SUSTAINABLE TOURISM AND ARCHAEOLOGICAL SITES: A CASE STUDY FROM AMMAN, JORDAN

Thesis Submitted For the Degree of Doctor of Philosophy (Management)

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2017

ACKNOWLEDGMENTS

I would like to express my deep gratitude to my supervisor, Associate Professor Tracy Ireland. She expertly guided me and supported my PhD thesis and related research. Without her patience, motivation and immense knowledge, this thesis would not have been possible. I could not have imagined a better advisor and mentor for my PhD study. Her advice helped me a lot in researching, editing and writing this thesis.

I would also like to thank the rest of my thesis panel, Dr Nawal EL-Gack and my advisor Professor Nabil Khiary, for their encouragement and comments.

In addition, I want to thank Dr David Carter and Dr Naomi Dale for their comments, and Sue Uzabeaga and Zeena Alsamarrai from the Faculty of Business, Government and Law for their help.

Also I want to thank my lovely friends from the Labor Club, Morgan Bouwman and Lucy Allerton.

And I really appreciate Dr Muhammad Abu Tarboush and Omar Abu Tarboush for their financial support.
ABSTRACT

Jordan is a country with vast heritage resources, from natural heritage to religious, archaeological and historical heritage sites. These heritage resources attract thousands of tourists from different parts of the globe annually. Despite the importance and potential of tourism to contribute to the economic development of the country, it faces major challenges. Sustainable tourism is crucial both for the protection and preservation of heritage places and in creating economic, social and environmental benefits for local people and the archaeological sites. Undertaking a sustainable tourism approach to the management of archaeological sites in Amman would ensure the protection of the sites for present and future generations, high-quality services for tourists to the sites, and local participation aimed at to maximise local benefits (Csorba & Lile, 2010).

This thesis explores the issues facing tourism centred on the highly significant Roman Theatre and Citadel sites in central Amman. It evaluates the current state of tourism at these archaeological sites, identifies current challenges facing tourism and heritage management, analyses existing tourism plans, and makes recommendations for the future development of sustainable tourism and archaeological heritage management in Amman. This research utilised a mixed-methods strategy, using both quantitative and qualitative approaches. It presents findings from a survey that investigated the perceptions and experiences of tourists visiting archaeological sites in Amman, and also draws on interviews with employees working at the study sites. These groups represent two of the primary stakeholders of the area’s tourism industry. The research analysed and integrated both primary and secondary data to develop a holistic analysis of tourism in Jordan’s capital city. The primary data were obtained through a survey of tourists and employees working at selected archaeological sites, as well as at other levels in the tourism industry. The secondary data were
derived from both published and unpublished literature. The research revealed that social tensions, inadequate heritage management practices, vandalism and destruction of the sites by tourists and locals, and inadequate training of staff in sustainable management practices as the major challenges facing the future conservation of archaeological sites in Amman and the development of a sustainable tourism industry. The study further revealed that inadequate participation of local people in tourism development and management, weak management structures, inadequate resources and the lack of a national conservation and management policy for archaeological heritage in Jordan as the leading root causes of these problems. The study identifies the need for equality in the distribution of resources amongst local groups, and awareness of local cultural sensitivities as key social issues, while the development of adequate tourism legislation, heritage management plans (including the need for adequate conservation and storage of associated archaeological material), and a nationwide policy on archaeological sites management, are identified as key requirements for a sustainable future for archaeological tourism in Jordan.
DEDICATION

This thesis is dedicated to

the soul of my dear brother (Saleh),

my lovely parents (Mum and Dad),

the soul of grandfather Abu Sa’adi,

the soul of my brother-in-law (Abu Omar), and

my great uncle Abdu Al-Rahman.

To my family.
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CHAPTER ONE: INTRODUCTION

1.1 Introduction

The Kingdom of Jordan is located east of the Jordan River, bordering Syria, Iraq, the West Bank and Saudi Arabia (Samardali-Kakai, 2012). The country’s major cities include Amman, the kingdom’s capital, Irbid in the north and Al-Zarqa to the north-east. The country covers an area of almost 90,000 square kilometres (Figure 1) and had a population of 7.4 million and a gross domestic product (GDP) of US$37.52 billion in 2015 (Trading Economics, 2016).

Figure 1: Map of Jordan and its borders (Googlemaps, 2016)

Despite recent political and economic reforms in Jordan, there are increased calls for political liberalisation and additional economic reforms (Al-Rawashdeh & Ali-alsubeh, 2013), which will be critical as political stability is one of Jordan’s strengths as a tourism attraction. Tourists are
attracted to places and regions which are stable, where their security is ensured. The country is ruled by a constitutional monarchy and an appointed government. The local government consists of 12 governorates in the major cities and a Chamber of Deputies, elected in 2013 by universal suffrage.

Amman, the capital city with a population of approximately 2.3 million people, features archaeological remains (see Figure 2) from as early as the Neolithic Period and the Iron Age, as well as remains from the Hellenistic, Roman and Arab Islamic periods, all of which are represented in the city’s museums. In addition, Amman’s urban fabric features a combination of ancient and modern, with 5-star hotels and examples of modern architecture, as well as ancient buildings used as coffee houses. Further, in the Old City, artists practise traditional skills and make and sell artefacts (Jordan Tourism Board, 2015). According to the Islamic Chamber of Commerce and Industry (ICCC), the country provides several types of tourism experiences, including cultural, medical, ecological and religious (ICCC, 2008). A focus of tourism in Jordan is urban areas, where tourists are attracted by the manifestation of the culture of a number of civilisations over time and the buildings and structures which have been left behind by these civilisations (Al-Mughrabi, 2007; Alhasanat, 2008). Remnants of past civilisations in Amman, developed as a result of elements such as trade routes and accompanying structures and buildings, as well as artefacts which have been conserved over the years, can be enjoyed by current and future civilisations. For instance, Amman is an urban setting containing buildings and structures such as the Citadel and the Roman Theatre, which are the focus of this study.

Geographically, Jordan has an arid interior desert. The west experiences winter rain. The east is a desert plateau gradually becoming a wetland steppe. It ends in the highlands, divided by the Great Rift Valley, which begins in the south of the Gulf of Aqaba. According to Sharp (2012), the
country experiences slow domestic growth, with subsidies made for energy and food and a large workforce in the public sector, both of which have led to a significant annual budget deficit, addressed by international aid (Sharp, 2012). As a result – similar to other countries such as Israel, Egypt and South Africa – the tourism industry is a crucial component of the Jordanian economy. According to the Ministry of Tourism and Antiquities (MOTA), tourism is the kingdom’s largest export sector, employing the largest workforce in the private sector; it was rated second among the highest producers of foreign exchange in the country (USAID, 2008). Moreover, tourism contributed millions of dollars to the economy of Jordan and accounted for approximately 20.7% of the country’s GDP in 2015 (Jordan Tourism Board, 2016).

Figure 2: Aerial photograph of Amman (Google Earth, 2016)

Despite Jordan being a young country in terms of its entry into the tourism sector, it has vast cultural heritage resources, including *Homo erectus* remains dating back to approximately
1,500,000 BC as well as more recent Arabic and Islamic influences (Kenkel, 2013). The primary tourism attractions include Petra, Wadi Rum, Mount Nebo and the Dead Sea, among others. Petra is a popular archaeological site in Jordan in the south-western desert. Around 300 BC, Petra was the capital of the Nabatean Kingdom. The city can be accessed through Al Siq and has historical buildings and structures such as tombs and temples – for example, the Al Khazneh (Mustafa & Balaawi, 2012). Wadi Rum, also referred to as the Valley of the Moon, is in southern Jordan, about 60 kilometres east of Aqaba; it is reported to be one of the largest valleys in Jordan (Al-Tell, 2011). Mount Nebo is 817 metres above sea level and has religious value as the place referenced in the Bible where Moses was shown the Promised Land (Bader, 2012). The Dead Sea borders Israel, the West Bank and Jordan. The sea has mineral-rich black mud is utilised for therapeutic as well as cosmetic treatments for tourists (Binoy, 2011).

The country’s Mediterranean climate is suitable for the tourism industry, with average temperatures of approximately 23 degrees Celsius throughout the year (Alhasanat, 2008). The Jordanian people have in the past been warm and hospitable to tourists, although there have been cases of conflict caused by tourists’ interaction with the local community – for example, due to Western values and behaviours contrasting with those of the local culture (USAID, 2008). Women in Jordan enjoy considerably more freedom than other women in the region: they can vote, drive, attend school and university, and play significant roles in both business and politics. While the country is a Muslim state, other religions are protected – a further advantage for tourists and internationals. This ensures that tourists from different parts of the world with different religions are able to visit Jordan without any fear of victimisation or attack. Tourists are free to worship and practise their religion, making Jordan an attractive place to visit. Because of these characteristics, the country is suitable for and conducive to the tourism industry (Samardali-Kakai, 2012).
Jordan offers many diverse indoor and outdoor tourist activities across its various attractions. Outdoor activities at various attractions and facilities offer tourists fun, adventure and contact with the country’s ecology and natural attractions (Alhasanat, 2008). Through walks and hiking experiences, tourists can enjoy nature at its best. Evening events are held, where tourists are entertained by dancers and other performers (Jordan Tourism Board, 2015). During the day, tourists can historical and archaeological sites in Jordan. Tour guides and other sources of information are available to guide and explain the different areas and artefacts (Darabesh, 2010). Artefacts are located both at archaeological and historical sites and in various museums in different parts of the country. For instance, at the museum at the Citadel in Amman, tourists can see and experience various artefacts from different civilisations. In addition, there are wellness centres where tourists can relax, such as near the Dead Sea (Al Tell, 2011). The range of activities available to tourists in Jordan ensures a rich experience.

However, there are a number of barriers to tourism development in the country, the most important
being inadequate stakeholder participation and inadequate implementation of policies and guidelines around the tourism industry, as illustrated by Khala (2009). As a result, despite the relevant and crucial role that the tourism industry plays in Jordan, there are still areas which need to be improved in order to develop the sector (USAID, 2008). The government and other stakeholders need to work hand in hand to develop the sector so that it is effective and sustainable.

In addition, research on tourism in Jordan is limited, as is knowledge of the research that has been conducted (Darabseh, 2010), suggesting a need for more intensive and holistic research to provide an understanding of the elements which will influence and affect the development of a sustainable tourism industry in Jordan. It is important to address these barriers, as tourism is one of the most important in the world, especially in the Middle East, and it is growing.

The Middle East has faced security issues for a number of years. Jordan shares borders with Saudi Arabia, Syria, Iraq, Egypt and Israel, among other countries, which face geopolitical tensions which make some tourists cautious about visiting Jordan, and others stay away completely. Despite these challenges, Jordan has managed over the years to maintain its peace and stability, and has been perceived as a safe country to visit (Bader, 2012).

Despite the negative impacts of tourism in Jordan, many positive impacts can be achieved for the locals and for the country (UNEP, 2008; UNWTO, 2009). According to recent statistics from MOTA, tourism is one of the largest contributors to Jordan’s GDP (20.7% in 2015); further, the tourism sector employs thousands of people both directly and indirectly (Jordan Tourism Board, 2016).

Jordan contains many cultural and heritage sites and is a strong competitor among destinations in the international tourism sector (JNTS, 2004). More specifically, the positive impacts of tourism for locals include reductions in poverty and unemployment, and the development of infrastructure. In
short, tourism makes an important contribution to improving the country’s economy and providing jobs at various levels – from full-time to part-time, from skilled to unskilled, and from male to female (Endresen, 1999). However, while tourism in Jordan is doing well, the country needs funds to respond to increasing tourist demand, and to continue the growth and development of this industry. To address this need, several international organisations support tourism in Jordan in a variety of ways, including by supplying technical or financial support for projects. Organisations such as the World Bank, the Japan International Cooperation Agency (JICA), the United States Agency for International Development (USAID), the European Union (EU) and others support tourism development projects in Jordan – for example, projects in Jabal Nebo, Mekhawer, Khirbit Salamah, the baptism site of Jesus in the Jordan Valley, and Petra (Adarbeh, 2005).

According to reports from the Department of Antiquities, many projects have been undertaken to enhance tourism development in Jordan, some of which have successfully conserved sites and benefited local communities. However, some projects have failed because of inappropriate planning and ineffective management or a lack of involvement of the local community (Hjazeen, 2007; Bader et al., 2016; Jamhawi et al., 2016). Examples include Um-Al Rasas, a USAID Jordan Tourism Development in Aqaba and the Dead Sea, and tourism development projects in Wadi Rum, Madaba and Amman. For instance, the Cultural Heritage, Tourism and Urban Development Project (Project ID. P01823), which focused on Jerash, Karak, Madaba, Salt and Ajloun, was approved in 2007 at a total cost of US$71.08 million, and the committed amount was US$56 million (USAID, 2016). As can be seen, the projects often involve millions of dollars; as such, there is a need to ensure effective management (Pablo-Romera & Molina, 2013). Furthermore, as archaeological sites provide revenue for the tourism sector, effective management is needed to ensure their sustainability and future conservation and development (Endresen, 1999).
Because of its archaeological value and scenic landscape, Amman provides a good case study for exploring tourism and sustainability in Jordan.

The Jordan National Tourism Strategy 2011–2015 (2011) argues that Jordan is a safe and secure travel destination, in part because of the stable, democratic government that has been in place under King Abdullah II since 1999. King Abdullah has focused on socioeconomic reforms, improvements in education and healthcare, and providing housing for members of the armed forces and civilians. An economic goal is to increase tourism investment by capitalising on Jordan’s political stability and religious tolerance as well as its standard of living (CIA, 2012). The World Bank refers to the country as having an upper middle income economy; as such, there is a need for those responsible for archaeological heritage management in Jordan to rethink their strategies by understanding current performance and developing a framework to implement a sustainable tourism approach in the management of the country’s archaeological sites.

1.2 Statement of the Problem

Because Jordan – and, more specifically its capital, Amman – possesses significant cultural heritage tourism resources, there is a need to protect and preserve them for both the present and future needs of the country. The majority of these tourism attractions are archaeological sites, for which it is necessary to develop effective strategies and approaches so that they are managed sustainably (Doan, 2006). As Csorba and Lile (2010) point out, tourism can have both negative and positive impacts. They argue that to foster sustainable tourism it is crucial to have favourable conditions such as high-quality tourism, careful management of the environment, and cooperation among various stakeholders, such as national government and local communities. Sustainable tourism strategies have the additional positive impacts of effective use of land and other resources,
addressing environmental needs, and preserving local cultures (Adarbeh, 2005).

Despite research illustrating the relevance as well as the potential positive impact of sustainable tourism, the industry in Jordan – and in particular in Amman – requires improvements in its tourism management practices in order to achieve sustainability. If it is not managed well, tourism can result in negative impacts, such as damage to local culture, archaeological sites and heritage resources (Endresen, 1999). This may lead to conflict between the tourism industry and the local community. For these reasons, it is necessary to realise and acknowledge that, despite the potential of the industry to contribute to the national economy, when it is not well-managed, it can result in irreparable damage. Archaeological sites and other tourism resources are non-renewable; as such, a sustainable tourism strategy is required to ensure that they are conserved and continue to contribute to the industry’s ongoing success (Harahsheh, 2009). This study aims to investigate how archaeological sites in Amman can be managed sustainably and how the negative impacts of tourism activities can be minimised to limit damage to the sites, environment and local community.

1.3 Research Aims

To address the objective outlined above, this study investigates the current state of tourism in Amman by examining the perspectives of tourists visiting archaeological sites as well as employees working at those same sites.

The research was guided by several aims, which were to:

1. evaluate the current state of tourism at archaeological sites in Amman
2. analyse the current challenges facing the management of archaeological sites in the city
3. explore the plans and guidelines for sustainable tourism implemented at these sites in
Amman

4. explore sustainable tourism development in Amman

5. make recommendations for the future of sustainable tourism and archaeological heritage management in Amman.

1.4 Research Questions

The research questions which this thesis set out to answer are outlined below.

1. What is the current state of tourism at archaeological sites in Amman?

2. What are the current challenges and obstacles to developing a sustainable tourism industry in Amman?

3. What sustainable tourism plans/guidelines are in place for archaeological sites in Amman?

4. What are the issues in developing sustainable tourism at archaeological sites in Amman?

5. What recommendations can be made for the future of sustainable tourism and archaeological heritage management in Amman?

1.5 Significance of the Research

Tourism, as illustrated in the discussion above, is important to Jordan’s economy. Many countries have recognised the need to optimise the industry by following a sustainable tourism approach in the management of their archaeological sites (Csorba & Lile, 2010). However, despite knowledge of the benefits sustainable tourism approaches in the management of archaeological sites, many sites in Jordan face challenges in the management of their cultural and heritage resources and in developing a sustainable tourism approach.
Sharp writes that Jordan experiences slow domestic growth, with subsidies made for energy and food, and a large workforce in the public sector, both of which have led to a significant annual budget deficit, addressed by international aid (Sharp, 2012). Many other studies have been carried out in Jordan. Alhasanat (2008) conducted research on the impacts of tourism to the local community in Jordan; Kahla (2009) focused on indicators of sustainable tourism in Madaba; Shunnaq et al. (2008) focused on community development in sustainable tourism strategy in the Jordan River Valley; Bader (2012) focused on religious tourism in Jordan; and others have focused on the challenges and issues facing tourism at the various sites, as mentioned. This study is the first to focus on the issues around the development of sustainable tourism at the archaeological sites in Amman.

As mentioned, Jordan is rich in archaeological and heritage resources. Many people from different parts of the world visit the country to see the archaeological sites in Amman, which have significant religious and cultural value. For instance, tourists visit Mount Nebo as a remembrance of the place God showed Moses the Promised Land: it is an important religious site for Christians worldwide. Thus there is a need for these sites to be protected and conserved for both the current and future generations.

1.6 Scope of the Research

This research focused on two major archaeological sites in Amman: the Citadel and the Roman Theatre (seen below in Figures 4, 5 and 6) to explore tourism in Amman. The study examines the current state of these sites, identifies the challenges and needs around providing sustainable tourism at the sites, makes findings on how sustainable tourism management can be applied at the sites, draws conclusions, and identifies priorities for future research.

The study focuses on the perceptions and opinions regarding the management of the sites from two
groups: tourists visiting the Citadel and the Roman Theatre, and employees of the Department of Antiquities at the two sites. The research provides insight into the policies and guidelines used in the management of the sites, and undertakes document analysis to inform the procedures, guidelines and policies that are followed.

Figure 4: Hercules Temple at the Citadel (Mslam, 2013)
Figure 5: The Roman Theatre (Mslam, 2013)

Figure 6: The Citadel (visitjordan.com, 2016)
1.7 Case Study Overview

The archaeological sites in Amman illustrate the city’s development over various centuries. The majority of the historical sites are mainly in the downtown area, on top of four of the seven hills, or jabals, of Amman (Adarbeh, 2005). The ancient Citadel is one of these sites; it towers above the town. The Citadel is the ancient Rabbath-Ammon. Excavations of the sites discovered various Roman-Byzantine artefacts and early Islamic remains. Al-Qasr is the most crucial building in the Citadel and dates back to the Islamic Umayyad period. The palace includes a monumental gateway, four chambers and an audience hall. The north and north-east chambers house the ruins of the Umayyad palace grounds (Daher, 2010).

Near the al-Qasar are the remains of the Byzantine basilica. Its Corinthian columns mark the church, which dates back to the seventh century CE. About 100 metres south of the basilica is the temple of Hercules, currently known as the Great Temple of Amman. It is reported to have been constructed in the reign of the emperor Marcus Aurelius between 161 and 160 CE, and is currently being restored (Kenkel, 2013). North-west of the Temple of Hercules is the Jordan Archaeological Museum, which holds artefacts and antiquities from different historical periods, ranging from prehistoric times to the 15th century. The museum holds an exhibition of the Dead Sea Scrolls, Mesha Stele and four unique Iron Age sarcophagi (Adarbeh, 2005).

Further downhill of the Citadel is the Roman Theatre, a five-minute walk east from downtown. The Roman Theatre was developed during the periods of the ancient Philadelphia. It was built under the reign of Antonius Pius between 138 and 161 CE. It cuts into the northern side of the hill, which in historic times served as a graveyard or necropolis. The Roman Theatre can accommodate about 6,000 people and is similar in design to the amphitheatre of Jerash (Kenkel, 2013).
Figure 7: The Roman Amphitheatre (Norris, 2016)

Figure 8: The Byzantine Basilica (Mslam, 2016)
Currently, the Roman Theatre is used for sporting and cultural events. There are two museums in the Roman Theatre: the Jordan Folklore Museum and the Museum of Popular Traditions. The Jordan Folklore Museum is found in the right wing of the theatre and holds artefacts that represent the traditions and customs of the local community. The Museum of Popular Traditions illustrates traditional Jordanian costumes and also houses sixth century mosaics from Jerash and Madaba.
The north-east quarter holds a small theatre, the Odeum, which is currently being restored. Reports indicate that the Odeum was built at around the same time as the Roman Theatre. It seats 500 and is used for musical events and concerts, as it was in the past.

South-west from the theatre complex is the Nymphaeum, the major fountain. Completed in 191 B.C, the Nymphaeum is now hidden from public view by houses and shops. It is reported that the fountain holds a 600-square-metre pool, which is three metres deep and constantly refilled with fresh water (Jordan Tourism Board, 2016).

Past the Nymphaeum, a stroll of a few minutes leads to the King Hussein Mosque. This is in the heart of modern downtown Amman and is built in the Ottoman style. It was rebuilt in 1924 and also holds the cathedral of Philadelphia.
This study focuses on two major sites in Amman: the Citadel and the Roman Theatre.

1.8 Justification for the Research

Sustainable tourism is a significant concept for most countries in which tourism is a major industry and contributor to GDP (Samardali-Kakai, 2012). This is the case with Jordan, with the tourism industry contributing up to 10.7% of the country’s GDP in 2015 (Jordan Tourism Board, 2016). Tourism’s importance to the country, as well as to international bodies such as UNESCO, has led to a need to adopt a sustainable approach to the management of the sites that attract tourists. Archaeological tourism is a major type of tourism in Jordan – the country has several significant archaeological sites in different locations.

Because tourism is important to Jordan, including the need for sustainable tourism, a number of studies have investigated its tourism industry. Alhasanat (2008) investigated the socio-cultural impacts of tourism on the local community in Petra in Jordan, and concluded that tourism has both negative and positive impacts and that there is a need for the local community to be included in decision-making on the management of the tourism industry. Samardali-Kakai (2012) added to this knowledge by focusing on the obstacles which affect the development of tourism in Jordan, including inadequate local participation in that number. Further, the research concluded that a lack of adequate guidelines and policies around the development of tourism is a major obstacle. Alhasanat (2008) and Samardali-Kakai (2012) proposed that future research should investigate the issues around the development of sustainable tourism in Jordan.

Al-Rawashdeh and Ali-alsubeh’s (2013) research focused on the preservation of heritage and archaeological sites in Madaba City, concluding that there are inadequate policies and guidelines for the preservation and conservation of archaeological sites. Their research identified a need to
investigate other sites in Jordan, in order to develop a holistic view of the preservation framework for archaeological sites in the country. As such, this study aims to fill these gaps in knowledge by focusing on archaeological heritage management and sustainable tourism in Amman, using the Roman Theatre and the Citadel as the case studies.

1.9 Research Framework

Figure 11 provides the framework of the process followed for this research.
Figure 11: The research framework

**Aims of the Study**
- To define the current state of sustainable tourism at archaeological sites in Amman
- To investigate the current challenges and obstacles facing archaeological sites in Amman
- To explore the sustainable tourism plans/guidelines for archaeological sites in Amman
- To explore the issues around developing a sustainable tourism at the archaeological sites in Amman
- To make recommendations for sustainable tourism management in Amman

**Research Questions**
- What is the current state of tourism at archaeological sites in Amman?
- What are the challenges and obstacles facing sustainable management of archaeological sites in Amman?
- Which sustainable tourism plans/guidelines are being used at archaeological sites in Amman?
- What are the issues in developing a sustainable tourism at the archaeological sites in Amman?
- What recommendations can be made concerning sustainable tourism management in Amman?

**Significance of the Study**
- The research will provide significant information on the sustainable elements in the tourism industry. This information is crucial for the management of the various archaeological sites in Amman and in other parts of Jordan.
- Further, the research aims to provide recommendations for policy-makers and other stakeholders for the development of a sustainable tourism industry in Jordan.

**Research Scope**
- The research focused on archaeological sites in Amman, specifically the Roman Theatre and the Citadel.
- Further, the survey focused on employees at the two archaeological sites and tourists visiting both.

**Literature Review**
- The literature review focused on past studies conducted on the research area as well as existing knowledge. These included a review of the following concepts.
- First, the review investigated the state of the tourism industry in Jordan, including a review of the tourism resources in the country as well as the various tourism segments such as religious tourism, archaeological tourism, ecotourism, and heritage tourism.
- Second, the literature review focused on existing knowledge on sustainable tourism, the role of tourism in alleviating poverty and how sustainable tourism is undertaken in Jordan and in various other countries.
- The third aspect included an in-depth analysis of the various forms of tourism, specifically a review of both heritage and archaeological tourism in Jordan and in other countries. Finally, the literature review analysed the role of shopping and artefacts in tourism and in particular in Jordan.

**Research Methodology**
- The research was conducted through surveys and interviews of the employees working at the archaeological sites and tourists visiting the Roman Theatre and the Citadel.
- The research used both qualitative and quantitative methods.

**Data Analysis and Conclusion**
- Data acquired from the interviews and questionnaires were subsequently analysed using SPSS software.
- The analysis of the data was followed by a discussion of the findings, which led to determining the conclusions drawn from the research.
1.10 Structure of Dissertation

The dissertation is presented in the following order:

- Chapter 1: Introduction. This chapter introduces the subject by providing a brief background to tourism in Jordan. It also includes the rationale and scope of the research, its aims and objectives, and the structure of this dissertation.

- Chapter 2: Archaeological sites in Amman and their cultural value. This chapter reviews the history of Jordan in general and of Amman in particular, including a summary of the most important features at the Citadel and the Roman Theatre. The chapter also discusses the cultural value of the archaeological sites in Amman.

- Chapter 3: Archaeological heritage management and sustainable tourism. This chapter reviews the recent literature on the key issues that frame this research. First, the chapter provides an analysis of archaeological heritage management in Jordan. Second, it reviews tourism in Jordan, including an analysis of the tourism resources in the country as well as the various tourism segments – specifically, religious tourism, archaeological tourism, ecotourism and heritage tourism. Further, the chapter reviews tourism management at archaeological sites in Jordan. The chapter also includes a review of existing research on sustainable tourism, the role of tourism in alleviating poverty, and the participation of the local community in its management. Finally, the chapter discusses the tourism strategies utilised in Jordan in attracting and improving tourism, local participation, and the social impacts of heritage tourism as well as tourism marketing for the archaeological sites.

- Chapter 4: Research methods and approaches. This chapter sets out the methods and approaches used in the research, beginning with the research approach, design and philosophy. In
addition, it provides an explanation of the various methods used for data collection as well as the procedures and methods used to analyse the data. Finally, this chapter covers the limitations and ethical considerations as well as issues regarding reliability and validity.

- Chapter 5: Archaeological tourism in Amman today. Chapter 5 contains a discussion of the quantitative data collected from the tourists, the qualitative data collected from the interviews, and document analysis made by the researcher.

- Chapter 6: Issues for the development of sustainable tourism in Jordan and Amman. An analysis of the issues facing the development of sustainable tourism in Jordan and Amman is provided in this chapter, drawing on the findings of the research presented in Chapter 5. The chapter begins with an overview of the tourism industry in Amman, by outlining the various elements which make the destination popular among tourists from different parts of the globe. The chapter discusses the issues, drawing on existing knowledge of the research problem.

- Chapter 7: Conclusion. The final chapter presents conclusions, summarises key issues from the analysis and discussion of the findings, and highlights the key managerial implications of this research. It concludes by making recommendations and providing suggestions for further research.
CHAPTER TWO:
ARCHAEOLOGICAL SITES IN AMMAN AND THEIR CULTURAL VALUE

2.1 Introduction

This chapter introduces the two archaeological sites in Amman which are the focus of this research and analyses their cultural value. It includes a discussion on the historical background of the archaeological sites in Amman. The chapter further reviews the history of Amman in particular, and includes a summary of the most important features at the Citadel and the Roman Theatre. Further, the chapter discusses the cultural value of each of the archaeological sites in Amman that were chosen as case studies. Jordan is uniquely endowed with a vast range of historical and cultural resources, including archaeological remains of early humans, and evidence of agricultural origins; the domestication of animals; early technology; Christian, Jewish and Islamic traditions; the Ottoman Empire; and the British mandate.

2.2 The City of Amman

Amman is home to important tourism sites in Jordan, including the Citadel and the Roman Theatre, the Nymphaeum, the Forum, and the Odeum. It is important to understand the history of the City of Amman, as well as its nature and cultural value, and the value of its archaeological sites to tourists and to the rest of the world. This section briefly discusses the history of the human occupation of the area, as revealed by archaeological investigations. Further, this section provides an insight of the cultural and historical value of Amman.

2.2.1 History of Amman

The history of Amman, like some locations in Jordan, extends into prehistoric periods. Amman was

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made via complex combinations over multiple periods of human occupation, beginning in the Neolithic period (9500 BC), as indicated by Rollefson et al. (1992). The name ‘Ammon’ was introduced by Canaanites who ruled the area during the late Bronze Age; it means ‘a place of living’ or ‘a settlement’, and is the derivation of the modern name ‘Amman’. It is worth noting that, as illustrated by Kenkel (2013), during the late Bronze Age Rabbath Ammon (which means the Kingdom of Ammon) was insignificant politically and stood under the arm of the city state of Moab.

The city remained settled, and its significance grew due to the occupation of Assyria and the Greek states, when it was renamed Philadelphia after its ruler Ptolemy II Philadelphus, between 283 and 246 BC. MacAdam (1992) argues that, afterwards, the Roman ruler became a member of the Decapolis (64–63 BC), and this resulted in a period of prosperity and development; Amman became part of the regional highway, with its strong military presence ensuring stable trade with other cities such as Damascus. During this time, the residents of Philadelphia practised Graeco-Roman traditions and culture. They celebrated their Hellenistic heritage with its dynasty name (constitutions), coins, and structures, which included a theatre, a gymnasium and the Odeum. The sense of the city as having a Roman identity was evidenced by the forum, the temple complex located on the Citadel, the streets and bridges, its military presence, baths, dedications to emperors, and highways which ran within the city.

The Byzantine period, between the 4th and 7th century AD, saw Philadelphia continue in peace and prosperity; it was part of Byzantine Arabia during this time and, as illustrated by Northedge (1992), became a political and religious centre. In 634 AD, the city was conquered by Yazid in Abi Sufyan during the period of the conquest of Damascus, and the city fell under Islamic rule. The Umayyad rule began in 661 AD and was one of the most important in Jordan – particularly Amman – as it
was one of the most well-known before the beginning of the modern era, leading to the establishment of Amman as a religious and political centre. As a political centre under Umayyad rule, the Umayyad palace was built, which served as an administrative centre for the region. Further, the Amman Citadel is considered one of the oldest continuously inhabited places, with a long history of various civilisations. As such, it has important cultural values (Bader, 2012).

Amman was joined to Jund Dimashq and became a seat of the Al Balqa district, with the status of the second city in the Kingdom of Syria (Northedge, 1992). Compared with other sites, such as Jerash, Amman was marked as being most prosperous – it is reported to have been the only city that hosted monumental construction in the form of a palace as well as mosques. Between 746 and 749 AD Jordan and Palestine were both affected by a severe earthquake; when Abbasids took over the area in 750 AD, the land was in ruins. The Abbasids did little in terms of investment in reconstruction in Jordan, developing their capital in Baghdad, which meant that Amman lost its role as the land of the princes (Bader, 2012).

In the years following the creation of the Latin Kingdom of Jerusalem in 1099, which lasted to 1291 AD, Jordan became a battleground for the Muslim Emirs of Damascus and the Crusaders, leading to further destruction in the area. In the 14th century AD, a combination of man-made and natural effects resulted in partial destruction – pastures, springs and Khan were a short distance away from the pilgrim road from Damascus to the holy sites located in Arabia.

Under the Tanzimat regime of the late Ottoman period in the 19th century, Amman was resettled by Circassian immigrants fleeing Russian Tsarist oppression in the Caucasus region. They settled in the old ruins of the city, cultivated the area and supported the security of the Ottomans by allowing the establishment of administrational institutions (Hamarneh, 1996). Afterwards, in a bid to develop a faster route for the pilgrims on their way to Mecca and to bring the southern provinces
under the rule of the Ottomans, the Ottomans laid the Hejaz railroad, which connected Syria to Arabia with a station in Amman. Security, as well as this connectivity, attracted traders from surrounding regions, and this contributed to the growth of the city (Rogan, 1999). However, despite this change, Al-Salt remained the most important town in Balqa, as it retained the seat of the governor and was the most critical trading location in the district.

In 1921, in the midst of the Arab Revolt against the Ottoman Turks, Prince Abdullah arrived at Amman with a small force on their way to liberate Damascus. For political reasons, however, the prince remained in Amman and was declared the Emir of the Emirate of the Transjordan. Between 1921 and 1946 of the Emirate period under the British mandate, the city developed slowly along already established structures (Hamarneh, 1996). The market streets and residential areas that had been established by the Arab traders and the Circassians expanded and developed further. State authority was developed, along with structures such as the royal residence of the Raghadan Palace, which was built immediately after the residence of the British representatives on the same hill later on. A state mosque was built in Al-Balad on top of the ruins of the Umayyad mosque, which had been built on top of the Byzantine church. This resulted in conflict between the British representative and the Emir. Slowly, construction of the structures resumed, eventually transforming the city into a capital (Shawash, 2003).

The history of Amman produced rich, complex archaeological remains, and artefacts are buried within the city. One of the significant elements of Amman is Al-Balad, the centre of what was known Rabbath Ammon and Philadelphia. Another significant element is the interruption of occupation in the area, which began in the 14th century BC and lasted for five centuries, until the Circassians arrived in the late 19th century. The development of Amman involved the congregation of cultural and ethnic groups: Circassians; Bedouin tribes; settled traders from Palestine, Lebanon
and Syria; and individuals arriving from other trans-Jordanian areas in search of better opportunities. In modern history Jordan, the Bedouin tribes are held to be significant because they supported Prince Abdullah during the Arab Revolt and later into the 1930s. This resulted in conflict, with the Bedouin disruptive raids on the settled tribes giving the Bedouins an interest in the supporters of the Hashemite regime. The Bedouin tribes are seen as a symbol of the national identity of Jordan, with practices and items from their material culture seen as signs of hospitality and honour (Khoury & Kostiner, 1990).

As illustrated in the discussion above, Jordan in general and Amman specifically have witnessed the flow of a number of civilisations from prehistoric times. The area is rich with archaeology that testifies to these different civilisations, and various archaeological sites have been restored or are under restoration. Amman contains rich examples of architecture in traditional styles; due to economic circumstances, the quality of the sites is consistent with that of the architectural heritage of the neighbouring cities of Salt, Cairo and Damascus.

2.2.2 Cultural and Historical Value of Amman

Amman is a significant town and tourist attraction for visitors from different parts of the globe. As a result, researchers and policy-makers have focused on the issues for tourism industry and archaeological sites in Amman. The city has played an important role in the history of civilisation in the region.

This study focuses on Amman by exploring tourism at two of its most popular archaeological sites – the Roman Theatre and the Citadel – with the purpose of developing recommendations that will result in the application of sustainable tourism principles and best practice at the sites. The following subsections present an analysis of the historical development of Amman, the use of
public space in Amman, the evolution of Amman, and its historical and cultural value.

2.2.2.1 Historical Development of Amman

Amman has a long tradition, although not as a continuous settlement, which had consequences for its development. Signs of human settlement in modern Amman date back at least 6,000 years (Kenkel, 2013). Roman and Greek emperors utilised the city, and during the 7th century Islamic dominion was established. However, a disastrous Mongolian battle occurred in the 13th century, and Amman lost its importance; it may have been completely abandoned in the 14th century. In 1878, Circassian refugees settled in the ruins of the ancient Amman. MacAdam (1992), however, argues that the remains of Roman and Greek rule currently make up the most significant tourist sites in Amman.

Between 1876 and the end of the 1930s, the typical attributes of traditional Arab and Islamic cities emerged, with the Al Husseini Mosque within the city, markets in the surrounding areas, the cemetery in Ras Al-Ain, and the palace built in the 1924 (Kenkel, 2013). Amman, unlike other cities in the Middle East, did not experience a clear residential separation of Christians and Muslims. However, Shawash (2003) argues that ethnic clusters emerged within the Circassian immigrants, The Al-Muhajirin quarter, which has been renovated, is an example of these ethnic clusters. As per the needs of the government and the kingdom, and to meet the need for public representation, the streets in Amman were made wider in the late 1920s, and from that time some houses have been torn down to develop places for public gatherings and official parades, as well as for improved movement within the city (Rogan, 1999). Early photographs of the town show Amman’s modest architecture, simple housing and limited representative buildings.

In 1948, an influx of Palestinian refugees resulted in dramatic changes. For instance, many
buildings from the formative years of the Emirate were demolished. An influential economic class emerged in World War II, which resulted in the division of east and west Amman (Shawash, 2003) – wealthy individuals lived in the western part of Amman while people with lower incomes lived in the eastern part. Old Amman has since been developed to provide cheap shopping areas for the poorer inhabitants of Amman. This class division becomes more pronounced each year.

2.2.2.2 Public Space in Amman

The old city centre, in addition to functioning as a marketplace for locals and a tourist attractions, is a rare public space for social interaction. The city centre is also utilised as a place of demonstrations that convey public dissatisfaction. Individuals from different walks of life flock to the streets after Friday prayers in Al-Husseini Mosque to protest against peace agreements made with Israel in 1994, sanctions against Iraq in 1998, and other points of contention (Rogan, 1999).

Downtown Amman is home to one of the town’s biggest and most visited parks, the Hashimiyya Square, opposite the Roman Amphitheatre. The park, which is next to a bus terminal, was originally developed as a major tourist area and has shopping arcades, restaurants, and souvenir booths as well as cafes. However, it has evolved to become less of a place for consumption and of a place for relaxation and recreation (Kenkel, 2013). The large open space, which is surrounded by trees and is designed like a public garden, attracts individuals and tourists from all over the world. Individuals are able to stroll, enjoy themselves, and people-watch. Hashimiyya Square, as such, has reverted to its traditional use from Emirate days, when it hosted small fairs and festivities for national celebrations and Ramadan.
2.2.2.3 Evolution of Amman

Rollefson et al. (1992) argue that the Arabesque motifs which decorated buildings between the 1950s and the 1940s, the oriental fountains and the marketplace are a reflection of the municipality and state as they thought the city could have been, but not a representation of what it was. Some recent renovations have represented attempts to restructure the city to look like an Arab-Islamic city – however, the renovations were guided by cliché, not consideration of historical authenticity (Rogan, 1999). Further, the city faces problems with regard to its culture and local heritage becoming commodified for tourist consumption and excessive capital accumulation, which detaches them from their original meaning. Rollefson et al. (1992) argues that majority of the renovation projects have nothing to do with cultural meaning. Some structures, such as the early trans-Jordanian Philadelphia Hotel, were demolished in the 1980s during renovations to Hashimiyad Square, resulting in the demolition of significant sites of political, social and cultural activity in the Emirate era and early years of independence (Shawash, 2003).

Currently, there have been attempts to rescue remnants of the past, with a focus on recent Jordanian history. Since the early 1990s, there has been a growing sense of Amman’s proper historical background – arguably the result of numerous books, articles, conferences and seminars on local history (Rogan, 1999). Further, increased research, such as this study, has resulted in discussions about the national identity of Jordan and Amman and provided further authentic historical and cultural value (Northedge, 1992). As such, the renovations and facelifts of old Amman can been seen as a way of satisfying and attracting tourists from different parts of the globe, strengthening the city’s economy, developing traditions based on culture, and contributing to age-old discussion and analysis about Jordan’s national identity.
2.2.2.4 Conflicts Concerning the Historical and Cultural Value of Amman

Jordan has vast historical and cultural value not only to the local population but also for individuals around the globe. Amman, one of the most interesting places in Jordan, is home to various archaeological sites – among them, the Citadel and the Roman Theatre (Tukan, 2007). This study focuses on these two sites because of their popularity in Jordan and across the globe. It is important to understand the cultural and historical value of these sites, so that current and future generations appreciate the need to conserve them. One of the features of Amman that attracts tourists is its architecture, which over time has been influenced by various civilisations, such as Nabataean, Roman and Islamic civilisations (Rogan, 1999; Tukan, 2007). Jordanian architecture has been influenced by the architecture and building techniques of other Arab cities, such as Damascus, Cairo and Jerusalem. In addition, Amman’s architecture has been influenced by the structures in other cities – for instance, the Umayyad Mosque in Damascus and the Al-Azhar in Cairo (Ghanimeh, 2007).

The design and realisation of buildings in Amman have equal weight in architectural, cultural and even religious terms when compared with other culturally significant sites. For instance, Umayyad caliph al-Walid I in 706 AD followed his father’s footsteps by the monumental work in Damascus, as his father had built the Dome of the Rock in Jerusalem. He ordered the building of the Great Mosque, which was completed in 715 AD in the location which was the most significant place of worship. He incorporated the remains of the original Christian church, which had been dedicated to St John the Baptist, built by Theodosius. In 661 AD, after the Arab conquered the Roman Province of Syria, the ancient shrine (Musalla) was erected; so, for decades, Muslims and Christians have been celebrating their rituals side by side (Kultermann, 1999).

In a second example, the palace in Damascus was erected in 1750 under the Ottoman governor As
‘ad Pasha and is currently the Museum of Arts and Popular Traditions. It is divided into the harem, which had been used as family living; bedrooms; bathrooms; kitchens; rooms for servants; and the salamlik, which was for guests and included gardens and waiting rooms.

Finally, the Mosque of Omar is the oldest and most significant example of Islamic architecture and incorporates both Persian and Byzantine art, and Christians’ design. It was built by Abd el Malik, Umayyad caliph between 661 AD and 750 AD and was originally known as the Dome of the Rock. The rock is naturally shaped irregularly, located at the centre of the plateau of Jerusalem and considered to be sacred. The buildings described above influenced the architecture of Jordan, particularly Amman due to its proximity to the social and cultural dimensions of the Middle East.

The architecture found in Amman dates back to the Old Stone Age, as evidenced by archaeological excavation. Later, Greeks, Romans, Ammonites and Muslims had an influence on the architecture of Amman. The city is currently home to many monuments and artefacts provide evidence of its ancient civilisations (Ghameh, 2007). Further, Amman contains many ruins which belong to settlements that have been superimposed over time – for instance, the Ain Gazal, the Citadel, the Umayyad buildings, and the Temple of Hercules. The Roman Theatre is evidence of the ancient Roman city Philadelphia and is one of the most impressive in Amman. It was built in the 2nd century AD during the reign of Antonius Pius on land that had been used as a cemetery, and it could hold about 6,000 people.

The Citadel, on the other hand, is evidence of the ancient Rabbath Ammon, built in the Bronze Age (1500–1200 BC). Excavations in the Citadel have revealed Roman remains, as well as from the Byzantine and early Islamic periods (Tukan, 2007). The Citadel is situated on a hill and includes the Temple of Hercules, which was built during the reign of Emperor Marcus Aurelius between 161 and 180 AD. The Byzantine church dates back to the 6th and 7th century AD, and the
Umayyad Palace dates back to 730 AD. The buildings are examples of the cultural and socio-economic prosperity experienced by the ancient city (Hammad, 2007).

There has, however, been conflict about the cultural heritage of Jordan. Different parties hold different opinions on the value and implications of certain archaeological sites and artefacts, and different points of view about their preservation. In modern history, conflict around interpretation arose in 1923 (Maffi, 2009).

Anderson (2013) justifies colonial archaeology by citing the preservation of cultural heritage. For instance, before 1967 Jerusalem was part of Jordan; conflict arose when representatives of the French government wanted to restore Christian sites, while Jordan held to the contrary, reasoning the sites were considered to be critical Muslim sites that should be preserved and restored, like the Holy Sepulchre in Jerusalem. However, representatives of the French government protested this justification: their focus was the protection of Christian sites. The government held its position firmly and stated that they would not allow foreign governments to intervene with the religious affairs of the country (Katz, 2001).

The 19th century and first half of the 20th century was characterised by what has come to be known as biblical archaeology, which had a major influence on archaeological practices and ideologies in Jordan. The nature of the organisations and institutions conducting archaeological research in Jordan – as well as in neighbouring countries such as Palestine – included the Biblical Pontifical Institute and the Stadium Biblicism Franciscan. Maffi (2009) states that the first explorations of this type had as their objective the identification and excavation of evidence of the Biblical story and were undertaken in the latter half of the 19th century by the Palestine Exploration Fund, established in 1865 in London. However, it should be noted that the Bible was not supported as a reliable historical resource, and it was not used by all foreign archaeologists. For
instance, Glock (1995) differentiated between Near Eastern archaeology, Syro-Palestineina archaeology and biblical archaeology, with a focus on the periods of earlier civilisations such as those in the Bronze Age. However, it can be argued that these also included the Assyrian and Babylonian civilisations, which included ancestors of Euro-American individuals and were thus part of the heritage of the West. However, these views have been criticised as putting more emphasis on some periods over others, and at the same time neglecting others, such as the prehistoric and Islamic periods. At the time, very limited attention was given to Islamic heritage; it was only in the 1970s that American and Spanish archaeologists focused their attention on the investigation of the early Islamic period (Stager et al., 2000). The first national school of archaeology was created in Jordan in 1970, and the following two decades saw a focus on the prehistoric period.

Despite the development and creation of the Department of Antiquities in the 1920s and the school of archaeology in Jordan in 1970, the participation of Jordan in archaeological research was limited, with the majority of archaeological research in the country being undertaken by foreigners. Of the employees working on the excavations, few had any knowledge of or expertise in archaeology (Glock, 1995).

Further, Israel posed a threat to Jordan through its fabrication of the nationalist narrative, which led to Jordan developing its own narrative of the events of earlier civilisations and the history of the country. However, despite the development of local archaeology in Arab countries, the Israel threat was high, which led to the need to develop a unique Jordanian nationalisation narrative, particularly after the defeat of Arab-Israeli in 1967, whereby Israel claimed Jordan was a substitutive homeland for the Palestinian people (Glock, 1995). This led to publications by individuals such as Kafafi (1990) which put Jordan as the only entity which had existed from
prehistoric to modern times, as indicated by Maffi (2009).

The biblical archaeological heritage and the Israel narrative focused on dehistoricising Jordan and impacted greatly on the cultural heritage of Jordan. On one hand, the Christian history of Jordan is highly emphasised: the image of Jordan as the Holy Land is promoted via the renovation of monuments and artefacts related to the Christian tradition, in addition to the papal pilgrimages in Jordan. Jordan is seen as the land of cultural encounter, and the papal visits were seen as the coming together of two spiritual contexts: the Christian and the Hashemite leaders representing the Muslim world (Katz, 2003). On the other hand, there is not a sufficient focus on Jewish history in Jordan, as the Holy Land. Jewish people are mentioned a few times. Despite the fact that no Jewish history sites in Jordan were intentionally destroyed, some were rejected while others were seen only as Christian (Maffi, 2009).

As such, the Christian focus on Jordan as the Holy Land came at the expense of Jewish archaeology. Representations are also made that Islamic heritage was not given adequate focus. Anderson (2013) investigated Islamic heritage in Jordan and reported that the value of the sites depended on the perception of the government, which had independently financed the archaeological research. It has been argued that insufficient attention is given to Islamic sites, and that Christian sites are newer and more visible. This is explained by the circumstances surrounding tourism development in Jordan: the majority of the funds to develop tourism in Jordan come from international organisations such as the International Monetary Fund, the World Bank, USAID, and JICA, among others, which focus on Christian heritage. Anderson (2005), however, notes that this is the case elsewhere, with UNESCO focusing on Petra and Umayyad Palace in Jordan – that is, the Umayyad dynasty history at the expense of sites representing Christian heritage. Daher (2005) supports these contentions and further points out that developments resulting from such aid have
been superficial and focused on urban cosmetics at the expense of cultural heritage. Daher (2010) argues that the history of Amman has been discredited through Orientalist discourses which focus on what an Islamic or Arab city should look like.

From the discussion above, it can be seen that there is a conflicting history around the development of Jordan’s heritage narratives. Islamic religious narrative is, on one hand, utilised by the Jordanian government to as a sign of its control and to develop a unique identity for Jordan to counter the threat from Israel, which calls for a focus on pre-Islamic history and continuity of Jordanian civilisations over periods which obscure Jewish history. Organisations that give aid and other types of funds, on the other hand, focus on the Christian heritage of Jordan. This illustrates the difficulties in explaining and understanding the cultural value of archaeological sites in Amman.

Despite these conflicts, the importance of Amman to Jordan’s heritage and history – to Christians, Jews and Muslims – cannot be denied. Individuals from different parts of the world who seek to understand the history of these religions as well as their own backgrounds visit Jordan, particularly Amman.

2.3 The Archaeological Sites of Amman (Citadel and Roman Theatre)

This section presents an overview of the archaeological sites of Amman, with a focus on the cultural and historical value of the Citadel and the Roman Theatre. First, an analysis of the Citadel’s architecture and other features is presented. The section goes on to analyse the Roman Theatre and its features, such as the public Roman streets, the Odeum, the Forum and the Nymphaeum.
2.3.1 Cultural and Historical Value of the Citadel, ‘Jabal Al-Qala’a

The Citadel is the archaeological site of the ancient Rabbath-Ammon. Excavations here revealed a lot of information about the Umayyad period. Currently, the Citadel is a site of the Jordan Archaeology Museum and includes an open-air museum and a range of displays showing the history of the area, historical periods, and artefacts.

