

Heritage and archeological sites preservation (Madaba City as a Case Study)

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Abstract— Heritage is all that followed human thought and religions of material or intellectual things in the past and was transferred to the following generations either Blogged or not, Heritage is the only thing that can be acquired by individuals and imposed on them however they try to reject it and tried to get rid of it. Thus, the heritage is a product of cultural elements owned by the people and handled by the broad masses, and transmitted by generations to become a heritage reflects the customs, traditions and literature as the intangible heritage, as a prelude to the production of tangible heritage witnessed in the historic buildings and traditional crafts and all that falls below the titles of such, traditional costumes, silver, ornaments and pottery. Given the importance of heritage as part of the history and civilization of the nation, it must be maintained both types of tangible and intangible, to keep it from loss and extinction so we will address at this search to define the importance of heritage and the develop a method of solutions and strategies to be maintained by individuals and concerned authorities responsible for the preservation, restoration and revitalization by building awareness, creating new jobs, providing new business opportunities, and strengthening local economies. Every time you enjoy a historic place, you are not only helping to preserve it—you are helping to improve the quality of life for residents and visitors alike."

Keywords: Archiological, Heritage, Artifacts, Folklore, Jordan

I. INTRODUCTION

We in Jordan cherish and are proud of our existence on this good earth that marked since the dawn of history as the cradle of civilizations and crossroads of trade and the most important theater events that have contributed to the formation of our world today. At this land spread thousands of historical and archaeological sites, which extends from the depth of the periods of history and derives its importance from the three monotheistic religions and dozens of civilizations that have left their mark on its mountains and plains and valleys, this unique diversity plays an important role in supporting the growth of the Kingdom's economy and attract investment to, in addition to creating job opportunities and the exchange of foreign currency [2]. Jordan is a small country in the area, only humble in possibilities but great with the ambitions of his sons keen to revive and preserve their heritage, the unique geographical diversity of the regions of Jordan reflected on the cultural heritage and integrates the heritage elements. Madaba Governorate is Located 33 km south of Amman, famous for landmarks archaeological and historical most important of which is Mount Nebo (one of the stations Christian pilgrimage) and churches (Church of the Apostles) in addition to rare floor mosaic return to the Byzantine era, an original map of the Holy Land, which date back to the year 560 AD where the mosaic arts industry reached the height of

magnificence and perfection between the second and sixth centuries AD. In addition to religious and historical landmarks, the governorate is famous for therapeutic tourism such as Ma'in Falls. This geographical and archaeological diversity of the city imposed variety of heritage clearly resulted through the eras.

II. HERITAGE AND FOLKLORE VALUES

Heritage is all that followed human thought and religions of material or intellectual things in the past and was transferred to the following generations either Blogged or not, Heritage is the nation history, and it's a public ownership that inherited by all members of the community. Heritage is the only thing that can be acquired by individuals and imposed on them however they try to reject it and tried to get rid of it. Fawzi Anteel says (heritage is the culture or cultural elements that passed between generations) , despite the fact that this general definition of the term tradition. a number of scholars finds that the significance of this term depends on context used [1]. Folklore definition is composed of the two syllables "folk" and means people and "lore" means knowledge or wisdom, and thus the literal translation of the word is ((people's wisdom)) or ((People's knowledge)) [3]. There is no general agreement until now about the concept of the word folklore, but in general we can say that folklore is an oral tradition or so-called the popular literature, folklore can be considered as peasants or the lower classes of society's heritage. The owners of this trend care about particular region or particular class of society's heritage. This trend differentiates First between layers rural classes against the high-end or upper classes that its culture is excluded from the field of study then secondly differentiate between historical societies or what is known as civilized and uncivilized societies. Thompson have been through this issue which is the difficulty to specify a definition of folklore, but he finds that heritage is the folklore, meaning that, something moved from one person to another and has been saved by memory or practice more than record Blogging. So folklore can be defined as the spiritual tradition of people, in particular, the oral tradition, the science of folklore is the science that examines these traditions. This definition is similar to the word identified by Toms in 1846 "Folklore is Doctrine saying and stories of miracles, customs taking place between the general public as well as the patterns of behavior and habits ongoing between people. As well as habits and traditions, songs and proverbs, etc. This means that Toms considered folklore is the popular culture. Popular Heritage is one of the elements that passed on from a generation to another .The Swiss folklore scientist Richard Weiss has the greatest credit for defining the concept of

