. These readings are not contained within the case study; instructors and participants are required to seek them out on their own. Some readings are available on the Internet.

### International and National Heritage Charters and Recommendations

- Australia ICOMOS. 1999. *The Burra Charter: The Australia ICOMOS Charter for the Conservation of Places of Cultural Significance*. [www.icomos.org/australia/burra.html](http://www.icomos.org/australia/burra.html) (accessed 6 November 2008).
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### Guidance Documents and Other Relevant References

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## Appendix 3: Methods of Research

From January 28 through April 15, 2007, a team composed of May Shaer of the Jordanian Department of Antiquities (DoA); Jeanne Marie Teutonico, François LeBlanc, and David Myers of the Getty Conservation Institute; and Stacie Nicole Smith of the Consensus Building Institute conducted research interviews in Jordan. These interviews were divided generally between Amman, the capital of Jordan, and the site and city of Jarash. During this period, the team also spent time familiarizing themselves with the archaeological site itself. The goal of this assessment was to identify interesting and salient issues facing the management of Jarash with broader relevance and didactic potential for heritage site managers and decision makers at sites internationally, and to document the range of perspectives held by stakeholders in key categories on those issues.

To understand the range of issues and various points of view on these issues, the research team conducted individual and group interviews with more than forty-two people with a stake in the decisions and management of Jarash archaeological site. Stakeholder groups included national, regional, and local government agencies and officials; concessionaires and local businesspeople on or near the site; site staff and volunteers; international archaeological missions conducting research, excavations, or restorations on the site; other individuals and groups using the site for economic and/or cultural purposes; tour operators; managers of other local tourist sites; and not-for-profit organizations concerned with cultural or educational impacts on the site. A list of those interviewed is contained in appendix 4.

In the interviews, the assessment team asked stakeholders questions about

- the perceptions and uses of the site of Jarash;
- the values associated with the site;
- their interests in and concerns about management and conservation of the site;
- their visions for the future; and
- their thoughts about participation in site management decision making.

The interviewers followed the general structure of a preformulated interview protocol while allowing each conversation to follow the interests and comments of each interviewee.

Following the team's visit, May Shaer communicated extensively with her DoA colleagues in Amman and at Jarash regarding follow-up questions. In June 2007, David Myers also paid brief visits to the site to discuss additional issues with the DoA inspector there and also to the Ministry of Tourism and Antiquities.

The authors have utilized a variety of documents, including published sources, unpublished reports, and legal documents relating to Jordan's antiquities.

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## Appendix 4: List of Contacts during Development of the Case Study

Najeh Abu Hamdan  
Deputy Site Inspector  
Jarash Antiquities Office  
Department of Antiquities of Jordan

Mohammad Al-Balawneh  
Site Inspector  
Jarash Antiquities Office  
Department of Antiquities of Jordan

Walid Al-‘Etoum  
Head  
Municipality of Greater Jarash

Mohammad Al-Momani  
Director  
Jarash Directorate of Education  
Jordan Ministry of Education

Mohammad Al-Rawashdeh  
Governor  
Governorate of Jarash

Ihab Amarin  
Assistant Secretary-General for Technical Affairs  
Jordan Ministry of Tourism and Antiquities

Ahmad El-Bashiti  
Executive Director  
Jordan Inbound Tour Operators Association

Ajwad Hassan Atmah  
President  
Jarash Jabal Al Atmat Cultural Forum

Munir Hmaidan  
Jarash local band musician

Jamal Awad Khalaf  
Artist and site handicrafts center concessionaire

Ahmad Mohammed Kurdi  
Owner  
Abu Ahmed Restaurant

Stellan Lind  
Director  
Roman Army and Chariot Experience

Chrystelle March  
Architect  
Institut Français du Proche-Orient

Abdulmajid Mjali  
Jerash Project for Excavation and Restoration  
Department of Antiquities of Jordan

Jafar Bani Mustefa  
Owner  
Golden River Restaurant

Sharifa Nofa Bint Nasser  
President  
Jordan Heritage Development Society

Ina Kehrberg-Ostrasz  
Director, Jerash Archaeological Studies Centre  
University of Sydney

Eman Oweis  
Curator, Jarash Museum  
Department of Antiquities of Jordan

Khader Rabba’  
Concessionaire  
Jarash Rest House

Jean-François Salles  
Director  
Institut Français du Proche-Orient – Amman, Jordan,  
Office

Jeryis Samawai  
Secretary-General  
Ministry of Culture

Yasser Sha ‘ban  
Owner  
Green Valley Restaurant

Khaled Shboul  
Director of Tourism, Jarash Tourism Office  
Jordan Ministry of Tourism and Antiquities

Yousef Zreagat  
Director  
Dibeen Forest Reserve Nature Park  
Royal Society for the Conservation of Nature



Fifteen members of the Jarash city council and heads of Jarash's municipal departments

Other Jarash local band musicians

Other site handicraft center concessionaires

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## Appendix 5: Persons Involved in Testing the Case Study