The Citadel is a crucial archaeological site in Amman dating back to the Umayyad period, as shown by soil sample tests undertaken by the Department of Antiquities. Excavations and studies carried out at the site revealed information about the planning and design of the Citadel. The Umayyad Citadel was built by the Muslim elite and remains important. The Citadel’s walls and town plan show that it was marked by a clear perimeter, although structures of earlier civilisations were adopted over time.

Northedge (1992) notes that the north extreme of the Citadel is the Roman temenos, which served as the perimeter, with modifications made in the 8th century AD. The rest of the site involves a crucial defence system which included walls and solid towers. The eastern gate, south of the Roman temenos, is contemporary in nature, with the northern part of the gate a Roman tower. During the Umayyad times, another gate allowed access to the temenos from the Temple of Hercules. The existence of other gates has been proposed by scholars such as Conder (1889) and Butler (1907), but there is no evidence of this yet.

The square in the Citadel consisted of three main elements characteristic of any Islamic city: the palace, the souk (the market) and the mosque. The mosque is located at the highest part of the Citadel, and the Palace is opposite the mosque (Almagro 1994).
Figure 12: General plan of the Citadel (Almagro & Jimenez, 2000)
The souk was located on the two sides of the square not occupied by the two elements above. It was marked by a row of rooms, with a doorway at the front for commercial organisations, typical in the Hellenistic and Roman periods. The urban design of Bet Shean has a similar design (Bugod, 1997). However, the souk in Amman has a square, unlike the souk in Anjar. This makes the area not only a commercial location but also the centre of the city. The mosque of the Citadel in Amman is located in the southern side of the square; because of its commanding location being exposed to natural erosion and human activity, its deterioration is advanced.
The Citadel is one of Amman’s most significant archaeological sites, receives the most visitors of the town’s archaeological sites, and is of most interest to conservationists and archaeologists. These are the reasons that this study focuses on the Citadel, with the aim of understanding its current state as well as the conservation strategies that are being undertaken there. The Citadel contains the ruins of the Roman Temple, which – as illustrated by Kenkel (2013) – were never completed. The Umayyad Palace ruins include the miniature of the famous palace of Mesopotamia as well as the ruins of the church. MacAdam (1992), however, argues human occupation existed in the Citadel dating back further than the preserved ruins.

In the Roman Temple is a rock which shows signs of human occupation dating back to the
Neolithic Age. Rollefson et al. (1992) argue that tourists interested in the Neolithic Age visit the area to experience the evidence that humans occupied the Citadel. Rogan (1999) argues that the rock was utilised by earlier civilisations as a place for Semitic worship. Kenkel (2013) illustrates that many rocks were utilised for Semitic worship – for instance, the rock which is embedded in the Dome in Jerusalem (the Rock Mosque).

The Umayyad palace is one of the most interesting places that attracts tourists to the Citadel. It includes a miniature map of the famous oriental palaces and has some attributes of Roman urban development. Rollefson et al. (1992) illustrate that the palace was developed and designed in accordance with the inner town model. The palace included bathrooms with hydraulic systems, which have been discovered and documented. Rogan (1999) illustrates that the Citadel did not have springs; rather, installations were made to collect water additional to the piped water systems which had already been installed in the Iron Age when King David attacked the city. In addition to the hydraulic systems and the baths, the ruins still include a huge Umayyad water tank.

From the discussion in this section, it can be seen that the Citadel is a significant archaeological site in Amman. It holds vast cultural and historical value for the current generation and future generations. For instance, the study of the Citadel offers information and insight into the Umayyad period, and its artefacts are held in Jordan’s archaeology museum (Kenkel, 2013). Visitors interested in the history of these civilisations visit the Citadel to experience this vast culture. By visiting archaeological sites, tourists and visitors are able to experience and witness life as it was in earlier civilisations. The conservation of these sites is crucial, as it will allow future generations to experience past civilisations. Visitors to the town come for religious purposes, in addition to cultural purposes.
2.3.2 Cultural and Historical Value of the Roman Theatre

The second archaeological site that this study focuses on is the Roman Theatre. It dates back to the 2nd century AD and has 6,000 seats placed in vertiginous steps. The Roman Theatre faces the Forum, which was closed towards the north side, and has a small, well-preserved Odeum (Northedge, 1992). The Roman Theatre in Amman, one of the main theatres in Syria and Jordan, was built on a cliff facing the valley and the Hercules Temple. The direction of the sunlight and the way sound moves were taken into consideration for its location, in order to ensure that spectators could both see and hear the performances held there. This design of the building was based on instructions outlined by Vitruvius, who believed theatres were best located facing north, similar to the theatres in the Decapolis (Condor, 1889; Tristram, 1866) (but those in Beasan and Tabaeqt Fhel faced west). However, the auditorium in Amman does not face true north but approximately 346 degrees to the west (Al-Fakaharani, 1975).

The theatre of Amman evolved and changed over several phases; numerous variations and additions were made throughout the rule of Pompi in 63 BC. More alterations occurred during the rule of Augustus from 27 to 14 BC, Hadrian from 118 to 139 AD, and Antonus Pius from 137 to 162 AD. While the architecture of the theatre underwent many changes, one particularly significant addition was the altar stone, thought to be used for sacrifices to the god Dionysus.

One of the later developments from the time of Hadrian is a Greek decoration dated 128 AD.

Figure 15: Signage on construction of Roman Theatre

"ΥΠΕΡΕ --- ΤΙΤΟΥ ΑΛΙΟΥ ΑΔΡΙΑΝΟΥ ΑΝΤ[ΩΝΙΟΥ
ΚΑΙΣΑΡΟΣ ΣΕΒΑΣΤΟΥ ΤΟΥ ΚΥΡΙ [ΟΥ ΚΑΙ ΤΟΥ ΣΥΜΠΑΝ]ΤΟΕ
ΑΥΤΟΥ [ΟΙΧΟΥ] -"
The translation of this remnant is “this theatre was constructed by the order of the power and the authority of the Honour of the Caesar Hadrian”. When Emperor Hadrian visited the theatre, he added to it. In addition, the excavation projects indicated that pottery sheds and coins found at the sited belonged to Marcus Aurelius (168–179 AD) (Hadidi, 1970).

Rollefson et al. (1992) state that other theatres from the ancient period have attracted the interest of archaeologist and tourists in recent years. Ancient theatres attracted tourists for many years, particularly those in the Eastern Mediterranean. They are spectacular monuments with a vast cultural heritage, and they have an important role in the cultural diversity, and economic and social development of the area in which they are located. This is also the case for the Roman Theatre in Amman (Kenkel, 2013).

The theatre has attracted thousands of tourists because it is a spectacular monument that represents the cultural heritage of the region, and it is a crucial representation of its cultural diversity, and social and economic development. Cultural diversity is created when thousands of tourists visit the area and interact with the local population, which can use the opportunity to develop its economy (Shawash, 2003). The theatre not only provides an opportunity to conserve a wide range of artefacts but also serves to raise public awareness of past civilisations and the cultural heritage of the town.

Because of the value of the cultural heritage in the area, there is a need to develop a strategy and process for the preservation of the theatre, as it provides a record of the area’s history (MacAdam, 1992). It is necessary to enhance and preserve the historic information contained in the structure, artistic attributes and acoustic standards – particularly the sound clarity – of the Roman Theatre.

Like most other ancient cities, Amman has an ancient theatre for public entertainment; thereafter it
became an amphitheatre. The theatre was considered a critical element in the original planning of Roman cities, and their later expansion. Further, a smaller and more specific type of theatre, which was roofed, was developed concurrently with the large outdoor theatre (Northedge, 1992). This smaller theatre, known as the Odeum, was used to perform music and poetry, and for meetings. The Odeum was developed near the larger, open-air theatre, while the amphitheatre was built further away – as was the case for the Roman Theatre in Amman (Knkel, 2013).

Tourists and researchers are interested in the Roman Theatre for the acoustics of open air-theatres. The Roman Theatre, like other open-air theatres, was designed to provide both acoustic as well as visual stimuli while disturbance from environmental noise was limited. This presented architectural, engineering and acoustic challenges; the development of the theatre was more complex than that of other public buildings (Rogan, 1999).

Kenkel (2013) state that most theatres were mainly located near or around temples, as is the Roman Theatre in Amman. Its location further emphasises the spatial and temporal concepts of the dramatic play of the Hellenistic and classical periods.
Figure 16: The Roman Theatre, 3D dimensions (Google Earth, 2016)

The Roman Theatre in Amman is one of the surviving ancient theatres, and it has Roman cultural value. The theatre’s economic value can be realised by preserving the building itself as well as the cultural heritage it represents, by using the building for tourism, pleasure and modern cultural needs (MacAdam, 1992). The Roman Theatre is a cultural heritage site which is of critical value to not only the local population but also its tourists, who bring the benefits of cultural diversity, and social and economic development. Further, the Roman Theatre acts as, and continues to be a source of, information for the current generation and future generations, providing physical documentation of a significant period of history (Rogan, 1999). The Roman Theatre was used for dramatic performances, but it was mainly a multifunctional area with social, religious and political meeting spaces. The theatre is used today as a place of performance, which makes it not only a monument but also a classical antiquity that continues to perform its original purpose, which was entertainment (Kenkel, 2013).
As an open-air theatre, the Roman Theatre is exposed to natural threats such as temperature changes and wind, as well as threats from inappropriate modern use. For instance, the theatre is subjected to overcrowding during the tourist high season, air and noise pollution, and the thermal elements of the lighting systems (MacAdam, 1992). It is quite damaged in some areas, resulting from the absence of a conservation plan, inadequate maintenance, inadequate application of conservation principles, and inadequately skilled personnel.

Tourists are also attracted by design elements of the theatre, such as its location, orientation, construction, technical execution and the way it was planned architecturally. The Roman Theatre demonstrates a high degree of excellence (Rogan, 1999). It is built into a sloping hill site. Kenkel (2013) states that ancient theatres were built either into a sloping hill site, on a flat site or into a semi-sloping hill site. MacAdam (1992) classifies the surviving Roman theatres into two categories: urban theatres and ritual theatres. Urban theatres were erected within a city to serve the population of that city. The Roman Theatre in Amman is classified as an urban theatre, as it was built to serve the population of Amman and is within the city. Ritual theatres, on the other hand, were built in sanctities outside the cities and served a diverse range of visitors to the area (Rollefson et al. 1992). The main difference is that ritual theatres do not have a stage building, unlike urban theatres. With regard to temples, there is a small shrine located at the top of the theatre.

2.3.3 Other Archaeological Sites in Amman

In addition to the Citadel and the Roman Theatre, visitors are attracted to Amman’s other archaeological sites, including the public Roman streets, the Odeum, the Forum, and the Nymphaeum. These sites and structures, along with its other major archaeological sites, hold
significant cultural and historical value to the world and as such also need to be preserved and promoted. An overview of these sites and structures, and their relevance to the local population and the rest of the world, both currently and in the future, is presented here (Kenkel, 2013).

Archaeological tourist attractions in Amman include the public Roman streets. Like every other Roman city, Amman has two major streets: in Amman, the Decamunus and the Crado. The Decamunus runs from east to west, from Raghdan Bridge to the centre of downtown, dividing the city into two parts; the Crado runs from north to south across the town, from the intersection of the streets to the Al-Husseini Mosque (Affana, 1988). Many visitors interested in seeing the structures and characteristics of Roman cities visit the area to experience these streets. Despite the streets not being the focus of visitors interested mainly in archaeological sites, they form part of the tour, with the visitors hearing explanations of how the city was structured and how the streets link the city’s major structures and sites.

The Odeum is also closely linked to the Citadel and the Roman Theatre. It is a small theatre which was used for music (Macdonald, 1965; Browning, 1982). Fletcher (1975) and Segal (1976) argue that the Odeum represented a new form of theatre, used by and in honour of the cultured class. It is smaller than the Roman Theatre and was built in 435 BC (Vitruvius, 1960; Fletcher, 1975). Many travellers have visited the site and gained insight into how the theatre was run. For instance, Conder travelled to the site in 1871 (Conder, 1889), in 1907 Butler provided insights into the use of the Odeum, and many tourists have since visited the site to experience the theatre.

Near the theatres is the Forum, which is surrounded by Corinthian columns on the eastern, western, and southern sides, and a valley on the northern side. Excavations indicate that the Forum was built on an artificial terrace, with pottery pipes running underground to carry water from underground. It is connected to the main theatre by a wide stair (Affana, 1988). The Forum is significant as it was
used as a place for people to gather (Vitruvius, 1960; Fletcher 1975). Further, it is considered to be one of the architectural features that distinguished Palestine and Jordan in the Classical Period. A forum could have one of many shapes: irregular, like the Forum in Amman; oval, like the forum in Jarash; or rectangular, as in Sabastyah and Tadmor. As such, the Forum is a critical element and structure in Amman that attracts visitors and tourists from all over the globe. It provides insights into the trading, culture, politics and significant activities of past civilisations (Mustafa, 1979). In any Roman city, more than one forum can be found. Its centre consists of a stage, which is only a little higher than the ground, on which to place the emperor’s statue. All of the shops were built next to the forum, because the trading convoys met there, improving the commercial activities of the city. It was also used as a place to discuss public affairs.

The Nymphaeum, also referred to as the Al-Sabeel Building, is decorated with plant shapes, statues and fountains, and was used for the people’s amusement (Fletcher, 1975; Browning, 1982). The Roman Empire had many baths, and this bath is similar to the Gymnasium. However, the Nymphaeum was used not only for bathing but also for public forums such as included speeches and discussions (Harries, 1977). As a result, the site is considered to have been a centre for sporting, cultural and social activities. The nymphaeum in Jarash is in the middle of the city, away from water sources and pottery pipes are used to bring water to the building. However, the Nymphaeum in Amman was built in the lower part of the city beside the creek. The nymphaeum building in Jarash faces east, while the one in Amman faces north (Fisher, 1938; Browning, 1982).

The Nymphaeum in Amman is located approximately 200 metres west of the Roman Theatre, next to the main street (Decomanos) – its centre forms a right angle with the street and the creek (Conder, 1889). These remains follow one of the rules of Roman architecture (Affana, 1988): that the centre of an important building must form a right angle with a water source. The stones of the
upper row of the Nymphaeum in Amman have fallen, and other rows have been damaged. Unfortunately, the restoration work here, in addition to the use of new stones, makes it difficult to research this place, and this is one of the most significant problems for conservation projects in Jordan.

2.4 Conclusion

This chapter provided an overview of the archaeological sites in Amman, and discussed their cultural value. The Citadel and the Roman Theatre are among the most visited archaeological sites in Amman. The Citadel contains evidence of human inhabitation from civilisations over various periods – and important artefacts, such as the Dead Sea Scrolls, are preserved at the site. Further, the site contains evidence of inhabitation from the Neolithic period and as such is one of the oldest inhabited places in the world. It is rich in artefacts such as historic remains, tombs, walls, tools et cetera, which give it great cultural and heritage value.

The Roman Theatre is not far from the Citadel and was built in the reign of Antonius Pius. It has deteriorated significantly as a result of human traffic as well as natural factors such as erosion. In addition to its significant heritage value, the site is still used for cultural events. The Citadel and the Roman Theatre are significant archaeological sites that provide insight into the civilisations which lived in Amman over centuries.
CHAPTER THREE
CONCEPTUAL BACKGROUND TO THE RESEARCH TOPIC

3.1 Introduction

As set out in Chapter 1, one aim of this research is to investigate the current state of the tourism industry in Amman, with a particular focus on the management practices and policies for the Citadel and the Roman Theatre. This chapter focuses on archaeological heritage management practices as well as principles of sustainable tourism. It investigates the key concepts that frame the research topic, including archaeological heritage management, the conservation of archaeological sites, the display and protection of artefacts, and various practices in the management of archaeological sites globally and in Jordan specifically. It also provides an overview of current thinking on sustainable tourism, identifying areas needing further research, focusing on the issues related to this project. This review covers both local and global practices in archaeological heritage management and sustainable tourism.

3.2 Archaeological Heritage Management

Sustainability in tourism requires consideration of a number of issues, one of which is archaeological heritage management, which ensures that best practice are followed in administering archaeological and heritage resources. As such, it is critical to understand and analyse these practices in order to provide a basis for the management of archaeological sites in Amman.

3.2.1 Evolution of Archaeological Heritage Management

Different organisations and countries use different terms to discuss archaeological heritage management. The first concept involved in archaeological heritage management is the term
‘archaeological’, which refers to all the elements related to archaeology or that are developed or carried out for the objectives of archaeological research. Archaeology refers to the disciplines which involve researching and understanding cultures through the examination of their material remains, such as tools, graves, buildings and structures, and other artefacts, as well as human remains and environmental evidence discovered via the excavation processes. For instance, digging up graves and examining material remains of a particular ethnic group can help archaeologists to understand the culture of these people. Further, by examining the tools of a particular people, archaeologists are able to understand their activities, such as their economic activities. Finding fishing nets illustrates that the people were fishermen, for instance. As archaeologists examine the evidence from archaeological sites, they gain information and acquire an understanding of the ancient cultures of particular groups (Darabseh, 2010).

For instance, in the United Kingdom, archaeological heritage management is referred to as ‘archaeological resource management’, while in the United States it is referred to as ‘cultural resource management’ or ‘public archaeology’. In Europe the term ‘archaeological heritage management’ is used (Darabseh, 2010). In addition, heritage has been defined differently at different points in history. Further, the values given to the concept of heritage and its definitions have changed over time.

One international organisation that has focused on clarifying and defining heritage in relation to the conservation process is the United Nations Educational, Scientific, and Cultural Organization (UNESCO). For instance, in UNESCO’s policy document Guidelines for the World Cultural Heritage Sites 1998 the organisation insists that definitions of heritage should be clear so that the conservation and protection process is developed and managed efficiently. UNESCO is very active internationally in heritage conservation. In 1972, it introduced the World Heritage Convention, also
referred to as the Convention Concerning the Protection of the World Cultural and Natural Heritage, which garnered much international attention and led to a common definition of world heritage, incorporating both cultural and natural elements of ‘outstanding universal value’. In this research, the term ‘archaeological heritage management’ is used.

Despite the different terms used for the concept of archaeological heritage management, there is global agreement that it is crucial in protecting archaeological sites, as it ensures their management and conservation. A discussion of the different terms used to describe archaeological heritage management helps in the understanding of the various elements involved in the concept – specifically, archaeological, heritage, culture, cultural heritage, and cultural resources, among others. UNESCO provides a good starting point for such a discussion:

“monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science; groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science; sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.” (UNESCO, 2012).

On the other hand, heritage involves how the past is perceived in the present and is a term that can be used to describe an area’s history as seen through its buildings and artefacts. Heritage can also refer to the values and norms of a society that are passed down through generations. Finally, heritage can refer to the elements passed from generation to generation within a social group that
reflect a way of life. All of these perspectives of heritage illustrate that the culture of a people can be passed down through generations as information or through artefacts. As such, this information and these artefacts are critical elements of a group’s heritage (Darabseh, 2010).

Heritage has been categorised by the World Heritage Convention as cultural heritage and natural heritage. The Convention further categorises heritage property into four types:

- cultural properties
- natural properties
- cultural landscapes
- mixed properties.

Cultural properties have been created or developed as a result of human cultural practices. Natural properties are seen as the result of the natural world. Mixed properties include both cultural and natural elements. Finally, cultural landscapes encompass the combined works of nature and humans. These landscapes are illustrative of the evolution of human society, as well as settlement over a period of time while under the influence of the physical constraints and opportunities presented by their natural environment and successive elements of culture and human society (UNESCO, 2012).

Further, culture is a critical basis for tourism activities. The term generally refers to the shared beliefs, values and norms of a particular group. The World Bank defines culture as:
“the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions, and beliefs.” (Keomanivong, 2009)

Culture has also been defined as all that which is made by people, including innovations, systems or working processes (Darabseh, 2010).

In this regard, Pakdeepinit divided culture into two elements, the first involving traditions as well as beliefs which are intangible forms and as such symbolic. These include such elements as language, behaviours, norms and cultural practices (UNESCO, 2012). The second category involves the tangible elements exemplified in innovations and architecture, including buildings, temples and other artefacts (Pakdeepinit, 2007). Other scholars further support the categorisation of culture and cultural heritage into tangible, or physical, and intangible elements. As the definitions provided by the World Bank and other scholars illustrate, culture and cultural heritage can be both movable and immovable (Molstad et al., 1999). This view is supported by Darabseh (2010), who suggests that tangible heritage involves elements which can be touched physically and is represented by elements which are either movable or immovable cultural resources. According to Darabseh (2010), immovable resources are those which cannot be moved from their place of origin – for example, historical buildings, some works of art, and monuments. In contrast, movable resources are those which can be moved from their place of origin, including paintings, ancient jewellery from archaeological sites, objects from burial and religious places, rare books, manuscripts and coins, all of which can be displayed in museums. As Darabseh (2010) explains, the second cultural component, intangible heritage, includes events, dances, language, traditions, identity, cultural practices and know-how.
Various studies agree that culture is a significant element in tourism as it provides a reason for tourists to travel: to understand their cultures better as well as to understand and experience other cultures. Thus, travel provides an exchange of opinion and knowledge, leading to a wider understanding of individuals from different backgrounds. Cultural resources involve artefacts and information regarding the cultural practices and norms of a particular people. These can range from building to traditional practices such as death rituals. As a result of the changing world, these resources are faced with sustainability issues and loss due to economic development and other activities. For this reason, there is a need to protect these cultural resources for the current as well as future generations to ensure they understand their own cultural background and that of others (Hassan, Trafford & Youssef, 2008).

Darabseh (2010) incorporates cultural resources in her definition of heritage resources by including archaeological sites and historic buildings, as these resources are based on specific concepts. She argues that these can be considered artistic, whereby various elements are part of the resource, the entirety of which is developed from a creative process which includes combining its different parts. In the past, particular elements were considered as art without considering the holistic context of these artefacts, resulting in the destruction of some of them. However, in the 1950s, people realised how various elements provide a cultural identity, thus requiring their protection in a holistic manner. Further, culture is a significant basis for tourism activities as it exposes others to the shared beliefs, values and norms of a particular group. As such, it involves how the information and artefacts from these sites are conserved to be passed on through generations. Darabseh states that heritage management is practised through various conventions and protocols developed by the International Council on Monuments and Sites (ICOMOS), reflected nationally through the legislation of individual countries and states that provide planning guidance to governments and
other organisations through various strategies for participation and commitment of local communities (Darabseh, 2010).

The approach for managing heritage has come to be referred to as ‘cultural heritage management’, ‘cultural resource management’, ‘asset management’ or ‘archaeological heritage management’. The majority of these managers are archaeologists, and the areas they manage are primarily prehistoric or historic areas – as such, the term ‘archaeological heritage management’ is commonly used. As a result of the varied interests and focuses encompassed by heritage management concepts, ‘archaeological heritage management’ has been given a range of definitions by different authors and institutions. According to Kerber (1994):

“archaeological heritage management involves the activities affecting heritage resources; includes the preservation, use, selection investigation, protection or the decision not to preserve historical and prehistoric remains.”

Further, Kerber suggests that it includes research, activities or laws and legislation seeking to conserve, protect and/or interpret historic and prehistoric archaeological resources (Kerber, 1994).

According to Orbash (2000), heritage management involves the management of visitors to a prehistoric or historic place with the purpose of enhancing the visitors’ appreciation and experience. More specifically, Cleere (1989) argues that archaeological heritage management has four functions: the development of cultural identity, an educational function, an economic basis in tourism, and an academic function by safeguarding databases and information. Institutions have also developed their own definitions of archaeological heritage management. UNESCO defines the management process of World Heritage sites as including a planned cycle of long-term as well as day-to-day actions for the protection, conservation and presentation of the site for the current and
future generations. UNESCO holds that there is a need for a cycle of planning, implementation, monitoring and evaluation within the management approach. This definition by UNESCO emphasises the monitoring and review of the management cycle. In addition, other governmental institutions across the globe have undertaken research on the management of heritage resources. For instance, the Department of Public Works in Queensland defines heritage asset management as a process which focuses on maintaining the importance of cultural heritage through the management of such physical assets as monuments, parks and landscapes, among others (Queensland Government, 2002).

The National Park Service in America argues that cultural resource management involves research and planning as well as stewardship. In this context, research is seen as the identification, assessment and inventory of heritage resources, while planning involves the data collected as the result of the priorities provided by the management process. Finally, stewardship includes the planning decisions made and the resources preserved and protected for the public (National Park Service, 2002).

These institutional and academic definitions suggest that archaeological heritage management involves three stages: planning, implementation, and monitoring and review. Planning involves structural planning, identification, registration and analysis of the heritage resource as well as the determination of visions, strategies and policies, while implementation includes plans addressing such issues as projects, responsibilities and financial resources as well as appropriate time frames for these activities. Finally, monitoring and review focuses on sustainability, which includes regular monitoring of resources and requires updating the projects and visions as required.
3.2.2 Archaeological Heritage Management

While archaeological heritage management has been defined and described using such terms as ‘cultural heritage management’, ‘cultural resource management’ and ‘asset management’, all of which are used interchangeably, the majority of scholars and practitioners use the term ‘archaeological heritage management’ to refer to the management, conservation and protection of heritage resources, and the conservation activities involved in their protection. Heritage resources can be intangible, such as information, and tangible, such as monuments and buildings. The management process itself involves the preservation and management of these heritage resources for the present generation as well as for future generations (Smith, 1994).

Various documents and charters acknowledge the role of heritage professionals in safeguarding such resources for current and future generations. However, currently most see heritage as coming under the protection of professionals for future use and that the present community acts as agents of destruction. Further, they specify that authenticity is the most important element in heritage resources, a view that has been adopted by heritage professionals from all over the world, especially those who have been trained and educated in the West (Snowball & Courtney, 2010).

The concept of universal value is considered a crucial element of the ‘authorised heritage discourse’ (AHD), a concept developed by Laurajane Smith, which emphasises that material and tangible elements are crucial in providing legitimacy for the nation as well as justification for the expertise of heritage conservation (Smith & Waterton, 2009). The AHD is seen as validating the privileged status of heritage professionals, and thus the power they have over communities and stakeholders. In addition, it is argued that heritage cannot be seen as having universal value but is interpreted differently by different people (Smith & Waterton, 2009). For these reasons, authenticity is a significant priority in archaeological heritage management, leading to the division
between the heritage and the local community, whose traditional activities may not be allowed for fear of reducing their authenticity. For example, heritage professionals have attempted to place heritage resources in museums, where visitors are allowed only to look but not touch. From this perspective, some heritage can be seen as losing its traditional values, replaced by the ‘expert’ values of archaeologists, academics and heritage professionals.

Recognition of the limitations of the Western-based framework in heritage management has led to local heritage professionals questioning the effectiveness of these international frameworks in local contexts. The first attempt to address these non-inclusive international heritage frameworks was the adoption of subsequent charters and guidelines emphasising the management, protection and preservation of archaeological heritage resources with a holistic and global view (Talboys, 2000), meaning that heritage professionals became to be seen as custodians of heritage on behalf of and for the benefit of current and future generations. This new perspective acknowledged the role of the local people in heritage protection, thus adopting the principles of sustainability in archaeological heritage management. This change resulted in a number of charters and conventions appreciating the need to include the local community in the protection of heritage resources to ensure that intangible heritage is not lost.

A number of other heritage management models have been applied in archaeological heritage management, including the conventional, values-based, and living heritage approaches. As these models are more suitable in some cases than in others, it is important for an archaeological site to determine which model and framework are applicable and sustainable for it. The conventional approach is argued to be related to politics of the past as well as to colonisation issues, as it is rooted in the West and the idea that heritage is a vulnerable resource, the values of which are crucial to its fabric. As such, this approach is fabric-based, focusing on the museumisation of
heritage and opposing changes without taking into consideration the opinions and rights of the local community. As this approach is based primarily on the AHD, it sees heritage as something which needs to be protected by the privileged heritage professionals from the local community for future generations (Smith & Waterton, 2009).

In this approach, the heritage professionals act as ultimate custodians while the local community is separated from the heritage, particularly apparent because all decisions are made by professionals in the best interests of the public, including the aspects to be omitted. This forms a highly technical and expert-led management with the assumption that other non-heritage professionals are not capable of taking care of these resources, a perception carried over from the colonial period. This approach also privileges Western knowledge systems at the expense of other understandings of the world, assuming they are primitive and incorrect (Skeates, 2000). Even after colonisation, many non-Western countries, through Western-based training and education, applied this model, separating heritage from the original custodians. As it relies heavily on state funding, the approach is unsustainable. It further marginalises other groups, separating man and his heritage, resulting in such issues as looting, negligence, ignorance and illicit trafficking to and of the heritage. This approach, which is based on and associated with such early conservation frameworks as the Venice Charter, the Athens Charter and the World Heritage Convention, is argued to be applicable to a safely ‘dead’ heritage that no longer serves a traditional purpose.

The second approach, the values-based approach, was developed because of conflicts with the local community with regard to the conventional approach’s perception of heritage sites relevant to the indigenous people. This approach was the first to address the needs of the local people in the conservation of heritage resources. Further, it saw the addition of values involving the people, such as social and religious values, whereas the conventional approach focused on historical, aesthetic
and archaeological values (Smith & Waterton, 2009). This approach worked with the stakeholders, defined as any group with legitimate interests, such as developers, local governments, tourists, communities and heritage professionals, among others. The value-based approach is aimed at democratising heritage conservation and management, whereby stakeholders are assigned equal claims to these resources, promoting equality during the decision-making process. However, it is criticised for being ultra-relativist because recognising all claims to heritage reduces the voices of the traditional community that was the original custodian. In addition, heritage professionals are still the primary custodians who have control over the heritage discourse; as such, these resources are expert-led and focused on heritage fabric, suggesting it is essentially a conventional approach.

The living heritage approach focuses on decolonising conservation, moving from the traditional material-based approaches to community-based approaches. It takes into consideration the voices of all stakeholders, with priority given to the needs of the local community. This approach is about learning from the past by understanding as well as by interacting with it to meet current needs while developing the conditions required for the survival of the heritage for future generations. Cost is an important element in this approach in that it allows change to take place while acknowledging the need for a continuous process to ensure the intangible and tangible aspects are interconnected (Thorsby, 2007).

Heritage professionals thus act as facilitators in the conservation and management of heritage resources within the framework of the traditional community, allowing for pride in and appreciation of heritage resources, resulting in community-based actions that reduce dependency on the state for resources. Despite the advantages of this approach, there are a number of weaknesses, including conflicts between groups as well as with various other stakeholders involved in heritage management. However, of the three approaches, the living heritage approach is the most
inclusive and engaging, breaking away from Western-based assumptions. However, it is important for a site to investigate which approach is most applicable before deciding which to use (Smith, 1994).

In Jordan, the primary law regarding cultural heritage is the Law of Antiquities No. 21 of 1988, specifically Article 2, which defines the antiquities involved and considered as heritage to be those belonging to historic ages dating up to 1700. This law specifies that the Department of Antiquities is responsible for addressing issues concerning the excavation, presentation, conservation and protection of antiquities in Jordan. In 2003, Interim Law No. 49 the Protection of Urban and Architectural Heritage, which deals with heritage sites constructed after the year 1750, was enacted, with a new directorate being developed in the Ministry of Tourism and Antiquities (MOTA) to ensure its implementation.

3.2.3 Values of Archaeological Heritage

Archaeological resources, which are evaluated as well as conserved based on the cultural values principles provided by UNESCO (2008), English Heritage (2008) and ICOMOS (1999), have been categorised as having primary values and secondary values. Both types are key elements in archaeological heritage management, as their value and importance is what attracts tourists to sites. Precisely because of their value, these sites and elements need to be protected, conserved and managed.

However, the most important element of archaeological heritage management is to protect what is seen as important and significant. Further, the elements considered as crucial and significant about a particular place or item are what should be protected and conserved (Darabseh, 2010). Thus, a crucial step in the management of heritage resources is to assess how important or valuable an
artefact, site or area is, thus determining its cultural value and the extent of its need for management and conservation (Hassan, Trafford & Youssef, 2008). This assessment is complicated by the fact that heritage resources are non-renewable – once they are lost, they cannot be replaced. However, preserving and conserving each element or component of a resource is not only impossible but also costly, leading to the practice of valuing heritage resources by adopting a selective approach. Those resources which are of high value are seen as the most significant resources of a country and are classified as worthy of preservation (Darabseh, 2010).

‘Value’ is argued to be the positive characteristics or attributes which make a heritage resource significant, usually defined in legislation, governing institutions and authorities as well as by the stakeholders who are expected to benefit from the value they attribute to the resource. It is worth noting that values can change over time, as they are part of culture, which is dynamic in nature. As such, the value of particular resources needs to be periodically re-assessed by the various stakeholders, including governing authorities, legislators and tourists – who are a major consideration – a process which ensures that the most valued heritage resources are conserved and protected. This process is continuous based on the dynamism of the culture and the values attached to a particular heritage resource (Burra Charter, 1999).

Past research has emphasised the value of understanding the cultural value of an archaeological site in the development of policy, as this guides the decision-making process concerning the site. The different perspectives and categorisations used in understanding the value of heritage resources involve eight major elements: social, political, historical, economic, scientific, aesthetic, ecological and age. Initially, the social, historical, aesthetic and scientific values were articulated in the Australia ICOMOS Burra Charter (Truscott & Young, 2000); other concepts have since been drawn out and emphasised by various scholars, specifically Riganti and Nijkamp (2005), and the
economic, ecological and political values emphasized by Piper (1948). These were introduced to complement the pillars of conservation development adopted by UNESCO. In addition, Mason (2002) argues that the social values of heritage assets are portrayed by such concepts as the spirit associated with the place and the feelings of social interaction, identity and distinctiveness as well as a sense of belonging that enables the development of spiritual links between people and the heritage resources.

Throsby (2007) argues that economic values are different from other primary values because their basis is different. For instance, to Snowball and Courtney (2010), economic values in cultural heritage are classified as market value, which is determined by the sale price, and non-market value, both of which can be understood from the market forces and profit, which is a potential function measured from the income acquired from its use. Silva and Roders (2012) argued that political values might not be based on power, pride or ideological approaches but rather on the struggle of the poor and issues which influence the fate of cultural heritage. Political power may have resulted from political decisions, and as such political values are more or less focused on the power of the value of the heritage building itself from a cultural perspective. Further, historical values need to be maintained genuinely, with importance given to the documentation justifying their permanent retention for future art-historical research (Reigl, 1982). This, Reigl argued, is identical to informational value, which Lipe (1984) attributes to the generation of heritage appreciation from heritage resources from the past. Similar to historic value is the value of age (Roders, 2007), which is dependent on the knowledge of the past and practically determined by the perception of traces of such elements as decay and ageing. The ageing value adds to the aura and authenticity of heritage resources, creating nostalgia in the visitors.

Mason (2002) argues that aesthetic value, similar to historical value, can be seen in objects and
places, although it is a subjective, individualistic aspect of social-cultural values because it comes from the sensory and intellectual stimulation people derive from a site. According to Roders (2007), some aspects of aesthetic values can be measured through creativity and conceptualisation as well as preservation. Scientific values are focused on a design process as well as on an understanding of the cultural heritage assets as related to technology and engineering (Silva & Roders, 2012). As ICOMOS (1999) explains, the scientific value of heritage resources is dependent on the importance of the data involved, the uniqueness of the quality or representation value and the degree to which the asset may contribute to future knowledge. Ecological values, first illustrated in the Declaration of Amsterdam (Council of Europe, 1975), explain the relationship between heritage resources and the natural environment, which provides a bond between the resource and its artificial environment. As this analysis suggests, these eight types of value – social, economic, historic, aesthetical, political, scientific, and ecological and age – are used to measure the overall value of a heritage resource.

Research on value attached to heritage resources around the world is limited, probably because, in part, most management practices are focused on the protection and conservation of sites rather than their value. However, understanding and providing for this value is crucial to ensure that these resources are being not only protected and conserved but also well-managed in relation to their value to the various stakeholders, including the management of the heritage resources, the governing authorities, and the tourists, among other stakeholders whose perceptions of the value of the heritage resource are important. Further, as explained previously, culture is a dynamic element, meaning that heritage resources need to be reviewed frequently to ensure that those being protected are valued. For example, in Amman, understanding the value attributed to the various heritage resources enables their archaeological heritage management, as well as that of archaeological sites,
to ensure their value is maintained at the highest level even as it changes. For this reason, there is a need to investigate and understand the value given to these resources in Amman.

3.2.4 World Heritage Sites

In 1972, the UNESCO World Heritage Convention made the significant decision to establish the World Heritage Committee to manage and protect natural and cultural heritage. This committee developed the World Heritage List, a list of 962 properties world-wide notable for their outstanding universal value (DSEWPC, 2012). According to Article 5(a) of the Convention, every signatory state has responsibility for conserving these sites. The World Heritage Committee defines ‘outstanding universal value’ as:

“Cultural and/or natural value which is as exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity. As such, the permanent protection of this heritage is of the highest importance to the international community as a whole. The Committee defines the criteria for the inscription of properties on the World Heritage List.” (UNESCO, 2008)

This definition involves a number of elements: outstanding, universal and value (UNESCO, 2012). ‘Outstanding’ refers to the properties having a character exceptional enough to merit consideration as the most remarkable places on earth, while ‘universal’ refers to the fact these properties need to be outstanding from a global perspective, and ‘value’ refers to the worth attached to the places (Hokke, 2007). Overall, for a property to be considered to have outstanding universal value, it should meet one or more of these criteria: meet the conditions of integrity and authenticity, have an adequate protection system, and have management focused on protecting and safeguarding its future and sustainability (UNESCO, 2012). The following is an overview of the criteria for the
determination of outstanding universal value as specified in the World Heritage Convention:

a) serving as a representation of a masterpiece of human creative genius
b) exhibiting an important interchange of human values over a period of time or within a particular area of the world with regard to developments in architecture, technology, monumental arts, and landscape design as well as town planning
c) representing a unique or an exceptional testimony to a cultural tradition or to a civilisation which is living or has disappeared
d) providing an outstanding example of a particular part of a building, architectural or technological element which is significant in human history
e) serving as an outstanding example of traditional human settlement, sea use, or land use which is representative of cultures and human interaction within the environment especially with regard to the vulnerable under the impact of irreversible changes
f) associating directly or tangibly with occurrences, ideas, beliefs or artifacts and literacy works which have outstanding universal value
g) incorporating superlative natural phenomena or involving a concept having exceptional natural beauty and aesthetic value
h) including outstanding examples that are representative of a major event in history, inclusive of earth history and life processes in the environment
i) providing outstanding examples or illustrations of significant processes in the evolution of the environment
j) containing the most crucial and significant natural habitats in the conservation of biological diversity (DSEWPC, 2012).

As the World Heritage Committee involves parties representing different regions and cultures of
the world equitably, its World Heritage List was developed and published by the committee through an inventory of territorial heritages and is updated every two years. A site of cultural or natural heritage only joins the World Heritage List if the state party of origin agrees to its inclusion. When a specific heritage site needs attention, it is marked on the list as ‘in danger’, a classification that includes those resources which are at risk of destruction by such forces as armed conflict, change of ownership and/or natural causes. The World Heritage Convention developed a World Heritage Fund to provide financial aid to such sites on the World Heritage List.

The World Heritage Convention is the most widely acknowledged organisation with regard to the protection of heritage resources (Anglin, 2004). Understanding World Heritage sites and the World Heritage List, including the criteria for inclusion, enables researchers to apply its definitions of classification and value to the various heritage resources in Amman. In addition, seeing these resources from the perspective of the World Heritage Convention allows researchers to ascertain the value of such resources in Amman from a global viewpoint. It is important that an investigation of heritage resources in Amman includes that perspective, as it provides an understanding of the sites’ value based on the criteria used by global institutions and guidelines.

3.2.5 World Heritage Charters

A number of charters and conventions have been enacted to ensure the protection of world heritage and archaeological heritage resources (Sartatat, 2010). While there are more than 40 regulations at national and international levels regarding cultural heritage, the primary international documents have been developed by ICOMOS and UNESCO. Further, more than 15 regulations have been established for regional protection while more than 25 provide additional protection at the international level. The first regulation developed to protect monuments and sites was the

More recently, the ICOMOS International Cultural Tourism Charter, which was approved in Mexico in October 1999 by the ICOMOS General Assembly, was prepared by the organisations’ International Scientific Committee on Cultural Tourisms to replace the 1976 ICOMOS Cultural Tourism Charter (ICOMOS, 1999). Its purpose is to recognise the need for the protection of cultural heritage, both tangible and intangible, while at the same time making a place accessible to both visitors and the host community as well as fostering cooperation between the conservation community and the tourism industry (ICOMOS, 1999). The Charter describes heritage as:

“a broad concept [that] includes the natural as well as the cultural environment. It encompasses landscapes, historic places, sites and built environments, as well as biodiversity, collections, past and continuing cultural practices, knowledge and living experiences. It records and expresses the long processes of historic development forming the essence of diverse national, regional, indigenous and local identities and is an integral part of modern life. It is a dynamic social reference point and positive instrument for growth and change. The particular heritage and collective memory of each locality or community is irreplaceable and an important foundation for development, both now and into the future.” (ICOMOS, 1999)

The Charter outlines several principles which provide for the management of cultural heritage around the world, the first of which involves encouraging public awareness of heritage as part of the host community and the realisation that visitors have a first-hand experience of this heritage and culture, both of which are key reasons for its protection and preservation (ICOMOS, 1999, p. 7). The second principle involves the management of the dynamic relationship between the
heritage places and tourism, arguing that this relationship may result in conflicting values and suggesting that, as such, there is a need for sustainable management for present and future generations (ICOMOS, 1999). The third principle deals with securing a worthwhile visitor experience through actions such as the provision of high-quality information that leads to an understanding of the heritage value of the site (ICOMOS, 1999). The fourth principle focuses on the involvement of the host and indigenous communities in the planning activities for the conservation as well as for tourism activities, both of which aim to secure their cultural and social rights and interests and secure the sustainability of these sites (ICOMOS, 1999). The fifth principle involves the provision of benefits for the local community from the various tourism and conservation activities at a site (ICOMOS, 1999). Finally, the sixth principle focuses on undertaking responsible promotion programs to secure the protection and to enhance the natural and cultural heritage characteristics of a place or the host community (ICOMOS, 1999).

Agreeing with these six principles, Mckercher (2003) extended them to include guidelines on how best to achieve sustainable tourism with regard to the social element. He argued that, first, there is a need for the host community to maintain control over tourism development in their community; thus, the host community should be involved in management and conservation efforts. Second, he argued that tourism should provide employment opportunities for the local community by improving the local human resource capacity while minimising the negative effects and maximising the positive impacts on these communities. Further, he proposed equitable distributions of the financial benefits and the provision of financial incentives for host communities to enter the tourism sector. Following these principles and guidelines in the management and conservation of cultural heritage ensures the achievement of the elements of sustainability, involvement of local community, and provision of quality services.
The international protection of heritage resources is generally guided by the Convention Concerning the Protection of the World Cultural and Natural Heritage, one of the oldest and best supported of its kind focusing on the protection of world cultural and natural heritage. The convention was agreed to by the UNESCO General Conference in 1972 and subsequently ratified by 187 countries. Specifically, the convention holds that there are particular places in the world, both cultural and natural, that are of significant value to all humanity, and it is our responsibility to safeguard these for both the current and future generations (UNESCO, 2012).

The Operational Guidelines for the Implementation of the World Heritage Convention is a document which helps the implementation of the Convention. It includes processes and guidelines for the inclusion of properties on the World Heritage List, for the protection and conservation of the World Heritage properties, including provisions for international assistance and the mobilisation of national and international support with regard to the convention (UNESCO, 2012).


In addition to those taken for international protection, the regional protection of cultural heritage has received more attention. The Council of Europe and the European Union, for instance, have adopted a number of regulations to protect European cultural heritage. Others include the African Union and Organization of American States (OAS), both of which have adopted various conventions to protect their regional cultural heritage. In addition to the World Heritage Convention, the United Nations has adopted several other international regulations to protect
cultural heritage, the majority of which were for general protection purposes (Anglin, 2008). For instance, the International Exchange of Cultural Property of 1976 provides for the circulation of cultural property among different states, including the prevention of the illegal trafficking of objects. Further, the UNESCO Recommendation for the Protection of Movable Cultural Property of 1978 was developed to provide for the security of artefacts in private collections, museums and libraries, while the UNESCO Convention on the Protection of the Underwater Cultural Heritage of 2001 provides for protection of underwater cultural heritage and the UNESCO Declaration concerning the Intentional Destruction of Cultural Heritage of 2003 prevents intentional destruction with an emphasis on international cooperation. The most recent regulation concerned with the protection of heritage is the UNESCO Recommendation on the Historic Urban Landscape of 2011, which protects historic urban areas (UNESCO, 2011).

Additional charters include the Venice Charter (1964), which focuses on conservation with regard to the scientific and technical procedures in the investigation and safeguarding of architectural heritage. Further, the Nara Document of Authenticity (1994) focuses on efforts for understanding cultural heritage and its history and meaning. Finally, others include the Burra Charter of Australia (ICOMOS, 2000), the Principles of the Conservation of Heritage Site in China, and the Hoi An Protocols of Vietnam (Sarrat, 2010).

### 3.2.6 Archaeological Sites Conservation

It is important that archaeological sites are conserved and protected for the current and future generations. In Amman, conservation of archaeological sites is important for their sustainability. Many archaeological heritage resources around the world are conserved and protected. The main objective of these conservation efforts was to aesthetically return the resource to its original form.
The Age of Enlightenment was an important period in for the theory of heritage conservation, as it led to the development of the cultural paradigms and foundations upon which conservation concepts were developed. This period saw the rise of disciplines such as history, aesthetics and modern archaeology, as well as concepts like the patina of age and picturesque ancient ruins. The archaeological discoveries of cities such as Pompeii and Stabiae added to the body of knowledge on the conservation of archaeological sites. Various conservation approaches at archaeological structures have been adopted and developed, leading to contemporary philosophies in the cultural heritage field. These approaches included stylish restorations, romantic conservation, philosophical and historical conservation, scientific conservation, and critical theory (Truscott & Young, 2000).

Contemporary trends in conservation theories arose from regional and thematic topics. Critical theory influenced the development of a number of charters, such as the Venice Charter of 1964. The absence of some elements in the Venice Charter resulted in the emergence of other charters for specific cultural heritage issues, as well as a focus on regional and local heritage issues in different countries. It should be noted that the development of theoretical contemporary approaches led to different approaches and strategies. For instance, critical theory had an influence on approaches such as the Burra Charter of Australia (Truscott & Young, 2000, p. 45). The success of a conservation intervention is judged by how the physical actions enhance the meaning of a site, and not on how technical the actions are (Craver, 1996, p. 47). The conservation of archaeological sites is critical in Amman, as it is for archaeological sites all over the world.

Some challenges for conservation include inadequate information on and awareness of conservation guidelines for the sites, as well as inadequate expertise in the same. Conservation requires many elements, the key to which includes expertise and the capacity to carry out conservation strategies. Inadequate planning of conservation activities further limits conservation
efforts. Having adequate information on the challenges facing an archaeological site is critical in ensuring that the management of the site and other relevant authorities make adequate plans and strategies, as well as appropriate conservation interventions, for the sites (Truscott & Young, 2000).

The conservation and management of an archaeological site is challenging and one of the most controversial topics in heritage conservation and preservation. This can be attributed to the complexity and sensitivity of conservation issues, in addition to the range of stakeholders interested in these issues. Jordan has a wide range of archaeological sites, and a considerable amount of conservation work and projects have been undertaken. Some of these works have been a total failure; others have affected the authenticity of the resources; others have been successful. The deterioration and destruction of unique heritage resources has increased (Fiema et al., 2001, p. 440). Petra – also referred to as the Red Rose City – in Jordan has undergone conservation works including the German-Jordanian Project in the Restoration of the Rock Cut Tomb Facades, which took place between 1993 and 2000. Others conservation projects include the Byzantine Church by the American Centre of Oriental Research between 1990 and 2001.

The major challenge in the conservation of Jordan’s archaeological sites is the lack of national conservation policy and guidelines, which has resulted in different standards being met at different sites. Some projects focus on aesthetics and restoration, while others undertake preventive action. The development of a conservation policy would ensure that projects undertaken on archaeological sites in Jordan observe guidelines that align with legal and international obligations (Franchi & Pallecchip, 1996; 670). The development of a national strategy should also consider the sustainability of the strategies undertaken.

Darabseh (2010) aimed to create a strategy for the development of a tourism trail in the Decapolis
Sites in Northern Jordan. Her research illustrates the diversity of the archaeology of Jordan, which is a source of interest to a wide range of visitors. It illustrates Jordan’s abundance of archaeological resources as well as the opportunities that exist for the potential of the tourism industry. It shows that there is a need for the management and development of these resources to be considered, to ensure that they are preserved for future generations and that they provide benefits to the local community and the national economy. Darabseh (2010) agrees with this contention and illustrates that some of the sites in Jordan suffer from an overload of tourists while others do not have adequate tourists, illustrating the mismanagement of some sites. Adequate archaeological heritage management is thus crucial to ensure that sites attract tourists, and that the tourists are satisfied. However, both of these studies focused on Decapolis cities in Jordan. Darabseh (2010) recommends that further studies be undertaken in other sites in Jordan to help in guiding strategies to manage and conserve archaeological heritage resources in Jordan. In order to provide adequate archaeological heritage management in Jordan, as in the rest of the world, the government, in coordination with other stakeholders, has enacted a range of legislation to conserve, preserve and manage the available heritage resources.