"popular " specifically beyond partial view to a particular social group. Where Weiss describes trends and attitudes of human individuals as popular as he says, "There is always a popular life and a popular culture, and where human as the carrier of culture is subject by his thinking or his feelings or his actions to the authority of the community and heritage" Furthermore "there is inside every human a permanent tug of war between popular and non-popular behaviors" Thus, the Popular Heritage is cultural elements that people owns and handle between broad masses and transmitted by generations to become the national heritage that reflects the customs and popular traditions, literature and the arts of particular community. We define civilization as the degree of advanced culture and developed arts, sciences and political life. Heritage is defined as passing culture through generations. Therefore, we define cultural heritage as the developed intellectual creations, ideas and material performed by human thoughts or accepted by religions, which is inherited from the past and become the historical identity and the originality the community that distinguish it from others because it is the outcome of countless centuries and eras. Cultural heritage of this concept is the history and legacy of the nation, it is the living expression of popular environment and what punctuated it by the conditions of political, social and economic. Cultural heritage is also an awareness of ourselves in order to know who we are; it's inherent in the roots, which affects the present and the future. Heritage tourism is a type of tourism that involves visiting historical or industrial sites and which is oriented towards the cultural heritage of the location where tourism is occurring. According to National Trust for Historic Preservation's (National Trust) definition, cultural heritage tourism is traveling to experience the places, artifacts and activities that authentically represent the stories and people of the past and present. It includes cultural, historic and natural resources. On the National Trust website the role of heritage tourism is explained further: "Historic (or heritage) tourism is a critical piece of the historic preservation puzzle.

Cultural heritage tourism is among the fastest growing segments of the tourism industry as the result of a trend toward increased specialization Among tourists. Heritage tourists seek not only adventure, but also culture, history, archaeology and are interested in interacting with local people.

III. CULTURE AND CIVILIZATION

There is considerable overlap between the two terms, culture and civilization, where the word culture is used at the same time, alternating with the word civilization. However, scientists believe that it is better to differentiate between the two terms considering that civilization means a special scope of a more advanced culture, or as defined by some as composite and widespread Culture usually characterized by advanced tactical sources and high-level spiritual achievements in science and art. This definition includes most

common interpretations of the concept. The distinction between culture and civilization is a major study by American anthropologists who identified civilization as a particular culture of civilized society and Advanced Technology.

IV. RESEARCH FOCUS

This article examines the following heritage aspects of Madaba:

1. Heritage types and components in Madaba.
2. Heritage tourism and its role in the economy of the city of Madaba
3. Factors affecting the archaeological heritage sites in Madaba.
4. the most important challenges facing the archaeological and heritage sites in Madaba
5. The mechanisms of preserving the heritage and archaeological and heritage sites and study the role of concerned authorities and individuals in the process.

IV. HERITAGE TYPES AND COMPONENTS IN MADABA

A. *Natural heritage resources*

It is defined as (the geographical areas and landmarks with all its natural landmarks or physical or biological or physiographic formations, can be linked to geological or historical events or human activities included cultural or exceptional aesthetic or scientific values. Natural heritage resources means, that part of the natural environment and people have nothing to do with its composition or manufacture, The natural heritage resources in all natural forms such as seas, lakes, deserts and mountains and consequent climatic forms, in addition to the dynamic environment and it includes organisms include all kinds of animals and plant species .