### *Tester*

Dr. Rami Daher

### *Participants*

Aktham Abadi

Sabah abu Hudaib

Marisa Carina Arpels

Eyad Azzam

Michael Barr

Clementine Lue Clark

Robert Couture

Salameh Fayad

Samar Habahbeh

Najeh Abu Hamdan

David Hermann

Sampson Kwarkye

Ahmad Lash

Tijs van Maasakkers

Osama Masri

Adnan Mjali

Steve Moga

Charles T. Mulvey

Daniels Pavluts

Mais Razem

Noah Susskind

Salem Thiab

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## Appendix 6: Steering Committee for the Project

*Members' affiliations are given as of the time of the project.*

Fawwaz Al-Khraysheh  
Director-General  
Department of Antiquities of Jordan

François LeBlanc  
Head, Field Projects  
The Getty Conservation Institute

David Myers  
Project Specialist  
The Getty Conservation Institute

May Shaer  
Head, International Cooperation  
Department of Antiquities of Jordan

Stacie Nicole Smith  
Senior Associate  
Consensus Building Institute

Jeanne Marie Teutonico  
Associate Director  
The Getty Conservation Institute

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# Glossary of Key Terminology

Definitions of the following concepts are taken from international and national heritage charters (as indicated in parentheses).

**Anastylosis:** The reassembling of existing but dismembered parts of a monument or site; a form of reconstruction. (ICOMOS, *The Venice Charter*, Article 15)

**Conservation:** All the processes of looking after a place so as to retain its cultural significance. (Australia ICOMOS, *The Burra Charter*, Article 1.4)

**Cultural significance:** Aesthetic, historic, scientific, social, or spiritual value for past, present, or future generations. Cultural significance is embodied in a place itself, its fabric, setting, use, associations, meanings, records, related places, and related objects. Places may have a range of values for different individuals or groups. (Australia ICOMOS, *The Burra Charter*, Article 1.2)

**Fabric:** All the physical material of a place, including components, fixtures, contents, and objects. (Australia ICOMOS, *The Burra Charter*, Article 1.3)

**Interpretation:** The full range of potential activities intended to heighten public awareness and enhance understanding of a cultural heritage site. These can include print and electronic publications, public lectures, on-site and directly related off-site installations, educational programs, community activities, and ongoing research, training, and evaluation of the interpretation process itself. (ICOMOS, *The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites*)

**Presentation:** The carefully planned communication of interpretive content through the arrangement of interpretive information, physical access, and interpretive infrastructure at a cultural heritage site. It can be conveyed through a variety of technical means, including yet not requiring such elements as informational panels, museum-type displays, formalized walking tours, lectures and guided tours, and multimedia applications and

Web sites. (ICOMOS, *The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites*)

**Reconstruction:** Returning a place to a known earlier state; distinguished from *restoration* by the introduction of new material into the fabric. (Australia ICOMOS, *The Burra Charter*, Article 1.8)

**Restoration:** Returning the existing fabric of a place to a known earlier state by removing accretions or by reassembling existing components without the introduction of new material. (Australia ICOMOS, *The Burra Charter*, Article 1.7)

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## About the Authors

**David Myers** joined the Getty Conservation Institute in 2001 and is now a project specialist in field projects. He is currently working on projects related to heritage conservation and management in Jordan, Iraq, Egypt, and southern Africa. He is coauthor of *Heritage Values in Site Management: Four Case Studies* as part of the GCI's Research on the Values of Heritage project. From 1991 to 1995, he served as a legislative assistant to a U.S. representative. He holds an MS in historic preservation and an advanced certificate in architectural conservation and site management from the University of Pennsylvania, as well as an MA in geography from the University of Kansas.

**May Shaer** is a conservation architect currently working with the Department of Antiquities of Jordan, and is responsible for international cooperation projects, training initiatives, and issues related to conservation and management at archaeological sites. Between 1995 and 2002, she worked on the Petra Stone Preservation project through the German Technical Cooperation Agency, where her research focused on the architectural surfaces of Petra. She later headed the Conservation and Restoration Center in Petra for one year. She has a bachelor of architecture from the American University of Beirut; a master of archaeology, with a specialization in applied sciences in archaeology, from the Institute of Archaeology and Anthropology, Yarmouk University; and a PhD from Munich Technical University, Chair for Conservation at the Department of Architecture.

**Stacie Nicole Smith** is a senior associate at the Consensus Building Institute in Cambridge, Massachusetts. She works as a mediator, facilitator, and trainer in a wide range of settings and contexts in the United States and internationally, specializing in community participation, voluntary collaboration, and education to help improve processes, capacities, and outcomes. Her recent work includes curriculum development and training for schools and for international, national, and local government entities; facilitation of multisector community and national stakeholder dialogues; and assessment and mediation of national public policy issues. She holds a BA from Brown University and an MA from Columbia University Teachers College.





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