The first legislation made for protection of heritage resources in Jordan was in 1924 under the British mandate. The first legislation made by Jordan was enacted in 1929, renewed in 1947 and updated many times over the years. Others laws have been enacted to ensure the protection of heritage resources in Jordan. For instance, the Protection of Urban and Architectural Heritage Law is aimed at protecting resources dated after 1750 AD, which were excluded from the Antiquities Law. These laws include regulations for the licensing of excavations and for the development of archaeological sites in Jordan, as well as guidelines on how these heritage resources should be managed. Jordan’s Department of Antiquities was created in 1928 and has responsibility for the
development and implementation of laws for the conservation, preservation and protection of archaeological sites in Jordan. Despite existing legislation and guidelines for the protection and management of archaeological heritage resources, there is little information on appropriate strategies for managers of individual sites to ensure that they follow these guidelines.

3.2.7 Cultural Heritage Management in Jordan

Cultural heritage management involves undertaking management practices to conserve and manage cultural heritage resources to ensure that the resources are well maintained. ‘Cultural heritage management’ is defined by Brida et al. (2016) as the survey and documentation of archaeological sites which is fostered by the need to examine the sites before they are destroyed by either human elements or natural disasters. According to Brida (2016), cultural heritage management is defined as the management of heritage resources with the focus of perceiving and protecting them.

To examine the management of archaeological heritage sites in Amman, it is important to understand current practices in Jordan.

3.2.7.1 Development of Cultural Heritage in Jordan

Jordan’s National Tourism Strategy 2004–2010 shows that cultural heritage accounts for 10% of international tourist arrivals, representing an annual increase of 60 to 70 million visitors. Tourists in this segment are about 45–60 years old, are well educated and stay in high-quality hotels (JNTS, 2004–2010). The authors of the strategy argue that the segment is doing well, because Jordan has well preserved sites and attractions, such as Petra, Madaba, Jerash and Kerak. This has enabled the country to be placed on the world tourism map, especially after joining UNESCO in 1950. The country has three World Heritage sites: Petra (since 1985), Quseir Amra (since 1985) and UM Al-
Rasa (since 2004) (UNESCO, 2015). The selection of Petra – often referred to as the Red Rose City – as one of the New Seven Wonders of the World in 2007 improved awareness of Jordan as a tourism destination (Hazbun, 2008; 34).

The JTB, along with other institutions in Jordan, have taken measures to promote and develop Jordan’s cultural heritage, by producing promotional brochures describing the historical and cultural products in the country, and a general visitor’s guide (JRB, 2010), in a range of languages – such as French, Arabic, Russian, German, Spanish and Chinese – in order to promote tourism worldwide.

### 3.2.7.2 Educational Development of Cultural Heritage in Jordan

Educational development measures have been undertaken in Jordan with the aim of improving human resource development for the sector. This is guided by the third pillar of the Jordan National Tourism Strategy for 2004–2010 and 2011–2015 – recognising that human resources are critical to the tourism industry, the strategy aims to develop Jordan’s human resources in the sector (Lee, 2009, p. 230). One aspect of improving services to tourists is providing adequate training and education for the people working in the tourism industry. The National Tourism Strategy advocates that educators and employers work hand in hand to provide programs in secondary schools, vocational education institutions, colleges and universities in order to address the human resources need in the country. A number of private universities offer specialised tourism and hospitality programs, such as Amman Ahliyya University, Jordan Applied University College, Al Zaytoonah University and Middle East University. Public universities offering this type of program include the Yarmouk University, Hashemite University, University of Jordan and Al Balqa Applied University. Community colleges also offer tourism related courses, including the Royal Academy

3.2.7.3 Archaeological Excavation in Jordan

When the excavation of archaeological sites is not planned properly, it can lead to the resource being destroyed. The majority of conservation occurs in existing archaeological sites, which means that tourists can visit the sites as the excavation takes place. It is necessary to adequately manage the excavations to ensure that the visitors’ experience is not compromised.

Archaeological excavations in Jordan are guided by the Jordanian Antiquities Law as well as international regulations on the conservation of heritage resources. The Jordanian Antiquities Law No. 21 of 1988 contains regulations for archaeological excavations and surveys. Article 3 provides that archaeological projects involving excavations and conservation in Jordan are categorised into five types: salvage projects, scientific research projects, conservation and restoration projects, excavation training projects, and archaeological documentation projects. Article 4 of the law provides for the requirements to be submitted before such projects are undertaken. These include the category of the project, the proposed timeline, the official letter under which the project is undertaken, the proposed project site (including details of the archaeological sites), and a detailed plan on the condition of the site. Further, Article 5 provides for the qualifications required for a person to handle such a project. This includes academic and applied qualifications, financial capability, sufficient experience in conservation of artefacts, and the ability to plan and prepare for the activities (Afanasyeva, 2004). There are other requirements stated in the law which have the objective of ensuring that the excavation or conservation plans for the heritage resources in the country are protected and well developed.
In addition, the excavation processes need to observe international regulations and guidelines. For instance, Article 5 of the 1990 ICOMOS Charter for the Protection and Management of the Archaeological Heritage states:

“Archaeological knowledge is based principally on the scientific investigation of the archaeological heritage. Such investigation embraces the whole range of methods from non-destructive techniques through sampling to total excavation.

“As excavation always implies the necessity of making a selection of evidence to be documented and preserved at the cost of losing other information and possibly even the total destruction of the monument, a decision to excavate should only be taken after thorough consideration.”

These conditions ensure that comprehensive plans are developed for the documentation and preservation of an archaeological site before an excavation process commences, in order to protect the integrity of the site. The excavation process should also include provisions to adapt the plans as new evidence is uncovered.

Other international regulations include the Australian ICOMOS Burra Charter and the Athens Charter. These consist of guidelines for post-excavation work in order to ensure that sites are properly maintained and managed (Afanasyeva, 2004). The Jordanian Antiquities Law does not provide for exactly how excavations should be carried out, making only a general mention of how to obtain an excavation permit. As such, there is a need for the development of clear regulations and guidelines for the carrying out and monitoring of excavations in the Hashemite Kingdom of Jordan (Mare, 1997).

As mentioned, Jordan has rich, vast heritage and archaeological resources which require skilled
handling to ensure that they are conserved for the present and future generations. Undertaking excavations with no clear guidance is a risk for the sustainability of these heritage resources.

3.2.7.4 Privatising Archaeological Sites

Privatisation involves placing the heritage resources of a site under the care of private individuals. There are advantages and disadvantages to privatisation. Before this course of action is taken, it is critical to ensure that privatisation of archaeological sites will not result in the destruction of resources. Privatisation, which can mean that cultural heritage properties belonging to the state are sold on the private market, is a growing worldwide trend. Examples from Italy, France and Britain show that the trend is not likely to end. It puts at risk the idea of the state being a steward for public good, and jeopardises the authenticity of heritage resources as market-oriented enterprises strive to increase their economic value (Klamer & Zuidhof, 1999).

Privatisation of cultural heritage differs internationally, as it is dependent on a country’s legislation regarding private input and the conservation and management of heritage resources. Privatisation can take a range of forms, including outsourcing the management of certain services at the site (such as its restaurants, maintenance and up-keep, museum shops and security); the sale of a building, leaving the private owner with the power to make decisions on its management, including altogether changing the use of the site or building other structures which may put the heritage resources at risk (Throsby, 2002); and selling an archaeological site to a private company, which may transform it into a tourist attraction.

In Italy, the tradition of promoting public over private interests with regard to heritage conservation is being dismantled in favour of the privatisation of cultural heritage to deal with the inadequate maintenance and management of the resources. In Jordan, a number of services are provided by
private institutions, such as restaurants and cleaning services. As illustrated, one of the major elements in privatisation is to ensure resources there are protected, conserved and well managed. As such, the basic idea behind privatisation is the protection of resources for current and future generations (Klamer & Zuidhof, 1999). To this end, privatisation is concerned with realising the dream of sustainable tourism.

However, it should be noted that privatisation can result in the resources losing their authenticity as they move beyond the scope of government control and their management becomes more influenced by market forces. As such, the issue of privatisation should be critically reviewed so that strategies are put in place to ensure that the private sector does not contribute to a loss of authenticity. Involving all the stakeholders in the decision-making process can ensure that their interests are represented (Throsby, 2002).

As discussed, privatisation of heritage resources can take a range of forms and involve either partial or full privatisation. It is an increasing trend in the management of heritage resources. Careful consideration of the implications of privatisation is needed in Jordan, particularly in Amman. This will be useful in informing the management of archaeological sites and ensure that tourists’ and employees’ perceptions are understood.

3.2.7.5 Looting of Archaeological Sites

Looting of archaeological sites is a common problem all over the world. It is important to understand the circumstances under which looting occurs and how it can be avoided. Preventing looting of archaeological sites ensures that the sites are sustainable. Looting of archaeological sites is a major contributor to the international trade in illicit heritage resources, which occurs when undocumented and illegally obtained artefacts are sold. There are scholars who argue that this kind
of illicit trade has increased due to the privatisation of archaeological resources, as well as because of the trend for private museums (Proulx, 2010).

The discipline of archaeology is a critical in understanding human history, and the destruction of archaeological resources – both material and intellectual, both of which are non-renewable – is critical. Looting and selling artefacts as commercial objects has little to do with obtaining and sharing knowledge about human history and culture. In short, looted archaeological and heritage resources retain little value for the public. While the consequences of looting are well known, it is more problematic to estimate its occurrence and the extent of destruction it causes, because looting is done in secret – looters avoid being caught, and little information can be acquired from them. Looters threaten known and unknown archaeological sites (Merry, 1995).

Field archaeology is critical in gathering information on the looting of archaeological sites. Field archaeologists are able to directly observe the consequences of looting; their surveys, excavation processes and post-excavation analysis provide in-depth information about the looting that has occurred at a site. This is a significant source of data on looting and site destruction (Proulx, 2010). Further, archaeologists aim to preserve archaeological sites by recording information about them – photographs, locations, samples and detailed maps. The majority of archaeologists spend a lot of time at the sites surveying and excavating. Despite the difficulties involved in their work, archaeologists are sensitive to changes in the sites they work on, and as such are able to record and identify looting that has occurred (Brodie et al., 2006).

Looting of archaeological sites leads to loss of crucial non-renewable resources, both tangible and intangible, and thus poses a threat to archaeological heritage management and its objective of conserving, preserving and protecting heritage resources. This makes the prevention of looting a critical aspect of sustainable tourism, which aims to preserve heritage resources for current and
future generations. It is necessary to develop strategies and guidelines to protect archaeological sites and resources from unauthorised access and from looting activities.

3.2.7.6 Presentation of Archaeological Sites

The presentation of an archaeological site is critical for its success. The visitors’ experience is influenced by how a site is presented. As such, it is critical to implement best practice and principles in the presentation of sites to ensure that visitors have a good experience, return to the site and via word of mouth promote a good image of the site, thus securing its sustainability. The presentation of a site is also a critical influence on its authenticity, with regard to not only its historical dimensions but also its cultural scope. The discussion on the objective interpretation of a site, as well as the cultural dimensions in the interpretation of the archaeological resources, is important in understanding the particular qualities, and as such the values, which result in the site’s presentation and physical conservation (Morin, 1999, p. 193).

The spirit, or feeling, of a site – or the genius loci – is a crucial source of its authenticity; its materials, design and setting also contribute. Feilden and Jokilehto (1993) provide two other sources of authenticity: spirit and function (Feilden & Jokilehto, 1993, p. 17). Authenticity of spirit involves the archaeological site’s present state, not its past reality. The character of a place, its setting and time, determines its spirit, which can be understood in relation to present requirements. This dynamic element – the spirit of place – is based on creative adaptation within its existing setting. Its presentation of the past includes refinements of images of authenticity, in order to communicate the complex realities of the ancient sites.

When interpreting archaeological sites, the activities undertaken are aimed at scientifically interpreting the material evidence. Incompleteness, abstraction and particularity of the site
contribute to the image or semblance of the site, and leave the viewer with a feeling of true authenticity. That is, the translation of these qualities creates a form which individuals can freely perceive and understand. It is argued that understanding the past involves the intersection of material evidence and the spirit of a historic place.

The objectivity of archaeological interpretation has created a shift in the role played by the archaeologist in the presentation of a site. The commercialisation of heritage sites has been criticised, with some scholars taking the view that the need for profit may lead to archaeologists disingenuously presenting resources as authentic. As such, the presentation of a cultural site asks the archaeologist to play the role of educator. Archaeologists play a major role in guiding presentation decisions and listening to other stakeholders in the interpretation process. This role is critical, in the post-intervention stages, in creating an interpretation that communicates to the public the site’s archaeological message (Miles, 1994, p. 370). In Amman, it is necessary to improve the presentation of archaeological sites in order to attract more visitors.

3.2.6.7 Presentation of Artefacts

The role of museums is to protect artefacts and make them publically accessible. It is important that the artefacts are managed in a way that does not damage their research and aesthetic value. Museums as cultural institutions have long been associated with the preservation of archaeological resources. They have been defined as permanent, non-profit institutions that serve the public by providing access to artefacts and undertaking activities such as acquisition, conservation, research, communication and the exhibition of evidence of the tangible and intangible heritage of the past and its environment for the purposes of research, education and enjoyment (Gimblett-Kirshenblatt, 2004). Cultural institutions interact with society and its communities, and play a major role in
preserving heritage resources. As illustrated by the ICOM definition from 2007, museums should, in their various institutional and educational activities, protect cultural heritage. With increased urbanisation, communities are losing their cultural heritage. The current generation has lost its connection with its cultural heritage, as well as with the beliefs of past generations. Museums develop relationships and fill this gap through the cultural interpretation of artefacts and by showcasing these resources. It is important for museums to adequately conserve and document evidence of their tangible and intangible heritage (Edson & Dean, 1999).

Museums are responsible for making displays for the benefit of visitors, and this needs to be done in a manner that is sustainable. This includes putting the artefacts in environments which are protective and conducive to their preservation. Careful consideration is required to fulfil this dual role of displaying the artefact while also protecting it. For instance, breakable artefacts need to be protected from damage, while remaining accessible to the public (Talboys, 2000).

It is necessary for museums to develop guidelines on how to present and protect the artefacts under their stewardship, which can contribute to sustainable tourism. Museums have two roles in their stewardship of artefacts. First, they protect and preserve the artefacts, by ensuring that they are protected from threats such as looters and the climate, in order to make them available to current and future generations, thus meeting the principles of sustainability. Second, museums ensure that intangible heritage is passed on to the public, by providing documentation, and creating awareness in the visitors who come to the museum. This educational role ensures that non-renewable, intangible heritage is not lost but passed on through the generations.

The relevance of the role played by museums in archaeological heritage management in Jordan should not be underestimated (Edson & Dean, 1999). Museums play a major role in sustainability and ensure that heritage is not lost but reserved and protected for future generations, while current
generations are still able to access and enjoy them.

3.2.7.8 Archives and Repositories

In order to adequately preserve and protect artefacts for future generations, archives and repositories are developed to store artefacts found in archaeological sites. Storage rooms must be well maintained and managed. This includes adequate documentation, access and maintenance. Documentation is an important part of archaeological heritage management and includes recording the condition of the sites and artefacts. This is critical planning for the conservation and protection of these resources. The relevance of documentation is mentioned in Article 16 of the Venice Charter of 1964:

“In all works of preservation, restoration or excavation, there should always be precise documentation in the form of analytical and critical reports, illustrated with drawings and photographs.”

Documentation and recording involves gathering information which provides a description of the physical characteristics, conditions and use of the heritage resources (Talboys, 2000). Documentation should be made at an appropriate level in order to provide adequate information on the process of identification, interpretation and presentation of heritage resources.

Access should be properly monitored, with the individuals who have access to the storage rooms limited to a select group. This ensures that no unauthorised personnel can access the heritage materials, eliminates the threat of looters, and ensures that the artefacts are handled with appropriate care.

Storage rooms should be well maintained to ensure that the resources are protected from natural threats such as rainfall and extreme sunlight. Further, the use of storage rooms ensures that
artefacts are protected from man-made damage, such as mishandling (Gimblett-Kirshenblatt, 2004).

Stores like museums are critical in the promotion of sustainable tourism, as they ensure that heritage resources are adequately and appropriately preserved and protected. Storage rooms ensure that artefacts are protected from damage from various sources, such as looters and natural causes. One major threat facing archaeological heritage management is the destruction of heritage resources. As such, it is important to understand the necessity for adequate storage rooms, to ensure that the heritage materials are well protected. Heritage resources should be managed so that the artefacts, while they are protected in storage rooms, are still accessible to the public. Storage rooms can also be used to store artefacts which cannot be displayed. When proper records are kept and access to the storage rooms maintained, the artefacts stored are able to be acquiring protection from various threats (Edson & Dean, 1999).

Understanding storage rooms, as well as the practices associated with storage rooms, is crucial in archaeological heritage management. It is worth noting that storage rooms can also act as a threat: they can prohibit public access, either intentionally or unintentionally, or even allow the possibility of mismanagement and looting. In Amman, there is a need to investigate the use of storage rooms and ensure that the storage rooms align with their role appropriately in promoting sustainable tourism. This includes investigating employees’ and tourists’ perceptions of the use of storage rooms at archaeological sites.

3.2.7.9 Lending Artefacts to International Museums

Lending artefacts has become a norm in the tourism industry, with archaeological sites interacting with museums and providing artefacts on loan. The movement of artefacts from their place of
origin can pose danger, such as destruction or theft while in transit. It is critical that best practice is applied to ensure that artefacts are properly handled and protected.

The majority of museums focused on the acquisition of new objects – on adding artefacts to their permanent collection. However, there are three reasons behind the trend to access artefacts on loan: ethics, cost and scarcity. First, ethics play a large role in decisions around museum acquisitions, and this consideration has led to the paradigm shift from collecting to sharing. For example, there is increased scrutiny about the ownership of archaeological materials, and ancient and modern art and artefacts, and ownership claims are a risk (Talboys, 2000). Second, private collectors willing to pay high prices for artefacts has led to museums being excluded from the market. Current practices see collectors donating artefacts to public institutions. However, the private market results in many collectors choosing to sell their artefacts or place them in private museums. Third, artefacts are scarce. As already discussed, heritage resources are non-renewable – once they are lost, they cannot be re-acquired (Edson & Dean, 1999). The majority of known artefacts are already in public institutions, and acquisition of new artefacts is very rare. This has led to the option of sharing among museums. Further, as illustrated, cultural heritage is a result of government stewardship; private ownership leads to less of a focus on cultural heritage.

Lending artefacts is very important in tourism development, as it ensures that artefacts are shared among museums, thus allowing public access to them. The non-renewable nature of cultural heritage artefacts, and the fact that most are already in public institutions, means that sharing among international museums is often the only option, considering that museums are merely stewards of the resources and ownership is less critical. Loans can contribute to the sustainability of tourism, as it ensures the authenticity and value of the artefacts (Gimblett-Kircheblatt, 2004). It is important to investigate the practice of lending in Amman, as it is a fairly new concept.
3.3 Tourism in Jordan

3.3.1 Tourism in Jordan and the Middle East

Jordan is one of the most interesting countries in the world with regard to ancient civilisations – it is home to layers of history and relics from the past. According to USAID (2016), most tourists who visit Jordan are interested in the history of its civilisation and experiencing its preserved artefacts, structures and buildings. The country is a bridge of land in a strategic geographical location between the three continents of Europe, Africa and Asia. Thousands of monuments and ruins from many periods of history can be found in each corner of the country (Teller, 2010). Tourism is the country’s largest industry, creating employment for more than 30,000 Jordanians and contributing about 10% of GDP. However, tourism in the country is not reaching its potential, with local communities receiving few benefits (Habash, 2004; USAID, 2008; Jordan, 2011). The dynamic nature of the tourism sector poses new challenges, such as the need for individuals who work in the sector to develop their skills and competencies.

The number of tourists continues to increase at a global level, and the trend indicates that it will continue to grow. Muhtaseb and Daoud (2017) define tourism as the activities of individuals travelling to and staying in areas and places which are not within their usual environment, for leisure, business and other purposes. Tourism is a complex and global concept, and there are various dimensions to it (Richards, 2007). Tang and Abosedra (2016) agree that in Lebanon, for instance, like in Jordan, tourists are attracted by a combination of different elements: cultural, political, economic, social, educational and environmental. Kahla (2009) mentioned that tourism is a concept which has the largest of various activities.

Daher (2007) classifies tourism attractions into three categories: natural attractions, cultural attractions, and special forms of attraction, including recreation and sports, conferences and
shopping. He shows that the travel and tourism industry is one of the largest industries in the world and reports that in 1995 it generated an estimated US$3.4 billion and created employment for more than 211 million individuals. Further, Kahla (2009) wrote that tourism produced 10.9% of world domestic products, created investments of $693.9 billion in new equipment and new facilities, and provided global tax revenues of $637 billion. Since then, the industry has grown in strength, with the number of tourists reaching a billion in 2012 and raising a total of US $1.133 billion in 2014, a 4.3% increase (Hamarneh, 2015).

In Jordan, tourism has also grown, with international tourism receipts in the country increasing by 6% to reach US$49 billion, attributed to improved marketing and promotion effectiveness (Hamarneh, 2015). Further, according to World Tourism Organization forecasts, the interest in tourism in the Middle East has been on the rise. The growth in the number of tourists has greatly affected the expansion of particular types of tourism facilities, and cultural tourism is one of the expansion areas.

Heritage-based cultural tourism products play a critical role in the range of tourist experiences that are available, which could be recreational, cultural, educational and social (Pablo & Molina 2013). The World Tourism Organization, as shown in the Jordan National Tourism Strategy 2004–2010, forecasts that the global tourism market will triple in size by 2020 and provides benefits to local economies such as increased foreign exchange earnings, increased government revenues, development and creation of the country’s image, employment growth, and investment opportunities for various sectors of the economy as well as local communities. According to Muhtaseb and Daoud (2017), continental Europe receives the majority of the world’s tourists, with France leading in Europe. Despite this, the popularity of other tourism regions is on the increase, with Hamarneh (2015) predicting that the number of tourists to the Middle East will grow by
3 million in 2014 and increase to a total of 51 million.

Al-Saad (2014) reports that tourists tend to positively view and perceive heritage tourism products for the experiences, impressions, knowledge and emotions they evoke. There are about 70 million legal passenger arrivals in the Middle East, compared to 25 million in 1950. Daher (2007) predicted that passenger arrivals would increase considerably over the years and wrote that tourism in the Middle East faces challenges associated with the world economy, such as leakage of tourism revenue and benefits into various agencies and enterprises. However, he argued that tourism in the Middle East has the potential to be the driving force for valuable opportunities that will lead to progress and development.

According to the Jordanian tourism ministry’s website, tourism receipts decreased from 3.1 billion JD in 2014 to 2.88 billion JD in 2015, which is a 7.1% decline. The decline was mainly due to the decrease in the number of overnight tourists from 3.98 million to 3.76 million (MOTA, 2017). Further, tourist numbers for same-day visitors to the country decreased from 1.3 million to approximately 1 million. However, the ministry reveals that the overall number of visitors in 2015 for both overnight and same-day travel was 4.8 million, a decrease from 5.3 million in 2014. The Jordan Tourism Board blamed instabilities in the region for the drop in the number of tourists, despite Jordan being a secure and stable country (USAID, 2016).

According to the Jordan Tourism Board, the majority of visitors to the country came on package trips which included Egypt, Lebanon and Syria. The majority of the tourists visiting Jordan in 2015 were from Saudi Arabia, despite a 16.4% decrease from 2014. Visitors from European countries decreased by 20.5%, from 510,000 in 2014 to 642,000 in 2015. According to Jamhawi et al. (2016) promotions and marketing are important for the tourism sector, as they create awareness in potential tourists, which can attract them to a destination. The numbers of international arrivals
both globally and in the Middle East show great variances from year to year. It is necessary to understand the changes and develop appropriate strategies to deal with them (MOTA, 2017).

**Figure 17: Percentage change in the world and Middle East international arrivals (Jordan National Tourism Strategy 2004–2010)**

Jamhawi et al. (2016) stated that in some countries there is a gap between the creation of tourism policy and strategy, and its implementation. This challenges the success of the tourism industry in the Middle East. The WTO (2006) showed that, because of the continued growth in the tourism industry, and because tourism plays a crucial part in improving economic conditions in the Middle East, it is necessary to gain an in-depth understanding of how it works, and to improve policies and planning. This would enable countries to enhance the positive effects of tourism and to control the negative impacts. The WTO argues that adopting a sustainable tourism approach will be instrumental in increasing tourism’s contribution to holistic, sustainable development of economies.

In Jordan, tourism plays a significant role in the country’s national economy. The tourism sector is the largest export sector and is also rated as the second largest private sector employer. Further, it is also rated as the second highest producer of foreign exchange. The Jordan National Tourism Strategy 2004–2010 reports that tourism contributes more than US$800 million to Jordon’s
economy and accounts for more than 10% of its GDP. On a national scale, Jordan’s tourism strategy mission statement for 1999–2000 was ‘Sustainable tourism development toward economic prosperity’, as illustrated by the MOTA. Daher argues that, despite objectives being set in order to achieve this mission, on the ground, very few of the objectives have been achieved. Understanding the cultural products of Jordan is important, as it will help to improve products and services provided to tourists. Heritage-based cultural tourism products play a critical role in the experiences available for those who access tourism products. The range of experiences normally involves recreational, cultural, educational and social aspects (Al-Saad, 2014).

The mission statement for the Jordan Strategy 2004–2010 was that Jordan will develop a sustainable tourism economy through a partnership of government, the private sector and civil society in expanding employment, social benefits, industry profits entrepreneurial opportunity and state revenue. The strategy focused on increasing revenue from the country’s tourism sector by 2010. The strategy aimed to increase tourism revenue, jobs and taxation. As such, numbers of tourists to Jordan are forecast to increase over coming years. The WTO predicted that between 2000 and 2010 annual arrivals would increase by 100%, from 1.4 million to 2.8 million, and that revenues would increase by 72%, from US$720 million to US$1.24 billion, as reported in the Jordan National Tourism Strategy 2004–2010. Tourism makes a significant contribution to economies in various parts of the world; as such, there is a need to understand the various elements that affect it (USAID, 2006).

3.3.2 Tourism Resources in Jordan

Jordan’s tourism industry is centred around the country’s history. Although Jordan is a modern country, developed in the 1920s, its history stretches back more than 9,000 years. Harahsheh
(2009) wrote that the first urban settlement in old Jordan was in Baida, near Petra, in the south of the country, and that Ain Ghazal in Amman dated back more than 9,000 years. Jordan is a country that contains a crossroad of ancient civilisations, trade routes and armies, from cultures ranging from Greek to Islam.

Jordan contains diverse tourism resources, despite being located in a small area. Shdeifat et al. (2006) classify Jordan’s tourism resources as follows:

- natural resources, including natural reserves over a wide region such as in Dana and Al-Azraq, and recreations places like Wadi Rum and Aqaba
- cultural resources, including many archaeological and historical sites, events, handicrafts, galleries and shopping
- therapeutic resources, including the Dead Sea and other locations with waterfalls and hot springs.
Amman, the capital city of Jordan, many tourist attractions, such as the Roman Theatre and the Odeum from 161–169 AD; the Citadel, an archaeological site with remains from various periods, chiefly attractive for its Roman Temple of Hercules and Umayyad features (USAID, 2013); art galleries, for instance Dart al-Funum dating back to the 1920s; the National Archaeological Museum; the Folklore Museum in the Roman Theatre, which is home to panoramas representing the traditional heritage of Jordan; and shops in downtown Amman (Shdeifat et al., 2006).

Other attractions in Jordan include the Dead Sea, distinguished as the lowest point on earth – about
400 metres below sea level – and for its salty water. The Baptism Site has significant religious value and is located in the eastern bank of the Jordan River. The city of Salt is home to magnificent Ottoman villas and houses all over its hills. Qasr el-Abd has a huge Hellenistic palace with attractive lion stone carvings. (Harahsheh, 2009; Shdeifat et al., 2006).

**Figure 19: City of Jerash (Shdeifat et al., 2006)**

Jerash and surrounding areas forms another attraction. Jerash is one of the Decapolis cities and is considered to be one of the best preserved Roman cities. It has managed to preserve the majority of its features, such as streets, tombs, forums and temples, among others (Harahsheh, 2009).

In the north of Jordan, Um Qais, another Decapolis city, has beautiful buildings of black basalt and limestone. The Ottoman village is located within this region. The Eastern Desert contains 8th century AD palaces built by the Umayyad Caliphs for the purposes of hunting and resting. The King’s highway hosts other sites, such as Madaba, Mount Nebo, Karak, natural reserves and Petra; and the South Desert has sites such as the Wadi Rum and Ras en-Naqab (Shdeifat et al., 2006).
Jordan is also endowed with a tradition of crafts such as carpets, leather, wood, metal, colourful glass, embroideries, mother of pearls, and sand bottles (discussed below).

As discussed, Jordan has a vast range of resources for the tourism industry. However, because of the challenges the country faces, its tourism industry does not operate at its maximum potential. There is a need to understand the factors that affect the tourism industry in Jordan. Despite the fact that Jordan remains politically neutral, the country is faced with threats of political instability from neighbouring areas such as Iraq, Syria and the West Bank. The Global Competitiveness Index of the country is well with human development indicators, indicating improvement, and the government is focusing on health and education goals. The main challenges facing the country include access to funds, human capitaland inadequate infrastructure. Despite the fact that regional tourism is improving and tourist numbers are rising, tourism in Jordan is slow relative to that of its peers (Fischer et al., 2009). Fischer (2009) argues that it is necessary to put in place an overall strategy that considers all of the relevant sectors, in order to provide a basis upon which the tourism industry can grow. Fischer and his colleagues compiled the following table to advocate for the tourism industry in Jordan.
Table 1: Tourism recommendations (Fischer et al., 2009)

<table>
<thead>
<tr>
<th>Tourism Cluster Recommendations</th>
<th>Recommendations: Short Term (ST), Medium Term (MT), and Long Term (LT)</th>
<th>Primary Actors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Issue</td>
<td></td>
<td></td>
</tr>
<tr>
<td>High priority tourists’ security fears</td>
<td>• Provide extra security for hotels and tourist destinations (ST)  • Promote the image of a safe Jordan (ST)</td>
<td>JTB • Police</td>
</tr>
<tr>
<td>Rising tension in local communities that favour cultural preservation versus visits from tour companies</td>
<td>• Increasing role in managing conflict and improving dialogue (ST)</td>
<td>Government</td>
</tr>
<tr>
<td>Low quality of specialised education</td>
<td>• Creation of a body that creates new syllabus with input from the private sector (ST)</td>
<td>Universities • Tourism businesses • Government • Donor agencies</td>
</tr>
<tr>
<td>Medium priority brain drain of nurses</td>
<td>• Ensure higher compensation and other incentives (ST)</td>
<td>MoH • Private sector hospitals</td>
</tr>
<tr>
<td>Weak attendance of Jordanian companies at travel industry fairs</td>
<td>• Increase marketing budgets to improve attendance at travel and tourism industry fair (ST)  • Collaborate with partner countries to improve attendance (ST)</td>
<td>MOTA • JTB</td>
</tr>
<tr>
<td>Low occupancy rates in hospitals</td>
<td>• Aim at higher specialisation by giving incentives to specialists for relocation (ST)  • Offer specialised education in medical universities (LT)</td>
<td>MoH • Private sector hospitals • Universities</td>
</tr>
<tr>
<td>Low occupancy rates in camp sites</td>
<td>• Launch a campaign aimed at the adventure holiday market in Europe and the US (ST)  • Offer adventure sport courses for Jordanian and Arab tourists to generate local demand for companies dealing in adventure tourism (ST)</td>
<td>JTB • Package tour operators • Adventure businesses</td>
</tr>
</tbody>
</table>

Jordan has taken steps towards achieving sustainability in its tourism industry. In 1996, the Hashemite Kingdom of Jordan launched a master plan for the expansion of its tourism industry,
developed by the Japanese International Cooperation Agency (JICA). In 2006, the National Tourism Strategy from 2004–2010 (NTS) was adopted, and optimistic forecasts were made. The country’s political situation is stable; however, the political instability in neighbouring countries impacts on Jordan’s tourism industry (Alhasanat, 2008; Doan, 2006).

Doan (2006) argues that it is wrong for a country beset by political instability – whether within its own borders or in neighbouring countries – to ignore the danger and make such optimistic projections. Doan (2006) argued that, when making plans and projections, it is important to consider political instability and its potential threat as a major factor in the success of a country’s tourism industry.

When considering the factors that affect the sustainability of the tourism industry in Jordan, it is important to consider that, despite the country’s own political stability, the industry will be affected by political instability in neighbouring countries.

3.3.3 Tourism Segments in Jordan

Jordan’s wide range of tourist attractions were classified by the national tourism strategy 2011–2012 into 12 segments:

1. cultural heritage (archaeology)
2. religious tourism
3. ecotourism
4. health and wellness
5. cruises
6. meetings, incentives, conferences and events (MICE)
7. adventure and activity tourism
8. scientific, academic, volunteer and educational (SAVE)
9. filming and photography
10. festivals and cultural events
11. summer and family holidays
12. sports and recreation

Alternatively, tourism segments can be created according to the tourists’ main reasons for travelling, as shown in Figure 21.

**Figure 21: A typology of motivators in tourism (Swarbrooke, 1999)**

The following sections provide an overview of some of the forms of tourism in Jordan.

### 3.3.3.1 Cultural Heritage Tourism

Before providing an explanation of cultural heritage tourism, the concepts of culture and heritage
will be explained. Culture is understood differently by different people. The Oxford Dictionary (2002, p. 80) indicates that culture is the appreciation of the arts and other skills of a people of a certain period. Hamblin (1978) describes culture as a set of beliefs, objects and events which are acquired by a certain group of people as members of a society. In conclusion, definitions and understanding of culture involve human beings and do not exist in a vacuum. Richards et al. (1998) describes culture as people and their surroundings, with the surrounding environments impacting on the way social groups look at life. Mckercher and du Cross (2000) see culture as a sum of inherent values, beliefs, knowledge and ideas which involve a shared notion of social activity. They argue that culture is transmitted from one generation to another, with the culture recreated, redefined and restructured by the individuals involved.

The *Oxford English Dictionary* (2002, p. 161) defines heritage in the following terms:

“...something inherited at birth... anything deriving from the past or tradition... historical sites, traditions, practices... regarded as the valuable inheritance of contemporary society.”

This definition includes what is inherited from one’s ancestors. Timothy and Boyd (2003, p. 16) include in personal heritage things cared for by society and passed on to future generations. The level of connection is high emotionally, resulting in a strong sense of belonging and pride. ICOMOS describes heritage as natural and cultural environments made up of tangible and intangible elements. According to ICOMOS, tangible elements involve historical sites and places like landscapes and built environments; intangible elements involve collections, past and continued cultural practices, lived experiences and knowledge. Like ICOMOS, UNESCO defines heritage as being natural or cultural, with ‘natural heritage’ used to describe gardens, national parks, mountains, rivers, islands, flora and fauna. UNESCO defines cultural heritage as traditions or
livings expression which are inherited from ancestors and passed on through generations, including art, social practices, rituals, festive events, knowledge and skills. UNESCO (1989) summarises cultural heritage as:

“...the entire corpus of material signs – either artistic or symbolic – handed on by the past to each culture and, therefore, to the whole of humankind. As a constituent part of the affirmation and enrichment of cultural identities, as a legacy belonging to all humankind, the cultural heritage gives each particular place its recognizable features and is the storehouse of human experience.” (UNESCO, 1989)

The actual definition of cultural heritage tourism is under debate, with different scholars and institutions providing their own perceptions. One of the most comprehensive discussions with regard to heritage tourism comes from Swarbrooke (1994), who argues that the growth of heritage tourism is a result of both demand and supply. On the supply side lie development of various heritage attractions, encouragement from governments, and heritage tourism being marketed in package holidays making it more accessible. On the demand side lie perceptions of individuals and society, individuals’ awareness through media exposure, high levels of education, people’s desire to experience something new, increased mobility, higher disposable incomes, and increased leisure time (Swarbrooke, 1994).

Cultural heritage tourism involves a wide range of intangible and tangible elements. However, tangible remains of the past – buildings, archaeological sites and artefacts – are the principle resources of cultural heritage tourism (Zeppel & Hall, 1991). Nuryanti (1996) suggests that cultural heritage tourism provides opportunities to see the past in the present.

In Jordan, cultural heritage tourism is represented by its cultural heritage resources, which are the
result of its rich history. Urban, as well as architectural, heritage is seen as a tourist commodity in Jordan. Various levels of intervention have been made to the country’s architectural heritage, marked by conservation projects for houses and villages, and later their re-use as hotels and restaurants for tourists. It should be noted that the sustainability of these projects have been criticised for their socio-cultural and economic impacts on local communities (Jamhawi, 2000). It has been argued that these projects are a means of social differentiation and of developing a social identity for the upper middle class (Daher, 1999) – for example, heritage resources have been developed into expensive shops and restaurants, affordable only to tourists and a few members of the local community.

In Jordan, there materials from the past fall into two categories: archaeological and heritage. The archaeology part is considered to be pure science, which is irrelevant to local communities; practices are concerned with passive involvement with the archaeological sites on the basis of their aesthetic values. Heritage is restricted to the recent past, and the practices focus on engineering images of elegant structures or urban compositions which have been saved and made to look pretty in posters in tourist brochures (Al-Asad, 2000). From the perceptive of the Jordanian government, both the recent and ancient past are raw material for tourism (Maffi, 2002).

Conservation projects for Jordan’s urban and architectural heritage are increasingly associated with the powerful. Elite families have undertaken conservation projects as a way of identifying themselves as protectors of heritage, culture and art (Daher, 2007). These interests can be seen from the conservation of historic buildings associated with these families, placing them as part of Jordan’s national history. These buildings have been also converted into museums or galleries in order to emphasise the social, cultural, economic and political power of these families (Daher, 2007, p. 300). Such approaches to heritage tourism and conservation of heritage resources in
Jordan are unsustainable. They are mainly carried out by passive professionals who distance themselves from the context of the heritage resource and apply their skills and knowledge to produce something that is pleasant and appealing to the elite and tourists. In this way, heritage resources are considered by the government, investors and the elite to be a means of capital accumulation and a tangible representation of their social and cultural status in the community. This type of practice is, as such, unsustainable, as it focuses on the financial dimensions of heritage and not on ethical matters, cultural continuity and the participation of local communities in the development and management of cultural heritage tourism in Jordan.

Heritage tourism focuses on the past and involves individuals travelling to learn about past lives and cultures, as well as cultures and lives different from their won. Individuals all over the world travel to Jordan – and other countries with historic sites – to learn about how the people lived and what their histories entailed. As such, heritage tourism is important, and there is a need to have an adequate understanding of it.

Cultural heritage in many countries is seen as a treasure that is non-renewable. Sayej (2010) argues that, when cultural heritage management is under the control of a national entity, archaeological sites are secure, protected and valued as they are treated as national resources. However, when politics and ideologies come into play, the importance of such resources is undercut. Research shows that archaeological remains in Palestine are resources for various ethnic, religious and national groups. The vast wealth of the country has developed a dilemma for archaeologists in their struggle to develop a means to protect as well as manage these resources. Politics and ideologies have made the situation worse, especially since the development of the State of Israel. Sayej (2010) argues that there is a need for archaeologists and those managing archaeological sites to coordinate with local residents in order to build awareness. This can lead to the local community joining
archaeologists in the development and protection of their cultural heritage. The paper outlined an effective model of creating awareness in the local community, as has occurred in Norway. There is a need for awareness in, and cooperation between, local communities, the tourism industry and archaeologists in order to develop sustainable tourism projects.

Lindberg (1999) agrees that cultural heritage is an important part of the tourism industry that provides a foundation for its growth and development. He indicates that tourism has the potential to make available the resources that can make it possible to conserve heritage sites. Cultural heritage loses meaning without an audience, and there is a need for sustainable management. Lindberg (1999) argues that agencies in developing countries neglect opportunities for sustainable tourism. The author argues that sustainable tourism should be looked at as a means to provide employment opportunities and economic growth, and that there is an adequate basis for investment partners to act on. However, Lindberg (1999) illustrates that there is a need for industry partners and other sectors of the economy to collaborate and exchange information in order to develop a sustainable strategy to improve the tourism industry and make it sustainable.

Binoy (2011) presented six heritage tourism principles necessary for a successful sustainable heritage tourism program. The principles help to avoid the potential obstacles of sustainable tourism development. They are:

1. preservation and protection of resources

2. a focus on authenticity and quality

3. bringing the sites alive with interpretation

4. finding a fit between tourism and the community

5. collaborating for sustainability
6. preparation of a heritage tourism policy.

Conserving natural and spiritual resources and sites is important for human survival as well as a resource for the tourism industry (Travis, 2011). The principles are illustrated below.

**Figure 22: Principles of heritage tourism (Binoy, 2011)**

Binoy (2011) argued that heritage interpretation is relevant because tourists visit a heritage destination to gain knowledge. He argued that, when a developing heritage tourism site, there is a need to implement a policy statement as well as guidelines on the benefits of using the site for educational purposes. Further, he provided that adequate management towards the sustainability of heritage sites should also make short- and long-term consideration of resource protection, public access and maintenance requirements. The site should also have an adequate heritage interpretation program which secures the sustainable and responsible heritage development of the sites. Self-explanatory heritage interpretation techniques should also be considered, such as visual
interpretation tools, as well as trained interpreters to educate tourists.

Research by USAID (2008) showed that quality interpretation of tourist sites is important. The creation of an interpretation unit at the Madaba Visitor Centre in 2007 led to extended visits by tourists in the Madaba region. The interpretation unit included videos and information panes introducing and explaining the attractions to the visitors (USAID, 2008).

Heritage tourism is an important part of the tourism industry. Binoy (2011) also researched heritage tourism in India and found that heritage tourism has the highest market share of India’s tourism industry, as it provides a wide range of archaeological heritage attractions in various parts of the country. He defines heritage tourism as economic activity that involves the use of inherited environmental as well as socio-cultural assets to boost the local economy and improve living standards in the local community by attracting tourists and sharing heritage knowledge with them. Binoy’s research investigated the relevance of authentic heritage interpretation at the tourist destinations and provided an effective heritage interpretation mechanism. These interpretations are carried out by rangers, naturalists, guides and museum curators, among others. Interpretation is an important aspect of heritage tourism, and there is a need for every heritage destination to be equipped so that history and culture can be effectively communicated to visitors.

Daher et al. (2006) illustrates that tourism is fast becoming a global phenomenon full of complexities, due to its social, environmental, political, economic, cultural and educational relationships. It is a multidimensional activity. Tourism in the Middle East faces many challenges, such as revenues and benefits being leached by multinational agencies and companies. However, despite the challenges facing the industry, it is a driving force for opportunities which may lead to progress and development (Daher et al., 2006).
A cultural change has affected and led to the development of heritage tourism. It has led to the celebration of the ordinary and the popular, as well as folk going about their daily life. In this way, tourists can visit as well as enjoy the Umayyad Mosque in Damascus and celebrate the cultural experience provided by a visit to ordinary historical houses. Visitors can enjoy the Pyramids in Cairo and visit the house where the late singer Abulhalim Hafiz used to live. This process of re-definition has led to significant change: visitors can enjoy not only historic sites but also experiences from the daily lives of local people. For instance, a visit to Damascus would not be complete without a visit to the local coffee shop Naufara, where one can drink tea or coffee in Old Damascus while being entertained by the hakawati (storyteller). Similarly, tourists to Istanbul visit the Ayub Cami Mosque to watch the celebration of male circumcision (Daher et al., 2006).

Petra in the south of Jordan was listed as a UNESCO World Heritage Site in 1985 due to its cultural and natural heritage, and Jordan has the task of protecting and developing it as a heritage site. In 2007, Petra was named one of the New Seven Wonders of the World, which led to a new generation of high-traffic tourism. Petra must be protected and promoted, while the local community is engaged, in order to ensure its sustainability. A challenge to be overcome is a lack of interpretation and presentation at the site.

Heritage conservation refers to sustaining the value of heritage landscapes, objects and places both collectively and individually so that the local community and visitors can appreciate, experience and learn about them, as well as securing resources to pass on to future generations. Heritage interpretation allows the sharing of this history and culture with outsiders and also allows the passage of the knowledge about Jordan’s history, culture, values and beliefs to new generations. Successful interpretation of the archaeological sites and heritage is one of the major elements involved in visiting and expanding archaeological sites (Al-Tell, 2011).
Jordan is a strategically located country in the Middle East. This is one of the reasons the country has played a crucial role in human history: it was a settlement for ancient civilisations, and part of a major trading route. The country was formed from various cultures and civilisations. Other than its location, Jordan’s political stability, mild climate and friendly locals are reasons that Jordan is an exciting tourist destination. Tourism is a major element in the country’s national economy. Its main competitors in the industry include Egypt, Lebanon, Israel and Syria (Alhasanat, 2008). Petra is a crucial part of the tourism industry in Jordan, and the negative effects of tourism cannot exceed the benefits that the people of Petra receive from its involvement in the tourism industry. However, despite its popularity as a world destination, the area is yet to achieve its full potential.

Heritage tourism refers to visiting places and undertaking activities which authentically represent people and cultures of the past. It involves travelling to parks, museums, areas of cultural value, and archaeological sites, among others. Archaeological tourism is a part of heritage tourism. Some individuals who are interested in archaeology and history want to experience remains first hand, others visit out of curiosity about the ruins, and others go on excursions to experience something new and different. Archaeological tourism has become an important area of tourism in many countries, including Jordan, but there is little information on the issues it faces (Walker, 2005).

Jordan in the Iron Age (1200–330 BC) had four main kingdoms – Ammonite, Edomite, Moabite and Ammonite – and Moses observed the Holy Land before his death in Mount Nebo (Harahsheh, 2009). The remains of Greek and Roman cities are still preserved, with major attractions being the Decapolis cities of Philadelphia, Gerasa, Gadara, Pella, Abilla and Capitolias. Between 312 BC and 106 AD, the Nabataeans established and developed their kingdom. Their capital, Petra, was located strategically on a commercial crossroad between trade routes in the area. However, this was broken down by the Romans in 106 AD (Bader, 2012).
Harahsheh (2009) wrote that in 333 AD Christianity flourished after the conversion of Constantine, leaving many churches. In the 7th century AD, Islam appeared, with the Prophet Mohammed sending his armies to the regions of the Arabia Peninsula and Jordan, where the Battle of Yarmouk occurred in 636 AD between the Romans and Arab Muslims and their allies the Arab Christians. The Romans were defeated and expelled from Levant in Jordan. The Umayyad Caliphs developed hunting lodges and motels in Amman, Jericho and the desert of Jordan. Quseir Amra has been listed as a World Heritage site since 1985 (Harahsheh, 2009; Shoup, 2007). The Abbasids ignored Jordan: the only important issues recorded were coins found in Jerash. Jordan’s other historic periods are listed in Table 2 below.
<table>
<thead>
<tr>
<th>Date</th>
<th>Period</th>
<th>Important event(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>500,000–550 BC</td>
<td>Prehistoric Jordan (Stone, Iron Age and Bronze Age)</td>
<td>Ain Ghazal statues, Baida in Petra, Edomite, Amorite, Moabite (Mesha Stele) and Ammonite (Ammon) Kingdoms, Old Testament (Moses trip via Petra to Mount Nebo, Aaron Tomb in Petra)</td>
</tr>
<tr>
<td>333–63 BC</td>
<td>Hellenistic Period</td>
<td>Alexander the Great, Qasr of the Slave, Gadara, Gerasa</td>
</tr>
<tr>
<td>312 BC–106 AD</td>
<td>Nabataea</td>
<td>Petra Kingdom, pottery industry, Jesus’ baptism</td>
</tr>
<tr>
<td>64 BC–330 AD</td>
<td>The Romans</td>
<td>Decapolis Federation</td>
</tr>
<tr>
<td>324, 333, 395 AD</td>
<td>Byzantine Era</td>
<td>Christendom, mosaics, churches</td>
</tr>
<tr>
<td>629–636 AD</td>
<td>Islamic conquest of Jordan</td>
<td>Battle of Mutah; Defeat of Romans in Yarmouk Battle, <em>Jund al-Urdun</em></td>
</tr>
<tr>
<td>661–750 AD</td>
<td>Omayyad Caliphate</td>
<td>Desert castles, Dome of the Rock Mosque</td>
</tr>
<tr>
<td>750–1258</td>
<td>Abbasid Caliphate</td>
<td>Nothing important except coins in Jerash</td>
</tr>
<tr>
<td>909–1175</td>
<td>Fatimid Caliphate</td>
<td>Nothing important</td>
</tr>
<tr>
<td>1095–1187 AD</td>
<td>The Crusaders</td>
<td>Fortresses in southern Jordan</td>
</tr>
<tr>
<td>1176–1260 AD</td>
<td>The Ayyubides</td>
<td>Fortresses in Ajloun, <em>Hittin</em> Battle 1187 to the end of the Crusades</td>
</tr>
<tr>
<td>1516–1916 AD</td>
<td>Ottomans</td>
<td>Hijaz railway in Amman 1903–1905</td>
</tr>
<tr>
<td>1878, 1892, 1904, 1907</td>
<td>Circassian and Chechnyan</td>
<td>Amman, Jerash, Zarqa, Russayfa and Azraq</td>
</tr>
<tr>
<td>1916–</td>
<td>The Hashemites</td>
<td>Great Arab Revolt 1916–1918 (Lawrence of Arabia); defeat of Turks; Transjordan 1921; Hashemite Kingdom of Jordan 1946 (King Abdullah I 1946); 1st Arab-Israeli war 1948 (Palestinian Diaspora begins); Jericho Conference and annexation of the West Bank under the Hashemite Crown; King Abdullah I martyred in Jerusalem; King Talal 1951; King Hussein 1952; Israel occupies the West Bank, Gaza and Golan Heights 1967; Battle of Karamah; Regrettable Events 1970; unprecedented progress in economic growth, health and education; Disengagement with the West Bank 1988; resumption of parliamentary elections 1989; death of King Hussein I; King Abdullah II 1999</td>
</tr>
</tbody>
</table>

Darabseh (2010) conducted research with the aim of developing a strategy for the development of a tourism trail in the Decapolis sites in northern Jordan. The research illustrates the diversity of the
archaeology of Jordan, a source of interest to many groups of visitors. The research illustrates the abundance of the country’s archaeological resources as well as opportunities for the tourism industry. It illustrates that it is necessary for these resources to be well managed and develop to ensure that they are reserved for future generations and that they deliver economic benefits to the local community. Although it is a new land, Jordan was home to ancient civilisations and is full of ruins which form the foundation of its great potential for heritage tourism.