B. *Unnatural heritage resources associated with humans*

Madaba Became very famous of the crafts available to both tourists and local people, lots of Oriental character diverse markets and tourist shops in Madaba, Such as the character associated with pottery, jewelry, embroidery, carpets, traditional clothes and drawing on glass, and shops selling glass mosaics and rugs, as each rug has its own character and distinctive texture and unique design. Crafts are a reflection of the rich history and cultural diversity; traditional Bedouin crafts represent the simplest requirements of living, knitting tents and rugs, silver work, ornaments and embroidery to display tribal affiliations, as the decorative arts and craft related to the art of mosaic that can observe through the mosaics which of the most important tributaries of the tourism sector, And also there are some character on a smaller level such as sand bottles, antiques and silver jewelry.

V. PROMINENT TRADITIONAL HANDICRAFTS IN MADABA

A. Bedouin knitting:

A use of yarn and fiber with each other in different ways to manufacture fabrics, it is considered one of the most important crafts that simulates the past and brings the authentic spirit of the ancient Jordanian Bedouin heritage and the most important Bedouin Textiles: bedding, rugs, bags and saddle and the black tent.

B. Jewelry:

Important traditional industries as a source of income for Oriental antique shops in Madaba.

C. Embroidery:

One of the most important traditional crafts of Jordanian women includes embroidery on the clothes, pillows, curtains, and embroidery is inserted dramatically in decorating bedding at hotels in Jordan.

D. Mosaic

A special and distinguish branch of Jordanian handicraft and almost no tourist place in Madaba devoid of them, Madaba is the original place for such an art and there is a school in Madaba to teach mosaic, where they bring various colors of stone, black basalt and white granite and work on designs and shapes of animal, floral and geometrical ornament, which led to the revival of this art.

E. Pottery:

Represents the most important historical periods that have passed on Madaba.

F. Glassware:

Such as ceramics and glass-blowing a craft that integrates work of beauty.

G. Bottles of sand:

Heritage of handicrafts important in Jordan, by drawing forms animal and floral and geometric al decorations in a bottle, benefiting the natural colors that brought and extracted from Sand rock located in Jordan.



Fig 1. Bottles of sand



Fig 2. Glassware.



Fig 3. Mosaic



Fig 4. Embroidery



Fig 5. Jewelry



Fig 6. Pottery



Fig 7. Bedouin knitting

VI. ECONOMIC BASE OF MADABA CITY

Madaba Governorate, with an area of 2,008 Km², is located in the mid-southern region of Jordan. The Qasabat Madaba District forms around 42% of the whole Governorate and its population is currently around 130 thousand persons, constituting around 22,700 households. The demographic trend is a bit less dynamic than the national one: in the last ten years it experienced a growth of around 21%, compared to the national one of 23% [5, 6, 7]. Madaba city boasts a **young population**: 48% of its inhabitants are below 19 years and as such are school, college or university students. Thus, youth must be the focus of the revitalisation efforts in the city. The average household annual income in Madaba Governorate is JD 4,948, still lower than the national one. Considering the distribution of households according to their income level, around 40% of them earns an annual income below JD 3,600; a third has an average annual income between JD 3,600 and JD 6,000, a quarter between JD 6,000 and JD 12,000, and only 4% of households earns more than JD 12,000. The poverty rate has declined in the last years at both the Governorate (from 13.15% in 1997 to 10.8% in 2003) and sub-district level. The economic activities that could be easily “upgraded” to provide tourism or culture related services, jobs and products, and that will benefit from the launch of the city revitalization process, could be summarized as follows:

1. The construction sector (small enterprises and craftsmen), that seems to have been growing during the last years, could

benefit from a revival of restoration and rehabilitation activities;

2. The handicraft (formal and informal production) for the typical products of the city (such as traditional food, embroidery, wood carving, etc) and in the mosaic setting training (work opportunity for educators) and production;

3. Commercial (shops in the historic core);

4. tourism-related activities (restaurants hotel, other, accommodations, tourist guides, tourist transport);