Cultural heritage as a term was coined in 2003 and refers to resources dating from after 1750 AD; those which were dated 1750 AD and before are defined within the Antiquities Law as archaeological sites (Darabseh, 2010). Jordan’s many archaeological sites give it great potential as a destination for archaeological tourism. Further, the country’s stable political environment (despite the population’s diverse religious and cultural beliefs), central location, comfortable weather, diverse geography, essential services, and infrastructure means it has the potential to attract tourists from around the globe. The country has recognised this potential and developed the National Tourism Strategy to deal with the challenges and opportunities the tourism industry faces.

Darabseh’s (2010) evaluation of the Decapolis cities recognise that they form a crucial component of Jordan’s history. Some cities suffer from tourist overload, while others receive limited attention by the authorities and few visitors. The paper suggests that there is a need for tourist authorities to consider all the opportunities available and ensure that the sites are properly marketed as well as developed. It illustrates a need for a holistic view in developing the tourist industry in Jordan (Darabseh, 2010). However, the research examined only Jordan’s Decapolis cities, not those neighbouring Syria and Israel. This creates a gap in knowledge about how the Decapolis cities can be developed holistically. Darabseh’s (2010) research is, however, instrumental as it shows that it is necessary to involve the community in the preservation of archaeological sites.
Research conducted in Peru illustrated that archaeologists are extremely concerned with the extent to which archaeological sites have positive effects on local communities (Pacifico, 2008). Archaeologists in North America have furthered the impact of archaeology in local communities, served the local public, and democratised archaeology in a number of ways, such as by inviting locals to participate in archaeological activities. The research reported that there is a complex relationship in Mojeque and Sectro Purgatorio between the local community and archaeologists, revealing that in order for archaeological tourism to work and be sustainable and effective, it is crucial to involve the local community. The research revealed two branches of archaeology – community and public – and insisted that there is a need for further democratisation by involving local communities (Pacifico, 2008).

Pacifico and Vogel (2012) conducted further research on archaeological sites and their relationships with modern communities. Their research supported the view that archaeology is a major component of the tourism industry in both developed and developing economies, and the researchers insisted that archaeological tourism has implications for local communities. Archaeological tourism focuses on and celebrates the cultural richness of an area’s history, and opportunities exist for local communities to receive economic benefits. The research investigated the role of archaeologists in sustainable tourism and in archaeological tourism. It focused on Peru and showed that archaeology is particularly attractive in developing countries as a means to promote economic development. The research illustrated that there is a need for archaeologists and other players and stakeholders within the industry to work hand in hand and to involve the community in order to ensure that they also contribute to and benefit from the archaeological sites within their localities (Pacifico & Vogel, 2012).

Sarttat (2010) investigated Sap Cham Ps Archaeological Site and Cham Pi Sirindhorn as tourism
sites. The research agreed with other studies on the need to involve the community in the management of these sites (Sarttat, 2010). Research conducted by Kahla (2009) on the tourism situation in Madaba illustrated that some of the problems facing the tourism industry in Madaba resulted from inadequate participation of the public, which showed that there was a need to involve the local community in decision-making and other tourism related activities (Kahla, 2009). Other challenges associated with archaeological tourism in Jordan include a public perception of Jordan as unsafe, inadequate knowledge on the place, inadequate staff, and lack of awareness on the importance of archaeological remains. There is a need to educate individuals on the relevance of archaeological tourism by promoting archaeological sites in Jordan (Samardali-Kakai, 2012).

3.3.3.2 Religious Tourism

Religious tourism, also referred to as faith or belief tourism, involves travel for religious beliefs, with individuals travelling either alone or in groups for leisure, missionary purposes and/or pilgrimage. Religious tourism attractions in Jordan include the pilgrimage destinations for both Christians and Muslims. Jordan has more than 40 Islamic and 1,000 Christian holy sites (Bader, 2012).

The Christian holy sites include the baptism site, Mukawir, Mount Nebo, Mar Eliyas and Our Lady of the Mountain in Anjara. The baptism site is also known as Bethany and is located in the Jordan River – it is where, according to the Bible, John the Baptist baptised Jesus Christ. Mount Nebo is the site where Moses is said to have viewed the Holy Land and where he died. Mukawir is the site of Herod’s palace, where John the Baptist was beheaded. Jesus Christ, his disciples and the Virgin Mary are believed to have passed through Our Lady of the Mountain in Anjara and rested in a cave as they travelled between Jerusalem and Galilee. Mar Elijah was the home town of the prophet
Elijah. Jordan also has other Christian holy sites (Harahsheh, 2009; Shdeifat et al., 2006; Swaiss, 2001).

Islamic holy sites in Jordan include the Abu Ubaydah Amir Ibn Al-Jarrah Shrine located along the Jordan Valley. Abu Ubaydah is reported to be one of the great companions of the Prophet Muhammad and the first to convert to Islam. The site is one of the most visited of the Islamic holy sites in Jordan. The majority of visitors are on students on school trips and Jordanian families. Other sites include the Dirar Ibn Al-Azwar Shrine, Abdallah Ibn Rawahah Shrine, Abdullrahman Ibn Awff, Zaid Ibn Harithah Shrine, Ja’far Ibn Abi Taleb Shrine, Mu’ath Ibn Jabal Shrine, Amir bin Abi Waqqas Shrine and Shurhabil Ibn Husnah Shrine (Bader, 2012; Shdeifat et al., 2006).

3.3.3.3 Ecotourism

There is no universal agreement on the definition of ecotourism; definitions focus on different aspects. In general, ecotourism refers to a form of tourism from which the environment, visitors and local communities all benefit. Ecotourism is mainly considered a sub-segment of tourism. Figure 23 shows Cobbinah’s (2017) principles of ecotourism.

![Ecotourism Principles](image)

Most people, when they think of ecotourism, think of resorts in areas with clean air, that use green
energy and grow their own food on site. This is not exactly in keeping with Jordan’s environment, where some 90% of the land is classified as arid desert. Ecotourism practices in Jordan are limited to the nature reserves and exclude many rural destinations. Ecotourism practices in the country occur on an individual basis and are not organised – for instance, some residents of local communities in Wadi Rum arrange practices for the preservation of their cultural heritage for their community. However, the country is making an effort to manage its ecotourism industry and has undertaken efforts to improve it (Al-Mughrabi, 2007). Ecotourism has been highlighted as a segment with a ready market, and it has been indicated that protected areas within Jordan and the marine park in Aqaba are critical for the country’s appeal as a destination (NTS 2004-2010).

The National Tourism Strategy 2011–2015, is a continuation of the National Tourism Strategy 2004–2010, acknowledges ecotourism has its challenges, and that some of those involve multiple supply and demand factors. The National Tourism Strategy 2011–2015’s key activities were listed as engaging with the private sector, enhancing visitor entertainment experiences, implementing national and mandatory standards, developing themed culinary activities and events, and developing tented camps and eco-lodges (NTS 2011–2015). Further, the country responded to the declaration of the International Year of Ecotourism 2002, which addressed ecotourism practices, planning for natural tourism destinations, and improving ecotourism’s contribution to local and national economic development. The Jordan Tourism Board, in cooperation with the Royal Society for the Conservation of Nature and the Jordan Royal Ecological Diving Society, developed an ecotourism booklet listing all the ecotourism sites in Jordan (Al-Mughrabi, 2007).

3.3.3.4 Health and Wellness

Medical tourism, also referred to as health and wellness tourism, involves tourists staying at places
such as the Dead Sea for therapeutic spa treatments. The waters of the Dead Sea are known to having healing proprieties which over the years have attracted millions of tourists with health difficulties. A number of hotels have been developed along the shores of the Dead Sea and have invested in inexpensive, high-quality options for treatment and surgery. This has attracted a wide range of individuals seeking medical treatment as well as a relaxing atmosphere, where they can be accompanied by their relatives (Jones & Keith, 2006).

3.3.3.5 Cruises

A cruise involves journeying by ship for pleasure. Aqaba is Jordan’s only seaport, and the city serves as a gateway for travellers. It also provides diving opportunities and the chance to see marine life in the Red Sea. Tourists can visit the city and arrange for their family to take a cruise on the Red Sea, for a unique experience of its unique environment and scenery. Cruises can involve activities such as indoor sports, events and games, as well as cuisines in which the tourist can indulge (Ministry of Tourism India, 2005).

3.3.3.6 Meetings, Incentives, Conference and Events (MICE)

MICE is a new tourism segment in which visitors attend meetings, conferences or other events (Wang & Wang, 2008). It has been described as one of the fastest growing segments and the most lucrative sector of the travel and tourism industry. The increase in luxury hotels in Amman, Aqaba, the Dead Sea and Petra provides modern meeting facilities and interesting venues for incentive travel (JTB, 2015).

3.3.3.7 Adventure and Activity Tourism

In adventure and activity tourism, visitors undertake recreational activities such as trekking and
hiking. Jordan has a number of sites and resources which allow tourists to take part in activities such as aerial sport, badminton, bicycling, bowling, chess, cinema-going, dancing, diving, go-carting, golf, hiking, trekking, climbing, horse riding, attending fitness clubs, football, martial arts, paint ball, parkour, walking or running, rugby, ultimate frisbee, volleyball, yoga, photography, handicrafts, fine arts and music. (Buckley, 2012).

3.3.3.8 Scientific, Academic, Volunteer and Educational (SAVE)

Tourists in Jordan are attracted to scientific excavations and on-site archaeological and heritage studies. Academic activities can involve visiting the various educational institutions in the country to research country-specific areas – for instance, Arabic. Volunteer activities can be undertaken at various places throughout Jordan. Educational activities involve elements such as bird-watching and nature walks. Volunteer tourism allows tourists to volunteer in an organised manner, so that they can take a holiday as well as work to help particular groups. It can also involve working to alleviate poverty, improve the environment, or research (McGehee & Santos, 2005).

The SAVE segment provides Jordan with a competitive edge, offering differentiation strategies in which niche travel markets can be created around the capabilities and resources of the particular destination. In this regard, scientific tourists travel for the advancement of science and the acquisition of knowledge. Major benefits arise from SAVE tourism in that it leads to extended stays, requires the hiring of local workers, and creates positive economic benefits and interactions with the local community. Academic tourism involves individuals who want to participate in experiential learning activities. Destinations benefits from academic tourists who visit remote places, allowing greater interaction and increased awareness of the areas (MBA, 2003).
3.3.3.9 Filming and Photography

To attract the film and photography sector, destinations are promoted as locations in which interesting films and photography works can be produced. This helps to further promote the place in a global context. A number of films have been developed in Jordan – for instance, *Indiana Jones*, *The Mummy Returns* and *Son of Pink Panther*, among others. The added benefit of attracting this segment is that anyone who watches the films can see Jordan’s attractive and unique environment (Wonder Travel & Tourism, 2013).

3.3.3.10 Festivals and Cultural Events

Festivals and special events can increase tourism to a particular area. Jordan holds a number of festivals throughout the year. Some are religious, such as Muharram, and others represent cultural practices. For instance, the Aqaba Traditional Arts Festival and the Jeresh Festival are held to remember people and form part of Jordan’s traditions. Muharram is a great celebration held across the country, as it marks the beginning of the Islamic New Year in January (Jordan, 2015).

3.3.3.11 Summer and Family Holidays

Jordan is also a favourite for summer and family holidays. Jordan experiences a Mediterranean climate with two main seasons: the relatively mild and rainy months from November to April, and the hot, dry summer which take up the rest of the year. During the summer months, the average temperature is 32 degrees Celsius, with a recorded high of 49 degrees Celsius. During the winter period, the temperature averages 13° C. Families visiting for summer holidays can engage in a range of activities (European Union, 2014).
3.3.3.12 Sports and Recreation

Tourists in Jordan can take part in a number of sports and recreation activities across various sites available. The most popular team sports in the country are football and basketball. However, volleyball and handball are also common. Games for individuals include boxing, tae kwon do and swimming. Jordan participates in the Pan-Arab Games, West Asian Games and Islamic Games. Other sports activities which tourists can engage in include hiking and trekking in various interesting places (JTB, 2015).

3.4 Tourism Management at Archaeological Sites in Jordan

A well-managed archaeological site usually makes effective and efficient use of the available resources. It is rare for archaeological sites to be measured on an all-encompassing scale (Forkke, 2011). Most frequently, the level at which an archaeological site is well managed, or partially managed, is demonstrated by details such as its capacity to plan, events held at the site, records, staff, finances, volunteers and number of visitors. To ensure effective management, all workers at archaeological sites must ensure that they understand the legal basis through which they operate (Darabseh, 2010). Mustafa (2005) indicated that workers in Jordan need to be aware of the various legal frameworks that touch on the production, management and promotion of archaeological sites. There is no single law that governs the management of archaeological sites. Therefore, it is imperative for workers to become aware of the various legal regulations.

It is not only the legal framework that ascertains the character of a museum, but also its management structure. Although the archaeological manager usually oversees the operations of his or her archaeological site, his or her actions are strictly limited. Darabseh (2010) noted that the people who are actually in control of a museum are the board of trustees, and it is these people who
ascertain the actual character of archaeological sites. There is no doubt that the best system for ensuring the smooth and adequate management of archaeological sites comprises two levels of management: the board of trustees and the manager. The manager is required to advise the board on the policy of the archaeological site. First, the manager must ensure that all the members of the governing council are aware of the operations of the site. The second responsibility of a manager is to implement the governing council’s policies and guidelines (USAID, 2009).

The wealth of Jordan’s archaeological sites is a source of pride for the country. The main aim of ensuring archaeological sites are properly managed is to ensure that all people have access to the sites, regardless of their religion or origin. There are many religions in Jordan, and they are respected and treated equally. For instance, the site along the River Jordan where Jesus Christ was baptised over 2,000 years ago is well-respected and visited by thousands of Christians (Darabseh, 2010).

Since 1940, archaeological management has been a focus of all governmental and non-governmental organisations. The origin of this lies in the recognition, recording, assessment and management of all archaeological sites. The willingness of Jordan to adequately manage its archaeological sites was demonstrated by the establishment of the Department of Antiquities in 1923. The Hashemite royal family plays a significant role in the protection and management of archaeological sites, and in the development of cultural heritage in Jordan. The earliest development projects intended to ensure that archaeological sites are adequately managed and protected were initiated in 1925 at Jerash and Karak (Darabseh, 2010). With the diversity of archaeological sites in Jordan, the area has always received considerable attention, especially from the Department of Antiquities, which is part of MOTA.

Local universities offer courses on cultural resource management programs. In the 1970s, there was
a growing interest in conservation and restoration management (CRM), and the Department of Antiquities was determined to ensure that it forged cooperation between agencies in both government and the private sector, in order to ensure that archaeological sites were adequately managed and protected (Shdeifat, et al. 2006).

There were overlapping interests between the Department of Antiquities and other governmental agencies. As Al-Saad (2014) demonstrated, in developing a sustainable approach to tourism development stakeholders often have conflicting interests and demands. For example, the focus of tourism entrepreneurs is to maximise profit, local communities aim to protect the environment and other resources used within the sector, and government agencies such as the Department of Antiquities and MOTA are interested in archaeological protection and management, and developing the industry. This called for a need for an agreement of mutual cooperation signed by stakeholders, which would secure the adequate management of archaeological sites. The agreement signifies willingness to develop mutual working relationships for the benefit of the society and the region. For instance, the agreement requires that, before the adoption of any project, cultural resource investigations must be conducted (Darabseh, 2010). The CRM program has also formed the Jordan Antiquities Database and Information System (JADIS), which is an electronic record of all Jordan’s archaeological sites. It includes essential information regarding archaeological sites in Jordan, such as its location, its name, the condition of its physical remains, the historical periods covered, the type of work necessary to protect the site, and major publications concerning the site (Darabseh, 2010).

According to Wan Chai (2013), carrying capacity can be defined as:

“the maximum number of people who can use a destination without unacceptable changes in the environment and without unacceptable changes in the enjoyment gained by visitors”.
The five types of carrying capacity are:

1. physical carrying capacity: the actual number of people the site serve can from the different serveries, parks, restaurants, land, accommodation etc.
2. environmental carrying capacity: damage, erosion and trampling could be caused by visitors to the monuments, wildlife etc.
3. psychological or perceptual carrying capacity: visitors’ attitudes, e.g. a crowded and noisy environment, pollution at the destination.
4. economical carrying capacity: the economic impacts of the tourism activities on locals, e.g. price increases
5. social-cultural carrying capacity: can depend on the involvement of locals in tourism activities, which can affect how tourists accept them. (Wan Chai, 2013).

In recent years the numbers of visitors to tourist sites has significantly changed. Based on 2004 to 2005 figures, many tourist sites have experienced an improvement in visitor numbers (MOTA, 2016). The number of visitors changed from 6,401,641 in 2015 to 6,422,714 in 2016. Most, but not all, tourist sites have witnessed an increase in visitor numbers. Some sites have witnessed a decrease in the number of visitors for that same period. The actual carrying capacity for various sites will be examined here.

It is essential to examine the destinations that recorded the strongest surge in tourist numbers. According to the Ministry of Tourism and Antiquities (2016), the tourist site Petra recorded the highest visitor numbers in 2016, a record 464,154. Petra was followed by Jerash, with 211,612 visitors during that same period. Um Qais recorded 133,548 visitors, and Mount Nebo recorded 110,590 visitors.
There were more foreign visitors than local visitors to almost all tourist sites. In addition, the relative change in the number of foreign tourists between 2015 and 2016 was extremely high in most of the sites. For instance, the number of foreign tourists visiting Wadi Rum was 65,841 in 2015 and 105,155 in 2016, which represented a 59.7% increase. There was an increase in the number of domestic or local tourists to sites across the entire country. For instance, 35,363 local tourists visited Wadi Rum in 2016, which represents a 137.8% increase, when compared to the 2015 numbers (MOTA, 2016).

In the same period, some tourist sites registered neither an increase nor a decrease in the number of tourists, which reflects the low level of awareness about those tourist destinations (MOTA, 2016). Another contributing factor to low visitor numbers at some sites is high costs, considering the level of disposable income in the entire population. For instance, the relative change in the number of tourists to Mount Nebo was 4.0%; to Madaba, an increase of 14.2%; and to Jerash, a growth of 22.5%. During that same period, the recorded tourists numbers to museums were the lowest among these categories (MOTA, 2016).

The figures from the museums indicate the need to improve services such as interpretation and promotion, and to enhance promotional activities. The Jordanian National Museum (Citadel Museum) and the Folklore Museum are the only museums that recorded a rise in visitor numbers, although there is still room for improvement (USAID, 2009). The other museums face a decline in visitor numbers, or a slight increase. The performance of Qusayer Amra and Harranah Castle reflect the general circumstances of other desert castles. For instance, Harranah Castle registered 548 local tourists and 21,524 foreign tourists in 2005, which represented a decline of 68.5% and 29.1%, respectively. Quasayer Amra recorded visits from 1,175 local tourists and 43,262 foreign tourists; compared with 2004 figures, the number of local tourists declined by 58.1%, but the
number of foreign tourists increased by 14%. Such results depict the actual situation on the ground. The relevant authorities should focus on promotional activities to enhance the performance of local tourist sites (USAID, 2009).

3.5 Tourism Strategies in Jordan

Tourism development and economic development in Jordan is separated by a very thin line – tourism has a great influence on the country’s economic development. Tourist revenues in the country make a great contribution to the country’s GDP, helping the economy to grow and develop very quickly. Tourism activities have witnessed a slight drop, as well as decreasing revenues, which have mainly been attributed to the region’s instability. However, the Jordanian government has developed measures to increase tourism through the development of a national tourism strategy. Jordan's national strategy was launched in 2004 by King Abdullah II, with set objectives which were to be achieved by year 2010. The objectives of the strategy included increasing tourism receipts to reach JOD 1.3 billion; increasing by 51,000 the number of jobs supported by tourism, to reach 91,719; and increasing revenue from tourism taxation to more than JOD 455 million.

In order to achieve the strategies, the Jordan National Tourism Strategy (JNTS) was created, with four pillars forming the cornerstones of the tourism industry in Jordan. The four pillars have been used to address the challenges identified earlier in this thesis. They are:

• strengthening tourism marketing
• support for product development and competiveness
• development of human resources
• provision of effective institutional and regulatory framework.
To strengthen the first pillar, to reinforce the marketing of Jordan as a tourist destination, objectives were set: to enhance Jordan’s image in foreign markets in order to reduce the fear factor of Jordan being perceived as a risky destination; to brand Jordan as a boutique destination with a number of diversified products; to increase arrivals of high-yield tourists by improving alternative tourism products, which will help to increase the tourists’ length of stay in the country; and to maintain Jordan’s current position in the market and acquire market intelligence to identify future opportunities and overcome challenges.

Strengthening the second pillar involves support for product development and competition. The objectives include increasing the spend per tourist; enhancing competitiveness and diversification of tourism products, which can be achieved by extending tourist stays by developing new products, events and activities, such as night life; and developing primary and secondary tourism routes tailored to frequent international travelers. The JNTS (2004-2010) further argue that attracting private sector investment and management will improve tourism in the country.

The third pillar focuses on the development of human resources. Lee (2009) argues that the human element is crucial to the success of service industries such as tourism; as such, it is necessary to improve the services offered in the tourism industry. The first contact that a tourist to Jordan has is with the immigration personnel in the airport, then the tourist guide, the hotel desk employees and finally the local people. In developing human resources, elements to focus on include tourist services, the availability of tourism personnel in all tourism activities, and expansion and diversification of tourism employment in order to handle the growing number of tourists arriving in the country (JNTS, 2004–2010).

The fourth pillar is the provision of effective institutional and regulatory frameworks. The public sector in Jordan is the leader for the tourism industry, which is run by the private sector. The
private sector cannot work without the support of government, and thus these pillars essential. The pillar emphasises on the role of MOTA in the implementation of tourist plans, stresses the partnership between the public and private sector, and provides an enabling environment for aggressive tourism growth (JTB, 2009).


The strategy identified a number of challenges facing tourism in Jordan, as well as promoting Jordan’s tourism industry in foreign markets. The first challenge identified was the instability that causes the country to be perceived as high risk (MOTA, 2010). The government responded to this challenge by making campaigns that promoted Jordan as a safe destination. The second challenge identified was establishment of a public–private partnership, addressed in a number of ways, such as by the development of the Jordan Tourism Board, which promotes Jordan in foreign markets. Others responses included the development of specific products, such as education tourism and health tourism (JNTS, 2004–2010).

The third challenge faced was lower visitor spend. The National Tourism Strategy 2004–2010 estimated that visitor spending in Jordan was lower on average than in the rest of the world, at US$485 in Jordan compared to US$670 for the rest of the world. For instance, Jordan’s major competitors had much higher spending rates: US$1,000 in Lebanon, US$790 in Egypt, and US$18,000 in Israel (JNTS 2004–2010). The strategy argues that the low visitor spending in Jordan was the result of the short length of stay, at 4.8 days (MOTA, 2010); low visitor expenditure per
day from inadequate related activities; lack of coordination in serving visitors on their arrival in Jordan; and inadequate information on the range of products available. The strategy advocated for development of products and a marketing strategy which would increase visitor spending.

The fourth challenge identified by the strategy was access to the country – that is, air travel and visas. In response, the government developed an open skies policy, upgraded airport facilities, and improved staff training. Compared with flights to other countries, such as Lebanon, flights to Jordan are more expensive. Further, in terms of visa requirements, the country grants free entry to groups of five or more travellers who are visiting for tourism or business (JTB, 2010). However, individual travellers must acquire an entry visa for easy access at all entry borders, for a nominal fee of US$14 for single entry and US$28 for multiple entries.

The fifth challenge identified by the strategy was the overreliance on traditional archaeological attractions (Hazbun, 2008, p. 36; MOTA, 2004). In response, the country developed new tourism products and upgraded traditional assets. For instance, the baptism site was upgraded in 1999, and Mount Nebo in 2008. New sectors were developed, such as health tourism, and wildlife and nature based tourism in Wadi Rum and Wadi Mujib.

The sixth challenge identified by the strategy was inadequate private sector involvement in investment in and management of tourism assets. The strategy advocates for more private sector involvement in tourism areas.

The seventh challenge identified was the competitiveness and quality of products offered. To improve performance, the strategy calls for benchmarking against Jordan’s main competitors, such as Lebanon, Israel and Egypt.
3.6 Sustainable Tourism

3.6.1 The Concept of Sustainable Tourism

Sustainable tourism is rooted in sustainable development, as illustrated by Nasser (2003). The World Tourism Organization defines sustainable tourism as an approach which leads to management of resources in such a way that economic aesthetic and social needs can be met by maintaining cultural integrity, essential ecological processes, life-support systems and biological diversity (Kahla, 2009). UNWTO (2015) defines sustainable tourism as tourism which takes full account of the current and future economic, social and environmental impact in addressing the needs of visitors, the tourism industry, the environment as well as host communities. UNEP (2005) argues that tourism can be a sustainable industry by addressing, not merely controlling and managing, the negative effects of the industry. It argues that tourism should create benefits for local communities, both economically and socially, as well as raise awareness and support for conserving the environment. These definitions illustrate that, to achieve truly sustainable tourism development, the economic dimensions, environmental dimensions, social dimensions and the cultural dimensions should be considered and met. These four dimensions should be considered in the development and management process, with the balance maintained and no one dimension being favoured over the other (Kahla, 2009).

However, its history lies in the concept of sustainable development, a concept which has existed for several centuries. Sustainability refers to meeting today’s needs while not compromising those of future generations. The concept of sustainability focuses on the environment, people and economic systems (Swarbrooke, 1999). The concept of sustainable development involves policy considerations of environmental problems. Sustainable development incorporates economic, social and aesthetic needs while at the same time maintaining cultural integrity, ecological processes,
biological diversity and life-support systems and meeting their own needs (Keomanivong, 2009).

Sustainability has been used explicitly in the last few years, but its ideas and principles were applied in past centuries. The earliest example was city planning, especially by the Romans. Further, many traditional and agricultural activities were based on the ideas of sustainability: farming was carried out in a manner which preserved resources rather than destroyed the productive capacity of the land, which meant it could support societies in the long run (Swarbrooke, 1999). As discussed, sustainable tourism is influenced by sustainable development.

The WTO mentioned four main criteria for sustainable tourism:

1. Set up effective procedures to respect the culture and the environment.

2. Support and maximise the economic benefit to local people.

3. Minimise the negative effects on archaeological sites.

4. Reduce the negative impacts of the tourism on the environment (WTO, 2008).

Sustainable tourism can be summarised as:

1. achieving maximum tourists satisfaction with minimal damage to tourism assets

2. creating an equilibrium between the environment, culture and the welfare of future generations

3. using tourism assets and resources in a way that respects culture and benefits participants in the tourism industry

4. “maximising the positive impacts and minimising the negative impacts” (Weaver, 2006)

5. “meeting the present human needs without disregarding of the future generations needs” (Mackercher, 2003; WCED 1987).

6. growing tourism without harming the environment (Lars, 2000).
As the negative impacts of tourism were recognised, a number of initiatives were undertaken by public sector bodies to try to manage the negative effects of tourism. These initiatives were, however, small scale and did not achieve long-term results. In the 1980s, the term sustainable tourism started being used, with tourism academics and practitioners beginning to consider the impact of their own industry. At the time, ‘green tourism’ and ‘green issues’ were more commonly used terms. A major tourism initiative in 1990 led to what is now termed ‘sustainable tourism’ but at the time was called ‘shades of green’.

It should be noted that green tourism focused on environmental issues in the late 1980s (Swarbrooke, 1999). Over time, the term ‘sustainable tourism’ took root, with organisations such as the WTO providing further definitions of the concept to include the consideration of economic, environmental and social-cultural elements and developing a balance between the three dimensions in order to secure long-term sustainability (Keomanivong, 2009). Keomanivong (2009) argues that heritage sites can provide both benefits and opportunities however, and insists there is need for local communities to be aware of sustainable tourism development plans and strategies. Sustainable tourism development needs to incorporate the elements of sustainable development, listed in Table 3 below.
Table 3: Parameters of sustainable development (Keomanivong, 2009)

<table>
<thead>
<tr>
<th>Analysis parameters</th>
<th>Goals</th>
<th>Examples of impact assessment indicators</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Economic</td>
<td>Economic wellbeing</td>
<td>• Income and employment generation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Economic growth</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Cooperation/networks and partnership initiatives</td>
</tr>
<tr>
<td>2. Environmental</td>
<td>Ecological balance</td>
<td>• Maintenance of physical/built environment</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Conservation of natural environment</td>
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<tr>
<td></td>
<td></td>
<td>• Environmental pollution</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Agricultural/biological productivity</td>
</tr>
<tr>
<td>3. Socio-cultural</td>
<td>Sense of community</td>
<td>• Cultural identify and diversity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Cooperation, communication networks</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Social justice and welfare</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Political influences/relationships</td>
</tr>
</tbody>
</table>

Kahla (2009) argued that the dimensions that make up sustainable tourism are interconnected and serve as a basis for the development of indicators. The first is economic sustainability. The rate of growth at a destination should be managed with consideration of its environment and in a way that benefits its local community. The second is environmental sustainability, recognising that natural resources of individual communities are no longer abundant and are regularly being depleted. The natural environment needs to be protected for its own intrinsic value and as a resource for present and future generations. Third is socio-cultural sustainability – that is, respect for social identity, social capital, and community culture and assets, which strengthens social cohesion and pride, allowing community residents some control.

3.6.2 Sustainable Tourism in Jordan and Other Countries

Csorba and Lile (2010) investigated the development of sustainable tourism in Romania. In
sustainable development, the use of resources meets human needs while securing and preserving the environment for use by present and future generations. Tourism is highly dependent on the environment, and the majority of its components are exploitable resources. As such, there is a strong link between the environment and tourism (Csorba & Lile, 2010, p. 511). Research shows that sustainable tourism development is represented by principles such as favourable tourism conditions, respect for future generations, high-quality services, environmentally friendly practices, coordination of tourism development policy at national and local levels, evaluation of the impact of tourism on the environment, and informed principles and strategies behind developments. It has been argued that meeting these principles enables the negative impacts of tourism to be reduced (Csorba & Lile, 2010, p. 512).

There are a number of advantages to sustainable tourism, which comes from an understanding of the impacts that tourism has on the natural, cultural and human environment. Tourism activities and developments must be planned with consideration of the ecosystems in which they take place. Sustainable tourism attracts investments, returns profits to the local community, benefits visitors, and can help with the conservation and preservation of archaeological sites. Other favourable effects include effective use of land, meeting environmental needs, and realising a site’s tourism potential (Csorba & Lile, 2010).

Andersson and Lundberg (2013) developed a model to measure the impacts of a tourism event both from a sustainability viewpoint and with a common monetary metric. The proposed model was used for a three-day music festival, with the results demonstrating that it would be possible to develop a sustainability impact analysis within a uniform metric. It measured the economic, social-cultural and environmental impacts of the tourism event in monetary value so as to address the problem of commensurability. The authors argued that an assessment of the economic impacts of a
tourism event should be based on direct expenditure and opportunity costs. The direct expenditure was based on the stimulated expenditure that the visitors incurred during their visit; the opportunity costs were based on the amount of money the visitors would have spent in the city or another area if the festival had not taken place. The authors further argued that, with regard to socio-cultural impacts, externalities can be streamed through the site in monetary terms as a non-use value accrued to the local community in the tourism event area. These can be analysed in terms of option value, bequest value and existence value. Environmental impacts can be estimated through the use of two concepts: ecological footprint and carbon calculations. Festival visitors were surveyed, as were local residents. Findings from the measurement of the socio-cultural impacts of the tourism event through its monetary elements were similar to its economic impacts, while the environmental impacts had little relevance to the total assessment. The research illustrated that a low market value for emission rights made the environmental concerns negligible from an economic perspective. It brought to light problems in the way the market price of environmental impacts are distorted, and showed that there is a need for more effective cost-benefit analysis to analyse the effects of tourism events. The authors were unable to provide an integrated analysis on the effects of tourism in terms of sustainability.

Alhasanat (2008) showed the relevance of research to understand the impacts of tourism on the local community, with the research focusing on Petra in Jordan. The findings agreed with those of others authors (Andersson & Lundberg, 2013) that tourism has an impact on the local community. Alhasanat (2008) argued that the major reason to investigate the socio-cultural impacts of tourism is that they impact on the perceptions of local people – which can affect whether the local community have a welcoming attitude to the tourists. This is crucial for the determination of success or failure in attracting or retaining more visitors (Alhasanat, 2008).
Understanding the socio-cultural impacts of the tourism industry on the local community is necessary to develop adequate strategies that work to avoid conflict between tourists and local communities – that is, the guest and the host. Further, it will reduce the possibility of disruptive differences existing among the stakeholders, thereby strengthening their relationships. These impacts will be passed on to visitors and lead to a rise in tourist numbers, thus securing the sustainability of the site. Andersson and Lundberg (2013) agreed with this evaluation, stating the relevance of improving and benefiting the local community from the tourism site.

Alhasanat (2008) argued it is necessary to consider not only the socio-cultural impacts of tourism on the local community but also the interaction between the host (local community) and the guest (tourist). This is important because the interaction between tourists and the local community can result in either positive or negative consequences, from social conflict to crime. A number of factors influence the perceptions of residents on the impacts of tourism. These include intrinsic factors – such as community attachment, gender and education – and extrinsic factors – such as seasonality, types of tourists, the stage of the tourism development, destination, and cultural differences. The paper used Social Exchange Theory, Doxey’s Irridex Model, Butler’s Tourism Destination Lifecycle Model, and the Ap’s Model for Understanding Residents’ Reactions. The research illustrated that previous studies on socio-cultural impacts had focused on a specific geographical area – for instance, on Wadi Musa, excluding individuals from other villages around Petra. However, it is worth noting that the research focused on Petra and ignored other areas in Jordan which have tourist sites. This is a gap in knowledge which the current research aims to meet by investigating the impacts of tourism in Jordan, as opposed to focusing on one district or tourist attraction in the country. Both the negative and positive socio-cultural impacts of tourism, as well as its economic, environmental and social impacts, need to be investigated.
The majority of the benefits from tourism go to tourist operators, while tourists have negative effects to the community and environment, such as garbage, a degraded environment and waste. As such, community members need to be involved in tourism and in the management of tourism resources (Pakdeepinit, 2007). Tourism has four major effects on a community:

- economic impacts, including positive impacts like changes to economic systems, job creation, and income generation for tourism related activities such as the transportation of food; and negative impacts like interruptions in earnings due to the seasonal nature of tourism, and conflicts about resource use

- social impacts, including positive impacts like improved standards of living, better education, and positive cultural elements from visitors; and negative impacts like lifestyle changes for members of the local community, tourist exploitation, and conflict between local community members and tourists

- cultural impacts, including positive impacts like the use of local culture to attract tourists, and the preservation of cultural beliefs; and negative impacts like changes in the values of cultural patterns, and destruction of local art objects

- environmental impacts (Pakdeepinit, 2007).

Saleh (2014) conducted research on sustainable tourism in Perhentian Island, investigating the role of stakeholders’ involvement in the conservation of coral reefs in Malaysia. The research focused on the management of marines parks, local entrepreneurs and tourists, and revealed that the management of the marines parks and community members had the highest level of involvement, with tourists having very little involvement coral reef conservation. The research advocated for improved involvement of stakeholders in the conservation of coral reefs conservation in order to
secure sustainable tourism. Saleh (2014) illustrated that coral reefs are a crucial component of the coastal ecosystem in Malaysia and as such there is a need to protect them. The decline of coral reefs occurs due to their sensitivity to their surroundings, and they are affected by interference from nature and human action. Conservation action by various stakeholders is necessary to prevent further damage, death and subsequent extinction. The tourists, the marine parks and the local communities interact with the coral reefs and as such need to be involved in planning process and decision-making around conservation tourism (Saleh, 2014).

Pakdeepinit (2007) developed a model for sustainable tourism development in the Kwan Phayao Lake Rim communities in Thailand, which involved local communities. The research examined tourist attitudes and made recommendations on sustainable tourism development in the area. It revealed that communities have the opportunity to practise sustainable development, and should be involved and included in tourism planning. Like other authors, Pakdeepinit (2007) illustrated that sustainable tourism development should include public participation, resource and environmental conservation, benefits for the local community, an education purposes, tourist satisfaction.

Elliot (2007) illustrated that tourism is an image-driven industry and that needs to be marketed. The research used theories on tourism destination image and product country image to develop a model and contribute to marketing theory. An effective approach to the examination and identification of place image includes both products associated with the place and the tourism image of the place itself. The proposed model demonstrates the need to measure product and tourism related images to lead to better understanding (Elliot, 2007).

As the tourism industry attracts tourists from various parts of the world, there is a need to understand the consumers from these different countries. For instance, Elliot’s (2007) research showed that South Koreans are more likely to focus on specific product brands and sites, unlike
Canadians, who are likely to focus on more general products and destination related elements. This difference can be accommodated by considering the preferences of visitors from different market segments (Elliot, 2007).

Like Elliot (2007), Kim (2009) discussed the marketing of tourism destinations and resources. Kim (2009) examined the use of websites to market tourism destinations by measuring the persuasiveness of destination websites, finding that first impressions from websites have a substantial influence on tourists’ decision-making. The research used the Elaboration Likelihood Model to understand, first, the impression formed by visiting tourist destination websites (Kim, 2009). The research illustrated the need to undertake more general research in this area.

3.6.3 Tourism Development in Jordan

Tourism is reported to be the largest industry in the world, and it is experiencing rapid continuous growth. In 2004 it was estimated that the travel and tourism industry contributed approximately $1,542 billion to GDP and directly created 74 million jobs, while the indirect impacts, which form the broader travel and tourism economy, are estimated to be $4,218 billion and 215 million jobs (USAID, 2005, p. 2). Csorba and Lile (2010) investigated sustainable tourism development in Romania. Sustainable development refers to patterns where the resource use meets the human needs while securing and preserving the environment such that the needs of the present generation are meet and those of the future generations. Tourism activities are highly dependent on the environment, with the majority of its components becoming exploitable resources – as such, there is a strong link between the environment and tourism (Csorba & Lile, 2010).

Sustainable tourism development is represented through various principles, as illustrated by the research. These include favourable tourism conditions, respect for future generations, high-quality
services, environmentally friendly practices, coordination of tourism development policy at national and local levels, evaluation of the impact of tourism on the environment and the use of information to secure sustainable development, as well as caution principles and sustainable sector strategies. The author argues that meeting these principles enables the reduction of the negative impacts of tourism (Csorba & Lile, 2010: 512). In order to ensure effective archaeological heritage management, it is important that the elements of sustainable tourism are implemented at sites. These include conservation of nature and culture; education and interpretation; economic development; the government having an active role; and participation of local communities.

**Figure 24: Sustainable tourism principles (Al-Mughrabi, 2007)**

Tourism development involves the management of heritage resources for the good of the public. Tourism involves tourists visiting an archaeological site; as such, a major concept in archaeological
heritage management is tourism development. In Jordan, tourism development is overseen by various stakeholders, such as the government. Each archaeological site in Jordan has a management team whose sole purpose is the management and development of the site. In collaboration with other key stakeholders, they ensure that the sites are adequately managed and developed for tourism.

Tourism development is a key element as it provides for the development guidelines for archaeological heritage management to follow. Further, tourism development ensures that the concept of sustainability is observed and incorporated in the tourism strategies developed for the purposes of tourism development at archaeological sites. Tourism development ensures that principles and values are aligned to sustainability principles, and can thus lead to sustainable tourism development at archaeological sites (Al-Mughrabi, 2007). Sustainable tourism development is key in the conservation, preservation and protection of archaeological sites. It is important to ensure that the management of archaeological sites in Amman observes the principles of sustainable development in tourism, illustrated in Figure 24 above.

Tourism is crucial to Jordan’s economy, receiving 934 million JD in 2004 and contributing about 11.6% of Jordan’s GDP. It is reported to be the highest export sector, the second highest producer of foreign exchange, and the second largest private sector employer. Jordan does not have natural resources to export – for instance, oil or natural gas – which makes tourism its top economic activity. Despite challenges such as war in Iraq in the Middle East, and terrorist activities in the region, visitor numbers to Jordan have increased over the past few years (Al-Mughrabi, 2007). The majority of the visitors are from Arab countries, and the rest are from other parts of the world. According to the JNTS 2004–2010, the vision for the sector is “Tourism is an essential and vibrant growth sector that [contributes to the] economic and social well-being of Jordanians”. Further, it
provides the country’s mission and goal as: “Jordan will develop a sustainable tourism economy through a partnership of government, the private sector, and a civil society to expand employment, entrepreneurial opportunity, social benefits, industry profits, and state revenue” and to “double Jordan’s tourism economy by 2010 in real terms”.

The country’s commitment to tourism development includes the Research on Tourism Development Master Plan in the Hashemite Kingdom of Jordan, carried out between 1994 and 1996 under JICA. The research revealed several potential areas for future tourism development, which led to the Tourism Sector Development Project (TSDP), financed by JBIC and targeting four tourism zones in Jordan: Amman, Salt, Karak and the Dead Sea. The project began in 1999 and included such activities as building or renovating museums, observation facilities and roads, and relocating and building bus terminals. The Karak Archaeological Museum was opened in 2005, along with the Dead Sea Museum and bus terminal in Amman. Other projects included the renovation of the Historic Old Salt Museum and the National Museum in Amman. With the development of these museums, training and cooperation have also taken place with the Museum Management Technology and others. In 2004, museum experts provided training for museum staff, and materials and equipment were provided to prepare for exhibitions.

### 3.6.4 Sustainable Tourism and Human Behaviour at Archaeological Sites

Heritage and archaeological sites are areas of great significance to Jordan and its local communities. They offer information about the past, they offer communities a sense of identity and pride, and they have great social and economic benefits based on the funds that visitors bring with them and the interplay of different cultures and social practices (Mustafa, 2005). One of the main challenges facing the sustainability of heritage and archaeological sites is the damage that is caused
by tourists’ behaviour. Mustafa (2005) recognised that resources in archaeological sites are not renewable, which makes losing them a serious problem. Archaeological sites play an essential role in society; they offer a sense of identity to both individuals and society collectively. Therefore, they should be protected and safeguarded by visitors.

Jordanian archaeological sites are adequately staffed to ensure that tourist behaviour is controlled. In most cases behaviour is good, but in some cases behaviour is bad, which leads to destruction of the site (Darabseh, 2010). The behaviour of tourists is directly related to the number of visitors a site receives. Where there are many visitors, there is evidence of high-level pollution, which leads to the destruction of the precious sites. For instance, large numbers of tourists visit the Roman Theatre, Odeum and Forum, which has made it difficult to control the tourists, which has resulted in actual damage (Mustafa, 2005). On the eastern wall there is evidence of some marker writings by a tourist. The orchestra is well preserved, but some seats were lost due to bad tourist behaviour, and they have been restored during renovations. Another problem can be seen in the agora area: during the day, there are usually large numbers of visitors in the area, resulting in pollution. Some tourists even use the paved area for parking, which greatly affects the aesthetics of the area (Mustafa, 2005; USAID, 2009).

3.6.5 Sustainability and Sexual Harassment in Tourism

Tourism impacts on people’s lives economically, socially, environmentally and culturally. For instance, a nature-based tourism initiative that aims to develop the local economy can result in the added benefit of empowering the local community by involving them in decision-making, leading to their sense of ownership of the resources as well as a sense of pride. However, some tourists in Jordan have reported crime and sexual harassment. As illustrated by Jamhawi et al. (2016), sexual
harassment affects the reputation of a site, which also affects its sustainability, as tourists tend to keep away from sites and places where they fear there is a risk of sexual harassment. As such, there is a need to investigate the problems and challenges that tourists face – for example, theft, sexual harassment such as indecent touching, or misleading tour guides. This research investigates whether tourists are sexual harassed while visiting Jordan.

Improved conservation can result from increased protection from stakeholders and reduced harvesting of resources. Tourism activities can also result in improved infrastructure which is beneficial to the local community. Sustainable tourism has the objective of impacting positively on the local community. Its components socio-cultural, such as monuments, cultural heritage, social groups and living cultures; social-economic, such as local and national economies, and social development; and ecological, such as natural resources. The three components work together to generate profits, provide decent work for the local people, and provide satisfaction for tourists (ILO, 2010). As such, the local community is a critical element in the sustainability of tourism activities.

The impacts of tourism affect the residents of a tourism destination, and they can be negative and positive. Positive impacts include improved income and standards, improved job opportunities, increased investment in an area, improved infrastructure, and increases in tax revenues from an area (Vogeler, 2010, p. 12). The socio-cultural effects of tourism include cultural exchange, understanding different communities, and preservation of the cultural identity of the host culture. Negative impacts of tourism include congestion, overcrowding and pollution, prostitution, alcoholism and smuggling. Hazbun (1997) shows that negative impacts can include conflict between local residents and tourists, but few studies specifically examine this problem. Gatrell and Reiner (2006) investigated conflicts among tourists themselves, specifically between tourists and
pilgrims in Bahai Gardens in Haifa, who clashed as a result of differences in beliefs and practices. Poirier (1995) also investigated problems around dealing with local communities and a clash between Islamic and European beliefs and values in Tunisia. Hazbun (1997) showed that tourists are harassed by false guides and terrorism in Egypt, and excluded by locals from particular beaches, which causes mistrust between tourists and locals.

Travel advisories in Jordan provide conflicting reports on attacks and conflicts, especially with regard to advice on crime and sexual harassment for women visiting Jordan.

3.7 Local Participation and Social Impacts of Heritage Tourism

Theoretically, all locals are viewed as stakeholders in the tourism sector. In reality, their participation is restricted to small tasks, and there are few local experts, government representatives, community member and representatives from local amenities who take part in the process (Darabseh, 2010). According to Keomanivong (2009), locals are essential to the sustainability and success of local tourism programs, and they are usually targeted by all government projects that seek to enhance community participation. Training programs and workshops, in addition to encouraging locals to visit tourist sites, are some of the initiatives adopted by government to foster and enhance community participation in the tourism sector. These initiatives tend to have a positive effect on cultural heritage, which is a fundamental way to influence people and stress the cultural, economic and social importance of local participation on a country’s success in tourism (Darabseh, 2010). The participation of tourists is successful if it involves both locals and visitors. Local participation plays an essential role in ensuring the success of, and safeguarding, tourism and heritage management.

While the maintenance and protection of Jordan’s heritage is a preserve of the Department of
Antiquities, several governmental and non-governmental agencies have been involved in the safeguarding of the country’s national heritage (Darabseh, 2010). All these activities are conducted in collaboration with local communities. For instance, the Friend of Archeology and heritage, is a local non-government organisation (NGO) in Jordan, which was formed after several archaeologists and locals came together and began to enhance the protection and safeguarding of the country’s heritage through sensitisation and awareness programs. The NGO conducts activities within the community, with importance being placed on enhancing local participation or public involvement (Abu-Khafaja, 2007).

Darabseh (2010) indicated that governmental and non-governmental agencies are involved in the management of the tourism sector and national heritage. The lack of coordination and involvement in these activities makes the overall policy unclear. Regardless, there is an inherent need for agencies involved in tourism and heritage management and promotion activities to work with one another. Agencies must take the lead in investing in the local tourism sector, with emphasis being placed on forging an equilibrium between the protection and use of heritage resources (Abu-Khafaja, 2007). To create that equilibrium, locals must be involved in the agencies’ decision-making mechanisms. What hampers this process is the overlapping roles that exist among the numerous agencies involved in tourism management and promotion (Keomanivong, 2009). The lack of coordination of activities among these agencies hampers efforts to guaranteeing local participation in tourism management and promotion efforts.

The involvement of the public in tourism promotion and management activities fosters heritage protection, thereby safeguarding the country’s tourism sector (Darabseh, 2010). Exhibitions and heritage celebration activities are some of the things that can be adopted to ensure that locals take part in tourism protection and promotion ventures. The numbers of local visitors to local heritage
sites have decreased in recent times; to increase visitor numbers, locals must be involved in activities at heritage sites (Abu-Khafaja, 2007).

3.7.1 Classification of Tourist Personalities

Stanley Plog proposed a way to analyse the popularity of a destination based on the personalities of travellers who visit the area (Plog, 2001). He suggests that tourists can be classified into the following personality types: allocentric, mid-centric and psychocentric. Allocentric tourists seek new experiences and adventures. They are outgoing and self-confident (Hvenegaard, 2002). They prefer to fly, and to explore new and unusual areas and sites before others are able to do so. Allocentric tourists are attracted by different cultures and enjoy exploring and meeting people from different walks of life. According to Plog (2001), such individuals prefer to stay in good hotels and eat good food, although they prefer unique hotels to modern chain-brand hotels (Agarwal, 1997).

With regard to tour packages, allocentric tourists prefer to be availed with basics such as transport and hotels but may not be keen to experience a structured itinerary. They prefer to be free to explore new areas and sites and to make their own arrangements which enable them to experience a number of tourist activities and attractions (Teo, 1994).

Plog’s (2001) psychocentric tourists are conservative and not as adventurous. They prefer familiar travel destinations where they are able to relax and know exactly what to expect in terms of hotel arrangements, foods and tourist activities. Psychocentric tourists prefer to stay in typical, standard tourist accommodation and eat in structured restaurants where they can make prior arrangements. When making arrangements for such tourists, it is important to develop a heavily structured itinerary so that they know exactly what to expect (Rusu & Sabau, 2008). Security and safety at all times is important to these tourists.
Plog’s (2001) mid-centric tourists fall between the allocentric and psychocentric tourist personality types. Mid-centric tourists are not as adventurous, but they are receptive to experiencing new things and activities. Figure (25) below shows the categories of tourist personalities.

Figure 25: Plog’s classification of tourist personalities (Plog, 2001)

3.7.2 Handicrafts in Jordan

Handicrafts made in Jordan provide income for local communities and a way for tourists and locals to interact. Handicrafts act as mementoes for visitors and enhance their experience. It is critical to understand the handicrafts that are created in Jordan and how they influence the experience of tourists (Shushma, 2012).

Throughout the ages, Jordan has been a centre for the production of handicrafts that deeply represent Jordanian society, heritage and archaeology, and play a significant role in the tourism
industry. Jordan has a rich legacy of ancient handicrafts, which have been passed down from one generation to the next (USAID, 2009). The handicrafts present an impressive cultural mileage of Arabic and Islamic cultural heritage and imagery. Mustafa (2005) noted that the handicrafts industry is part of an ongoing process and has been part of Jordanian culture since the prehistoric civilisations. Ever since the Edomite, Moabite and Ammonite kingdoms (the Iron Age kingdoms), handicraft production has moved from one kingdom to another, with each kingdom having its own style, colours, methods, and raw materials used in the making of the various kinds of crafts (Mustafa, 2005). Milton-Edwards and Hinchcliffe (2009) stated that the diversity of the handicrafts produced in Jordan has been entrenched in the history of the kingdom. The Nabateans produced ceramics while the Romans produced pottery and coloured glass. Meanwhile, coloured mosaics were introduced during the Byzantine period (Milton-Edwards & Hinchcliffe, 2009). The diversity of handicraft production is still demonstrated today – for instance, in southern Jordan the main handicrafts produced include weaving, coloured sand, jewellery and glass painting. The central part of Jordan focuses on embroidery and pottery (Mustafa, 2005). The Jordanian cities are renowned for producing numerous craft items, such as silver jewellery, items made from glass-blowing, ceramics, paper products, olive wood carving, sand bottles, metal art, straw basketry, pottery, mosaics, woven rugs, embroidery and soaps (Hadad, 2013; Gorman, et al., 2009).

USAID (2009) noted that handicrafts play an essential role in the economy of some cites in Jordan, but it is extremely difficult to quantify the economic benefit because there is no single classification of handicrafts in Jordan. Some handicrafts fall under the ministry of tourism while others under the ministry of culture (USAID, 2009).

USAID (2009) further states that, due to the relationship that handicraft has on the identity and heritage of Jordanians, the country started paying significant attention to this industry in the early
1970s. The starting point was the creation of the Folklore Museum in the 1970s in Amman (USAID, 2008), which directed people’s attention to handicrafts. In the same year, the first handicraft center, Al-aydi, was established to develop the production of handicrafts in Jordan (Mustafa, 2005; USAID, 2009). The centre was a pioneer in protecting genuine handicraft products and motivated the government to enhance the conditions of producers and consumers in the industry. USAID (2009) stated that the Jordanian handicraft industry is highly fragmented because of the nature of the products, which have various arts and designs. The structure of the handicraft industry is complex and confusing, in addition to its diffuse nature, as it embraces a variety of arts, crafts, and design (USAID, 2009). The structure of the handicraft industry can be divided into the public sector, the private sector, and the local community, with each sector having numerous layers subsections.

The public sector contains MOTA, the ministry of culture, the Jordan handicraft traders association, and the Jordan Tourism Board (Mustafa, 2005). The local community sector contains local craftsmen and women, souvenirs and handicraft shops, workshops and production centers. The other sectors contains USAID, Noor Al-Husseen foundation, Madaba Mosaic School, Jordan Handicraft producers’ association, and Jordan Rivers Association (Mustafa, 2005; Shushma, 2012; El-Said & Becker, 2013).

There are no trustworthy statistics about the handicraft sector. The number of craftspeople in Jordan is estimated to be 14,000, including craftsmen and women from home-based firms, NGOs, registered organisations and private businesses (Gorman, et al., 2009; Mustafa, 2005; USAID, 2009).

In Jordan, there is no one official body that is responsible for the development of this sector, but various bodies work towards its development. Four key ministries are responsible for the
development and support of craft programs: MOTA, the Ministry of Culture, the Ministry of Social Development, and the Ministry of Industry and Trade. Mustafa (2011) indicated that MOTA plays a vital role in managing, advancing and marketing the production of handicrafts. According to ministry legislation, the handicraft business is a manual job that focuses on partially or fully changing raw materials into a handicraft piece. The business involves two kinds of work: creating the handicraft and selling it. By law, a licence is required to operate a handicraft shop (Mustafa, 2011). The requirements to obtain a licence are: having no criminal record, operating a craftsman shop, and a mortgage from a bank of 500 JD that is renewed regularly. There are also stipulations for the operation of the handicraft shop: a visible sign in both Arabic and English; stocking at least 70% locally produced handicraft, with the rest being imported products placed in an isolated area of the shop (Mustafa, 2011); placing a ‘made in Jordan’ tag on all locally made products; displaying the prices of goods; and issuing all customers with a receipt of purchase.

Mustafa (2011) stated that two associations are registered with government ministries to supervise and regulate the performance of the handicraft industry: the Jordan Handicraft Traders Association (JHTA), formally registered under MOTA and issues licenses to traders and producers, in cooperation with MOTA; and the Jordan Handicrafts Producers Association (JHPA), formally registered under the Ministry of Culture (Mustafa, 2011). JHPA offers a number of benefits to its members, including assistance in marketing the handicraft products through purchase giveaways from producers; taking part in regional, national and local exhibitions; and training its members via courses on handicrafts; and nominating members to take handicraft courses abroad. However, these two organisations are not offering sufficient support to their members, especially in the marketing and production division.

The Jordanian Society of Traditional Handicrafts (JSTH) was formally recognised under legislation
38/2000. Its main function, as stipulated in law, is to ensure the health and social rights of its members, take part in tourism research, take part in workshops and events relevant to its industry, take part in the development of tourism, gather statistics relating to the handicraft industry, and offer those statistics to MOTA (Mustafa, 2011).

Some NGOs have played an important role in the development of the handicraft sector, by initiating income-generating projects in rural regions of Jordan. These NGOs play an essential role in creating income and alleviating unemployment, and also act as entrepreneurs. Some of these NGOs are:

- Royal Society for the Conservation of Nature (RSCN), which is responsible for preserving natural habitats and wildlife, and donates resources to community based development initiatives (Mustafa, 2011). Several RSCN have overseen handicraft materials such as organic jams, jewellery, painted ostrich eggs, fruit feathers, environmental board games, sandblasted frames, and goat leather nature boxes. These products are made by women in the Mujib and Dana areas.

- Noor Al Hussein Foundation, which operates a variety of programs aimed at developing the handicraft industry. It implements the King Hussein Foundation development programs, which facilitates the alleviation of poverty, and job creation.

- Jordan River Foundation, which supports socioeconomic programs for women and offers employment opportunities by enhancing the skills, knowledge and entrepreneurialism in handicraft production

- Jordan Hashemite Fund for Development, which a network of more than 50 community development centres that offer a mixture of services such as business training, design and credit facilities (Mustafa, 2005; Shushma, 2012).
Regrettably, there is no single unified body or strategy that coordinates the activities of all the NGOs indicated above.

The handicraft industry is encountering significant challenges, such as finding outlets in which to sell products (USAID, 2009). Some projects in Jordan were funded by other development agencies such as USAID and the European Union. These agencies have invested heavily in the handicraft industry, but they have done so with a comprehensive strategy and plan for development. The Jordanian government, with funds from USAID, has invested in handicraft resources which have linkages to the tourism sector in Irbid, Karak, Wadi Rum and Petra. The European Union carried out a tourism marketing strategy in the Aqaba region in 2010, but it failed to link the development of handicraft as a priority area of development (Mustafa, 2011).

High priority should be placed on the handicraft sector for its tourism products, since the sector offers locals job opportunities, thereby reducing the level of poverty among indigenous communities in rural areas of the country (Mustafa, 2011). This is buoyed by the fact that the creation of handicraft products requires locally available materials and simple technology, and a small sum of capital investment. Furthermore, the production process ought not to be carried out in urban areas; actually, the production process can be placed in rural areas, or even in homes (Mustafa, 2011). The availability of raw materials, and the large labour base, which is willing and ready to venture into the sector, coupled by the expected prosperity of the sector in years to come, informs the potential that the sector has to boost the growth and development of indigenous communities. There has been a growing global market for handicraft products, particularly handmade products, created by local women, using naturally available raw materials, who are paid fair wages (Mustafa, 2011). The benefits derived from this sector inform the strength of the handicraft sector in Jordan (Shushma, 2012).
Mustafa (2011) indicated that another factor to consider is that handicraft shops are scattered all over the country, and they are mostly located inside and around different tourist sites. In addition, there is great variation in the handicraft products being offered in the market, which offers customers an opportunity to select the product that best suits their needs. The market for handicraft products is extremely competitive, and because of this, the quality of handicraft products has been on the rise.

In spite of such advantages, the handicraft sector in Jordan faces numerous problems (Mustafa, 2011). As indicated by Shdeifat et al., (2006) in the JNTS 2004–2010, the challenges are: the lack of a unifying plan to bring together the efforts of diverse stakeholders involved in the growth of the sector, and the lack of branding and certification of Jordanian-made handicraft pieces under particular criteria, such as social and economic criteria. The lack of a research centre is another challenge. A research centre would help the local handicraft industry to design handicrafts, and conduct promotional activities for the handicraft market. It would assist developers to introduce their products in both the local and the global market.

In relation to the level of competition between locally produced items and internationally imported products, several challenges can be witnessed. Other than not having a central location where all locally produced items can be bought and sold, several stores have been found to export handicrafts in bulk from Pakistan, Egypt, India, China and other Middle Eastern nations (USAID, 2009).

The other problem affecting the sector is the high price of locally produced handicraft pieces. When compared with imported items, prices for locally produced handicraft pieces are extremely high, which has resulted in low and casual production, lack of skill to cost items appropriately, and poor management. Although MOTA regulations state that action must be taken against owners of shops that violate the law, it is not always enforced. The number of violations of the stipulations is
extremely high. Shops owners violate laws relating to placement of prices on handicrafts products, placement of the ‘made in Jordan’ tag on every locally made product, having not less than 70% of the products in stores being locally produced. This reflects shop owners’ poor awareness of the legislation, and the lack of full implementation or supervision of these laws (Mustafa, 2011; USAID, 2009).

3.7.3 Social Impacts of Heritage Tourism

Tourism does not exist in isolation – hence the need to investigate and understand heritage tourism holistically. This involves understanding the social impacts that tourism has on an area, and focusing on the effect it has on the local community. It has been shown that the local community is one of the concepts of sustainable tourism; as such, there is a need to understand how heritage tourism affects the local community. Many tourism studies highlight the negative and positive impacts associated with heritage tourism, which are grouped into physical, environmental, social-cultural and economic impacts (Mckercher & du Cros, 2002). In areas where the growth of heritage tourism is still in its early stages of development and the principles of conservation have not yet been established, there is an ignorance of the negative impacts of tourism. Understanding the impacts that tourism has on host communities is critical for tourism management. Tourism benefits local communities and economies by increasing foreign exchange earnings, increasing government revenues, improving the country’s image, supporting other sectors of the economy, and increasing employment and investment opportunities for local communities (Kahla, 2009).

In Jordan, heritage tourism is considered a creator of new employment opportunities for host communities. One of the pillars of the JNTS 2011–2015 focuses on labour market development. The JNTS 2011–2015 reports that, by 2010, direct employment in tourism had increased by almost
58%. The strategy’s objectives include the creation of 25,000 additional direct jobs in tourism over the period, increased female participation, increased students training in tourism and hospitality skills, and training for 40,000 employees in the tourism industry.

As such, heritage tourism in Jordan has positive impacts with regard to providing employment for host communities. Individuals are employed at various levels of the tourism sector. In this way, the people of these areas are able to improve their living standards by having income to improve their lives and provide for their families. Elena and Asseffa (2012) argues that tourism provides a way of life for people through the provision of employment opportunities.

Further, heritage tourism can improve the development of local infrastructure, and provide a business environment for an entrepreneurial, self-reliant society. More importantly, tourism can contribute to social and cultural wellbeing through the revival of cultures which had been lost or were on the verge of being lost (Timothy, 2011). As a result, tourism has provided justification for the preservation of cultural heritage which might have otherwise disappeared. It should be noted that societal esteem may also result from heritage tourism when the communities realise that their culture is of interest to outsiders from different parts of the globe, thus instilling a sense of pride and ownership over their cultural heritage.

However, despite the benefits of heritage tourism, it also poses negative consequences for host communities, including social–cultural impacts such as forced displacement, tension and conflict between residents and tourists, cultural commodification, and loss of culture from the interaction with outsiders’ cultures. This is because culture does not exist in a vacuum but rather is influenced by every culture that its holders interact with (Timothy & Nyaupane, 2009). For instance, in various archaeological sites in Jordan, locals have been displaced to locations away from their original homes in order for professionals who are focused on capital accumulation to undertake
conservation projects. This is mostly done without consulting the locals, resulting in cultural heritage being taken from the local communicatates (Timothy, 2011). In order for cultural heritage tourism in Jordan to be sustainable, there is a need for the social aspects of heritage tourism to be taken into consideration, and this includes involving the local community as well as considering the impacts that tourism activities have on the culture of the people.

To create sustainability, it is critical to understand its concepts. Mckercher (2003) developed principles of sustainability. The first was inter-generational equity, which refers to consideration of future generations when undertaking activities that affect ecological diversity – that is, the experience of the current generation should be passed on equally to future generations. The second principle was intra-generational equity, social justice and poverty alleviation, which focus activities that benefit all the residents of a community, not merely the powerful and rich. In Jordan, the elite use cultural heritage to increase their social standing at the expense of the rest of the community, which does not contribute to intra-generational equity. The third principle was public participation – the host community should be allowed to take part in decision-making on conservation projects undertaken by outsiders and thus protect their cultural and social rights. The fourth principle was environmental protection, which focuses on the need to protect the environment and align environmental protection with economic development.

Finally, Mckercher (2003) proposed that there is a need to cautiously deal with and manage risk and uncertainty, especially in areas where the environmental impacts of tourism activities are not known. In this case, there is a need to proceed with caution until the impacts can be evaluated and assessed. This ensures the sustainability of an area is maintained. These guidelines should be utilised in the management of heritage tourism, as sustainability of cultural heritage is critical.
3.7.4 The Role of Shopping in Tourism

Shopping allows tourists to bring home memories and gifts for their loved ones. Shopping is a critical consideration for archaeological sites, to ensuring that tourists have a holistic tourism experience and secure the site’s sustainability. Shopping is one of the reasons tourists visit some places. It is the nature of human beings to acquire a representation of the places they have travelled (Shushma, 2012). The majority of tourist attractions around the world have been created by gifted artisans – for instance, the creators of the Taj Mahal, Angkor Wat, Petra and Macchu Pichu became famous, as did those of fabled cities around the world. Their role, and therefore their representation and maintenance, is crucial for tourism. Lunyai et al. (2008) showed that souvenirs are a reason that people visits places, and that individuals carry souvenirs as a badge of honour to illustrate that they have travelled to a particular place. Lunyai et al. (2008) investigated the reasons tourists acquire souvenirs of their visits and found that tourist buy souvenirs to give to their loved ones, to wear, to remind them of a place, because the places they visited were beautiful and unique, because they represented a tradition and culture, because they were unique to that particular country, and because they were a collector’s item, among other reasons. Lunyai et al.’s (2008) paper showed that tourists value the experience of gathering and buying souvenirs from the places they visit. The research however, was limited in that it focused only on Sarawak – tourists in other places may have different reasons for purchasing souvenirs. Further studies should be carried out on why individuals buy souvenirs in different parts of the globe, as tourists come from different countries and may have different reasons for buying souvenirs and visiting tourism sites (Lunyai et al., 2008). Further, when creating advertisements, marketers of various tourism destinations should include souvenirs in their marketing strategies. Shopping is major part of the tourism industry and should be included in the development of a destination.
Shushma (2012) and Lunyai et al. (2008) both acknowledge the role played by souvenirs for tourists who visit various parts of the world. They agree that tourism creates employment and other opportunities for the local community and that it needs to be promoted.

As part of its sustainability strategy, tourism needs to involve the local community by making sure that the local people play a part in the development and promotion of tourist sites. USAID (2009) reported on the demand market analysis of the handicrafts industry in Jordan and showed that the industry is fragmented due to the nature of the handicrafts made for sale, which include a wide range of art and design. Textile products, pottery, ceramics and mosaics are the major handicraft products sold. Small gift items are in the highest demand, and tourists are the major consumers.

### 3.7.5 The Role of Tourism in the Alleviation of Poverty

Tourism plays a critical role within a community and delivers income and economic growth, which benefits local communities. The majority of the current programs in tourism and international developed are based on Agenda 21, which involved comprehensive programs of action towards achieving sustainable development in the 21st century. Agenda 21 was adopted by more than 180 national governments at the UNDP in Rio de Janeiro in 1992. In 1995; the tourism sector undertook further action to define the relevancy of Agenda 21 to its own industry. The World Tourism Organization, the World Travel and Tourism Council and the Earth Council jointly developed an initiative titled Agenda 21 for the Travel and Tourism Industry: Towards Environmentally Sustainable Development, presenting a plan for action to achieve sector goals. In 1999, the 7th session of the United Nations Commission on Sustainable Development increased the emphasis on the need for economic and social elements of sustainable development, particularly with regard to poverty reduction. This was further emphasised by the 49 least developed countries.
in the 2001 conference, which was held in Spain. This resulted in the Canary Islands Declaration on Tourism in the Least Developed Countries, which outlines the role which needs to be carried out by tourism in increasing its participation in the global economy, alleviating poverty and achieving socio-economic development (USAID, 2005). Keomanivong (2009) and USAID (2005) agree that tourism is crucial in alleviating poverty in developing countries and that more attention needs to be given to how tourism meets this goal.

Economic growth has been argued to be crucial, but it is not an adequate condition for poverty reduction. Poverty reduction is a wide-ranging concept which requires a lot of changes, such as to laws, institutions, regulations and practices. Further, there is a need for targeted interventions to allow poor people to better integrate themselves into economic processes and to take advantage of opportunities to improve their economic and social wellbeing. In the tourism industry, there is a need for poor people to be involved in the processes that drive the tourism industry where they live. Murphy’s model argues that management is crucial as it is related to the development of tourism products within a community. Community participation in tourism requires that individuals living in an area are wholly considered (Keomanivong, 2009).

Community based tourism (Keomanivong, 2009) is a set of hospitality services and other elements that are extended to visitors by individuals, families or the local community, with a cultural exchange between guest and host in a manner that aids understanding, unity and equality for all the parties involved (Keomanivong, 2009). Forms of community based tourism include arts and craft tourism, agro tourism, village tourism, ecotourism and rural tourism. These forms of tourism are based on the participation and involvement of the community.
3.8 Tourism Marketing and Archaeological Sites

The marketing of tourism sites and archaeological sites involves creating awareness in potential customers of the tourism resources and experiences being offered at a place. It ensures that individuals are aware of the archaeological sites and the experiences they can have at the sites during their visit. Marketing archaeological sites plays an important role in supporting tourism product development activities. Marketing of archaeological sites should be given importance as a part of sustainable archaeological management programs because it plays an essential role in positioning the site both locally and globally (Endresen, 1999). Addison (2004) noted that cultural tourism promotion programs should be implemented in the overall tourism marketing promotion plan, which would help in positioning the various archaeological sites as a prime area to visit while in Jordan. Positioning archaeological sites as an important tourism destination area in both the local and international markets would have a positive effect on tourism development programs across the entire country (Keomanivong, 2009). Furthermore, marketing requires an archaeological tourism development to focus on developing, promoting and conducting the product branding required by the respective government agencies and other stakeholders in the tourism sector.

The tourism industry in Jordan has experienced rapid growth in recent years; however, not all archaeological sites have experienced growth. Some archaeological sites have experienced negative growth. Marketing can enable these archaeological sites to adequately package their offerings appropriately, which would enable enhancement of tourists’ visits. Lack of awareness is another factor that has been attributed to low domestic tourist visits. Marketing can help raise the level of awareness in Jordan, which can go a long way to enhance the visitor numbers.

According to Darabseh (2010), it is necessary to market archaeological sites to eliminate the problem that Jordan’s tourism industry has with seasonality. Marketing activities would enable the
promotion of tourism products across various marketing platforms, thereby generating interest about the archaeological sites. Marketing would enable the introduction of new tourism packages, which would cater for the needs of the entire population (Shdeifat et al., 2006).

The cost of visiting tourist sites is the main hindrance for local tourists, making them shy away from archaeological sites. Marketing would enable authorities to tailor the product offerings to suit the cost needs of local tourists. It is essential pictures of the products are placed with the products to ensure that tourists get a clear picture of the archaeological sites. Market planning enables a sustainable approach to the management of archaeological sites. Marketing is primarily concerned with sustaining and improving the quality and brand of a product, thereby ensuring the sustainable management of archaeological sites and activities at those sites (Darabseh, 2010; Addison, 2004).

The strategy identified five major niche markets and products, and three products which have potential. Cultural heritage and archaeological sites are Jordan’s major traditional tourism assets, and they attract large numbers of tourists from different parts of the world, making it the oldest and fastest growing segment in the country, with about 80% (JICA, 1995).

JNTS 2004–2010 identified religious tourism as an important niche market. The country has about 50 biblical sites, six of which have been identified by the Vatican as major pilgrimage destinations. These include the Baptism Site, Mount Nebo and Lady of the Mount in Anjara (Asfour, 2007). Jordan also marks the place where Judaism, Islam and Christianity meet. As such, the country has potential to be promoted as part of the Holy Land. Islamic shrines to the companions of Prophet Mohammad are all over the country, such as martyrs of the Battle of Mutah, new Kerak. Despite the lack of statistics on the size of religious tourism in the country, about 130,000 tourists visited the Baptism Site and 300,000 visited Mount Nebo and Madaba (MOTA, 2004). Several popes have also visited Jordan, including Pope Paul VI in 1964, Pope John Paul II in 2000 and Pope Benedict
XVI in 2009, symbolising the importance of Jordan as a political and religious place.

The third segment is adventure travel, reported to have a fast rate of 18% annually. Tourists in this segment are at the peak of their careers, have larger disposable incomes and are aged between 20 and 55 years, with their length of stay about two weeks (JNTS, 2004–2010). Their activities include desert exploration, trekking, climbing, sailing, camping, ballooning and horseback-riding (Shunnaq et al., 2008, p. 6). Wadi Rum is argued to be the ideal place for hiking, desert trekking and camel riding, while Wadi Mujib is best for mountain biking and trekking (JTB, 2010).

The fourth segment is ecotourism, with about 20% of tourists worldwide travelling for nature-based tourism, with annual growth to reach 25% (JNTS, 2004–2010). Ecotourism includes wildlife viewing, hiking and identification of plants.

The final segment identified was the health and wellness tourism, with such elements as spa treatments. Reports indicate that this segment grew 8,000% between 1978 and 1994 and is expected to continue growing (JNTS, 2004–2010). Other sectors identified include cruising, MICE, scientific, academic, and SAVE (JNTS, 2004–2010). The four potential segments identified in the JNTS were summer holidays, festivals, cultural events, and filming and photography.

3.8 Analysis of the Product Life Cycle of Amman

The concept of product life cycle is based on theories of population ecology. The model was originally utilised in describing the lifetime of manufactured products and has over the years been applied to the service industry as well as tourism (Butler, 2008). The product life cycle has four different phases – introduction, growth, maturity and decline – illustrated in Figure 26 below.
Ahmad (2006) argued that tourism products involve a complex mixture of services and products which are consumed by tourists – activities, services and benefits make up the entire tourism experience (Butler, 2008). Basically, the classical evolutionary phases in the product life cycle can be used to understand the evolution of tourism products.

However, instead of the standard four stages of the product life cycle (introduction, growth, maturity and decline), it is suggested that the tourism product life cycle include additional phases. Rusu and Sabau (2008) suggested a version of the life cycle in which a product development stage was added, before the introduction phase, in which the tourism ideas and products are developed until the final product is created. This is illustrated in Figure 27 below.
The product life cycle within the tourism sector can be quite different from the common life cycle. This is because it is always affected by internal and external elements, similar to general products (Johnson, 2012). Internal factors can include ageing of the tourism product, which can result in a decline in its attractiveness, and poor management or marketing activities. External elements can include issues related to the social, political, cultural and technological environments (Ahmad, 2006).

The use of product life cycle in understanding and analysing a destination was first suggested by Butler (1980), who argued that it was possible to trace a cycle of evolution for destinations in a way that was similar to a product life cycle, and referred to this as the destination life cycle. A destination is a tourism product, and there is an argument that it goes through six stages which are
different from the four phases outlined above (Butler, 2008). Figure 28 below illustrates the phases of the destination life cycle.

**Figure 28: Destination life cycle (Butler, 2008)**

The first phase in the destination life cycle, exploration, involves a few explorers visiting the site. As the destination is still in its development phase, there are no public facilities (Ahmad, 2006). Visitors of a specific type are attracted to its natural physical features. In this phase, drifters discover the site and come in small numbers, accepting the conditions in the area (Butler, 2006). In the second phase, involvement, there is limited interaction between the tourism industry and the local residents, leading to the provision of basic services such as food. In the involvement phase, advertising is put in place, which provides definable patterns of seasonal variation, and a definite market starts to emerge (Butler, 2008). The third phase, development, sees additional tourist
facilities, increased promotional effort, and outsiders having greater control in the tourist trade. Tourist numbers are at their peak, outweighing the size of the resident population, inducing antagonism between the two groups (Rusu & Sabau, 2008). In the fourth phase, consolidation, tourism is a major part of the local economy and the growth rate levels. Further, the industry focuses on a well delineated business district. At this phase, some of the older facilities are damaged and become less attractive to visitors. The local area undertakes various activities to extend the tourist season (Butler, 2008). The fifth phase in the destination life cycle is stagnation, in which the peak number of tourists is reached, as is capacity. In this phase, the destination has a well-developed image but is not currently the most popular site. The final phase is post-stagnation, in which the destination deteriorates and, unless extreme rejuvenation occurs, declines (Johnson, 2012).

In Amman, the destination life cycle has been in place for a number of years. In the first phase, the drifters or explorers discovered the town, arrived in small numbers and enjoyed the local conditions. The interaction between the hosts and the tourists was mutually satisfying, and euphoria on the Doxey scale applied. There was no disruption to the activities of the local community members (Agarwal, 1997). During this phase, as illustrated in the model, no tourism facilities had been developed; neither had any accommodation been developed. There were more interactions between guests and hosts, with limited overall positive and negative impacts. In the second phase of the destination life cycle, involvement, as it related to archaeological sites in Amman, the local population realised that the tourism activities could be financially beneficial to them. They undertook initiatives to develop structures and infrastructure to aid the industry (Al-Mughrabi, 2007). Development in this phase was quite slow, as a result of social and financial constraints, as all the resources were local. Increased number of tourists resulted in more interaction between
tourists and locals, although still at a personal level (All-Tell, 2011).

In the third phase of the destination life cycle, development, Amman’s local residents realised the opportunities in tourism and undertook more measures to develop the industry. Challenges in this phase included inadequate expertise and capital to develop the tourism industry. High, rapid growth occurred in the development phase. However, the environmental protection and conservation strategies could not keep up with the high level of tourism development (Alhasanat, 2008). In Amman, investors developed facilitates and infrastructure using nearby natural resources. This posed threats to the city’s archaeological sites: its cultural heritage was threatened by modern structures and buildings. Socio-cultural challenges also come into play, with the major challenge being a shift in power, from the local community to international bodies and foreign guides (Ahmad, 2006). For instance, various archaeological sites in Amman are under the lens of international bodies, with several sites listed as World Heritage sites. Further, due to the increased development, the industry demanded and attracted more labour, which could not be met by the local community, leading to the importing of human resources from foreign countries. With the increased expansion, the industry becomes taken for granted and a target for businesses to maximise their profits, and increasing the distance between the local community and tourists. According to Doxey (1975), this phase is the apathy stage, in which the cultural shift becomes clear.

The fifth phase in the model is consolidation, in which adequate facilitates and infrastructure are available for mass tourism. There is a steady flow of tourism activity, and the industry becomes institutionalised. Society and government form institutions and departments for the management and protection of the archaeological sites (Al-Tell, 2011). In the case of Amman, the Department of Antiquities and other institutions work for the protection of archaeological sites for the current and
future generations. In this phase, the destination becomes a product which can be sold and marketed internationally. The tourism industry moves further away from control by the local population. Economically, many products are imported to meet tourists’ demands, and profits are returned to foreign countries and investors; as such, the local community does not really benefit (Alhasanat, 2008). As a result, there is less community support for tourism as the negative impacts become clear. Amman is in this phase. The sheer numbers of tourists arriving at the sites cause problems, and the area faces challenges such as congestion and overwhelm in the local community. On Doxey’s index, tourism has reached the irritation stage (Doxey, 1975). The large number of tourists can result in substantial damage to the natural environment and to archaeological sites. Emissions from transport and other sources of pollution from the infrastructure that has been developed to accommodate the tourists becomes evident, and the need for resolution arises (Alhasanat, 2008). It is important to note, however, that in this phase tourists can contribute to the conservation of natural and cultural resources, which can result from pressure from the tourism industry and international bodies for the protection of sites and artefacts (Al-Tell, 2011).

The stagnation phase involves massive numbers of tourists, standardised packages, the expectation that amenities – particularly Western-style amenities – will be available. The contact between tourists and the local community is high formalised, and the distance between tourists and hosts further increases (Johnson, 2012). This can be categorised as having the attributes of Doxey’s stage of antagonism, whereby the irritations are high and there is lower tolerance of tourists (Doxey, 1975). If the tourism industry in Amman is not properly managed, it will move into the stagnation phase, where the locals have less tolerance for tourists.

The final stage in Amman’s destination life cycle is decline/rejuvenation, in which organised mass tourism comes to an end. The tourism industry no longer focuses on the destination, and it loses its
appeal. When the area stops growing, investment stops. Existing investors use the destination as a cash cow – they try to get as much money as they can out of it, without improving the area (Al-Tell, 2011). According to Doxey’s model, individuals realise that their culture and environment has changed irrevocably and that there is nothing they can do about it. Doxey referred to this as the final level (Doxey, 1975). Another possibility is rejuvenation, where the destination repositions itself within the tourism market.

3.9 Summary

Jordan is a country in the Middle East that borders Iraq, Syria, the West Bank and Egypt. The region was home to ancient civilisations with layers of history and relics from the past, making it an attractive tourist destination. Jordan is also strategically placed and marks the beginning of the Great Rift Valley. Tourism has played a major role in the country’s economic development, creating employment for many Jordanians and contributing to more than 10% of the country’s GDP. However, past studies show that, despite the country’s rich resources, its tourism industry is not reaching its full potential. Some challenges include inadequate packaging and promotion initiatives to attract tourists to the sites and inadequate human resources. There is a need to understand the various elements that make up the tourism industry in Jordan, in order to help in the development of a strategy to maximise the opportunities available from its vast tourism resources.

The tourism resources in the country can be categorised as natural, cultural and therapeutic. Specific resources include the Dead Sea, Amman, the Eastern Desert, the Decapolis cities, and Mount Nebo. Because of these vast resources and attractive tourism destinations various segments have been identified in Jordan, including religious tourism, heritage tourism, archaeological tourism and ecotourism.
All over the world, sustainability has been a key issue in development – this is also the case in Jordan. Agenda 21 advocates that economic, social and environmental impacts considered to achieve sustainable tourism. Sustainable tourism is a concept that advocates for meeting the needs of the current generation while making sure that the future generations’ needs are met. This means carrying out environmentally conscious tourism activities. The concept stems from sustainable development and is focused on eliminating the negative effects of the tourism industry. Jordan and other countries in the world have developed strategies on how to implement development in a manner which is not only sustainable but also beneficial to the local communities.

Various studies have been carried out in Jordan and other parts of the world on the role that sustainable tourism plays in alleviating poverty. Many scholars agree that community involvement and participation in sustainable tourism development is necessary for its full benefits to be achieved (Doxey, 1975). However, despite the in-depth analysis on, and the depth of knowledge about, community involvement and public participation in sustainable tourism development, local communities are dissatisfied with the extent of their involvement and the benefits they derive from tourism. There is as such a need to investigate why, despite the abundance of information on sustainable tourism, tourist destinations still face major challenges and do not fully exploit their potential. This research focuses on these questions and develops a framework and recommendations for tourist destinations in Jordan and other countries.

Forms of tourism include ecotourism, heritage tourism and archaeological tourism. In archaeological and heritage tourism, visitors to sites examine how people used to live and research their cultural heritage and artefacts. Archaeological and heritage tourism is deeply interconnected with sustainable tourism. This is because archaeological and heritage tourism focuses on conserving and preserving cultural heritage and archaeological sites, while sustainable tourism
focuses on preserving and conserving tourist sites to allow the current generations to enjoy them while ensuring that future generations’ needs will also be met. For instance, if the pyramids of Egypt were destroyed we would not be able to visit them and learn about past civilisations.

Previous studies have discussed the need to conserve and preserve historical and archaeological sites. This literature review revealed that, despite acknowledgement that these sites need to be preserved, there are still major obstacles to be overcome for their sustainability. A major challenge revealed in the literature review is inadequate involvement of local communities in conservation processes. The review shows there is a need to investigate the reasons local communities are not adequately involved, and to establish ways of securing their involvement in archaeological and heritage sites around the world.

Archaeological sites are non-renewable resources and must be properly preserved. The tourism industry is important to Jordan, and there is a need to investigate the challenges it faces and to develop sustainable models of managing its archaeological and historic sites. Previous studies have focused on cultural heritage, sustainable tourism, ecotourism and other specific elements of Jordan’s tourism industry, and they reveal that there is a need to conduct holistic research incorporating the major elements of the tourism industry in order to develop an adequate model.

The literature review has outlined the current situation in Jordan and other countries with regard to sustainable tourism, heritage tourism and archaeological tourism. Heritage and archaeological sites are of great significance to Jordan and its local communities. They offer access to information about the past, they offer communities a sense of identity and pride, and great social and economic benefits can be realised from the funds that visitors bring with them to these sites, as well as from the interplay of different cultures and social practices.
Jordan has numerous organisations that manage the archaeological and handicraft industry. The lack of coordination stifles local participation and marketing of the sector. It is essential that its players coordinate their activities to ensure optimal utilisation of resources.

Marketing planning would ensure sustainable management of the archaeological sites. It is essential that clear pictures of archaeological sites are incorporated in promotional activities, as this would help package the tourism product to suit the needs of the local and foreign tourists.

Tourism management facilitates proper management of tourism activities as well as tourists’ behaviour. The relevant authorities should incorporate archaeological marketing in their tourism management programs. Adequate marketing and tourism management would enable Jordan to develop and grow its tourism sector.
This chapter sets out the key research methods used in this research, as well as the research approach, design and strategies. A primary aim of this research was to investigate the current state of archaeological heritage management and tourism at two research sites in Amman, Jordan. This goal was achieved by investigating the opinions and perceptions of tourists visiting these sites through the use of questionnaires distributed by the researcher, in some instances with the assistance of tour guides.

As illustrated in Chapter 2, the Roman Theatre is evidence of the ancient Roman city Philadelphia and is one of the most impressive sites in Amman. It was built in the 2nd century AD during the reign of Antonius Pius on land that had been used as a cemetery. The Roman Theatre could hold about 6,000 people. The Citadel is evidence of the ancient Rabbath Ammon, which was built in the Bronze Age between 1500 and 1200 BC. Excavations in the Citadel have revealed Roman and Byzantine remains, as well as from the early Islamic period (Tukan, 2007). The Citadel is situated on a hill and includes the Temple of Hercules, which was built during the reign of Emperor Marcus Aurelius between 161 and 180 AD. The Byzantine church dates back to the 6th and 7th century AD and the Umayyad Palace dates back to 730 AD. These were periods of cultural and socio-economic prosperity for the ancient city, which has been referred to by many names depending on the period – Ammon, Philadelphia and Amman (Hammad, 2007).

This study focuses on the Roman Theatre and the Citadel because they are both critical and attractive archaeological sites with significant cultural and historical value. Before the research began, the questionnaire was edited and approved by the University of Canberra’s Ethics Committee, (ethics clearance number U3062839) to ensure best practice. The researcher also
interviewed employees of the Department of Antiquities about the management of the research sites.

In this chapter, the sampling method is justified as a way of acquiring a range of viewpoints from the two research cohorts. It concludes with discussions of the procedure for data analysis and of the study’s limitations, such as weather and language barriers, and how the researcher addressed them.

4.1 Research Purpose

It is critical to understand the research purpose, as it determines the form the research will take. The research purpose informed the researcher’s choice of a selected descriptive study. This section provides insight on how the researcher came to these decisions and the various alternatives and issues which were considered before making the decision.

This research investigates tourism and the management of archaeological sites in Amman by analysing the experiences of visitors at the sites and the perceptions of employees working at the sites.

Research can be categorised as:

- exploratory, which focuses on a complex problem about which there is little knowledge, and explores variables
- descriptive, which focuses on a particular problem and provides an in-depth analysis of the issues
- explanatory, which provides explanations for clearly defined issues (Saunders et al., 2011).

The research problem explored here focuses on the current state of archaeological tourism in Amman, and the growth and development of tourism in Jordan. The review of the applicable
literature investigated the details of the research problems and helped in the development of the research framework.

The research purpose and questions for this research suggest that the study should be primarily descriptive in nature and would be well served with a document analysis that uses triangulation to explore the experiences of visitors and the perceptions of employees at the sites. Triangulation ensures validation of the data through cross-verification of two or more data sources. The method used a combination of theories, methods and empirical materials from different sources, enabling the researcher to avoid intrinsic biases and other problems which can arise from using only one source. Thus, the experiences and perceptions of visitors and employees at the sites were examined, as were other records and documents, to develop a conclusion and answer the research questions.

4.2 Research Philosophy

This section defines the term ‘research philosophy’, the elements of a research philosophy, the types of philosophies available to the researcher, and the issues the researcher considered in deciding on which research philosophy to follow. As such, it provides insight into how the researcher came to a decision about the philosophy that guided the research.

The research philosophy guides the researcher’s use of their opinions in the development of new ideas and knowledge or insights regarding a specific research question (Saunders et al., 2009). As Dilley (2004) argues, researchers rely on their opinions when deciding on their research methods, and certain assumptions are made concerning the method and research topic. Thus, the research philosophy is critical for providing the underlying assumptions which guide the development and creation of knowledge as well as the approach used.

Two principal philosophies apply to research:
• positivism, which focuses on developing and identifying a causal relationship in the research

• interpretivism, which is critical in providing descriptions and understanding phenomena by incorporating individual feelings and emotions, and coming to independent interpretations (Johnson & Clark, 2006).

These considerations are subsequently used to determine the appropriate research construct. Positivism leads to the creation of objective perspectives, a process which includes the use of mathematical methods for data analysis and as such provides non-biased deductions. The researcher following the positivism philosophy has no influence on the results of the research, meaning that the research and the research process are not influenced by the researchers in the development of guidelines and the general stable deductions (Remenyi et al., 2003). Interpretivism focuses on personal experiences and perceptions as well as feelings in order to analyse the research topic. These results are subjective deductions, achieved through the qualitative analysis of the data obtained. In this regard, the researcher is an integral part of the research process and as such cannot be separated from the research as the data collection is dependent on his or her ability to observe the behaviour of the participants. The researcher also interprets the meaning of the various social realities, developing judgements based on the experiences of the respondents (Johnson & Clark, 2006).

As this discussion suggests, this research followed the interpretivism research philosophy as it sought to understand the perceptions of tourists and employees at heritage management and archaeological sites in Amman. In gaining this understanding, the researcher relied on the descriptions provided by the employees at the research sites, interpreting these viewpoints and formulating deductions without the use of any scientific techniques. The use of this approach, more
importantly, increases understanding of issues related to sustainable tourism and archaeological heritage management among these employees as well as any effects they have on the ability of the sites to provide quality services to tourists.

However, despite its advantages, interpretivism tends to involve uncertainty in its conclusions, as it relies on personal experiences and personal interpretation of the data collected, introducing a level of subjectivity into the research. To address this limitation, the researcher also used positivism to add to the insights derived from the interviews. Further, the researcher also relied on positivism in interpreting the information collected from the tourists, as it introduces the objectivity of using mathematical methods to analyse the data collected, thus providing unbiased deductions and conclusions. In addition, the researcher employed positivism research through the use of a questionnaire so as not to interfere with the results and as such provide for generalisable deductions (Remenyi et al., 2003).

4.3 Research Approach

The research approach is an important part of the research framework as it illustrates the method that will be used for the research. This section provides an analysis of the methodology used to select the research approach. It outlines the steps undertaken, explains how the data was collected, including the development of the data collection methods and techniques and the data collection itself, and the considerations that were made.

While a number of approaches can be used to conduct research, quantitative and qualitative methods are the two broad approaches that are usually applied. Quantitative research involves numerical representation and manipulation of observations (Burns & Bush, 2009); qualitative research involves the interpretation of observations with the purpose of discovering underlying
meaning as well as trends and patterns within the relationships of the various concepts under examination, rather than through the use of mathematics (Zikmund, 2002). This research utilised a mixed-method strategy, using both quantitative and qualitative approaches.

More specifically, the quantitative research approach was used to collect primary data from tourists on their experiences at heritage sites, while the qualitative approach was used to provide further insights into the management of the heritage sites, both from the employees working there and through document analysis, whereby triangulated information from various documents and records about sustainable tourism and management practices at the archaeological sites was analysed. Integrating these two approaches allowed the researcher to obtain holistic information on the heritage sites from data from employees and tourists as well as from documents related to the research topic.

The data were collected between May and June 2014, with the researcher distributing questionnaires to tourists with the help of tour guides in order to increase the response rate. Tour guides also helped the researcher with the data collection by informing the tourists about the research and providing an appropriate atmosphere for them to participate – for instance, by providing places to sit and pens to use. The researcher also used the internet search engines to collect information about management practices at archaeological sites, policies and standards for management of archaeological sites, and existing knowledge about the management of archaeological sites. Further, the researcher obtained documents and reports on the two major archaeological sites (the Citadel and the Roman Theatre) with the help of the management of those sites.

Steps were taken to develop quality questionnaires and to ensure that the research process was ethical. After the first draft of the questionnaire was completed, a pilot test was conducted to refine
the questions and the collected data. A pilot test is typically conducted before the research, to secure the reliability and validity of the research instrument. The pilot test for this study was administered to a fraction of the target population to evaluate the appropriateness of the research, thus helping to ensure that the questionnaire used for the research was well structured and clear. Vague questions and incorrect information were revised and clarified, based on the feedback given. This step was essential in developing a questionnaire that accurately collected the data required for the research.

Further, the questionnaires were forwarded to the Human Study Ethics Committee at the University of Canberra for its approval. After receiving the approval, the researcher reproduced the questionnaire for distribution in the field. The first page of the questionnaire included a consent form, which the participants were required to read before agreeing to participate in the research. This form explained the purpose of the research, that their participation was voluntary and that they were free to withdraw from the research whenever they wished. This ensured that the participants understood their rights and the purpose of the research. The questionnaire itself consisted of two sections. The first section asked for general information about the participants, including age, occupation, gender and income bracket. The second section focused on the key elements of the research, with questions designed to learn more about the issues facing tourism and sustainable tourism in Jordan.

The researcher distributed the questionnaires after the tourists visited the sites, to capitalise on the immediate memories of their experiences. Before taking this step, the researcher informed the tour guides about research ethics, such as ensuring the consent of the participants, providing assurance that the information would be used only for academic purposes, and ensuring participants’ privacy (Bryman, 2012).
In addition to the questionnaires on tourists’ experiences, the research collected qualitative data about tourism and archaeological heritage management through interviews with employees at the research sites. These employees were in a position to provide critical insights on the topic, which was important because the primary focus of this research was to explore tourism in Amman and investigate the elements that affect tourism in Jordan. The researcher targeted both men and women of a range of ages, with all the participants being older than 18 years, to ensure that a wide range of opinions and perspectives were captured.

Finally, the researcher undertook a document analysis, in which a triangulation approach was used to integrate information acquired from various sources about the research topic. Document analysis involves techniques and procedures to analyse and interpret the data collected. The document analysis for this study included developing major themes acquired from the triangulation and utilising this information to back up the primary data analysis, thus providing a holistic data analysis and research. Document analysis enabled the researcher to add to the perceived situation and helped in meeting the aims of the research: to understand the current state of tourism and the challenges it faces at archaeological sites; examine the plans, policies and guidelines available to develop sustainable tourism; inform and develop a SWOT analysis; and develop recommendations for sustainable tourism and archaeological heritage in Amman and Jordan.

Before commencing the fieldwork, the researcher obtained permission from the Ministry of Tourism and Antiquities (MOTA) as well as the Department of Archaeology to access tourists at the research sites and conduct the research. The researcher wore an identification badge displaying the name of the university, its crest and his name. Further, a sign at the main gates indicated that research was taking place at the sites, also displaying the name of the researcher, the name of the
university and the title of the research project. These steps enabled the tourists to feel confident that the research was genuine and that the researcher had obtained the necessary permits from the relevant authorities and the university.

After the data was collected, Statistical Package for Social Sciences (SPSS) was used to analyse the quantitative information, and content analysis conducted for the qualitative data from the interviews and from the document analysis. Both analyses were then combined to identify issues, used to provide in-depth, holistic information on sustainable tourism and archaeological sites.

4.4 Data Collection Methods

This section provides an overview of the data collection tools and techniques selected for data collection, including where the data was collected from. It illustrates how the data was collected, including the development of the data collection methods and techniques, the data collection itself, and the considerations that were taken. The data was collected at two major archaeological sites (the Citadel and the Roman Theatres, as discussed earlier in the chapter). Both quantitative interviews and a questionnaire were used to gather data. This section outlines the development of the questionnaire and its design. It gives the reasons the researcher chose a questionnaire to collect the data, and the questions it contained, as well as insight into how the questionnaire was analysed. Finally, the section explains the interview design, the elements involved in the selection and development of the interview used to collect data, and the major themes of the interview.

The section on data collection methods is critical as it provides information on the data collection techniques utilised and the directions followed. In this research, two instruments were used for data collection. The primary aim of the research was to identify the current state of tourism in Amman, the various obstacles and barriers to its growth and sustainable development, and other elements
affecting the tourism industry. The data collection was undertaken at two archaeological sites, with the plan that the participants would need approximately 10 to 15 minutes to complete the questionnaire. In interviews, employees described the issues they face in their management of archaeological sites, which involved more time.

Most of this research was conducted at two archaeological sites in Amman (the Citadel and the Roman Theatre). Employees from both sites were interviewed, as were members of the Department of Antiquities and the museum in the Citadel, who provided information about the challenges faced at archaeological sites in Amman and the conditions of artefact storage and repositories. Additionally, the interviews included an investigation of the management policies and procedures and their effectiveness in the management of archaeological sites (Johnson, 1994). The researcher selected the employees to be interviewed using expert judgement to identify the employees who would provide the most appropriate answers. The researcher first emailed employees who were potential participants, after receiving their email addresses from the human resource management team, after requesting that they participate in the study. The researcher approached the employees two months before the data collection began, and the researcher requested that they confirm their willingness to participate. Those who agreed to participate were sent reminder emails two weeks before the scheduled period for data collection. Reminding them of the data collection date ensured that study participants were ready and waiting.

In addition, the research involved a questionnaire surveying tourists about their opinions and perceptions of their tourism experience in Amman. As there was no way to contact tourists before administering the questionnaires, the researcher approached tourists to request that they participate in the study. The researcher approached the tourists, explained what the study involved, and requested their participation. If the tourist agreed to participate, the researcher provided them with
a pen and administered the questionnaire as quickly as possible. The main focus of the tourists was experiencing the sites and attractions; as such, the questionnaire was simple and to the point, allowing a convenient length of time for the tourists to participate.

4.4.1 Questionnaire Design

As part of the data collection process, the researcher developed a questionnaire to investigate and learn about tourism and archaeological heritage management from respondents. For results to be relevant, the questionnaire had to be carefully designed. According to Creswell et al. (2003), survey tools need to be based on questionnaires that have already been administered. This research developed scales based on previous investigations collecting similar information.

A questionnaire is a convenient method for conducting research. First, it allowed for simultaneous distribution to many tourists visiting the research sites (Johnson, 1994). As tourists travel in groups, the researcher was able to obtain a lot of information from a large group of people fairly quickly (Bryman, 2012). This is important because tourists visiting the research sites want to enjoy the experience and do not want to devote too much time to participate in a research. Thus, a questionnaire allows a researcher to collect information simultaneously over a shorter time period compared with other data collection methods.

Furthermore, it is easy to control and monitor data collection through the use of a questionnaire. A high response rate is usually achieved, with only minimal resources, due to its simple design. To respond, the participants make a choice for each question, which requires only a little of their time, which means they are not inconvenienced (Fowler, 2002). Finally, as the questionnaire design was based on the research objectives and research questions, through the data analysis the issues around archaeological heritage management were able to be identified, thus helping to achieve the aim of
Despite the advantages of questionnaires, they also have some limitations (Bryman, 2012). First, respondents tend to be independent and provide individualised and unique statements; the researcher cannot follow up on each response and respondent and, thus, has no way of obtaining clarification and additional information (Johnson, 1994). As a result, less information is collected, meaning a questionnaire cannot provide deep insight into the identified issues (Bryman, 2012). To acquire more information and enhance the insight into the issues being investigated, interviews are frequently used to complement questionnaires.