5. Services related to all the above.

The most important heritage preservation potential projects for the community of Madaba city are those devoted to the adaptive reuse of the heritage buildings, (mainly the Saraya Building) and the development of a traditional handicrafts centre and market place. The main challenge that the historic core of Madaba is facing, is to recover its urban centrality and be revived with a new “social and economic mission” within its regional context. From a social point of view, the revived historic core must contribute to reconstruct social cohesion amongst the different social groups providing a common federating space for the entire population, where the cultural heritage is preserved and enhanced in both its symbolic and economic role, and urban space is improved for the benefit of residents and Visitors. From an **economic** point of view, the revived historic core will contribute to addressing the current economic stagnation by boosting the existing local economy and tourism activities, which in Madaba are concentrated mainly on the visit to the Church of the Map and to the archaeological area, expanding the visitors’ experience to include the main commercial spine and the new structures that will showcase local products. From an **urban** point of view, the focus is on the improvement of the Socio-urban fabric, the recovery of commercial centrality and the improvement of the urban environment as a high quality civil space.

VII. ARCHAEOLOGICAL SITES

Are a place (or group of physical sites) in which evidence of past activity is preserved (either prehistoric or historic or contemporary), and which has been, or may be, investigated using the discipline of archaeology and represents a part of the archaeological record. Sites may range from those with few or no remains visible above ground, to buildings and other structures still in use.

VII. ARCHAEOLOGICAL SITES IN MADABA CITY

The archaeological sites is an integral part of local communities, the development process of these sites requires first to start local community development, Planning which is based on the physical aspect for the development of archaeological and heritage sites would be limited if there is no attention to the moral aspects of the planning of these sites which construed to achieve sustainable tourism development in these locations.



Fig 8. Mukawir (castle of Herod the great where John the Baptist was beheaded by Herod Antipas.



Fig 9. Hippolytus Hall in the Archaeological Park of Madaba.



Fig10. Baptism site at mount Nebo.



Fig 11. Hesban ancient church from Byzantine era produced of mosaic era.

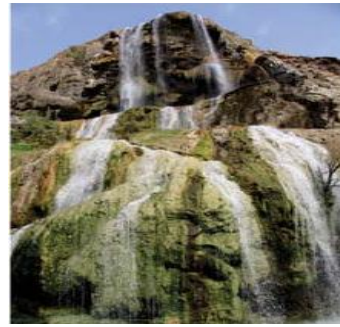


Fig 12. Hammam matrin (hot springs and mineral water).



Fig 13. Greek Orthodox Basilica of Saint George.



Fig 14. Interior view from Greek Orthodox Basilica of Saint George.



Fig 15. Mosaic floor in Church (A 6th-century mosaic map of Jerusalem in the Madaba map).

Factors affecting the heritage and archaeological sites in Madaba: Perhaps what distinguishes urban and architectural heritage in Madaba is immortality and steadfastness over time until it reached us recounts the achievements of our ancestors. This immortality resists lot of difficulties and disasters that cause damage and loss of heritage evidence until declining number of those scenes over time, which made us in front of greater responsibility as we preserve what remain of the inherited urban and architectural heritage, against the suffering of the distortion and removal attempts, whether by natural or anthropogenic effects contribute to cracking buildings and thus its demise in the absence of restoration and maintenance. There are a large number of dangers that cause damage to historic buildings and archaeological sites in Madaba and thus cause the destruction and stop using those buildings and thus the gradual erosion .Natural hazards can be summarized in the following matters:

1. Rain and floods: The heavy rain is one of the most dangerous chemical factors affecting the archaeological site; it works through the various weathering processes.

2. Winds and storms: The wind and severe storms are one of the most important factors of aerial erosion that affect archaeological and heritage sites, and one of the main causes of the destruction of historical monuments.

3. Tectonics operations: such as earthquakes, lightning and volcanoes.

4. mechanical weathering

5. air humidity

6. Fire: fires contribute in a in a severely damaged heritage and archaeological building materials sites of different kinds, the Fire lead to damage Wood in buildings, such as windows and doors as it occur chemical transformations in building's materials, whether stone or brick, in particular limestone.