The questionnaire administered in this research used closed questions, as they provided accuracy and a clear answer, both of which facilitate the collection of information for analysis. Forms of questions that can be used to ensure appropriate responses are obtained for analysis (Bryman, 2012) include multiple choice questions, filter questions and scale questions. The latter are typically used to enhance the neutrality of the answers, by allowing respondents the freedom to provide the ratings themselves (Johnson, 1994). The scale questions in the questionnaire used for this research (such as question 32) focused on visitors’ reactions to their trip, with options of ‘thoroughly enjoyable, but not outstanding’, ‘somewhat disappointing’ and ‘very disappointing’. Multiple choice questions are frequently used, as this type of question is easiest both for respondents when answering the questions and for the researcher during data management. They are exemplified by question 11, which focused on the main forms of accommodation in Amman, with the choices being ‘hotel’, ‘suite and apartment hotel’, ‘private apartment’, ‘staying with relatives’, ‘own house or apartment’, ‘means of transport’, ‘have not stayed overnight’ and others. These choices allowed the respondents to select the form of accommodation they used while in Amman. Filter questions examined related aspects, where the answer to the first question
determined whether the participant answered the next question (Bryman, 2012). Filter questions are considered to be a good method for determining the consistency of responses. For instance, question 16 asked whether the visitor had a tour guide, and the follow-up question 18 asked whether the visitor was satisfied with the tour guide. In this example, if the visitor did not have a tour guide, he or she would not be able to answer the second question about his or her satisfaction level.

The questionnaire developed for this research consisted of 34 questions which were designed to test various aspects of the visitor's experience in Amman. It was written in both English and Arabic, as English is an international language while Arabic is the main language in Jordan and in Arab countries. Questions dealing with similar aspects were not placed together, to ensure the credibility of the answers provided. For example, the questions regarding the satisfaction of visitors on particular items were not placed together – visitors’ satisfaction with their tour guides was question 18, while their satisfaction with the care provided for the archaeological sites was question 22. The varied phrasing of the questions also enabled respondents to answer each question objectively. For example, question 22 asked whether the visitor though archaeological sites were well cared for, while question 24 asked whether the signs provided adequate information. Although they were phrased differently, both questions focused on whether the visitors were satisfied with the signs and information provided, and with the care provided to the archaeological sites.

The questionnaire was divided into six parts, outlined below.

**4.4.1.1 Demographic Information**

The demographic characteristics (questions 1–5) were used in this research to determine their relationship with the visitors’ experiences. These characteristics included the participants’ country
of origin, income, educational level, age and gender. As the demographic data gave critical insights on the characteristics and attributes of visitors to Amman, it provides important basic information for the research.

4.4.1.2 Information on the Organizational Details of the Visit

The next section, questions 6–11, focused on the organisational details of the visit, with question 6 focusing on the main purpose of the visit to Amman, question 7 asking who made the arrangements for the trip, question 8 covering whether the visitor was travelling on a package tour, question 9 asking whom the visitor was travelling with, question 10 focusing on the type of transport they used, and question 11 on the visitor’s primary form of accommodation.

4.4.1.3 Information on the Organisational Details of the Tourist Site/s

The next seven questions focused on the organisational details of the tourist sites. Specifically, question 12 focused on the number of times the respondent tourist had visited Amman, and question 13 on their impression of the sites they had visited as attractive, interesting and educational, or whether they had no opinion. Question 14 focused on the site the visitor liked best, and question 15 on the factors that influenced them to choose Amman as a destination. It asked where the visitor had acquired information about the site, including promotions, advertisements, recommendations from friends, and travel agents. The remaining three questions focused on tour guides, with question 16 asking whether the visitor had used tour guides during the visit at the site, question 17 whether their guide was a tour guide only, and question 18 whether the visitor was satisfied with the service provided by the tour guide.
4.4.1.4 Information on the Satisfaction with the Site/s Visited

This section focused on the tourist’s satisfaction with their visit to the sites, through questions 19–30. Question 19 asked what the visitor thought needed to be improved at the site, with question 20 focusing on what additional facilities the visitor thought needed to be added to those already available, and question 21 on the whether the visitor has acquired more information compared with the information they had before their visit. Question 22 asked if there were brochures that explained the history of each archaeological site, question 23 asked whether the signs provided adequate information, question 25 asked whether the visitor thought the archaeological sites were well cared for, and question 26 asked whether the visitor supported the site being on the World Heritage List.

Further, question 27 asked whether the visitor would like to spend more time at the site, question 28 focused on whether the trip included visiting other sites as well as Amman, question 29 focused on whether the visitor would like to visit Amman again, and question 30 asked how the visitor would describe his or her overall reaction to their trip.

4.4.1.5 Information on the Marketing Aspects of the Sites

Questions 31–33 focused on the marketing aspects of the sites, with question 31 focusing on whether there were websites containing descriptions of the site and information that visitors could use as an introduction to the archaeological sites. Question 32 asked whether the visitor was satisfied with the visit in relation to their expectations based on advertisements and promotions. Question 33 asked whether the visitor would recommend Amman as a holiday destination to others.
4.4.1.6 Interaction with Local Community in Amman

Question 34 on the questionnaire focused on the interaction with the local community in Amman, asking whether the visitor encountered problems such as sexual harassment, theft or exploitation when dealing and interacting with the local community.

4.4.2 Questionnaire Analysis

Data analysis for this study involved analysing both the primary data collected from the questionnaire and the secondary data collected during the literature review (Johnson, 1994). After the questionnaires were collected, the researcher reviewed the data to determine what was useful for the research and what was not. The primary data were analysed using SPSS. After analysis, both the primary and the secondary data were used for the discussion and data analysis phase of the research (Bryman, 2012). The data was subsequently used to provide the archaeological sites with suggestions on how to implement sustainable strategies and with information on the perceptions of their visitors.

4.4.3 Interview Design

According to Hanson and Grimmer (2007), the selection of the research instrument is critical for the process of data collection as it directly impacts on the credibility of the findings and conclusions. This research used semi-structured interviews to gather data from the employees at the sites (Johnson, 1994), for several reasons. First, the use of semi-structured interviews increased the ability to collect in-depth information by allowing the researcher to probe for further information and explanations (King, 2003). Secondly, semi-structured interviews supported the findings’ objectivity as the respondents were relaxed and had the freedom to provide their perceptions and ideas, thus encouraging them to respond appropriately and accurately (Saunders et al., 2009).
To ensure the credibility of the semi-structured interviews, the researcher followed a defined protocol (Bryman, 2012), that included using individuals with management expertise at the heritage sites, thus making sure that the interview covered all the aspects involved in the management of archaeological sites in Amman. In addition, any ambiguity in the interview questions was eliminated, with each question focusing on a specific aspect of archaeological heritage management. Further, the researcher designed the questions by considering the research objectives and questions. This research utilised open-ended interview questions as they give the respondents the freedom to provide in-depth information about the concept being investigated as well as allowing them to provide answers which are not pre-defined but rather what they really feel. These open-ended questions also helped the researcher develop an opening for the interviewees to provide more detailed responses (Saunders et al., 2009).

The main themes and elements of the interviews conducted for this research are discussed below.

4.4.3.1 Introductory Questions

The first questions functioned primarily as warm-up ones, focusing on basic information concerning the management of the sites. Question 1 focused on the perceptions of the employees with regard to the salary paid at the sites, thus investigating the satisfaction of employees with their remuneration. The second question focused on the qualifications of the Department of Antiquities staff at the sites and the performance of their roles and responsibilities, while the third question asked about the courses offered by the department for heritage management training.

4.4.3.2 Management of Sites

The second part of the interview focused on the management of the sites through questions 4, 5, 6,
14, and 19. These involved distributions of grants as well as rewards for staff, attracting human resources, the role of the department in dealing with urban development, and the management of funds for the sites. Question 14 specifically focused on the privatisation of sites, investigating the employees’ perceptions of this issue.

4.4.3.3 Archaeological Excavations

The third section, questions 7 and 8, dealt with the excavation of the sites and its impact on tourism activities. More specifically, these pertained to the protection of archaeological sites after excavation, including the efficiency of management.

4.4.3.4 Protection of Sites

The fourth part dealt with the various threats to the sites, including strategies to ensure their protection. Questions 9 and 10 focused on procedures for protecting sites from theft, tampering and vandalism, as well as the use of modern technology in protecting them.

4.4.3.5 Management of Artefacts

The fifth section, questions 11, 12, and 13, focused on the management of the artefacts found at the sites. They asked about the storage of artefacts and their presentation as well as lending artefacts to museums.

4.4.3.6 Sustainable Tourism

The last section focused on sustainability aspects of the management of the sites. Questions 15–18 focused on the challenges facing the administration, the sustainability of the sites, the carrying capacity of sites and the most attractive sites. This part also asked about the role of the local
community in sustainable tourism.

4.5. Research Strategy

This section provides an analysis of the considerations in choosing the research strategy undertaken and the reasons for this choice. Several strategies are commonly used by researchers, including experiments, surveys, archival analysis, history and case studies (Johnson, 1994). This research used both a case research strategy, by focusing on archaeological sites in Amman in Jordan, and archival analysis.

The use of the case research strategy can involve multiple cases or only a single case (Yin, 2006). Yin (2006) argues that multiple case studies provide more information, thus allowing for fuller generalisations than a single case. The case research reported here focused on two archaeological sites in Amman: the Citadel and the Roman Theatre, selected because they have a large capacity and attract many tourists per day, meaning that they would provide adequate representation. The researcher administered the questionnaire to tourists visiting these two sites, asking about various aspects of sustainable tourism as well as their suggestions for strategies to improve tourism. Further, the researcher used interviews to gather information about the management of the sites and the strategies for implementing sustainable tourism. The use of both surveys and interviews enabled the researcher to acquire adequate information about the management of the sites as well as the perceptions of the tourists of their experiences at them.

The researcher also utilised an archival analysis strategy in which the researcher utilised past information and knowledge which had been archived to inform the research. The researcher acquired the information from the offices of the two main archaeological sites being focused on (the Roman Theatre and the Citadel). Further, the researcher acquired archived information from
the Department of Antiquities to acquire the guidelines and policies governing the management of archaeological and heritage sites in Amman and Jordan. The use of the archival analysis addressed the limitations of using questionnaires and interviews, which would have answered some but not all of the research questions. Archival analysis enabled the researcher to answer critical research questions about the current state of tourism; the challenges facing archaeological sites; the plans, policies and guidelines available in developing unsustainable tourism; the SWOT analysis; and recommendations for sustainable tourism and archaeological heritage in Amman and Jordan.

4.6 Research Validity and Reliability

Validity and reliability are important as they ensure the collection of adequate and correct information.

4.6.1 Reliability

Reliability has been defined as the degree to which measurements are free from error and bias so that they provide consistent results. In operational terms, it is the internal consistency of the scale assessing the degree to which the items are homogenous. Reliability can be assured by considering whether the measures would result in the same findings on other occasions, or whether there is transparency in the manner in which the data was obtained (Burns & Bush, 2009).

For reflective measures, all items need to be viewed as parallel, making sure that the constructs of interest are similar (Bryman, 2012). The standard approach for evaluation stipulates that the entire path loading from the construct to the measures should be strong elements, higher than 0.70. Formative measures require being independent of one another and viewed as items creating an emergent factor. Thus, reliability assessments such as Cronbach’s alpha are not applicable here.
For this research, the weights of each item were used to investigate how much it contributed to the overall factors (Saunders, et al., 2009).

4.6.2 Validity

Validity focuses on whether the findings actually represent what they are said to. It is defined as the extent to which data collection methods measure what they are meant to measure (Johnson, 1994). Two types need to be considered: convergent validity and discriminant validity. It is important to make sure that the research constructs measure what they are meant to measure (Zikmund, 2002). The data needs to exhibit validity for the research to be successful and useful both academically and practically in its implications for managers and organisations.

The validity of the questionnaire and interview was ascertained based on feedback from the thesis supervisor and other members of the university. Experts with experience managing archaeological sites also checked the questions, providing insightful advice on the design of the instruments. After editing, the questionnaire was reproduced for distribution to the participants.

4.7 Limitations of the Research

Research limitations involved issues the researcher had no control over. This section outlines the challenges the researcher faced and how they were delimited, which helps researchers used this study as a basis for further research.

One of the major limitations of this research was that the researcher had little control over the sampling of the population, because it involved tourists visiting the sites, meaning there was no way of knowing before the study began how many there would be, or about their demographics. Thus, the sample may not necessarily be an accurate representation of the population. This issue
was addressed by ensuring that only one individual in a group of tourists participated in the research, to avoid too many friends or members of a family with similar views participating.

The researcher was also faced with the challenge of tourists who were unwilling to participate. They may have come from different parts of the world and perhaps been reluctant to complete the questionnaire for cultural reasons. To address this limitation, the researcher made the questionnaire attractive and easy to complete, to encourage tourists to participate.

A further challenge was the amount of time tourists spent at the research sites. The majority had strict tour time frames, meaning that they spent a limited time at the sites before moving on to others. Further, the climate at the sites prevented some tourists from participating in the research. These two issues were addressed by giving questionnaires to the tour guides at the sites, who helped with the distribution; the tourists were then asked to drop the completed questionnaires at strategic tourist sites in Amman at the end of their visit to the area. Some of these questionnaires were fully completed and returned, while the majority were incomplete or not returned at all. Further, some tour guides did not want their tourist groups to participate in the research because of the delay it would involve, which limited their time for visiting other sites.

The researcher attempted to include different nationalities among the tourists participating, but time and resource constraints limited this intention. In addition, despite providing the questionnaires in two languages, there were tourists who did not speak either language; thus, the language barrier had an impact on the sample.

4.8 Conclusion

This chapter focused on the framework the research employed to collect data that would provide answers to the research questions discussed in Chapter 1. Chapter 4 commenced with the research
purpose, in which various approaches to research were analysed, including exploratory, descriptive and explanatory. The researcher used descriptive research, which involves focusing on a particular problem and providing an in-depth analysis of the issues.

The chapter then turned to research philosophy, which involves providing guidelines to the researcher in developing new ideas and knowledge about the research topic. The two main research philosophies, positivism and interpretivism, were discussed. The researcher selected interpretivism as the appropriate research philosophy for this research because it focuses on personal experiences and perceptions in analysing the research topic. It is subjective in nature and utilises qualitative analysis to collect and analyse the data.

The section on the research approach discussed quantitative and qualitative methods. The analysis concluded that a mixed-methods approach was most appropriate for this research, in alignment with the utilisation of the interpretivism philosophy to inform the research. Both quantitative and qualitative research approaches were undertaken.

The chapter also discussed the data collection methods available for the research. A questionnaire and an interview were used to collect data from tourists and employees. Research strategies for data collection, such as experiments, surveys, archival analysis, history and case studies, were also discussed. The chapter also discussed the study’s validity and reliability – that is, the collection of adequate and correct information to inform the research. Finally, research limitations were discussed, such as the researcher having little control over the sample, tourists who were unwilling to participate in the research, and the limited time tourists had to spend at the sites.

The findings from the primary and secondary data sources will be discussed in the next chapter, leading to conclusions and recommendations, which will be able to be generalised and applied to
the management of archaeological sites in Amman. The findings may also be used to improve the management of other urban heritage sites in Jordan.
CHAPTER FIVE
ARCHAEOLOGICAL TOURISM IN AMMAN TODAY

5.1 Introduction

Chapter 5 discusses archaeological tourism in Amman today in the light of the issues and themes arising from an analysis of the data gathered from site visitors and site managers through questionnaires and interviews. This examination employs qualitative and quantitative methods to analyse the survey and interview data to give a detailed picture of the state of archaeological tourism in Amman today. As illustrated by Burns and Bush (2009), the use of data acquired from both qualitative and quantitative methods enables the researcher to approach a research problem in a multifaceted way. The analysis of data using a mixed-methods approach enabled the researcher to develop an in-depth understanding of issues surrounding the potential for the development of sustainable tourism at archaeological sites in Amman.

Quantitative data was acquired from 200 questionnaires distributed to visitors at the targeted archaeological sites. The questionnaires covered demographic information, organisational details of the visit, organisational details of the tourist sites, satisfaction with the visit, marketing aspects of the sites, and satisfaction with visiting Amman in general. This information helps to provide insight into the current state of tourism in Amman, Jordan. The research also involved qualitative data from interviews conducted with site managers. The qualitative analysis resulted in the identification of themes including the privatisation of archaeological sites, safety and protection of sites, conservation of artefacts, status of archaeological sites, and interactions and role of the local community on archaeological tourism.

Finally, the chapter uses data acquired from participant observation in the field. The research population included tourists at the sites and employees (including management) of the
archaeological sites in Amman. The participant observation took place at the archaeological sites as well as the Department of Antiquities in Amman. Identified themes, including challenges facing tourism at archaeological sites in Amman, included social tension, inadequate maintenance of the archaeological sites, vandalism and destruction of the archaeological sites by both the tourists and the local community, and inadequate training of staff on the management of archaeological sites.

The analysis of the quantitative and qualitative data, as well as the data acquired from participant observation, allowed a detailed picture to be developed, considering the issues around the development of sustainable tourism at archaeological sites in Amman from a range of perspectives.

5.2 Results from Quantitative Data

The researcher distributed 200 questionnaires, of which 163 were returned fully answered. The data collection was undertaken at the two archaeological sites chosen for case research, and the questionnaire was available in both English and Arabic. As mentioned above, it included questions regarding demographic information, organisational details of the visit, organisational details of the tourist sites, satisfaction with the visit, marketing aspects of the sites, and satisfaction with visiting Amman in general. This will help in informing various stakeholders on strategies to improve archaeological tourism in Amman.

5.2.1 Demographic Data

The number of participants who answered the questionnaire was 163 out of 200. Table 4 presents the participants’ demographic data. As can be seen, the majority (67.3%) of the sample consisted of females, and the remaining 32.7% were males.
Table 4: Gender of respondents

<table>
<thead>
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<th>Gender</th>
<th>Sample</th>
<th>Frequency</th>
<th>Percentage</th>
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<td>Female</td>
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<td></td>
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<tr>
<td><strong>Total</strong></td>
<td></td>
<td>163</td>
<td>100%</td>
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</table>

Figure 29: Gender of respondents

As can be seen from Table 5, the largest group consisted of older people aged 71–81+ (13.6%), 61–70 (23.5%) and 51–60 (18.5%). In other words, people aged 51 and over contributed to more than half of the sample (55.6%). The remaining respondents were almost equally distributed amongst the younger age groups: 18–30 (13.6%), 31–40 (17.9%) and 41–50 (13.0%). Good management plans would consider the demographic characteristics of the sample, which could be considered to be representative of the population visiting the archaeological sites in Amman.
Table 5: Age of respondents

<table>
<thead>
<tr>
<th>Age</th>
<th>Sample</th>
<th>Frequency</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>18–30</td>
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<td>22</td>
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<td>71–81+</td>
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<tr>
<td>People who didn’t answer the question</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>163</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Figure 30: Age of respondents

The analysis continues with some educational and income information about the sample. As seen in Table 6 below, the majority of respondents had a bachelor’s degree (46.9%), followed by those with a master’s degree (25.9%), those whose highest level of education was secondary school
(18.5%), those with a doctoral degree (5.6%), and those whose highest level of education was primary school (1.9%).

Considering that the greatest part of the sample were well-educated people with bachelor’s degree or higher (78.4%), it could be expected that they have high expectations around visiting sites where culture and national heritage are preserved. It could also be expected that groups with lower levels of education would be less interested in archaeological sites. This knowledge is important with regard to the optimal marketing policy to be undertaken and the fact that even minority groups should be well targeted. However, in order to prove that assumption, further analysis should be undertaken on the factors describing the level of interest and satisfaction within the low-educated groups in particular.

**Table 6: Education level of respondents**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Sample</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Education</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Primary school</td>
<td>3</td>
<td>1.9</td>
<td></td>
</tr>
<tr>
<td>Secondary school</td>
<td>30</td>
<td>18.5</td>
<td></td>
</tr>
<tr>
<td>Bachelor</td>
<td>76</td>
<td>46.9</td>
<td></td>
</tr>
<tr>
<td>Master</td>
<td>42</td>
<td>25.9</td>
<td></td>
</tr>
<tr>
<td>Doctorate</td>
<td>9</td>
<td>5.6</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>1.2</td>
<td></td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>163</td>
<td>100%</td>
<td></td>
</tr>
</tbody>
</table>
Another point of interest concerning the individual characteristics of participants is income. According to the results shown in Table 7 below, the group with the lowest income formed the greatest part of the sample: less than US$20,000 (43.8%), followed by the income group US$41,000–60,000 (15%). The remainder of the sample was distributed equally amongst the other three income groups: US$21,000–40,000, US$61,000–80,000 and more than US$81,000 (each at 13.8% of the sample).

This is important information for pricing policies in sites’ sustainable management plans. In order to determine optimal price levels, an additional survey with particular questions targeting pricing may be initiated. That information, combined with the summary of age characteristics, could be a solid basis for appropriate prices.
Table 7: Annual income for respondents

<table>
<thead>
<tr>
<th>Income</th>
<th>Sample</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
</tr>
<tr>
<td><strong>Annual income</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less than US$20,000</td>
<td>70</td>
<td>43.8</td>
</tr>
<tr>
<td>US$21,000–40,000</td>
<td>22</td>
<td>13.8</td>
</tr>
<tr>
<td>US$41,000–60,000</td>
<td>24</td>
<td>15.0</td>
</tr>
<tr>
<td>US$61,000–80,000</td>
<td>22</td>
<td>13.8</td>
</tr>
<tr>
<td>More than US$81,000</td>
<td>22</td>
<td>13.8</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>163</td>
<td>100%</td>
</tr>
</tbody>
</table>

Figure 32: Annual income of respondents

Participants were also asked about their country of origin, as shown in Table 8. The majority (36.4%) of visitors were from Asia, since Amman is part of Asia and is a nearby destination, 24.7% were European, 13% from North America, 14.2% from South America, 3.7% from Africa and 8%
from Australia. The distance between Amman and the visitors’ country of origin should be considered while looking at those results, as should the solvency of those nations. Naturally, Africa being the poorest continent on earth, could hardly be a target to increase visitor numbers. The majority of visitors to Amman were from Asia and Europe. This may illustrate that many tourists from Asia and Europe are interested in the archeological sites in Amman.

**Table 8: Country of origin**

<table>
<thead>
<tr>
<th>Origin country</th>
<th>Sample Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Origin Country</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asia</td>
<td>59</td>
<td>36.4</td>
</tr>
<tr>
<td>Europe</td>
<td>40</td>
<td>24.7</td>
</tr>
<tr>
<td>North America</td>
<td>21</td>
<td>13.0</td>
</tr>
<tr>
<td>South America</td>
<td>23</td>
<td>14.2</td>
</tr>
<tr>
<td>Africa</td>
<td>6</td>
<td>3.7</td>
</tr>
<tr>
<td>Australia</td>
<td>13</td>
<td>8.0</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>163</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

**Figure 33: Origin country of respondents**
5.2.2 Purpose of Visit to Amman

According to the questionnaire results, the majority of visitors to Amman were there for vacation or leisure (71.5%), followed by to visit friends or relatives (18.1%). A small portion were visiting for business: participants on business tours made up 2.5%, and 0.6% of the sample were attending a conference or seminar. The remaining purposes were: medical treatment (1.9%), research (1.9%), and religious (0.6%). A further 1.9% of the sample were visiting for a purpose that did not fall under any of the categories in the questionnaire. The results illustrate that the greatest portion of respondents were actually interested in tourism, and those who were visiting friends and family could also be attracted to the sites via appropriate marketing campaigns.
Table 9: Frequencies and percentage of the main purpose of your visit to Amman

<table>
<thead>
<tr>
<th>Main purpose</th>
<th>Sample</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
</tr>
<tr>
<td>What was the main purpose of your visit to Amman?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vacation or leisure</td>
<td>116</td>
<td>72.5</td>
</tr>
<tr>
<td>Visiting friends or relatives</td>
<td>29</td>
<td>18.1</td>
</tr>
<tr>
<td>Business tour</td>
<td>4</td>
<td>2.5</td>
</tr>
<tr>
<td>Conference or seminar</td>
<td>1</td>
<td>0.6</td>
</tr>
<tr>
<td>Medical treatment</td>
<td>3</td>
<td>1.9</td>
</tr>
<tr>
<td>Study</td>
<td>3</td>
<td>1.9</td>
</tr>
<tr>
<td>Religious visit</td>
<td>1</td>
<td>0.6</td>
</tr>
<tr>
<td>Crew members</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Diplomat</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Military personnel</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
<td>1.9</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>163</td>
<td>100%</td>
</tr>
</tbody>
</table>

Figure 34: Purpose of your visit to Amman

![Bar chart showing the purpose of visits](chart.png)
### 5.2.3 Travelling Arrangements

According to the results presented in Table 10, the majority of respondents arranged their visit via travel agency (60.5%), while the remainder (32.7%) made their own arrangements. Other answers were organised by the employer (2.5%), a conference organiser (0.6%) and other means (3.7%).

Therefore, there is a gap between visitors who made their own arrangements and visitors who arranged their visit through a travel agency, who formed the majority. Arrangements for the remainder were made by their employers, conference organiser, association and others.

#### Table 10: Frequencies and percentage of the arrangement for your trip to Amman

<table>
<thead>
<tr>
<th>Arrangement for Trip</th>
<th>Sample</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
<td></td>
</tr>
<tr>
<td>Who made arrangements for your trip to Amman?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Travel agency or tour operator</td>
<td>98</td>
<td>60.5</td>
<td></td>
</tr>
<tr>
<td>Own arrangement</td>
<td>53</td>
<td>32.7</td>
<td></td>
</tr>
<tr>
<td>Employer</td>
<td>4</td>
<td>2.5</td>
<td></td>
</tr>
<tr>
<td>Conference organiser</td>
<td>1</td>
<td>0.6</td>
<td></td>
</tr>
<tr>
<td>Association</td>
<td>2</td>
<td>1.2</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
<td>2.5</td>
<td></td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
<td>100%</td>
<td></td>
</tr>
</tbody>
</table>
The next question focused on package tours, with 76.9% reporting that they travelled with a package tour and 23.1% that they did not, as shown in Table 11. This illustrated that the majority of the tourists travelled on a package tour while the rest travelled independently. This may mean that the majority of those travelling to Amman prefer to travel with a package tour than to travel independently.

Table 11: Frequencies and percentage of the travelling on a package tour

<table>
<thead>
<tr>
<th>Package Tour</th>
<th>Sample</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
</tr>
<tr>
<td>Are you travelling on a package tour?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>93</td>
<td>76.9</td>
</tr>
<tr>
<td>No</td>
<td>28</td>
<td>23.1</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>42</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
<td>100</td>
</tr>
</tbody>
</table>
As shown in Table 12, the results indicated that the majority of visitors were travelling alone (58.4%), followed by couples (29.8%). Children were involved in 4.3% of cases, and family relatives were present in 5% of cases. Further, the results indicated that none of the respondents were accompanying business colleagues.

The important insight here is recognition of the small group that were travelling with children. Special attention has to be given to youngsters, since this is the perfect time to educate them on the importance of sustainable tourism. The idea of sustainable tourism will grow as they grow, become part of their life principles, and be handed down to the next generation. This is important because it is the responsibility of the current generation to not only take care of the sites but also to pass the principles of sustainable tourism to the next generation.
Table 12: Frequencies and percentage of who you are travelling with

<table>
<thead>
<tr>
<th>Travelling with</th>
<th>Sample</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
<td></td>
</tr>
<tr>
<td>Who are you travelling with?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alone</td>
<td>94</td>
<td>58.4</td>
<td></td>
</tr>
<tr>
<td>With spouse or partner</td>
<td>48</td>
<td>29.8</td>
<td></td>
</tr>
<tr>
<td>With spouse and children</td>
<td>5</td>
<td>3.1</td>
<td></td>
</tr>
<tr>
<td>With children</td>
<td>2</td>
<td>1.2</td>
<td></td>
</tr>
<tr>
<td>With business colleagues</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>With other relatives</td>
<td>8</td>
<td>5.0</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
<td>2.5</td>
<td></td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
<td>100%</td>
<td></td>
</tr>
</tbody>
</table>

Figure 37: Companion of travel

The type of transport used was mostly air travel (80.4%), followed by bus (13.9%) and car (4.4%), while only 0.6% of the sample travelled by sea, as shown in Table 13. That they majority used air
transports shows that there is a need to focus on independent travellers, and the tourism industry should enable them to have a smooth travelling experience to ensure their satisfaction. This includes, for instance, having tour buses available for travellers to easily get from the airport to the archaeological sites.

Table 13: Frequencies and percentage of type of transport did you travel by

<table>
<thead>
<tr>
<th>Transport</th>
<th>Sample Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Air</td>
<td>127</td>
<td>80.4</td>
</tr>
<tr>
<td>Sea</td>
<td>1</td>
<td>0.6</td>
</tr>
<tr>
<td>Bus</td>
<td>22</td>
<td>13.9</td>
</tr>
<tr>
<td>Car</td>
<td>7</td>
<td>4.4</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
<td>0.6</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>163</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>
Figure 38: Type of transportation

<table>
<thead>
<tr>
<th>Type of Transportation</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Air</td>
<td>80%</td>
</tr>
<tr>
<td>Sea</td>
<td>4%</td>
</tr>
<tr>
<td>Bus</td>
<td>14%</td>
</tr>
<tr>
<td>Car</td>
<td>1%</td>
</tr>
<tr>
<td>Other</td>
<td>1%</td>
</tr>
</tbody>
</table>

5.2.4 Primary Accommodation

Most visitors used a hotel during their stay (73.5%), and the remainder stayed in a suit and apartment hotel (10.3%), private apartment (1.9%), friends or relatives (9.7%), or their own house or apartment (3.9%), as shown in Table 14.
Table 14: Frequencies and percentage of main form of accommodation in Amman

<table>
<thead>
<tr>
<th>Accommodation</th>
<th>Sample</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>What was your main form of accommodation in Amman?</td>
<td>Frequency</td>
<td>Percentage</td>
<td></td>
</tr>
<tr>
<td>Hotel</td>
<td>114</td>
<td>73.5</td>
<td></td>
</tr>
<tr>
<td>Suite and apartment hotel</td>
<td>16</td>
<td>10.3</td>
<td></td>
</tr>
<tr>
<td>Private apartment</td>
<td>3</td>
<td>1.9</td>
<td></td>
</tr>
<tr>
<td>Stayed with friends or relatives</td>
<td>15</td>
<td>9.7</td>
<td></td>
</tr>
<tr>
<td>Own house or apartment</td>
<td>6</td>
<td>3.9</td>
<td></td>
</tr>
<tr>
<td>Means of transport</td>
<td>1</td>
<td>0.6</td>
<td></td>
</tr>
<tr>
<td>Have not stayed for an overnight</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>163</strong></td>
<td><strong>100%</strong></td>
<td></td>
</tr>
</tbody>
</table>

Figure 39: Accommodation while in Amman
5.2.5 Number of Visits to Amman

The research illustrated that majority of the respondents were first time visitors (60%), followed by those who were coming for the second time (20.6%), as shown in Table 15. This illustrates that only a limited number of tourists return after their first visit.

Table 15: Frequencies and percentage of times have you visited Amman

<table>
<thead>
<tr>
<th>Times visited Amman</th>
<th>Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
</tr>
<tr>
<td>How many times have you visited Amman? (Including this visit)</td>
<td></td>
</tr>
<tr>
<td>First time</td>
<td>93</td>
</tr>
<tr>
<td>Second time</td>
<td>32</td>
</tr>
<tr>
<td>Third time</td>
<td>9</td>
</tr>
<tr>
<td>More than 4 times</td>
<td>21</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>8</td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
</tr>
</tbody>
</table>

Figure 40: Times on visit in Amman

How many times have you visited Amman?

First time 60%
Second time 21%
Third time 6%
More than 4 times 13%
5.2.6 Impression of Visitors to Sites Visited

One of the most interesting parts of the questionnaire contained questions about visitors’ impressions of the sites they visited: whether they found the site attractive, interesting or educational, or whether they had no opinion. However, the site could be attractive, interesting and educational at the same time. Therefore, in further studies more complicated questions could be used, with a scale for each of the site’s characteristics. That way, the extent to which the site is attractive, educational and interesting could be estimated separately and more objectively.
Table 16: Estimation for each site

<table>
<thead>
<tr>
<th>Site</th>
<th>Valid % of the non-missing entries</th>
<th>People who didn’t answer the question, as number</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Attractive</td>
<td>Interesting</td>
</tr>
<tr>
<td>The Roman Theatre</td>
<td>54.5</td>
<td>42.7</td>
</tr>
<tr>
<td>Jabal Al Qal’a (the Citadel)</td>
<td>46.2</td>
<td>49.7</td>
</tr>
<tr>
<td>The Audeum</td>
<td>46.6</td>
<td>46.6</td>
</tr>
<tr>
<td>The Nymphaeum</td>
<td>45.9</td>
<td>48.2</td>
</tr>
<tr>
<td>The Forum</td>
<td>36.1</td>
<td>57.8</td>
</tr>
<tr>
<td>Al Kahff (Cave of the Seven Sleepers)</td>
<td>20.7</td>
<td>45.1</td>
</tr>
<tr>
<td>Al Nawajees Tomb</td>
<td>41.1</td>
<td>43.8</td>
</tr>
</tbody>
</table>

Figure 41: Satisfaction with site

Table 16 presents a summary of the results from the questions about whether each site was
interesting, attractive or educational. As can be seen, at each site a small part of the sample had no opinion. Another important fact was the number of people who did not answer the question. A missing value could be associated with the person not having visited that particular site. A total of seven sites were included in the questionnaire, and the one that was least visited was Al Nawajees Tomb (90 out of 163 people did not visit it). Also amongst the least visited were Al Kahff (81 missing values), the Forum (80 missing values), the Nymphaeum (78 missing values) and the Audenum (75 missing values). The most popular sites were the Roman Theatre and Jabal Al Qal’a, each with only 20 people not visiting the site.

The Roman Theatre is considered the most attractive place (54.5%), followed by Jabal Al Qal’a (46.2%) and the Odeum (46.6%) according to the sample that considered those to be attractive sites compared with the other options (interesting and educational). The least attractive was considered to be Al Kahff (20.7% of the sample considered it attractive), followed by the Forum (36.1%), Al Nawajees Tomb (41.1%) and the Nymphaeum (45.9%). This is essential information that shows there is a need for the attractiveness of some sites to be improved, without disturbing their integrity, outlook, historical meaning or other components.

On the other hand, the most interesting site was considered the least attractive: 57.8% of the sample said the Forum was interesting rather than attractive or educational. The remaining sites could be considered as being in relatively the same category of interest, with scores in the range of 42.7% to 49.7%. Most of the sites were least perceived as educational, with the exception of Al Kahff (Cave of the Seven Sleepers), which was considered by 22% of the sample as educational and by 20.7% as attractive; 12.2% had no opinion.
5.2.7 Reason for Liking a Site

With regard to the particular part of a site that the tourists most liked, the majority found the monument’s architecture appealing (66.9%), followed by the view from the site (30.4%), with the remaining part (2.0%) liking most the museum at the site (Table 17). None of the participants chose the restaurant, which was also a provided option; that means all the participants were unimpressed by sites’ supporting installations, and only liked the site itself.

Table 17: Frequencies and percentage of what you like best about site

<table>
<thead>
<tr>
<th>Like best</th>
<th>Sample</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
<td></td>
</tr>
<tr>
<td><strong>What did you like best about this site?</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The monuments architecture</td>
<td>99</td>
<td>66.9</td>
<td></td>
</tr>
<tr>
<td>The view</td>
<td>45</td>
<td>30.4</td>
<td></td>
</tr>
<tr>
<td>The museum</td>
<td>3</td>
<td>2.0</td>
<td></td>
</tr>
<tr>
<td>The restaurant</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>The signage or information presented</td>
<td>1</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>No opinion</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>15</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>163</td>
<td>100%</td>
<td></td>
</tr>
</tbody>
</table>
5.2.8 Factors Affecting Choice to Visit Amman

As shown in Table 18, for the greatest part of the sample (41.7%) the main factor that influenced their decision to take a trip to Amman was a travel agent, followed by the influence of friends/relatives (31.4%), and websites (9.6%). The remaining participants were affected by advertisements, whether by airline (5.1%), television (3.8%) or magazine/newspapers (5.8%).

It could be useful for the sustainable tourism management plan to therefore include a concept for widening the role of advertising (of any type) and implementing a program to stimulate promotion of destinations by friends and relatives. Another aim of the management plan could be to optimise tourist visits with more tour guides at sites.
Table 18: Frequencies and percentage of main factor that influenced you to choose Amman as a destination on this trip

<table>
<thead>
<tr>
<th>Main factor</th>
<th>Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
</tr>
<tr>
<td>Recommendation of travel agent</td>
<td>65</td>
</tr>
<tr>
<td>Promotion by airline</td>
<td>8</td>
</tr>
<tr>
<td>Advertisement on TV</td>
<td>6</td>
</tr>
<tr>
<td>Advertisement by magazine or newspapers</td>
<td>9</td>
</tr>
<tr>
<td>Websites on Jordan</td>
<td>15</td>
</tr>
<tr>
<td>Recommendation by friends/relatives</td>
<td>49</td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>163</strong></td>
</tr>
</tbody>
</table>

Figure 43: Percentage of main factor that influenced you to choose Amman as a destination on this trip

Factors influencing choice to visit Amman

- Recommendation of travel agent
- Promotion by airline
- Advertisement on TV
- Advertisement by magazine or newspapers
- Websites on Jordan
- Recommendation by friends/relatives
- Other
- People who didn’t answer the question
5.2.9 Use of Tour Guides

Of the participants surveyed, 26.3% were not tour guided, as shown in Table 19. Increasing the number of visits with tour guide increases the chance that a site is perceived by visitors to be interesting and/or educational. Tour guides could also be used as means of informing visitors about ideas about, and approaches to, sustainable tourism.

Table 19: Frequencies and percentage of having a tour guide at the site

<table>
<thead>
<tr>
<th>Tour guide availability</th>
<th>Sample</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
<td></td>
</tr>
<tr>
<td>Did you have a tour guide at the site?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>117</td>
<td>73.1</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>42</td>
<td>26.3</td>
<td></td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

Figure 44: Percentage of having tour guide at the site
In 67.8% of cases, the tour guide was with the visitor for other site tours; 32.2% indicated that their tour guide was only for that particular site (Table 20). This indicates that most sites did not have their own tour guides, with tourists sourcing tour guides from the outside. The results indicate that most of the tour guides work from tourist agencies, at more than one site at the same time. Most tourists visiting the sites come through tourist agencies that provide them with guides to take them to the site and explain it to them. This indicates the need for sites to provide high-quality, trained tour guides who have adequate information about the sites, to increase visitor satisfaction.

**Table 20: Frequencies and percentage of having tour guide only for this site**

<table>
<thead>
<tr>
<th>Was it tour guide only for this site?</th>
<th>Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
</tr>
<tr>
<td>Yes</td>
<td>49</td>
</tr>
<tr>
<td>No</td>
<td>103</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>11</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>163</strong></td>
</tr>
</tbody>
</table>
Figure 45: Percentage of having tour guide only for this site

![Pie chart showing percentage of tour guides]

Visitors’ satisfaction with their tour guides was very high: 85.2% report they were satisfied with the tour guide in general (Table 21). This is proof of the need to optimise the visits by providing tour guides.

Table 21: Frequencies and percentage of being satisfied with this tour guide in general

<table>
<thead>
<tr>
<th>Satisfied</th>
<th>Sample</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Were you satisfied with this tour guide in general?</td>
<td>Frequency</td>
<td>Percentage</td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>115</td>
<td>85.2</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>19</td>
<td>14.1</td>
<td></td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>1-</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>163</strong></td>
<td><strong>100%</strong></td>
<td></td>
</tr>
</tbody>
</table>
5.2.10 Recommended Improvements for Sites

As shown in Table 22, when asked about enhancement of the sites, the majority of the sample considered that the bathrooms most needed to be improved (54.7%), followed by the museum (34%), parking (4.7%) and other (6.7%).
Table 22: Frequencies and percentage of improvement needs at the site

<table>
<thead>
<tr>
<th>Need of improvement</th>
<th>Sample</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
<td></td>
</tr>
<tr>
<td>What do you think needs to be improved for this site?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The museum</td>
<td>51</td>
<td>34.0</td>
<td></td>
</tr>
<tr>
<td>Parking</td>
<td>7</td>
<td>4.7</td>
<td></td>
</tr>
<tr>
<td>Bathrooms</td>
<td>82</td>
<td>54.7</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>10</td>
<td>6.7</td>
<td></td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
<td>100%</td>
<td></td>
</tr>
</tbody>
</table>

Figure 47: Percentage of improvement needs at the site

5.2.11 Additional Facilities Recommended

The output from this part of the survey sends a quite direct message to the management bodies of tourist sites. Therefore, the improvements identified as necessary should be made to form an integral part of their sustainable tourism management plans. The results reveal that sites could be enhanced by the addition of some facilities such as restaurants (65.6%) (Table 23). Obviously this is most relevant at sites where there is no such facility, which form the majority. Other answers
were the museum (25.2%), bathrooms, parking and other facilities. Again, the management bodies of the sites must take into account that feedback from visitors.

### Table 23: Frequencies and percentage of facilities should be added to this site

<table>
<thead>
<tr>
<th>Facilities to be added</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sample</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>What facilities should be added to this site?</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Museum</td>
<td>38</td>
<td>25.2</td>
</tr>
<tr>
<td>Parking</td>
<td>3</td>
<td>2.0</td>
</tr>
<tr>
<td>Bathrooms</td>
<td>6</td>
<td>4.0</td>
</tr>
<tr>
<td>Restaurant</td>
<td>99</td>
<td>65.6</td>
</tr>
<tr>
<td>Other</td>
<td>5</td>
<td>3.3</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>163</td>
<td>100%</td>
</tr>
</tbody>
</table>

**Figure 48: Percentage of facilities should be added to this site**
5.2.12 Information Acquisition Within and Outside the Sites

The availability of brochures for each site, and the way they promote the sites, need to be improved, with 15.9% of the sample not agreeing that there are brochures that explain the history of each archaeological site (Table 24). A further 14.6% did not provide an opinion on the matter.

Table 24: Frequencies and percentage of availability of brochures that explain the history of each archaeological site

<table>
<thead>
<tr>
<th>Brochures</th>
<th>Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
</tr>
<tr>
<td>There are brochures that explain the history of each archaeological site.</td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>109</td>
</tr>
<tr>
<td>Disagree</td>
<td>25</td>
</tr>
<tr>
<td>No opinion</td>
<td>23</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
</tr>
</tbody>
</table>
According to many respondents, the signs at the archaeological sites do not provide enough information (52%), while a smaller portion considered the signs were adequate (44.1%) (Table 25). That is a very significant finding and should be given adequate attention. Apparently, more signs need to be placed around the sites for overall tourist satisfaction.

**Table 25: Frequencies and percentage of the archaeological site that provide enough information**

<table>
<thead>
<tr>
<th>Sample</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you think these signs provide enough information?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>79</td>
<td>52.0</td>
</tr>
<tr>
<td>Disagree</td>
<td>67</td>
<td>44.1</td>
</tr>
<tr>
<td>No opinion</td>
<td>6</td>
<td>3.9</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>163</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>
Another interesting aspect of the results from the questionnaires relates to the information about the sites that visitors felt they possessed after their visit compared with before their visit (Table 26). The results indicate whether visitors learned about the site from visiting it, and whether information was provided at the sites. In this way, a comparison can be made of the change, and estimate made of whether the visit contributed to the tourist’s additional knowledge. This information can be used to inspire change in the system if it is not working. The results illustrate that the majority of visitors had increased information after visiting the sites. However, there is still room for improvement: sites could provide better tour guides and promote increased awareness.
Table 26: Level of information before and after the visit

<table>
<thead>
<tr>
<th>Level</th>
<th>Before</th>
<th>After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nothing</td>
<td>41.3</td>
<td>10.8</td>
</tr>
<tr>
<td>A few details</td>
<td>37.5</td>
<td>35.7</td>
</tr>
<tr>
<td>A moderate amount</td>
<td>15.0</td>
<td>38.2</td>
</tr>
<tr>
<td>Quite a lot</td>
<td>6.3</td>
<td>15.3</td>
</tr>
</tbody>
</table>

Figure 51: Level of information before and after the visit

Before their visit, the majority of visitors had no information of the site (41.3%), or knew only a few details (37.5%). Some 15% had a moderate amount of knowledge and 6.3% knew quite a lot. After their visit, the results changed drastically, which is evidence of its effect on tourist’s knowledge and that they were interested in the site. After the visit, the portion of the sample who knew nothing about the site decreased to only 10.8%. The portion who knew a few details remained relatively the same (35.7%). There was a large change in those who knew nothing to those gained a moderate amount of knowledge (38.2% after the visit). The remainder of the group
who knew nothing before the visit decreased, represented by an increase to the group who knew quite a lot, from 6.3% before the visit to 15.3% after the visit.

5.2.13 Care of Archaeological Sites

As shown in Table 22, the majority of the respondents thought that the archaeological sites were well cared for (92.9%), with 6.4% not sharing that opinion (seven people did not provide answer).

Table 27: Frequencies and percentage of archaeological sites are cared for

<table>
<thead>
<tr>
<th>Sample</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you think these archaeological sites are well cared for?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>145</td>
<td>92.9</td>
</tr>
<tr>
<td>No</td>
<td>10</td>
<td>6.4</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>163</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>
The majority of participants considered the provided services were less than expected (62.2%) (Table 27). The site lived up to the expectations of the remaining participants (37.8%). The high number of visitors who were dissatisfied with the services indicates that special attention needs to be given to the quality of existing services, and adequate market research needs to be undertaken and new services promoted.

5.2.14 Support for Sites Being on the World Heritage List

As shown in Table 23, the sites are highly esteemed and considered to be deserving of a place on the World Heritage List (74%). Only 5.8% did not share that opinion, and 20.1% had no opinion on the matter.
Table 28: Frequencies and percentage of supporting this site being listed as a World Heritage site

<table>
<thead>
<tr>
<th>Sample</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Would you support this site being listed as a World Heritage site?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>114</td>
<td>74.0</td>
</tr>
<tr>
<td>No</td>
<td>9</td>
<td>5.8</td>
</tr>
<tr>
<td>No opinion</td>
<td>31</td>
<td>20.2</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
<td>100%</td>
</tr>
</tbody>
</table>

Figure 53: Percentage of supporting this site being listed as a World Heritage site

5.2.15 Visitors Wanting to Spend More Time at the Site

Almost all the participants in the survey (89%) stated that they would like to spend more time at the particular site they visited, which means that they enjoyed their visit (Table 29).
Table 29: Frequencies and percentage of spending longer at this site

<table>
<thead>
<tr>
<th>Would you like to spend longer at this site?</th>
<th>Sample</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
</tr>
<tr>
<td>Yes</td>
<td>137</td>
<td>89.0</td>
</tr>
<tr>
<td>No</td>
<td>16</td>
<td>11.0</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>163</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Figure 54: Percentage of spending longer at this site

5.2.16 Inclusion of Sites in Addition to Amman

Participants were asked to share details regarding their satisfaction with the trip. For 81.3% of the sample, their trip included a visit sites other than those in Amman (Table 30).
Table 30: Frequencies and percentage of visiting other sites as well as Amman

<table>
<thead>
<tr>
<th>Variable</th>
<th>Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
</tr>
<tr>
<td>Does your trip include visiting other sites as well as Amman?</td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td>No</td>
</tr>
<tr>
<td></td>
<td>People who didn’t answer the question</td>
</tr>
<tr>
<td></td>
<td>Total</td>
</tr>
</tbody>
</table>

Figure 55: Percentage of visiting other sites as well as Amman

5.2.17 Want to Visit Amman Again

As shown in Table 31, 91.3% of respondents declared they would like to come to Amman again, only 3.3% would not consider coming again, and 5.3% were undecided. This confirms that there is great interest in Amman, which should at least be maintained and, if not, increased.
Table 31: Frequencies and percentage of coming again to Amman

<table>
<thead>
<tr>
<th>Coming again</th>
<th>Sample</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
</tr>
<tr>
<td>Would you like to come again to Amman?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>137</td>
<td>91.3</td>
</tr>
<tr>
<td>No</td>
<td>5</td>
<td>3.3</td>
</tr>
<tr>
<td>Undecided</td>
<td>8</td>
<td>5.3</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
<td>100%</td>
</tr>
</tbody>
</table>

Figure 56: Percentage of coming again to Amman

5.2.18 Level of Enjoyment from Visit

The majority of the visitors (73.4%) said their trip was thoroughly enjoyable (Table 32). For 24% the trip was enjoyable but not outstanding, and for 2.6% the trip was either somewhat or very disappointing. Those are great results; however, the sustainable tourism management plan needs to
find a way to transfer people from the disappointed group to the group of people who enjoyed their stay. Further investigation on the factors that led to that disappointment need to be carried out, and adequate actions undertaken.

Table 32: Frequencies and percentage of describing your overall reaction to this trip

<table>
<thead>
<tr>
<th>Overall reaction</th>
<th>Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
</tr>
<tr>
<td>How would you describe your overall reaction to this trip?</td>
<td></td>
</tr>
<tr>
<td>It was thoroughly enjoyable</td>
<td>113</td>
</tr>
<tr>
<td>It was thoroughly enjoyable but not outstanding</td>
<td>37</td>
</tr>
<tr>
<td>It was somewhat disappointing</td>
<td>2</td>
</tr>
<tr>
<td>It was very disappointing</td>
<td>2</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>9</td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
</tr>
</tbody>
</table>

Figure 57: Percentage of describing your overall reaction to this trip

Overall reaction to the visit

- Thoroughly enjoyable: 73.4%
- Thoroughly enjoyable but not outstanding: 24%
- Somewhat disappointing: 1.3%
- Very disappointing: 1.3%

239
5.2.19 Availability of Websites on Archaeological Sites

According to the results, 80.8% of the sample agreed that there are websites that introduce the archaeological sites (Table 33).

Table 33: Frequencies and percentage of the archaeological sites with a website

<table>
<thead>
<tr>
<th>Variable</th>
<th>Sample</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
<td></td>
</tr>
<tr>
<td>There are websites to introduce the archaeological sites.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>126</td>
<td>80.8</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>30</td>
<td>19.2</td>
<td></td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
<td>100%</td>
<td></td>
</tr>
</tbody>
</table>
5.2.20 Satisfaction in Relation to Expectations from Advertisements and Promotion

The majority of survey participants (77.1%) agreed that the archaeological sites they visited lived up to the expectations they had from the advertisements and promotions they had seen (Table 34).

Table 34: Frequencies and percentage of archaeological sites visited on expectation from advertisements and promotions seen

<table>
<thead>
<tr>
<th>Sample</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>The archaeological sites I visited lived up to my expectation from the advertisements and promotions that I saw.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>118</td>
<td>77.1</td>
</tr>
<tr>
<td>Disagree</td>
<td>35</td>
<td>22.9</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>163</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>
Figure 59: Percentage of archaeological sites visited after seeing advertisements and promotions

| Visit lived up to my expectation | Disagree 23% | Agree 77% |

5.2.21 Recommend Amman as a Holiday Destination

Almost everyone in the survey sample said they would recommend Amman as a holiday destination to their friends, relatives and others (Table 35), with only 1.3% of the sample indicating they would not do so, and 3.2% remaining undecided.
Table 35: Frequencies and percentage of recommendations to visit Amman as a holiday destination to friends, relatives or others

<table>
<thead>
<tr>
<th>Sample</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Would you recommend Amman as a holiday destination to your friends, relatives or others?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>147</td>
<td>95.5</td>
</tr>
<tr>
<td>No</td>
<td>2</td>
<td>1.3</td>
</tr>
<tr>
<td>Do not know</td>
<td>5</td>
<td>3.2</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
<td>100%</td>
</tr>
</tbody>
</table>

Figure 60: Recommend Amman as a holiday destination

5.2.22 Interaction with Local Community

A relatively large number of respondents had problems dealing with the local community, including from sexual harassment, theft, exploitation or other (Table 36). These issues need to be dealt with at a much higher government level. The only activity at the level of the management
plan which could to some extent mitigate the problem is providing informational campaigns to warn the tourists of those existing threats and the possible ways they could protect themselves, as well as contact lines for victims to use to receive support.

Table 36: Frequencies and percentage of having any problems dealing with the local community

<table>
<thead>
<tr>
<th>Have you had any problems dealing with the local community (sexual harassment, theft, exploitation, etc.)?</th>
<th>Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
</tr>
<tr>
<td>Yes</td>
<td>46</td>
</tr>
<tr>
<td>No</td>
<td>109</td>
</tr>
<tr>
<td>People who didn’t answer the question</td>
<td>8</td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
</tr>
</tbody>
</table>

Figure 61: Percentage of having any problems dealing with the local community

5.3 Qualitative Data Analysis

5.3.1 Introduction

Semi-structured interviews were used to gather data from employees at the two sites. Several
reasons informed this decision. The use of semi-structured interviews increased the ability to collect in-depth information by allowing the researcher to probe for further information and explanations (King, 2003), thus ensuring that the interview covered all the aspects involved in the management of archaeological sites in Amman. In addition, any ambiguity in the interview questions was eliminated, with each question focusing on a specific aspect of archaeological heritage management. The following is an overview of details about the employees who participated in the interviews and the basis on which they were selected. This is followed by a presentation of major themes identified from the interviews with the site employees.

5.3.2 Overview of Participants

Interviews were conducted with individuals employed at the archaeological sites, the Citadel museum and the Department of Antiquities. The employees selected were from the Citadel (Jabal Al-Qala’a) and the Roman Theatre, with the interview conducted at the two archaeological sites in Amman. Interviewees provided information about the challenges faced at the archaeological sites in Amman and the conditions of artefact storage and repositories. Further, the participants selected were at management level, which helped in the acquisition of in-depth information on the management issues at the archaeological sites.

The researcher, based on the above criteria, used a convenience sampling method. Convenience sampling is a type of a non-probability sampling approach whereby the researcher selects participants based on ease of access. The researcher selected eight employees to elaborate on the research problem.
Table 37: Participant information

<table>
<thead>
<tr>
<th>Participants</th>
<th>Level of Education</th>
<th>Number of Years in Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Archaeologist (stores manager at Department of Antiquities)</td>
<td>Bachelor of Archaeology</td>
<td>9</td>
</tr>
<tr>
<td>2. Environmental specialist (museum staff)</td>
<td>Masters in Archaeology</td>
<td>8</td>
</tr>
<tr>
<td>3. Conservation staff (museum staff)</td>
<td>Masters of Arts in Archaeology</td>
<td>8</td>
</tr>
<tr>
<td>4. Staff archaeologist (excavation projects)</td>
<td>Bachelor in Archaeology</td>
<td>6</td>
</tr>
<tr>
<td>5. Senior cultural resources professional (Department of Antiquities)</td>
<td>Masters in Historic Preservation</td>
<td>10</td>
</tr>
<tr>
<td>6. Archaeologist (museum staff)</td>
<td>Bachelor of Archaeology</td>
<td>5</td>
</tr>
<tr>
<td>7. Management staff (Department of Antiquities)</td>
<td>PhD in Archaeology</td>
<td>1</td>
</tr>
<tr>
<td>8. Archaeological field technician (excavation projects)</td>
<td>Bachelor of Archaeology</td>
<td>5</td>
</tr>
</tbody>
</table>

The participants had different roles and responsibilities in the department, and different management positions. Their diverse roles in the department enabled the researcher to acquire a wide range of information to inform the research.

5.3.3 The Human Resource Aspect of Archaeological Sites

In order to provide adequate and satisfactory services to the tourists visiting the Amman archaeological sites, there is a need for highly trained employees with adequate knowledge about managing archaeological sites in a sustainable manner. In meeting the aims of the dissertation, the interviews conducted included a focus on various aspects of human resources at the archaeological
sites. These questions helped in meeting the research aims to gain an understanding of the current state of tourism at archaeological sites in Amman, with its focus on management. The human aspects focused on include the employees’ satisfaction with the salary given; the qualifications the department required; the courses offered by the department for heritage management training; grants, incentives and rewards distribution; and the strategies undertaken by the department in order to attract the best management expertise in improving the heritage management process.

The first question was, ‘How do you feel about your salary?’ and focused on the employees’ satisfaction with the salary paid by the department. The interview results indicated that the employees were not satisfied with their salary, which was between 250 to 500 JD, equivalent to about AUS$350 to AUS$700. They indicated that the living standards of the city were not met by their salary. As a result, there were high turnover rates at the department, with employees constantly looking for better employment opportunities. One of the department employees explained:

“Living in Amman is very expensive as the tourism industry has resulted to high living conditions which require us to seek higher salaries in order to be able to meet our needs and those of our families. I have to take care of my extended family that has moved here. I thus have to pay for food, rent, education for my children among other expenses. Further, I have to travel to the site and as such have to cover transportation. As a result I have [been] seeking for an opportunity to work in an organisation or department which pays me a higher salary so that I can meet the needs of my family.”

This indicated that the department needs to rethink and review their payment rates in order to ensure that their employees are satisfied. The tourism industry is a service industry; as such, having a motivated and satisfied workforce results in high productivity and customer satisfaction. This is a
critical issue in ensuring the sustainability of the tourism industry in Amman.

The second question was ‘What do you think about the qualifications of the Department of Antiquities staff and performing the duties required of them?’, focusing on the qualifications that were required of employees working at the department. The interview results indicated that the Department of Antiques employed a high number of employees whose qualifications ranged from certificates to doctoral degrees, depending on the duties being performed. The majority, however, hold bachelor degrees.

The interview results indicated that employment procedures were inadequate, and that promotions were based not on qualifications but on mediation. This had created a dissatisfied workforce, with employees feeling oppressed and discriminated against. Corruption is a major challenge facing the department, including its system for promotions and rewards. One interviewee explained:

“There is a lot of corruption within the administration and management of the department. For instance, I have a master’s degree and have been working for the department for years, yet I have not been promoted for years, with less qualified individuals getting promotions. I feel oppressed and am not motivated to work.”

The interview results indicate a need for organisational change to address this negative culture, including corruption, which results to an unmotivated workforce.

The third question was ‘Please specify about the courses which the department do for staff in the heritage management training?’ Training was undertaken both within and outside Jordan. Employees felt that the courses offered did not improve efficiency nor meet departmental requirements with regard to Amman’s archaeological sites. A managerial employee from the department reflected:
“I am not satisfied with the training offered by the department. However, the selection processes for the staff to be trained is based on nepotism and tribal considerations.”

The interview results indicated that, although the department offers training to improve the efficiency of staff, staff members were not satisfied with the training. As such, there is a need to involve the employees when making decisions on who and what to include in training. Further, there is need to develop fair selection processes for the staff to be trained.

The fourth question asked participants to, ‘Talk about the fair and transparent process for the distribution of grants, incentives and rewards for staff in your organisation.’ The results of the interviews indicated that the employees perceived that the rights of employees needed to be preserved and respected, with employees offered equal opportunities for development. They complained about their salaries as well as the distribution of grants and rewards. One of the employees explained:

“The grants and rewards are distributed unfairly and based on tribalism with no fair standards of selecting employees to be rewarded reflects justice or transparency.”

Finally, the fifth question focused on strategies management used to attract talent. It asked, ‘What is the administration doing to attract the best management expertise to improve the outcomes of the heritage management process?’ The results indicated that local employees did not have adequate skills for the management of archaeological sites. As a result, the Department of Antiquities acquired talent from foreign countries. The majority of the interviewees recommended that the department send its staff abroad to be trained on various aspects of archaeological site management, such as excavation, conservation of artefacts, and museum management. One employee explained:
“In addition to the training of staff abroad, neighbouring countries and international agencies on tourism need to share experiences and expertise on conservation of archaeological sites. Such mechanisms as holding international conferences in Jordan as well as abroad is one way to acquire benefits from the international expertise.”

As indicated by the results of the interviews with regard to the human aspects of sustainable tourism, employees regarded the following factors as critical to improving the sustainability of tourism in Amman: satisfaction with salary; adequate training; fair and transparent processes in selection of staff for rewards, incentives and grants; and collaborating with other tourism stakeholders in adding to expertise on archaeological management.

5.3.4 Privatisation of Archaeological Sites

Privatisation of archaeological sites has become the norm in some parts of the world. Question 14 of the interview schedule sought to investigate employee’s opinions on privatisation of sites. The question asked, ‘How can you define the privatisation or commercialisation of archaeological sites? (Please specify).’

The interviews revealed that the employees were aware of the issue. They felt that Amman, and Jordan in general, had a vast range of archaeological sites. They felt there was a need for protection and conservation strategies to ensure that this wealth is protected. This required increased supervision, and a lot of capital and effort. They felt that privatisation and commercialisation of archaeological sites was an appropriate strategy, as it would reduce the burden on the antiquities department, which faces many challenges. One employee reported:

“The archaeological sites can be used for commercial purposes and as part of the tourism industry through such elements as parks, recreation activities and restaurants among
others. The private sector has adequate resources to ensure that this is done.”

However, another employee reported the need for protection strategies to be put in place to ensure that the private sector does not destroy the value of the heritage and archaeological tourism. He argued:

“Despite the advantages of the privatisation of archaeological sites, there is a need for guidelines and strict adherence to the rules and principles governing the conservation and preservation of archaeological sites. The government needs to ensure that there are adequate principles and rules to be followed by the private sector.”

The employees felt that – like other resources that had been privatised, such as water, electricity and communications – the archaeological sites would gain more economic value and be more beneficial to the country if they were privatised. They argued that archaeological tourism, in addition to being an industry focused on the conservation of cultural heritage, can also provide employment opportunities and other benefits for the local community.

5.3.5 Safety and Protection of the Sites

Safety and protection of the archaeological sites and artefacts is an important part of sustainable tourism management, because they are non-renewable resources that need to be protected. The first question focused on urban development control around the archaeological sites: ‘What is the role of the department dealing with urban development control around archaeological sites?’ One of the challenges identified was the uncontrolled urban development around the archaeological sites. The interviews revealed that the expansion has affected the archaeological heritage of Amman, particularly because the properties are not public but rather owned by private individuals. One employee reported:
“Owning land within land with historical value required great capital of about 1500JD for a metre and as such majority of this land is owned by the rich. This leaves the local community feeling left out of place and like the archaeological sites are only helping the rich at their expense. Some individuals target these areas trying to recover artefacts for their own private collection or for selling them.”

The interviews revealed that, in order to deal with these problems, the department performs urgent excavations – for instance, in a bid to recover historical artefacts without losing them or losing their cultural and historical value.

The next question was, ‘According to your view, what do you think about archaeological excavation role in the management and conservation of archaeological sites?’ The interviews revealed that excavations at the archaeological sites commenced in the 20th century. Jordanian archaeologists have conducted missions in collaboration with Europe, the USA and Australia. The process of excavations, however, has negative ramifications on the archaeological sites, as it subjects them to biological conditions, like erosion and weather, as well as negative effects for tourists. Further, the interview revealed that the management of the archaeological sites were unable to control all the excavated areas or to conduct conservation activities. The employees recommended that organisations undertake appropriate planning for excavations, as thousands of sites have been lost due to inadequate planning.

The next question, ‘How effective that the Administration strategy for protecting archaeological sites after the completion of archaeological excavations?’, focused on strategies undertaken to protect the archaeological sites after excavations. The interview results revealed that financial resources and expertise is inadequate for the proper care of sites after excavations. An employee reported:
“After excavations, the foreign expeditions are no longer responsible for the archaeological sites and as such it is the responsibility of the department to make sure that the site is protected and taken care of properly. These activities require a lot of money and due to inadequate resources, majority of the excavated sites are prone to theft and vandalism. *In a bid to save the sites, the department often ask the excavations teams to rebury the sites after excavations to protect the sites from theft and vandalism as well as from environmental factors such as soil erosion, water and plants among others.*”

The interviewees were also asked about the procedures followed to protect sites: ‘What are the followed procedures to guard the archaeological sites and is it sufficient to protect the sites from theft, tampering and vandalism?’ The interviews revealed that the department has developed a policy for protecting the sites, with anyone caught vandalising the sites taken to court. However, the employees felt that these procedures were not effective, as the resources required to protect and guard the sites at all times are inadequate. The employees suggested a more appropriate and effective strategy was necessary to guard the sites.

A question with regard to use of modern technology was also included: ‘What’s your idea about using modern technology to guard the archaeological sites (such as surveillance cameras, alarms, electric wire .... etc.)?’ The employees felt that use of technologically advanced techniques such as alarms, cameras and so on would be an effective and efficient strategy because it would be cost-effective and long term. The employees felt that the use of modern technology would be beneficial to the department and suggested this strategy be implemented.

5.3.6 Conservation of Artefacts

Amman is rich in artefacts, and their conservation is a critical issue for the sustainability of tourism
Amman houses the Jordan Archaeological Museum, which was established in 1951 on the Citadel Hill in Amman. One participant commented that the museum has artefacts from all the archaeological sites in the country, including ancient items used in daily life such as metal tools, pottery, flint and glass as well as monumental materials, for instance, inscriptions.

“Archaeological periods represented in the museum include the ‘Palaeolithic (1000,000–10,000 years ago); the Pre-pottery Neolithic (8300–5500 BC); the Pottery Neolithic (5500–4300 BC); the Chalcolithic (4300–3300 BC); the Early Bronze Age (3300–1900 BC); the Middle Bronze Age (1900–1550 BC); the Late Bronze Age (1550–1200 BC); the Iron Age (1200–550 BC); the Persian Period/Iron III (550–350 BC); the Hellenistic Period (332–63 BC); The Nabataean Period (312 BC–AD 106); The Roman Period (63 BC–AD 324); The Byzantine Period (AD 324–636); and The Islamic Era (AD 636–the present). The most popular and important exhibits includes the plaster statues from Ain Ghazal which dates back to the 6000 BC as well as the Dead Sea Bronze scroll which was written in Aramaic.”

(Jordan Tourism Board, 2010)

The first question, ‘According to your view, are you satisfied with the conditions for storing artefacts in the repositories of Department of Antiquities, what’s your suggestion to improve it?’, focused on the storage of artefacts in the repositories. One employee reported:

“Honestly, we as employees at the department do not feel much comfortable with the storage techniques here. The problem is that there is no capacity for saving and preserving them. There are places for doing so, but not all storage techniques suit all the archaeological artefacts.”

The interview results revealed that, despite measures to preserve artefacts, they were not adequate,
with some artefacts requiring particular conditions like heat, humidity and anti-insect strategies, among others. The results further indicated that the repositories are constructed in basements under the museums, and that artefacts are exposed to low environmental standards. Humidity, temperature, high pressure, pollution, flooding, water, ill water pipes and other factors can damage the artefacts definitely.

The interview also focused on the presentation of artefacts and asked, ‘According to your view, how do you feel about the presentation of artefacts in museums of Jordan? (Please specify).’ The interview results revealed that some of the artefact presentation in museums was good. However, more needed to be done to ensure they were protected and conserved. The interview revealed that the objects are classified into three categories: organic, physical and mixed. One employee reported:

“There is a need for conditions that the artefacts are exposed to be observed to ensure that the artefacts are not prone to chemical and the physical damage.”

The final question about artefact conservation was, ‘What’s your idea about the loan of some of the artefacts which are currently stored in the repositories to international museums as temporary or permanent loan? (Please specify)’. One employee reported:

“We think that the idea of loaning is good for restoring the cultural artefacts. It enables them to be more distributed among tourists. International museums should portray and presents historical artefacts for all to interact and view them.”

However, the employees felt that international loans of artefacts resulted in more protection for the artefacts. For instance, one employee gave the example of the Al-Mushtá façade in Germany, which provides the artefact with more safety and protection due to its high standards for storage,
transport and display.

5.3.7 Status of Archaeological Sites in Amman

To investigate the status of sustainable tourism at archaeological sites in Amman, the following set of interview questions focused on acquiring information on the status of their management.

The first question was, ‘What are the most important challenges that the administration faces in the management of archaeological sites? What should be solving immediately?’ Employees reported on administrators’ major challenges in their management of archaeological sites and the solutions to these challenges. The reported challenges included excavations, use of the wrong materials in conservation, inadequate awareness in the local community, economic crises, limited studies and training on archaeological sites, environmental factors such as plants and pollutions around the sites, agricultural activities, and population growth. An employee reported:

“The process of excavation is one of the challenges facing the administration as excavations result to removal of artefacts from their environment to a different environment with the individuals doing the excavations more often focused on revealing earlier periods such as Iron Era while ignoring all other periods despite their scientific and historical value. The next generations as such will not be able to interact with the artefacts in their own environment but rather will be forced to see them in museums.”

Another employee supported this contention and further indicated that, even when conservation activities are carried out, the wrong materials are often used. For instance, cement is used instead of mortar. He reported:

“It is like the case of the Jerash Facade whereby cement was used to conserve instead of mortar. There is need for adequate procedures to be put in place in order to ensure that the
The employees agreed that the majority of challenges could be solved by effective management processes and strategies, such as involving all stakeholders in the decisions around excavating an area. This will make sure that proper processes are observed when such activities are carried out.

The next question was about the employees’ understanding of sustainable tourism: ‘From your point, how do you describe the sustainable tourism in the archaeological sites in Amman? And how can developing it?’ The interview revealed that the employees viewed sustainable tourism in Amman included the protection and conservation of archaeological sites for tourists and local communities, as well as for future generations. They indicated a number of factors preventing sustainable tourism in Amman, such as inadequate awareness in the local community about the value of tourism, inadequate service utilities at the sites, wrongful activities by the visitors such as vandalism, inadequate marketing of the sites, inadequate domestic tourism, weak management structures, inadequate training of the staff, inadequate employment practices such as hiring based on nepotism and tribalism, increased urban expansion, and wrongful behaviour by the local community towards tourists. One employee reported:

“The current strategies with regards to sustainability in Amman do not meet the purpose. There is as such need to involve all stakeholders in accomplishing the sustainability principles in the tourism in Amman and in developing adequate strategies and guidelines on the various aspects of sustainable tourism in the archaeological sites in Amman.”

The question which followed asked, ‘How can you define the carrying capacity according to this site?’ Employees stated that the Amman sites cover a wide area and as such have a large capacity for visitors. They stated that tourism agencies and site administrators cooperated when scheduling
visits, to ensure that their carrying capacity is observed. One employee stated:

“There are a lot of visitors in certain periods of the year particularly during summer. The tourism agencies work hand in hand with the administration of the sites to schedule for visitors”.

Employees were also asked which sites they thought were most popular: ‘What do you think the most attraction site for tourists in Amman and why?’ They reported that the Citadel was the most popular site in Amman. One employee stated it best:

“The Citadel is a distinct place which reflects multi ancient cultures dating back to the previous century. Further, the Citadel is strategically located and overlooks the Amman hills and the Roman Theatre.”

The final question was: ‘Talk about the funding of the archaeological sites in Amman, how it managed? What is the strategy to solve any short of the budget?’ The interview revealed that the archaeological sites acquire their funding from different sources. The Ministry of Finance meets part of the expenses for local excavations. However, interviews revealed that the majority of excavations are from foreign expeditions, with various institutions and universities collaborating to conduct research. However, the head manager of the department reported that the Ministry of Tourism and Antiquities (MOTA) is responsible for funding archaeological sites in Amman and for providing financial support for research purposes, along with documentation and protection. He further stated:

“However, the Ministry does not cover all the archaeological works and activities carried out in the sites. International organisations such as JICA, ACOR, DAAD, USAID, and JBIC among others offer finances for various activities. Japan International Cooperation Agency
(JICA) and Japan Bank for International Cooperation (JBIC) has in the past offered grants for Amman museum.”

As can be seen from results from the interviews, a lot of work still needs to be done for archaeological sites in Amman to become fully sustainable. Solving some of the problems faced at the sites will require the involvement of all stakeholders. In order for the sites to become sustainable, tourists, employees, local communities and other stakeholders, such as international institutions, need to work hand in hand to improve the current state of sustainable tourism in Amman.

5.3.8 Role of the Local Community in Sustainable Tourism

The last question focused on the role of the local community: ‘According to your view, what’s the role of the local community in the sustainable tourism in the archaeological sites in Amman?’ The interview results revealed that the employees appreciated the role that the local community played in sustainable tourism at archaeological sites in Amman. The employees revealed that the archaeological sites provide various job opportunities for members of the local community, such as jobs in the hotel industry that has been created to serve visitors, in the tourism industry itself as employees of the department or tour guides at archaeological sites, among others. One employee stated:

“The archaeological sites in Amman have been very helpful to the locals as a result of the opportunities they bring from the tourists who come to visit us. This includes the hotels which I have been working in the last five years. I hope to open a hotel for myself and my family. The archaeological sites provide employment opportunities for many people in my town.”
Interview results also indicated that community members have benefited from archaeological sites in other ways, such as from the development of areas surrounding the archaeological sites, which include many schools, health centres and other social amenities. Further, the employees felt that the archaeological sites helped in reflecting the culture of Amman to the outside world. The culture of Amman is on display to its many tourists. However, the employees felt that there was still more to be done to increase local community members’ participation in the sustainable tourism industry in Amman, and further benefits that could be realised. One employee reported:

“Unlike archaeological sites in Petra whereby the whole family is involved in the tourism industry through various means such as being tour guides, shops, restaurants among others, this is not the case in Amman. Not every member of the local community is able to benefit from the archaeological sites in Amman and this makes it unsustainable. I think this is because of the inadequate tourists coming to Amman with majority paying their attention to Petra. There is need for more advertisement and promotion to increase the awareness of tourists from different parts of the world to come visit Amman as it has a vast wealth of heritage tourism.”

With regard to the participation of the local community, the employees reported that there are no opportunities for them in the Citadel and the Roman Theatre, as no restaurants or shops have been set up. The majority of the tourists complained about this, as they have to walk into town to purchase food and anything else they require. The employees suggested that a system be developed so that locals can sell food and other products and services that might be of interest to tourists. This is likely to greatly increase tourist satisfaction.
5.4 Results from the Participant Observation

Participant observation is a qualitative data collection method rooted in ethnographic research. It enables researchers to learn about perspectives held by the research population (Hart, 1998). In this study, the researcher observed various issues with regard to sustainable tourism at archaeological sites in Amman. The research population included the tourists visiting the sites, and employees and managers of archaeological sites in Amman.

The participant observation took place at the archaeological sites and at the Department of Antiquities in Amman. In addition to the observations, the researcher took photos illustrating the current state of sustainable tourism at archaeological sites in Amman. This section outlines the themes that were identified from the participant observation, and presents photos that were taken at the archaeological sites.

5.4.1 Problems Facing Archaeological Sites in Amman

Tourism does not exist in isolation but rather involves the interaction between tourists, heritage sites and local communities, among other factors. The needs of each of these groups need to be integrated to ensure that the archaeological sites are effectively managed. The problems outlined in this section are present at archaeological sites in Jordan, particularly in Amman. This research investigated the perceptions of the tourists visiting two archaeological sites, using a tourist questionnaire about their experiences, and interviews with employees about how the sites are managed. Based on the data collected, the researcher identified a number of challenges, and grouped them into the following themes.
5.4.1.1 Social tension

According to Mustafa and Tayeh (2011), social tension and challenges in interactions between local communities and tourists is one of the major problems facing many archaeological and other tourism sites around the world. Specific to Amman, these challenges include perceptions of inequality by the locals; inappropriate behaviour from the visitors; and theft, exploitation and harassment within and around the archaeological sites.

**Perception of inequalities in the distribution of resources by locals.** The research found, firstly, that the local community perceived that there was inequality in the distribution of resources at the sites, primarily due to the low salaries paid to employees, who felt that their earnings represented only a small percentage of the sites’ total revenues. They argued that the cost of living in Amman is high and rising due to the tourism activities; as a result, they believe that they need to be paid higher salaries to meet their expenses for food, education, transport, rent and so on. These low wages have led to some employees seeking better job opportunities, resulting in inadequate staffing at the sites.

Secondly, the research revealed that corruption existed with regard to the hiring of the staff, promotions, and other human resource activities within the Department of Antiquities, including the allocation of duties and the provision of incentives and education grants, among others. The staff interviewed for this research complained that employment procedures were not based on qualifications and expertise, which led to the employees feeling oppressed and that their rights had been violated. More specifically, they believed that the distribution of grants, incentives and rewards was based on corruption, and not transparency and justice.

Thirdly, the employees maintained training courses and the institutions that ran them were
inadequate, and did not reflect best management practices for archaeological sites. As a result, local employees lack the skills needed to manage these sites. They further explained that, as a result, the Department of Antiquities acquired skilled staff from other countries, thus leaving the local employees feeling left out of the management of the archaeological sites that are part of their heritage. Further, although the department sent its staff abroad to train on best practice in the management of heritage sites, the procedures used to select these employees were unfair, unjust and frequently based on nepotism and tribalism.

Fourthly, the research found that there are issues in the areas surrounding the archaeological sites. The department faced the problem of destruction of these areas by private institutions and individuals who seek to develop them for personal gain. This expansion led to the development of hotels and other businesses around the sites, with the resulting establishments serving not as public property but rather as private property for those who could afford it. The land surrounding archaeological sites requires capital investments of approximately 1500 JD per square metre.

**Inappropriate visitor behaviour.** Interactions between locals and tourists had resulted in social tensions caused by the perceived inappropriate behaviour of visitors. Tourists come from different parts of the world – such as Europe, the Americas and Australia – where cultural mores and attitudes are vastly different from those of Jordan as a whole and of Amman specifically. For example, kissing and other public displays of affection are common in other countries, which is very unlike the conservative behaviour or Amman’s residents.

Further, some locals who follow the religious and cultural rules consider the tourists’ style of dress to be too revealing, especially the attire of women. These differences result in social tension, leading to, for instance, disapproving looks from locals who may be unable to respect the various
cultural practices of the tourists. This cultural clash calls for better awareness in both locals and tourists for respecting each other’s cultural beliefs and practices.

According to Mustafa and Tayeh (2011), social tensions between locals and tourists also result from such behaviour considered to be inappropriate, such as excessive drinking of alcohol and visitors’ illegal relationships (for instance, prostitution). Further, these behaviours have led to immoral behaviour among locals, such as under-age drinking and males having girlfriends, usually with tourists (Mustafa & Tayeh, 2011). In addition, this research found that interactions with tourists have led to young people wearing jeans and other Western attire, considered by some respondents as a negative effect of tourism. This research supports the results of research conducted in Petra by Mustafa and Tayeh (2011), which found that young people and locals in Petra were imitating tourists by wearing earrings and having long hair, sometimes braided, among other Western styles. However, these researchers concluded that these trends were not so much imitation but an adoption of contemporary global trends.

In addition, Mustafa and Balaawi (2012) argued that the increasing number of tourists damaged the integrity of the sites, contending that this damage was caused by such negative behaviour as randomly climbing and walking on the archaeological sites. They pointed to the damage caused by tourists who drew graffiti at heritage sites. Tom Paradise from the University of Arkansas supported these statements, by explaining that tourists wear shoes with soles that damage the sites rather than the rubber-soled work boots or soft sneakers needed to preserve their integrity (Mustafa & Balaawi, 2012).

Theft, exploitation and harassment. Issues of theft, exploitation and harassment have all been witnessed in Amman. The theft reported by tourists in this research were primarily caused by petty
thieves who snatch hand bags and other personal items from unsuspecting visitors. This issue is found on the lower side of the city, with security guards and police providing security at the archaeological sites. A more serious issue found in this research was exploitation of tourists, where locals increase the price of services and goods. There were also reports of harassment of tourists, with visitors being advised not to travel alone or in secluded areas at the sites.

5.4.1.2 Inadequate Maintenance of Archaeological Sites

Like many archaeological sites around the world, a critical issue at the sites in Amman is their inadequate maintenance and management. This results from inadequate information and awareness on how to manage the sites, inadequate facilities and amenities servicing the sites, inadequate excavation strategies, and ineffective conservation and preservation strategies. Each of these issues is discussed below in light of the responses from this research.

**Inadequate awareness and information on managing archaeological sites.** There is a lack of awareness and inadequate information on how to approach and manage archaeological sites for tourists and locals, as well as for those in charge of managing them. Firstly, the research revealed that tourists do not have adequate information on how to handle the sites and the artefacts they encounter during their time at the sites, perhaps because of limited information and instructions on websites; inadequate signs; and inadequate information from tour guides and other employees at the site. This lack of information has resulted in tourists removing rocks and artefacts from the site or moving them from their original positions, leading to a loss of value at these sites.

Secondly, locals have inadequate information about, and awareness of, the importance and relevance of the sites, meaning that the locals do not value the sites and artefacts as part of their heritage.
Finally, employees do not have adequate information on, or the skills and expertise to manage, the sites or how to manage tourists. This has led to the general destruction of archaeological sites and is a major threat to the sustainability of tourism in Amman. Mustafa and Tayeh (2011) discuss the need to create awareness among tourists to reduce the negative behaviours which may result in this destruction, by providing interpretational methods focusing on such behaviours as touching the artefacts.

**Inadequate facilities at the archaeological sites.** Inadequate facilities and amenities at the archaeological sites in Amman was raised by both employees and tourists surveyed for this research. Example of inadequate social amenities include bathrooms, which has resulted in human waste being left at the archaeological sites. This situation can be caused either by the tourists, because of the limited amenities, or by the locals, who see limited or no value in the archaeological sites and artefacts, and therefore have little respect for keeping the archaeological sites clean. This issue can be resolved by providing more bathrooms.

Other amenities and facilities, such as restaurants and parking lots, are inadequate, reflecting the poor quality of services provided at archaeological sites in Amman. The results from this research support those of Bader (2012), who conducted research at Islamic and Christian sites in Jordan and reported a general lack of lodging, food and drink at the various sites. Further, some of the amenities at the sites, such as bathrooms, were not maintained, as illustrated in Figure 62 below, showing a toilet which has vegetation growing in it.
Situations such as these further reduce the quality of services provided to tourists, a dissatisfaction that is compounded by the inadequate infrastructure and transport systems between the sites, which are distributed over a large area. Samardali-Kakai (2012) also cited inaccessibility as one of the problems facing popular tourist attractions, citing the example of Petra, which can be reached only by a long, winding road.

As both Mustafa and Tayeh (2011) and Samardali-Kakai (2012) conclude that improved amenities would benefit the tourism industry, as high-quality services would encourage more visitors to these sites. However, currently the income from the sites is not being used to enhance these facilities. According to these researchers, as well as the research reported here, the majority of the tourism destinations need to be improved in order to attract tourists and sustain the industry.

**Impacts of archaeological excavations.** The research found that excavation activities have
negative implications for tourism activities at the sites. Firstly, they lead to issues such as soil erosion, as the majority of sites are left exposed after excavation, with the excavation teams not undertaking adequate strategies to preserve the sites. Secondly, tourists within the sites can cause air and noise pollution, reducing the satisfaction of visitors to the sites. Thirdly, excavation activities at the sites result in the loss of their aesthetic value, especially if they are not appropriately cleaned up after excavations have ended. Figure 63 illustrates the results of an excavation where artefacts have been left exposed, with other stones laying on it, and are thus not easily seen. This results in the loss of aesthetic value of the artefact, which, when examined closely, can be seen to display some writing. This photo emphasises the need for excavation teams to protect existing artefacts while looking for new ones.
As illustrated in the Figure 63, the excavation process can lead to the exposure of archaeological remains and loss of research potential – excavators searching for artefacts from a particular period may destroy the archaeological evidence of other eras. These excavation issues are primarily due to inadequate planning, resulting in the loss of value of the sites and damage to their sustainability for future generations. As Bader (2012) contended, the mismanagement of sites during and after excavations may alter them ways that threaten their perceived authenticity.

**Inadequate conservation techniques and strategies.** This research also revealed that the managers of archaeological sites in Amman at times employ incorrect and inadequate strategies and techniques for conservation and preservation, thus leading to the destruction of critical and
valuable artefacts and archaeological evidence. An example given by the respondents was the use of incorrect materials for the preservation and conservation of the Jerash façade, which used cement instead of mortar. In Amman, the incorrect use of material in conservation is also undertaken, as illustrated in Figure 63 above and Figure 64 below. Cement and bricks have been used in the conservation of a site, which were not originally used at the site.

Figure 64: Conservation using cement at the Citadel, Amman (Mslam, 2013)
This use of inappropriate materials such as cement and bricks in the construction and conservation of archaeological sites, as seen in the photographs above, emphasises the need for managers to ensure that correct materials are used in the restoration and conservation of sites, to ensure that their value is maintained. Doing so will also ensure that the sustainability of the archaeological sites is secured.

**Unmaintained archaeological sites.** The problem of littering, mentioned previously, was found in this research to be a major problem resulting from inadequate maintenance of archaeological sites. Littering involves leaving garbage, such as cans, plastic bags and bottles, at archaeological sites, significantly reducing their value. This issue is illustrated in Figures 66 and 67 below. In addition, litter reduces the aesthetic value of the sites.
This situation could be addressed by the management of Amman’s archaeological sites developing adequate waste management strategies, such as strategically placed bins and having cleaning staff regularly empty them.

As Mustafa and Tayeh (2011) argued, one of the environmental impacts at the heritage sites in Jordan is littering within and outside them. A similar investigation of the state of archaeological sites in Jordan, conducted at Petra by Mustafa and Balaawi (2012), also identified littering as one of the negative environmental impacts of tourism (Mustafa & Balaawi, 2012). This research, conducted in Amman, supports previous research, also finding that littering is one of the major problems at archaeological sites in the area. Its source is both tourists visiting the sites as well as restaurants and shops who throw trash within and outside the archaeological sites. More specifically, this research found that, after eating snacks and enjoying drinks, tourists threw their
garbage on the sites. Figure 67 illustrates the problem of littering by tourists at archaeological sites in Amman.

Figure 67: Littering at the Citadel, Amman (Mslam, 2013)

This research also found that this littering led to air pollution, an additional environmental impact, at the archaeological sites. Tourism industries in many countries face the issue of waste, particularly in developing countries, which frequently have inadequate solid waste management programs as well as inadequate technologies (Kim, 2002).

Further, various sites and artefacts are overgrown with vegetation, which over the years reduces their value. An example is given in Figure 68 below, which shows a tree that has grown over an artefact.
According to Mustafa and Tayeh (2011), a similar problem can be found at the Wadi Rum heritage sites. This situation occurs when water infiltrates the rocks through capillary action, enabling vegetation to grow in the interstices, fracturing the rock and, in the worst cases, leading to the destruction of both archaeological sites and artefacts. In other cases, vegetation has been found growing within the sites. It is the responsibility of management to address this situation and ensure that vegetation is removed. This is a major problem in Amman, as seen in Figures 69 and 70 below, which show plants growing within an archaeological site, a situation that affects the sustainability of the artefacts and of archaeological sites.
Figure 69: Vegetation growing at the sites at the Citadel, Amman (Mslam, 2013)

Figure 70: Vegetation in archaeological remains at the Citadel, Amman (Mslam, 2013)
This vegetation growth also appears at sites left open after excavation. When these wells are not recovered by the excavations teams, vegetation springs up, and lack of maintenance results in it growing for years, threatening the sustainability of these sites.

5.4.1.3 Vandalism and Destruction of Sites by Both Tourists and Locals

In addition to problems around conservation and preservation of archaeological sites and artefacts, findings from this research reveal that heritage resources in Amman are affected by vandalism and destruction by both tourists and locals.

**Inadequate carrying capacity for the storage and preservation of artefacts.** The respondents indicated that one of the problems at the sites is inadequate carrying capacity for the storage and preservation of artefacts, meaning they, in addition to the sites themselves, are exposed to destruction as well as theft and vandalism from both tourists and locals interested in making a profit from their sale. According to Al-Rawashdeh and Ali alsubeh (2013), this issue is prevalent at archaeological sites all over the world, including in Jordan. Individuals are interested in selling the artefacts to private collectors and museums, a situation caused by the privatisation of artefacts and museums, in which individuals seek to have the items for themselves rather than on display for public access in more public venues. Further, the employees participating in the research emphasised that inadequate personnel and security guards at the sites has led to artefacts and sites being exposed to vandalism.

This research also found that vandalism of archaeological sites indicates that those responsible for this illegal activity have no regard for the value of the archaeological sites, resulting in their further destruction. For example, illegal excavation is a threat to the development of tourism and the sustainability of archaeological sites in Amman.
The results from this research support those of Al-Rawashdeh and Ali alsubeh (2013) that vandalism and theft are major problems for archaeological sites in Amman.

**Inadequate awareness of the value of the sites.** The research found inadequate knowledge and awareness of the relevance and value of the artefacts. More specifically, both tourists and local community members have inadequate knowledge of the value of archaeological sites and artefacts in the sites, and are thus unaware of how to care for them. This problem of inadequate knowledge and awareness contributes to vandalism, theft and destruction of valuable artefacts and sites that have historic, aesthetic, economic and religious value for the local people as well as for the rest of the world.

As found by Kim (2002), Jordan is of critical historic as well as religious value to many as the country is home to a number of the cities and religious sites that are important to both Christians
and Muslims. Mustafa and Tayeh (2011) indicate that these archaeological sites are affected by the activities of the locals, some of which have negative implications for the sites. These include activities such as herding goats, illicit and illegal excavations, and inappropriate development of the land within and outside the archaeological sites – for example, the shops and stands erected to sell goods around and inside the sites.

As Bader (2012) further illustrated, this lack of awareness also results in inadequate information centres and infrastructure for supporting tourists. The majority of these stands are made of materials which influence negatively on the appearance of the site, impacting its aesthetic value. For example, some are made of roofs and plastic sheets covering wooden beams, with the majority being in bad condition with torn cloths and decaying wooden boards (Mustafa & Tayeh, 2011).

Urban development and expansion. The third aspect contributing to vandalism and destruction is the urban development and expansion around the sites. Since tourism activities do not occur in isolation and are affected by other activities around the sites, urban development is a significant threat to archaeological sites, with individuals and private businesses such as hotels acquiring land around the sites for development.

According to Mustafa and Tayeh (2011), this uncontrolled urban development around an archaeological site is a major problem, particularly the hotel and residential units in the area adjacent to Wadi Musa. This area was not fully surveyed nor excavated by archaeologists or and those in charge of the excavation teams, meaning that they may be built on uncovered remains connected to the ancient site.
5.4.1.4 Inadequate Training of Staff on the Management of Archaeological Sites

The archaeological sites in Amman have the problem of that the staff and employees managing them do not have adequate knowledge and skills, an issue supported by employee interviews. One of the problems mentioned was the lack of training both in terms of the courses provided to the staff, and inadequate training institutions for educating locals on best practice for managing archaeological sites. While the employees indicated that the Department of Antiquities provided courses on heritage management at sites, at the department, and at other institutions in the country and around the world, their perception was that the ones they could afford were inadequate, did not improve employee efficiency, and did not meet the department’s requirements with regard to the management of archaeological sites. This perception is supported by research conducted by Samardali-Kakai (2012) and Al-Rawashdeh and Ali-alsubeh (2013), who cited inadequate human and technical personnel, with the level of expertise and the qualifications needed to maintain archaeological and heritage sites forming a major problem for archaeological sites.

This research also found that employees believed that the training provided by institutions for locals on best practice for management of archaeological sites is inadequate, resulting in a local workforce with inadequate skills. As a result, foreigners have been hired at the sites, which causes social tension, as the locals feel they are not involved in the management of the sites. Rather, they feel that others are benefiting from the archaeological sites which are part of their heritage, because both the managers and the tourists are from outside the country. This situation is further complicated because, as part of the administration and conservation of the sites, they have to be protected from locals, as evidenced by the management of the entrances.
5.5 Chapter Summary

This research revealed a number of critical problems facing tourism and the conservation and management of archaeological sites in Amman, from the perspective of both visitors and staff involved in managing these sites. One of the problems identified is the social tension in interactions between local communities and tourists to the area. As seen in the analysis of these responses, these tensions are the result of the perception of inequalities in the distribution of resources by the locals, a problem caused by the inadequate participation and involvement of the local community in the decision-making process and by inadequate mechanisms for the management of archaeological sites in the area. Based on these results, the researcher proposes that adequate strategies and mechanisms be developed to secure the participation of local individuals, and that an archaeological heritage management policy for Jordan be developed to help eliminate the social tension that arises from perceptions of these inequalities.

A second source of social tension at Amman’s archaeological sites is inappropriate behaviour of both locals and tourists. As Jordan is an Islamic country, the society is highly conservative, and its residents find behaviour such as public displays of affection – for instance, kissing – offensive. The country is also conservative with regard to dress, and some of the styles worn by tourists result in the locals feeling uneasy. In addition, some locals feel that tourists have led to the destruction of the town and high costs of living. Social tension also arises from inappropriate behaviour of locals, such as stealing from tourists, exploitation and harassment. Social tensions also result from inadequate local participation: locals feel like tourism in the area is managed by foreigners, because qualified foreigners are employed at the archaeological sites. As such, locals feel like they have little control of tourism development in the areas. Inadequate awareness among stakeholders, including tourists, locals and others, is also a major issue. There is inadequate awareness of how
the tourism industry in Amman is managed and the issues it faces. The majority of stakeholders have little information on the decision-making process, and inadequate awareness results in tension.

Further, inadequate maintenance of the site’s facilities results in poor tourist experiences at archaeological sites in Amman. The inadequate maintenance can be tracked down to a lack of adequate strategies at the site. Employees and tourists need to understand the importance of maintaining the site, and work together to ensure it. There is also a problem with regard to the conservation of archaeological remains at the sites. Site managers, in collaboration with other stakeholders, have failed to develop and follow adequate strategies and frameworks to ensure that the remains are well-handled and appropriately conserved. There is also inadequate provision of interpretative information for the visitors. Interpretative information is important as it allows tourists to have an improved experience. The research indicated that visitors held the opinion that there is inadequate awareness of, and a lack of information on, how to handle and interact with the heritage resources found at the archaeological sites. This lack of information has meant that tourists remove rocks and artefacts from the sites, or move them from their original positions, leading to a loss of value of these sites. Further, due to a lack of awareness among the local community and tourists of the relevance of the sites, they have no reason to take care of them. Inadequate facilities at the sites also result in damage, such as littering resulting from the lack of an adequate waste collection strategy – such as strategically placed bins. A lack of adequate maintenance strategies and techniques has also resulted in damage to the sites.

This research found that tourists lack awareness and information about how to handle and interact with the heritage resources found at archaeological sites. Further, the research found inadequate facilities at the archaeological sites, including social amenities such as bathrooms, parking areas,
restaurants and hotels, with tourists having to leave the sites for these services. The research also found negative impacts from inadequate management of excavation processes and activities at the sites. In addition, when the excavation is complete, the archaeological sites are not adequately conserved and preserved because of such practices as using inappropriate materials like cement instead of mortar or not re-covering the sites after the excavation as a means of protecting them.

Inadequate management of the archaeological sites also includes issues such as poorly maintained sites and bathrooms, and human waste on the grounds of the sites. These issues are the result of a lack of adequate strategies to ensure that the facilities and sites are well maintained. Inadequate management has also resulted in unwanted vegetation growing in and through the resources, which results in structural and aesthetic damage.

Further, the research revealed inadequate staff training on best practice for managing the sites, an issue rooted in the lack of resources for undertaking this training. The employees are not adequately trained on the management of the sites, and this creates the problem of inadequate maintenance and management, leading to the resources losing their aesthetic value. Inadequate financial resources have been put aside to train employees, whether in terms of regular continuous training or career development to help staff to learn adequate management strategies to adequately and efficiently run the archaeological sites. To address these issues and challenges in Amman, the researcher advocates the development of a conservation policy, a visitor management policy, and adequate planning and management.
6.1 Introduction

This chapter begins with an overview of the tourism industry in Amman, by outlining what makes the destination popular among tourists from different parts of the globe. The chapter then discusses the challenges identified in the findings, based on existing knowledge of the research problem. The following chapter expands on the findings. The discussion is informed by the review of existing knowledge on Amman, the research findings identified from the questionnaires, the interviews conducted with management employees, and participant observations.

6.2 Overview of Tourism in Jordan and Amman

Tourists come from all parts of the globe to experience Jordan’s many tourism activities. Hodder (2010) showed that Jordan is located centrally compared with other destinations across the globe. This means that the country is a cross-roads for visitors and tourists from all parts of the world, whether they are travelling for leisure or business. This is supported by the research analysis, which showed that a wide range of tourists visit Jordan from different parts of the globe. Sharp (2012) revealed that the country is close to international travel transport hubs in the United Arabs Emirates, Abu Dhabi and Dubai. Jordan’s environment is untouched, attracting many visitors from different parts of the world. The country enjoys a good climate attractive to tourists looking for a unique experience at its the historical, natural and man-made attractions. The country is also gifted with distinct indigenous cultures interesting to tourists, as shown by Silva and Roders (2012). Jordan has unique cuisine, leisure activities, attractions for religious, educational and medical tourists, and ancient cultural attractions and heritage sites which are unique, thus attracting large
numbers of individuals.

The country’s religious sites are unique in that sites represent Christian, Islamic and Jewish traditions, attracting tourists from the three major and most common religions around the world (Alhasanat, 2008). Jordan is the location of the earliest civilisations in the Fertile Crescent (Jordan Tourism Board, 2013).

The research findings disagree with those of Travis (2011), who reports that Jordan’s archaeological, historical, cultural and religious sites are well maintained. This study cites various examples of poor maintenance at the sites, such as littering.

Further, as illustrated by Harahsheh (2009), the country is economically, politically and financially stable, supported by the wealthy, oil-rich region. Tourism thrives in politically and economically stable environments, which are critical considerations for tourists before they travel to a destination. Despite the fact that the region is marked by political instability, the government in Jordan has managed to stabilise the country over the years. WTTC (2013) reports that the central bank in the country has developed suitable transparent banking processes and procedures which secure investments from overseas. This means that the country not only attracts tourists but provides suitable environments for business leaders to visit and invest in the country. Jordan is able to access world markets through free trade agreements, making it a suitable environment for trading and tourism (Mustafa, 2010).

The country enjoys high-quality hotel infrastructure in the capital city and other major tourist cities, thus ensuring that tourists receive quality service and products, which further attracts them and others to the country. APN (2007) reports that Intercontinental Hotels launched 20 Holiday Inns in the country, which were in operation by 2011. Easy Group also has the intention of bringing at
least 38 hotels to the region. As such, visitors are assured of high-quality service from international and local hotels (Darabesh, 2010). Further, the country has high-quality international airports and is able to provide high-quality services to tourists as they travel into and around the country. There is a high national investment in tourism, with about 7.5% of GDP made up by the tourism industry in terms of infrastructure and facilities such as hotels (WTTC, 2013).

Amman is the capital city of the Hashemite Kingdom of Jordan and is situated in the north-western part of the country, north-east of the Dead Sea. It was estimated to have a population of about 1,147,447 in 2000. The Jordan National Tourism Strategy (JNTS) 2011–2015 (2011) reported that Amman, as the capital city, is the gateway to other places, with tourists experiencing many unique and captivating attractions.