1- Acts of demolition and sabotage and theft

2- False Restoration.

3- Lack of awareness among the citizens of the importance of heritage

The most important challenges facing the archaeological heritage sites in Madaba:

1- the absence of legislation, regulations and public policies that oblige institutions and individuals to preserve the archaeological and heritage sites

2- Failure of policies, methods of Urban Planning and Building Systems of demolition and removal followed by

the municipalities where the majority ignores the architectural heritage.

3- Lack of information, dimensions and details on the heritage buildings and archaeological locations

4- The absence of plans, mechanisms and programs for re-implementation and revival of the architectural heritage by the concerned authorities that are expected to maintain this heritage.

5- failure administrative and organizational aspects of the concerned authorities to preserve the archaeological and heritage sites

6- Lack of human and technical personnel of high qualification and efficiency and specialization in those authorities responsible to maintain archaeological and heritage sites.

7- The absence of technical specifications and controls for work, restoration and conservation projects even sometimes it follows an inappropriate specifications and methods.

8- The weakness of the financial sources of funding and the lack of financial allocations to revive the heritage and archeological sites

The mechanics of preserving the heritage and archaeological buildings in Madaba:

Heritage in Madaba is an integral part of the unified national social fabric, and cultural heritage preservation starts first and foremost with conscious sense of the importance of heritage and cons of abandoned, to achieve this, it requires following those steps:

1- Instilling the love of homeland and adherence to authenticity and heritage among the younger age groups because they hold the heritage, in present and future.

2- The exploitation of media and satellite technology to promote the cultural heritage, including the diverse heritage in Madaba and create feelings of nostalgia and longing and promote feelings of pride of heritage which contributes to create a luminous image of Jordan internationally.

3- Work on the application of the idea of "Heritage ambassadors" And prepare individuals to a high degree of culture, and access to cultural heritage and to take advantage of them in promotional campaigns internationally and locally.

4- The establishment of an annual festival, so folklore is presented and that includes fashion, embroidery, traditional songs and dances, Crafts and food... etc., which would contribute to attracting local people and tourists. and introduce them to the authenticity and excellence Heritage

- 5- Activating the role of local associations of heritage in Madaba to set up seminars and lectures to revive the heritage and to emphasize the importance of heritage. Preferably be held in open areas including seminars, distribution of brochures and display videos manner to attract attention and endears the viewer to heritage and avoid routine or dull methods in presentations and campaigns.
 - 6- Legislate and activate a strict legal framework for frivolous of heritage and it abusive users. Or what incompatible with the historical and scientific or religious value of the place.
 - 7- Work on a folkloric Encyclopedia or heritage Registry for the city of Madaba to save and view aspects of intangible and intellectual cultural heritage supported by pictures and the possibility of preparing copies on CD-ROM for easy circulation among the public.
 - 8- Take advantage of the modern technology of computers and satellite channels in the presentation of cultural heritage in proportion to the contemporary lifestyle
 - 9- Listing a plan to maintain the heritage and development of Madaba within national plans.
 - 10- Since tourism is the most economic benefit sectors from the heritage; they must emphasize the sustainability of cultural heritage to ensure the continuation of tourism demand and the diversity of the tourism product
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VIII. CONCLUSION

Maintaining archaeological heritage sites in Madaba poses a number of problems and is not likely for the technical methods to succeed alone to preserve these sites, but this issue rather to be considered from the perspective of cultural and economic values and political community in which they exist. Often people who live in these locations do not realize the extent of respect that is hold to the structure of these sites so it's for them a place to live and work, not a place to be preserved or sanctified, they may even hate it because it's vintage and lacks modern facilities, and look at adjacent modern buildings enviously hoping to move there once they become able to do so. Maintaining archaeological sites and heritage requires a specific and strong device to provides an appropriate basis to coordinate aspects of the varied activities related to maintaining these sites, and this is a must in populated areas, and this should be the integral part of the authorities responsible for all the jobs that interest the community and connected directly with the local political power.

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