Amman is home to the Royal Family, which is in itself a tourism attraction because of the role it plays on the national and international stage (JNTS 2011–2015, 2011). The King has taken special interest in ensuring tourists are intrigued by the country and inspired to explore its attractions. The Royal Family is respected all over the world, attracting many national leaders and global figures to Amman (Bader, 2012).

In conclusion, Jordan, and in particular Amman, is an important tourist destination that thousands of tourists visit every year. However, as indicated by Darabesh (2010), the majority of the resources and archaeological sites which make it so attractive are non-renewable, meaning that adequate and effective management of tourism development is essential to Amman. Once lost, these resources can never be recovered – they will be lost for the current and future generations. Even as the environment and the sites host many tourists, there is a need for the identification and implementation of management strategies at these archaeological sites and resources to ensure that a sustainable tourism approach is taken.
6.3  Challenges Facing the Development of Sustainable Tourism in Amman

The findings identified a number of challenges for the development of sustainable tourism in Amman. As illustrated by ILO (2010), tourism does not exist in isolation but involves the interaction of tourists, the local community and many other elements. When not adequately managed, archaeological sites can become unsustainable. The findings indicate that archaeological sites in Amman facing a number of problems.

The first problem facing the development of sustainable tourism in Amman is social tension arising from perceptions of inequality in resource distributions by locals, which has left them feeling excluded and with limited actual benefits from the tourism industry; inappropriate behaviour of visitors and locals; and theft, exploitation and harassment by locals. Mustafa and Tayeh (2011) also argue that social tensions between locals and tourists result from inappropriate behaviour such as excessive drinking of alcohol and visitors’ illegal relationships (for instance, prostitution). Mustafa and Balaawi (2012) agree with these conclusions and further argue that the increasing number of tourists damages the integrity of the sites, contending that damage is caused by negative behaviour such as tourists randomly climbing and walking on archaeological sites. This results in excessive social tensions among stakeholders of tourism in Amman.

The second problem identified is the inadequate maintenance of archaeological sites in Amman. As illustrated by Darabesh (2010), inadequate maintenance and ineffective maintenance strategies at archaeological sites affect many sites all over the world. The findings of this study indicate there are inadequate facilities at the archaeological sites, such as lack of social amenities such as bathrooms; lack of awareness about the value of the sites to tourists and locals, and lack of awareness about and information on management of archaeological sites; inadequate and poorly planned excavation projects; inadequate conservation techniques and strategies; and lack of
maintenance. These findings agree with those of a similar study that investigated the state of archaeological sites in Jordan, conducted at Petra by Mustafa and Balaawi (2012), which also identified littering as one of the negative environmental impacts of tourism (Mustafa & Balaawi, 2012). This study, conducted in Amman, supports the previous research, also finding that littering is one of the major problems at its archaeological sites, with its source being both tourists and restaurants and shops within and outside the archaeological sites.

The findings indicate that Amman has a larger carrying capacity for tourists. This is supported by the findings of JTB (2015), who holds that, when compared with other cities’ hotels, accommodation and other facilities for the temporary residence of visitors, Amman has a higher carrying capacity. According to Wan Chai (2013), carrying capacity can be defined as “the maximum number of people who can use a destination without unacceptable changes in the environment and without unacceptable changes in the enjoyment gained by visitors”. As such, Amman’s adequate carrying capacity means that the destination can be used for the enjoyment of visitors without causing unacceptable and unstainable changes to the environment. When adequately managed, Amman can serve as a sustainable destination for tourists.

The research also found weak support facilities for the tourism industry, which contributes to low satisfaction of visitors to its sites. This contention is supported by Mustafa (2010), who argues that little attention is given to support facilities of benefit to the tourism industry, which leads to poor integration and attitudes regarding tourism. In Amman, the major weakness illustrated by the research findings is inadequate facilities to meet basic needs. The interviewees reported that basic needs, such as bathrooms and parking, should be improved. Further, tourists have complained about the service and status of restaurants within the sites.

There are inadequate strategies to attract visitors to Amman. This is supported by the WTTC’s
report showing that there is limited popular advertising of Jordanian tourism in major markets such as the USA and Europe (WTTC, 2013). Inadequate hubs exist for support transport, such as small airports and helicopters, to link Amman to remote locations such as Petra, Jerash and desert oases (ILO, 2010). There is a lack of adequate brochures that explain the history of archaeological sites, and other information about the sites. Awareness of the values of the archaeological sites and artefacts is lacking, mainly due to a lack of adequate information provided at archaeological sites, for both locals and tourists. The lack of knowledge about the sites and artefacts means that their value is not communicated to the rest of the world. There is a need for more information to be provided at sites, websites and museums on the value attached to archaeological sites and artefacts. Infrastructure at the sites is inadequate, which reduces the quality of the services provided at the sites. Signs at sites provide insufficient guidelines and information for tourists.

The management of archaeological sites in Amman is also a major issue for its tourism industry. The research reveals that employees at the sites are dissatisfied, which has led to staff seeking better jobs. There have been complaints of corruption within the departmental units in Amman, with complaints that employees’ qualifications and expertise are not given the appropriate recognition, which has led to inadequate staff numbers. The training offered to employees does not meet the tourism needs of the sites; as such, employees do not have adequate skills to manage the sites. This leads to the department acquiring foreign employees, which leads to inadequate local community participation.

Rather than archaeological sites being considered as public property to be taken care of and enjoyed by the Jordan public, they are treated as private property for some members of Jordan’s society. There are weak and poorly developed archeological sites, and excavations have led to loss of aesthetic and historical values of artefacts and sites in Amman. Unplanned excavations have
negative effects on tourists. Interviewees pointed out that the procedures for guarding the archeological sites are ineffective, and there are inadequate resources for their protection.

There have also been cases of looting. The elimination of looting in archaeological sites ensures that sites are sustainable. The looting of archaeological sites is the major elements of the international trade in illicit heritage resources that occurs when undocumented and illegally obtained artefacts are sold in the legal market. There are scholars who argue that this practice has increased due to privatisation of archaeological resources and the trend for keeping private museums (Proulx, 2010, p. 22). Archaeology is a critical discipline in understanding human history, and is critical to prevent the destruction of both material and intellectual archaeological resources. This means that not only are archaeological resources non-renewable but also the cultural information which may be attained from them. Looting and selling artefacts as commercial objects has little to do with knowledge about the human history and culture. In short, looted archaeological and heritage resources retain little value for the public. While the consequences of looting are well known, it is more difficult to estimate the extent of its occurrence and the nature of its destruction. This is because looters is done in secret, its perpetrators avoid capture, and little information can be acquired from them. Looters threaten known and unknown archaeological sites (Merry, 1995).

6.4 Stakeholders in Tourism Development in Amman

A number of stakeholders were identified in the course of the research, including the local community, management and employees, and visitors. Each of these stakeholder groups contributes to sustainable tourism development.
6.4.1 The local community

A major stakeholder in the tourism industry in Amman is its local community, with its culture greatly contributing to tourism development. As illustrated by Kefah et al. (2015) tourism does not exist in isolation but rather involves the interaction of the local community with tourism sites and tourists to the area. In Amman, the local community is involved with the archaeological sites in a number of ways. First, it is directly responsible for cultural heritage and the passing of traditions and culture from one generation to the next, including practices and ways of life, among others (USAID, 2009). In Amman, the local community passes this culture on through dance and music, and artefacts such as handicrafts that are made and sold to tourists. The local community is also involved in the tourist industry by providing services and goods to tourists, such as serving in restaurants, giving directions and helping with luggage, among other forms of interactions.

The tourism industry in Amman cannot exist without interactions between locals and tourists. This importance is clearly seen in the fact that the tourism industry is one of the largest sources of employment in Amman (Shdeifat et al., 2006). Some of the problems identified in the research are connected the local community’s relationship with tourism development in Amman. For instance, the study identified that locals perceive that there is an unequal distribution of resources from the tourism industry, such as jobs and income, which results in social tension. As this analysis of shows, there is a need for the local community to become more involved in the tourism industry in Amman, a situation that can be resolved by managing and eliminating the root causes of these problems.

First, the perception of inequality needs to be addressed, a problem that can be attributed to inadequate public participation of the local community in decision-making on the management of sites, as proposed by Kahla (2009). Involving the local community in Amman will ensure that they
are able to voice their concerns and effect change on issues that pertain to them. For example, involving locals in management decisions will enable them to express their concerns about the limited training opportunities, leading to more locals being trained in the skills and expertise needed for managing archaeological sites. However, leaving the management and decision-making to those who do not understand the locals’ problems and issues will lead to increased tension between the local community and the tourism industry in Amman. Further, including the local community will eliminate other problems such as theft and the exploitation of the archaeological sites, as its members will have a better understanding and sense of ownership with regard to the archaeological sites and artefacts found there.

6.4.2 Management and Employees at the Archaeological Sites

The second group of stakeholders in archaeological sites in Amman is management and employees. The tourism industry is a service industry; as such, the importance of its employees at the sites cannot be over-emphasised. These employees interact directly with tourists, meaning their services contribute to the tourists leaving with either a good or a bad experience. Understanding the problems faced by employees is critical in improving the current state of tourism in Amman.

Managers of archaeological sites are responsible for the day-to-day running of the archaeological sites as well as for making critical decisions and policies on how the archaeological sites are managed. As mentioned, Jordan does not have a national policy that provides guidance on the management of archaeological sites, meaning that the decision-making process is left to managers at the location. It is important to understand the problems managers and employees face.

One of the major problems that managers of archaeological sites face is inadequate maintenance, which falls directly under their responsibility, as well as employees. First, the study revealed
inadequate awareness of how archaeological sites should be managed, meaning both employees and managers lack adequate knowledge of the strategies and techniques for best managing the sites, and carrying out the day-to-day activities required. There are also inadequate facilities, which significantly affects the experiences of tourists to the sites, a situation that falls under the responsibilities of managers, who need to ensure that facilities such as restaurants, bathrooms and parking areas are adequate.

With regard to the negative impacts of excavation, it is also the responsibility of managers to ensure that best practice is followed before and after the excavation, so that artefacts and sites are well protected and maintained for visitors. The management of archaeological sites includes maintaining both the built and the natural environments, according to Keomanivong (2009).

As stated by Sheikh (2013), the management of an archaeological sites is very important as it contributes directly to the success of the archaeological site. Management of archaeological sites is concerned with issues such as their protection and preservation. The conservation of archaeological sites is critical in Amman, as it is in archaeological sites all over the world. As established for this study, the main objective of conservation is to ensure that heritage resources are available for the current and future generations. Conservation therefore has an element of sustainability, as its key aim aligns with sustainability principles (Jamhawi et al., 2016). Establishing an understanding of conservation at archaeological sites in Amman is critical as it will ensure that their heritage resources are protected. The conservation of archaeological sites ensures the sustainability of the heritage sites, and contributes to successful sustainable tourism. Because conservation is undertaken by managers, they play a critical role in the development of sustainable tourism.
6.4.3 Visitors to Archaeological Sites

Visitors also have a responsibility with regard to archaeological sites (Shushma, 2012). As the largest percentage of individuals interacting with the archaeological sites directly, it is important that visitors understand their roles and responsibilities regarding the site and the local community. Tourists cause social tension, and they need to be aware of how their behaviour affects the sustainability of the archaeological sites as well as locals’ perceptions of them. Jordan is considered to be a friendly country for tourists, and locals are willing to forgive tourists for some of their behaviour. However, visitors need to be respectful of the cultural and religious beliefs of the locals to ensure their interactions are friendly.

One of the problems associated with visitors is their inappropriate behaviour. The majority of visitors to Jordan are Americans, Australians and Europeans, who have different cultural practices and beliefs from those of the people of Jordan. Tourists often engage in practices such as kissing and other public displays of affection, which is very different from the conservative behaviour of Amman’s locals. Further, visitors’ clothing styles are often more liberal and perceived as indecent by locals in Amman, who follow strict religious and cultural dress guidelines, especially in the case of the women. This difference leads to social tension, with tourists perhaps receiving disapproving looks from locals. At the same time, tourists look down on these local beliefs and practices as being naïve, resulting in further social tension. It is important that tourists to such places respect the cultural practices and behaviours of locals (Alhasanat, 2008) and appreciate being welcomed into their homes.

Other inappropriate behaviours from tourists include littering and randomly climbing and walking on restricted areas at archaeological sites. Some tourists also draw graffiti – for example, writing their names at the sites. This destruction of the archaeological sites is a serious issue, and tourists
need to understand that these sites are part of the heritage of the local community and as such should be appreciated and respected.

Some tourists aim to steal artefacts and sell them at a profit to private museums and collectors. When tourists visit an area or site, they have a responsibility to leave the place as they found it, or in a better position. The Global Code of Ethics for Tourism by the World Tourism Organization (UNWTO) states that tourists need to behave in a manner which allows and achieves mutual tolerance between themselves and the local population, and to learn about the legitimate differences that exist between cultures, people and their diversity (UNWTO, 2005). Guidelines exist that can help tourists to achieve this aim. Firstly, they can be open to other cultures and traditions, respect the local population, be tolerant, and respect diversity – they will be readily welcomed by the local population (Hvenegaard, 2002). Secondly, tourists need to respect human rights, as exploitation of any form conflicts with the aims of sustainable tourism. For instance, sexual exploitation of children is a crime punishable in the destination country or home country of tourists who have committed the offence (Jamhawi et al., 2016). Thirdly, tourists need to respect cultural resources and the archaeological, artistic and cultural heritage of the area being visited. Fourthly, tourists need to contribute to the economic and social development of the area, by purchasing local handicrafts and products, which supports the local economy through the principles of fair trade (Teo, 1994). Fifthly, tourists need to learn about the destination they intend to visit, which enables them to understand the customs, norms and attractions, enabling them to avoid behaviour which can be offensive to the local population. Finally, tourists need to familiarise themselves with the law of the area being visited (Agarwal, 1994), so that they do not break the rules. They should refrain from trafficking illicit drugs, antiques, protected species and substances which are dangerous and which national regulations prohibit for trade (UNWTO, 2005).
In conclusion, before they visit a destination, tourists need to be made aware of the value of its archaeological sites and the need to respect and observe the guidelines for visiting them, as advised by the tour guides. Further, they need to be aware of, and respect, the culture and beliefs of the local people and understanding the behaviours which locals may perceived as inappropriate.

6.4.4 Stakeholders in Tourism Development in Amman: Conclusion

In conclusion, the most important stakeholder groups identified in the study with regard to the development of sustainable tourism at archaeological sites in Amman are managers and employees, visitors, and the local community. It is important that these stakeholders work hand in hand to ensure Amman’s archaeological sites are protected and well presented. It is important that visitors to archaeological sites protect and respect the authenticity of the sites by acting responsibly and handling with care the tourism products they interact with. Managers need to ensure that the archaeological sites are adequately managed. The local community needs to respect and protect the sites by displaying responsible behaviour and actively participating in its management.

6.4 Conclusion

This research aimed to investigate the challenges and issues that influence the establishment of sustainable heritage management at archaeological sites in Jordan, by focusing on two case studies. As discussed in the data analysis and discussion, it is critical that a strategic plan for the tourism industry is developed, and that organisations gain insight into the elements that influence tourism activities in the area. The research reveals that Jordan’s tourism industry needs to rethink its conservation and preservation policies, as the country’s cultural and religious value is critical not only for the current generation but also for future generations. For instance, the country’s Islamic and Christian sites attract thousands of tourists, and Amman has a large carrying capacity and a
wide range of infrastructure and support services, which makes it an attractive destination for tourists from different parts of the globe.

A number of challenges face the tourism industry in Jordan. Weaknesses include inadequate resources, inadequate facilities for visitors to archaeological sites, inadequate human resources, inadequate awareness of the value of archaeological sites, and inadequate maintenance strategies. The tourism industry needs to control and manage these issues and challenges to develop a sustainable tourism approach to managing archaeological sites in Jordan, particularly Amman. The analysis gives insight into these issues and a background on which to develop a more sustainable tourism approach to the management of archaeological sites in Amman and Jordan.
CHAPTER SEVEN: CONCLUSIONS

7.1 Introduction

Jordan is a country blessed with a range of non-renewable cultural tourism resources, meaning that they are at risk of becoming depleted and destroyed if they are not cared for. In addition, the majority of these attractions are archaeological sites which require effective strategies to ensure their sustainable management, an approach that is aligned with the country’s plan for tourism development and subsequent growth. More specifically, Amman is one of the country’s top tourism destinations because of its archaeological sites. As the country’s capital, it faces unique challenges and opportunities for the tourism industry. The current research supports the contentions of Csorba and Lile (2010), and concludes that the industry has both negative and positive impacts on the region. Further, the research concludes that there is a need for Jordan and Amman to ensure that the positive impacts are increased and the negative impacts reduced. The research findings show that sustainable tourism will result in favourable tourism conditions, interactions between the generations, quality services for tourists, and conservation of the environment, in addition to the integration of its stakeholders, such as tourists and locals.

The research argues that there is a need to increase the understanding of sustainable tourism and calls for better management at the archaeological sites in Jordan, such as the Citadel and the Roman Theatre in Amman, which form the focus of this study. These sites are inadequately managed, and face challenges and problems which could easily be addressed if the management were improved.

The research findings identified the following as major challenges at sites in Amman: social tensions, inadequate maintenance of the archaeological sites, vandalism and destruction of sites by tourists and locals, and inadequate training of staff on the management of the archaeological sites.
The research concurs with the conclusions of Afanasyeva (2004) and concludes that the root causes of the major challenges for archaeological sites in Amman include inadequate public participation, a lack of awareness of the value of archaeological sites, inadequate funding for the management of the archaeological sites, the lack of a national conservation and management policy for archaeological sites in Jordan, and a weak management structure in Amman. The research further holds that, by understanding the current situation in Amman, the management of the archaeological sites in Amman can be changed from its current state to that of a more sustainable approach in managing tourism at these sites.

Chapter 7 provides the conclusions, discussion and recommendations resulting from the primary and secondary information obtained from this research. It begins with a summary of the findings, including challenges, the root causes of those challenges, and proposed actions that the sites in Amman can undertake. The second section discusses the findings from the research, analysing the results based on its research questions and objectives, subsequently determining if they were met. The third section of the chapter sets out recommendations designed to address the various problems and challenges identified, including providing a plan of action for the archaeological sites in Amman by prioritising the actions needed to be taken to improve their tourism and management and make them more sustainable. The final section provides an overview of the implications of this research, including the managerial implications for other archaeological sites around the world as well as theoretical implications for scholars and researchers focusing on archaeological heritage management. It concludes with the limitations of the research and suggestions for future research.

7.2 Summary of Findings

This research explored the current state of archaeological heritage management in Amman by
focusing on the perceptions of employees working at the sites, and the perceptions of the tourists who are their customers. Previous studies provided deep insight into existing knowledge and the current situation in Amman. The aspects and issues found were formulated into two main categories identified by the researcher: the problems facing archaeological sites in Amman, and the root causes of these problems. Both are important for understanding archaeological sustainable management strategies. The researcher then proposed possible solutions which could address the problems, as well as their causes, in Amman. Using both employees and tourists provided a holistic view of the issues facing the archaeological sites, while a review of the literature and document analysis was utilised to provide a holistic insight into the current situation in Amman and possible solutions to the problems.

Heritage professionals act as facilitators in the conservation and management of heritage resources within the framework of the traditional community, allowing for pride in and appreciation of heritage resources, resulting in community based actions that reduce dependency on the state for resources. Despite the advantages of this approach, a number of weaknesses exist, including conflicts between groups and between stakeholders involved in heritage management. However, of the three approaches, this one is the most inclusive and engaging, breaking away from Western based assumptions. However, it is important for a site to investigate which approach is most applicable before deciding which to use (Smith, 1994).

Tourists to a site seek a quality visit with good services, such as interpretation and information about the archaeological sites being visited, as well as elements such as tour guides, hotels and restaurants at the sites. These lead to a unique and satisfying experience at the archaeological sites which, in turn, leads to tourists returning to visit again, and advising others to visit the region. On the other hand, employees are focused on job satisfaction and the motivation to provide quality
services to the tourists.

Because the tourism industry is a service sector, employees are critical in the management of tourism sites in general and of the archaeological sites in Amman specifically. It is, therefore, evident that ensuring the employees at the archaeological sites are satisfied with their career growth and development, as well as with their remuneration and working conditions, is the foundation for providing quality services to the tourists, thus improving their experience at the sites. Further, employees at the archaeological sites are important as they provide important feedback – for instance, by responding to tourists’ complaints, suggesting services they think should be added, and expressing their feelings on how the sites are being managed.

A number of issues and themes were identified from the analysis of the problems and their root causes, outlined in the discussion of the results of the research. The first theme identified was the importance of the local community in developing a sustainable tourism management strategy for archaeological sites in Amman, as seen by the problems that result from interactions between the local community and the tourism industry, including theft, exploitation and harassment; locals’ perceptions of inequalities; inadequate awareness of the value of the sites; and the importance of involving the locals. The second issue identified was the need to ensure that archaeological sites in Amman are under the management and maintenance of employees and staff with adequate expertise, and to ensure that these employees are offered refresher courses and additional training on best practice for the management of the sites.

The third issue is the need for the development of a national conservation and management policy for the archaeological sites in Jordan. Such a policy would provide guidelines on how the archaeological sites are to be managed as well as the dos and don’ts of various practices in archaeological management – for example, during the excavation process. The final issue is the
role of tourists at the archaeological sites and their expected behaviour, including, for example, refraining from destroying or unauthorised touching of the artefacts at the archaeological sites. The following section further summarises the findings from this research.

7.2.1 The Local Community

The local community is a major element in the tourism industry in Amman, as it is for tourism attractions globally, because the tourism industry does not exist in isolation but rather involves the interaction of the local community with the tourism sites and with tourists visiting the area. In Amman, the local community is involved with the archaeological sites in a number of ways. First, it is directly responsible for the cultural heritage and the passing of traditions and culture from one generation to the next (USAID, 2009), including practices and ways of life, among others. In Amman, the local community passes on this culture through dance and music, the production of artefacts such as handicrafts to sell to tourists, and the telling of stories to the tourists and to the next generation. Further, the local community is involved in the tourist industry by providing various services and goods to tourists, such as opening restaurants for them, giving them directions, and helping with their luggage, among other forms of interactions. As such the tourism industry in Amman cannot exist without interactions between the local community and the tourists. This importance is clearly seen in the fact that the tourism industry is one of the largest sources of employment in Amman (Shdeifat et al., 2006).

However, despite the relevance of the tourism industry to the city, this research found a number of challenges and problems resulting from this interaction. First, the results indicated that the locals perceived unequal distribution of resources from the tourism industry, such as jobs and income, resulting in social tension. This perception is supported by the fact that the majority of the
restaurants which have been opened for tourists are primarily owned by international hotels, with the income earned by these hotels being used for the development of other countries and cities.

Further, locals feel that the Department of Antiquities employs foreigners at the sites because the locals have inadequate expertise, resulting from limited investment in training and development for members of the local community so that they can acquire the skills and knowledge needed to manage the archaeological sites. The few locals employed at archaeological sites earn very low salaries, which has led them to search for better opportunities. As a result, the department hires more foreigners to manage the sites, further emphasising to the locals that they are not benefiting from the tourism industry. There is a need to focus on developing the capacity of the local human resources, as stipulated in the country’s tourism strategy (JNTS, 2011–2015).

As this analysis of problems as perceived by the local community shows, it can be concluded that there is a need for the local community to become more involved in the tourism industry in Amman, a situation that can be resolved by managing and eliminating the root causes of these problems. First, the perception of inequality needs to be addressed, a problem that can be attributed to the root cause of inadequate public participation of the local community in the decision-making process concerning the management of the sites, as proposed by Kahla (2009). Involving the local community in Amman will ensure that they will be able to voice their concerns and effect change in issues that pertain them. For example, involving locals in management decisions will enable them to express their concerns about limited training opportunities, leading to more locals being trained on the skills and expertise needed for the management of the archaeological sites. However, leaving the management and decision-making to those who do not understand the locals’ problems and issues will lead to increased tension between the local community and the tourism industry in Amman. Further, including the local community will eliminate other problems such as theft and the
exploitation of the archaeological sites, as its members will have a better understanding of and sense of ownership with regard to the archaeological sites and artefacts found there.

7.2.2 Management and Employees at the Archaeological Sites

The second issue found in this research concerns problems with the management and employees at the archaeological sites in Amman. The tourism industry, as discussed earlier, is a service industry, and as such the importance of the employees at the sites cannot be over-emphasised. These employees interact directly with tourists, meaning their services can result in the tourists having either a good or a bad experience. As such, investigating and understanding the problems faced by the employees are critical in understanding what can be done to improve the current state of tourism in Amman.

Management is responsible for day-to-day running of the archaeological sites as well as for making critical decisions and policies on how it is managed. As mentioned previously, Jordan does not have a national policy providing guidelines on the management of archaeological sites, meaning the decision-making process is left to management at the location; thus, it is important to understand the problems faced by management and employees at the archaeological sites.

One of the major identified problems facing management at archaeological sites is inadequate maintenance, a situation that falls directly under the responsibility of employees and management. First, the research revealed that there is inadequate awareness of the management of the archaeological sites, meaning that both employees and management lack adequate knowledge of the strategies and techniques for best managing and carrying out day-to-day activities at the sites. Further, facilities are inadequate, which significantly affects the experiences of tourists to the sites, a situation that falls under the responsibilities of management, who need to ensure that there are
adequate facilities such as restaurants, bathrooms and parking areas. It is also the responsibility of management to ensure that best practice is followed before and after excavations, to limit negative effects and ensure that the artefacts and sites are well protected and maintained for visitors. The management of archaeological sites includes maintaining both the built and natural environments, according to Keomanivong (2009).

The conservation of archaeological sites is critical in Amman, as it is in archaeological sites all over the world. The main objective of conservation is to ensure that heritage resources are available for the current but also future generations. As such, conservation has the element of sustainability, as its key issues align with sustainability principles. Understanding the conservation of archaeological sites is critical for Amman, as it ensures that the heritage resources in the archaeological site are protected and conserved adequately, which in turn ensures the sustainability of the heritage sites, leading to successful sustainable tourism.

Some of the challenges related to conservation include inadequate information about, awareness of, and expertise in conservation guidelines. Conservation requires a number of elements, key to which are the expertise and capacity to carry out conservation strategies. Further, inadequate planning for conservation activities further limits conservation efforts. Having adequate information on the challenges for an archaeological site is critical in ensuring that the management of the site and other relevant authorities make adequate plans, strategies and interventions (Truscott & Young, 2000).

Lack of maintenance is a problem at the archaeological sites, as evidenced by littering and vegetation growing in the artefacts (as seen as in Figures 66 and 67). The management should put in place adequate strategies and tools to ensure that such situations do not occur. These instances of vegetation growing at the sites need to be taken care of as soon as they are witnessed, unlike the
current situation at the sites in which plants seem to have grown for several months or years, with management appearing to have done nothing about the situation. Instances of littering could be eliminated by placing bins in strategic places at the sites for tourists’ disposable water bottles and waste paper products. Due to inadequate maintenance and cleaning, the garbage is picked up randomly, and tourists throw additional waste on top of it, resulting in piles of garbage at various places at the sites. There is a critical need for the management of the archaeological sites to ensure that the garbage is collected daily. In addition, the employees responsible for keeping the sites clean should do so thoroughly and continually. Management could also provide signs instructing tourists where to dispose of their garbage and cautioning them not to litter.

7.2.3 Visitors at the Archaeological Sites

Visitors also have responsibilities at archaeological sites (Shushma, 2012). As the largest percentage of the individuals interacting with the archaeological sites directly, it is important for them to understand their role and responsibilities regarding the site and the local community.

Tourists themselves are also responsible for causing social tension during their visits, and there is a need for them to be aware of how their behaviour affects the sustainability of the archaeological sites and locals’ perception. Jordan is considered a friendly country for tourists, and locals are willing to forgive tourists for some of their behaviour. However, visitors need to respect locals’ cultural and religious beliefs to ensure their interactions are friendly.

One of the problems leading to social tension in Amman is the inappropriate behaviour of visitors, the majority of whom are Americans, Australians and Europeans who have different cultural practices and beliefs from those of the people of Jordan. The tourists often engage in such practices as kissing and other public displays of affection, very different from the conservative behaviour of
the locals in Amman. Further, the clothing styles of the visitors are often more liberal and perceived to be indecent by the locals in Amman, who follow strict religious and cultural clothing guidelines, especially in the case of the women. This difference leads to social tension, with tourists perhaps receiving disapproving looks from locals. At the same time, the tourists look down on locals’ beliefs and practices as being naïve, resulting in further social tension. It is important for tourists visiting such places to respect the cultural practices and behaviour of the locals (Alhasanat, 2008) and appreciate being welcomed into their homes.

Other inappropriate behaviours of tourists include littering and randomly climbing and walking on restricted areas at the archaeological sites. Some tourists also draw graffiti – for example, writing their names at the sites. This destruction of the archaeological sites is a serious issue, and tourists need to understand that these sites are part of the heritage of the local community and as such should be appreciated and respected. Some tourists aim to steal artefacts and sell them at a profit to private museums and collectors.

When tourists visit an area or site, they have a responsibility to leave the place as they found it or in a better position. The Global Code of Ethics for Tourism, as reported by the World Tourism Organisation (UNWTO), states that tourists need to behave themselves in a manner which allows and achieves mutual tolerance between themselves and the local population, and to learn about the legitimate differences that exist between cultures, people and their diversity (UNWTO, 2005). Guidelines exist that can help tourists to achieve this aim. Firstly, they can be open to other cultures and traditions, respect the local population, be tolerant, and respect diversity – they will be readily welcomed by the local population (Hvenegaard, 2002). Secondly, tourists need to respect human rights, as exploitation of any form conflicts with the aims of sustainable tourism. For instance, sexual exploitation of children is a crime punishable in the destination country or home country of
tourists who have committed the offence (Jamhawi et al., 2016). Thirdly, tourists need to respect
cultural resources and the archaeological, artistic and cultural heritage of the area being visited.
Fourthly, tourists need to contribute to the economic and social development of the area, by
purchasing local handicrafts and products, which supports the local economy through the principles
of fair trade (Teo, 1994). Fifthly, tourists need to learn about the destination they intend to visit,
which enables them to understand the customs, norms and attractions, enabling them to avoid
behaviour which can be offensive to the local population. Finally, tourists need to familiarise
themselves with the law of the area being visited (Agarwal, 1994), so that they do not break the
rules. They should refrain from trafficking illicit drugs, antiques, protected species and substances
which are dangerous and which national regulations prohibit for trade (UNWTO, 2005).

In conclusion, before they visit a destination, tourists need to be made aware of the value of its
archaeological sites and the need to respect and observe the guidelines for visiting them, as advised
by the tour guides. Further, they need to be aware of, and respect, the culture and beliefs of the
local people and understanding the behaviours which locals may perceived as inappropriate.

7.2.4 Lack of a National Policy to Guide Archaeological Heritage Management

The researcher proposes that the majority, if not all, of the problems faced by the archaeological
sites in Amman, like other archaeological sites and tourist attractions in Jordan, could be resolved
by the development of a national conservation and management policy. According to Chippindale
and Gill (2000), archaeological and heritage resources in Amman, whether they are tangible or
intangible, are non-renewable. If they are not conserved and protected, they will be destroyed –
never to be recovered. To ensure this does not happen, stakeholders in the tourism industry and in
archaeological heritage management need to collaborate to develop appropriate strategies and
guidelines, especially given the importance of these resources for the country’s economic development (Sharp, 2012).

Developing such a national conservation and management policy in Jordan will be instrumental in eliminating the major challenges facing archaeological sites and tourism sites in Jordan. In Amman, a number of the problems and issues identified in this research could be resolved by an adequate national conservation and management policy.

Firstly, the policy should have appropriate guidelines for the distribution of income and resources from archaeological sites, for the benefit of the community and the country as a whole. Such guidelines should include how the jobs at the archaeological sites should be distributed, by, for example, putting in place mechanisms to ensure that locals form the largest portion of employees. This would help eliminate the perception of inequality in the distribution of employment at the sites.

Development of guidelines would require collaboration with local and international institutions, to ensure that locals have adequate skills and expertise to effectively work at and manage archaeological sites. One obstacle to increased employment opportunities for locals has been their inadequate skills; including a mechanism to ensure they are properly educated and trained on archaeological heritage management is critical to address this issue. In addition, employees should be compensated adequately to ensure that they are motivated to work at the archaeological sites and that they do not leave in search of better opportunities. Moreover, stipulations should be clearly incorporated in the national policy, stating that foreigners should be employed only when needed and not at the expense of the locals. For instance, locals should form the primary management of the archaeological sites, with foreigners only in support management and advisory roles, not top management positions. Such a policy would ensure that locals feel part of the archaeological sites,
instilling in them a sense of pride and ownership in the sites’ protection and management.

Secondly, the national conservation and management policy should clearly provide guidelines on how the archaeological sites should be managed. These should include such elements as specifying the facilities which should be within the sites and how they should be maintained. For example, the national policy should clearly state that an archaeological site with a carrying capacity of 2,000 tourists at a time needs to have approximately 30 accessible restrooms throughout the site. The policy should also include guidelines on how archaeological sites should be maintained, how many trash bins it should have, and the level of service that should be provided. For example, the policy could require each site of a particular size to have a restaurant and a hotel offering quality meals and drinks for tourists. Further, to eliminate the issue of unfair treatment of locals, the policy could stipulate that these hotels should be partly owned by one or two locals, and that the majority of employees are from the local community. This strategy would ensure that locals are participants at archaeological sites in multiple ways.

Thirdly, the policy needs to include regulations against vandalism and destruction of the sites, by collaborating with local security authorities such as the police to ensure that locals or tourists caught vandalising or stealing from the archaeological sites are arrested and faced with such consequences as being banned from coming into the country or from working or entering the sites. Such a policy calls for each archaeological site to have security guards at strategic places and inspections at the entrances to ensure the sites and heritage artefacts are properly protected.

The policy should also include guidelines for the required training and knowledge for employees working at archaeological sites. For instance, it should stipulate clearly the level of training and years of experience needed by a manager working at an archaeological site, among other human resources requirements. The need for transparency and accountability should also be clearly
stipulated, to eliminate corruption, tribalism and nepotism. This calls for public vetting of the staff at the top management level, as well as ensuring that employees are hired based on merit. The importance of developing human resources is clearly illustrated in the country’s national strategy (Lee, 2009).

Mechanisms for public participation in decision-making about the archaeological sites and their management need to be put in place, as recommended in past research (Keomanivong, 2009; USAID, 2005). For instance, it should be stipulated how and when public hearings and meetings should be held and how decisions are made to ensure that the public is actively engaged in the management of archaeological sites.

Further, the problem of inadequate funding needs to be addressed with a policy providing instructions on how funds should be acquired – for example, how much of the income from the tourism activities at the sites should be used. Corruption is a key issue, and as such transparency and accountability mechanisms in the manner in which the funds are acquired and utilised should be put into place. The development of these guidelines and practices would ensure that managers of archaeological sites have adequate and specific guidelines concerning how particular issues should be handled.

7.3 Recommendations

7.3.1 Social Tension

Dealing with the social tensions and other problems created by the impacts of tourism in Amman requires urgent and effective strategies to ensure that they are eliminated, along with their causes. The recommendations below are based on the various challenges and root causes of the problems identified earlier.
7.3.1.1 Creation and Development of Equality in the Distribution of Resources by Locals

There is a need for the locals in Amman to feel a part of the archaeological sites. A sense of ownership will be instilled if locals perceive that wealth in Amman is equitably dispersed. Managers of archaeological sites need to work hand in hand with other government agencies to ensure that mechanisms and techniques are implemented to motivate employees and secure their productivity. Doing so will make employees feel that they are benefiting from the archaeological sites, because they will be able to take care of their families and improve their standard of living. The allocation of job opportunities in the Department of Antiquities also needs to be transparent and accountable – for example, hiring and promotion should be based on merit. Other human resources opportunities, such as incentives and education grants given to employees and locals, need to be publicly advertised, with all applicants given equal opportunity to acquire these benefits. This will ensure that locals feel that their needs and rights are taken into consideration and that they are valued as a critical part of the archaeological heritage management team.

The ability for locals to participate in and work at the archaeological sites should also be improved, with local institutions offering courses that provide the knowledge and expertise to enable students to compete in the tourism job market, and to take advantage of related opportunities. Government agencies and other stakeholders in the tourism industry need to invest in the professional development of locals – for instance, by providing them with opportunities to travel and train abroad at the best institutions in the archaeological heritage management and tourism industries.

Finally, in order to eliminate the perception of inequality, government and business stakeholders need to incorporate and integrate the locals as critical development partners, which will create opportunities for locals to participate in the tourism industry. For example, the government and local banks could offer loans for locals to establish support facilities for the tourism industry, such
as hotels and other accommodation.

However, the government also needs to closely monitor the development of such facilities near archaeological sites, to ensure that locals are not taken advantage of and that foreign individuals, institutions and companies investing in the area do so for the benefit of the local community and not to exploit the area. This means ensuring that locals are employed at these facilities and that their remuneration is adequate. These measures will ensure that locals are directly and actively involved in the tourism industry and that the tourism industry works for their benefit.

7.3.1.2 Awareness of Cultural Practices and Beliefs of Locals

Tourists visiting Amman should be made aware of the cultural practices and behaviours of locals, to ensure that during their visit they are able to observe and respect this way of life. The tourism industry in Amman should not come at the expense of the local culture, beliefs and way of life. Tourists need to be aware of this way of life and appreciate that they are visitors and that the tourism industry is primarily based on the cultural and heritage resources of Amman’s local people.

This awareness could be created during an introductory tour when for visitors to Amman’s sites, in which they are taught, for instance, how to behave in front of women and elderly members of the community. This information could also be provided on the websites of archaeological sites, ensuring that before tourists visit the area they are aware of the cultural practices of locals. These measures will help to reduce conflict and tensions between tourists and locals. Further, understanding each other’s culture is a significant step towards respecting each other’s beliefs and behaviours.
7.3.2 Inadequate Maintenance

7.3.2.1 Development of a Maintenance Management Plan for Archaeological Sites

To secure the maintenance of archaeological sites in Amman, it is important for employees to have the knowledge and expertise required to undertake this responsibility. Thus, employee training on best practice in the maintenance of archaeological sites needs to be regular and continual. Employees need to have adequate information on how to manage not only the artefacts and the archaeological sites themselves but also the visitors as they tour the sites. Employees need to be able to provide instructions to the tourists on what they can and cannot do at the sites. For example, they could arrange introductory sessions in which tourists are advised on the places they have access to, the artefacts they can see, things they should not touch or draw on, the shoes that are appropriate for the tour, the handling of refuse in the sites, and more. Ensuring that employees have this information to pass along to the tourists will lead to improved general maintenance of the archaeological sites. Directing visitors to facilities in the sites – for instance, bathrooms – and how to access them will also eliminate the problem of human waste being left at the site and tourists relieving themselves on artefacts, a situation which affects their sustainability.

Providing employees with information on how to handle archaeological sites undergoing excavation will ensure that the sites are well maintained before and after they are excavated. As illustrated earlier, excavations can have a negative effect on visitors’ experiences, with some sites requesting that excavation teams rebury the sites as they have no skills on how to handle and protect them. Having an excavation team within the department would ensure employees at archaeological sites have expertise on how to handle a site after excavation.

To address these issues requires each archaeological site to have a well-developed maintenance management plan that outlines the appropriate guidelines, thus providing a maintenance strategy.
The majority of problems identified by this research are the result of inadequate mechanisms for best practice in archaeological heritage management.

7.3.2.2 Development of Storage and Preservations Strategies for the Archaeological Sites

The research found that the archaeological sites have inadequate capacity for storing and preserving artefacts. Thus, there is a need to develop and set aside resources to create more, and expand the existing, carrying capacity of storage rooms and to ensure adequate mechanisms and techniques for preserving artefacts. The storage rooms at archaeological sites in Amman need to be able to hold and secure heritage resources and artefacts, to eliminate the threat of theft and vandalism. These rooms should be developed so that tourists are able to access them and so that adequate protection from theft and vandalism by locals and tourists is provided. For instance, the artefacts could be kept behind glass so that tourists are able to see and interact with them without damage them. Under this strategy, the artefacts would be protected and conserved over a long period and, thus, would be able to be passed from one generation to the next.

The development of technology and other innovations will allow for the archaeological sites to further store information about the history of the artefacts. This will offer the tourists a means to interact with the artefacts by learning about their origins, where they were excavated and other important information about them. Further, artefacts could be scanned from all sides, meaning that tourists could then interact with them through, for example, slide shows, among other unique innovative methods. Further, the storage rooms need to observe international heritage management guidelines to protect the artefacts from such elements as the climate, animals, insects and humans, among others. Such aspects as moisture levels and temperatures should be well maintained to ensure that the artefacts are protected, and access of the artefacts should be monitored to ensure
7.3.1.3 Legislation

The government of Jordan should enact legislation to ensure that all the archaeological sites in Amman are protected. This would include laws with regard to equality, the managing of artefacts, development around and within the archaeological sites, access to artefacts, and protection of artefacts, among others. For instance, regulations need to be put in place to protect locals from exploitation by foreigners and to ensure that tourists are protected from locals.

While such mechanisms and regulations are already in place, many people are not yet aware of them. As such, there is a need to increase awareness of the laws and regulations with regard to the tourism industry and archaeological heritage management, as well as the protection of heritage resources.

7.4 Discussion of Findings

As outlined in the introductory chapter, this research aimed to investigate the current state of tourism in Amman in Jordan, by addressing five research questions. This section provides an overview these questions and an analysis and discussion of how the research objectives were met.

7.4.1 What is the Current State of Sustainable Tourism at Archaeological Sites in Amman?

This first question asked about the state of sustainable tourism at the archaeological sites in Amman. A number of issues were raised in answer to the question. First, the researcher focused on issues in the tourism strategy 2011–2015, including information on stipulations and projections, reduction systems, the status of cultural heritage management, and tourism activities in Amman.
The researcher also investigated sustainable tourism across the world, with a focus on Jordan. This provided a background for investigating the status of sustainable tourism at archaeological sites in Amman. The researcher determined that, despite the growth and development of the tourism industry in Amman, the sector faces critical sustainability challenges.

7.4.2 What are the Current Challenges and Obstacles to Developing a Sustainable Tourism Industry in Amman?

The second research question investigated the challenges and obstacles facing the sustainable management of archaeological sites in Amman. The background of sustainable tourism management had already been established, enabling the research to identify the various challenges and obstacles facing sustainable management of archaeological sites in Amman. These problems included littering, theft and vandalism; inadequate participation of locals; and inadequate funds for the management of the sites. As such, the research thoroughly and intensively answered this research question.

7.4.3 What Sustainable Tourism Plans/Guidelines are in Place for Archaeological Sites in Amman?

The third research question focused on sustainable tourism plans and guidelines utilised for archaeological sites in Amman. This research question was answered by analysing the various strategies and mechanisms used to manage the sites. This analysis included such elements as storage facilities, maintenance plans or lack thereof, and human resource practices, among others. The researcher concluded that there are inadequate sustainable tourism plans at the archaeological sites and recommended the development of a maintenance management plan for Amman.
7.4.4 What are the Issues in Developing Sustainable Tourism at Archaeological Sites in Amman?

The fourth research question focused on analysing the issues in developing sustainable tourism at archaeological sites in Amman. This question was answered by discussing a number of challenges for the tourism industry in Jordan. These weaknesses include Jordan’s inadequate resources, weak support facilities for visitors to archaeological sites, inadequate human resources, inadequate awareness on the value of the archaeological sites, and inadequate maintenance strategies. The tourism industry needs to control and manage the issues and challenges discussed in order to develop a sustainable tourism approach to manage archaeological sites in Amman and Jordan. The analysis provided an insight into these issues and provided a background on which to develop that approach.

7.4.5 What Recommendations can be Made for the Future of Sustainable Tourism and Archaeological Heritage Management in Amman?

The fifth and final research question asked for recommendations for sustainable tourism management in Amman. Based on the challenges and obstacles identified, the researcher developed recommendations for archaeological sites in Amman to follow in order to secure the sustainability of its archaeological sites and tourism activities. The research revealed that the development of a national conservation and management policy would go a long way in securing sustainable tourism management, not only in Amman but also in Jordan.

In conclusion, the research questions were adequately answered. As such, the research objectives developed from these questions were addressed appropriately. By answering the research questions and meeting the five research objectives, the researcher was able to meet the main objective of the research, which was to analyse the current state of tourism in Amman by focusing on
archaeological sites in the area. Managerial and theoretical implications, and suggestions for future research, are discussed below.

7.5 Suggestions for Future Research

Previous research on tourism in Jordan focused on its impact, investigating both negative and positive effects. This study focused on obtaining the perceptions of employees and tourists on the current state of tourism in Amman, and identified challenges and their root causes. Future research should focus on perceptions of locals in order to provide in-depth analysis and understanding of the overall impact of tourism activities on their lives. This can be done by focusing on residents’ support of tourism activities in respect of the economic benefits obtained from the industry in Amman as well as their opposition to these activities, specifically the negative environmental and social impacts. Future research is also needed on how tourism activities affect the quality of life of locals in difference localities in Jordan – for, instance in Amman, and at Petra and other attractions. This would provide more information on locals’ perceptions of tourism activities at archaeological and tourism sites in Jordan.

7.6 Implications of the Research

7.6.1 Managerial Implications

Both sustainable tourism and archaeological heritage management are complex, requiring the integration of multiple policies and mechanisms. The issues are made more complex because managers of archaeological sites need to consider the needs of different stakeholders – for instance, the needs of the local community, tourists, government and businesses, among others. How to maximise benefits for all stakeholders, ensuring fairness and equality, and at the same time minimising the cost of tourism activities, is an important question that managers must address
regularly. This research provides managers of archaeological sites with useful information concerning specific elements associated with residents’ positive and negative perceptions of the impact of tourism as well as the perceptions of tourists and employees at archaeological sites.

The findings from this research are relevant to tourism developers in Amman, and Jordan as a whole. For instance, in the development of tourism strategies, policy-makers can rely on these findings to ensure that they are informed about appropriate and up-to-date information on the current state of archaeological heritage management and tourism in Amman. In the development of such strategies, policy-makers should focus not on the short-term effects of tourism but rather on the long-term issues as well as the sustainability of strategies. The findings of this research showed not only the short-term effects of tourism, such as degradation and destruction at the sites, but also the long-term effects of unmaintained sites, such as the growth of unwanted vegetation. Social tension is another long-term impact of tourism activities in the area.

In addition to the implications for tourism developers, owners of tourism facilities – for instance, hotels and other services – can also use the information reported here to develop strategies to improve the tourists’ experiences in the area. It is possible to utilise the findings about tourists’ perceptions of services offered at facilities at and in the sites. This research is also of benefit to tourism marketers, as it provides details on, for example, how tourists obtain information about the sites, which gives insight into effective advertising strategies. Since tourists surveyed here cited social media as a source of information, marketers can utilise this platform as their primary marketing tool, as it attracts most tourists.

7.6.2 Theoretical Implications

The findings relate to the practices of sustainable tourism management and archaeological heritage
management by investigating the various approaches undertaken in Amman. Thus, it contributes to theoretical advancement in the field of sustainable tourism and archaeological heritage management by exploring such elements as the role of the local community in tourism management and the practices undertaken by managers of archaeological sites in Amman. More importantly, it provides information on how archaeological sites fail to follow sustainable tourism strategies and the subsequent effect on the tourism industry. For example, inadequate participation by and involvement of the local community in Amman resulted in social tension and, in turn, the local community’s reduced sense of ownership and belonging in terms of heritage resources. This causes further problems, like theft and vandalism, as locals feel alienated from tourism activities.

7.7 Conclusion

This research investigated the current state of tourism in Amman by analysing various elements and aspects of the tourism industry and the practices and behaviours at its archaeological sites. The research provides new insights into the unsustainability of archaeological sites in Amman, which face challenges and obstacles. The researcher insists that public participation and local community involvement are critical elements in sustainable tourism management, and that Amman is clearly inadequate in this regard, as can be seen the social tensions that arise from locals feeling that the tourism sector is not meeting their needs but benefiting foreigners and other stakeholders, and that there is an unequal distribution of resources in the region. The archaeological sites themselves are inadequately resourced, in terms of both human and financial resources, to sustainably manage the sites.

In addition, the research found that, even though some sustainable tourism plans or guidelines are being used in the management of archaeological sites in Amman, the area’s primary strengths
include political stability and its wide range of archaeological sites, artefacts and heritage resources, which attract tourists from all over the world. This region has both cultural and religious attractions, with the latter involving the three major religions in the world – Christianity, Judaism and Islam – further emphasising the global make-up of its tourists.

The research concludes that, by developing adequate sustainable tourism strategies and guidelines, the tourism industry in the area can further flourish and develop. Opportunities for the tourism industry include increased involvement of the local community, who are the owners of the culture and heritage, and development and exploitation of niche markets such as health tourism, among others, as provided by the ICCC (2008). Despite these opportunities for and strengths of tourism in Amman, its tourism industry faces significant issues and threats to its development. First, the area is threatened by its poor image, created by littering and the lack of maintenance at its archaeological sites, both of which damage the tourists’ experience. Further, neighbouring countries are politically unstable, meaning some visitors feel threatened and afraid to visit. This perception can be addressed by tourism marketers advertising Jordan as a politically stable and safe area to visit, where all religions and the rights of tourists are protected and safeguarded.

Finally, the researcher recommends that the tourism industry in Amman collaborate with other stakeholders in the country and the region to develop a national conservation and management policy that provides clear guidelines on best practice for the management of its archaeological and tourist sites. Such a strategy would ensure that managers of archaeological sites can follow clear practices to address the issues, and that they follow best practices developed by experts on archaeological heritage and sustainable tourism management. These recommendations will contribute to tourism in Jordan, and specifically in Amman, and ensure that it not only grows and thrives but is also sustainable for future generations.
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