

MEDLIHER - Mediterranean Living Heritage

Contribution to implementing the
Convention for the Safeguarding of the Intangible Cultural Heritage
in Mediterranean partner States

**NATIONAL ASSESSMENT
OF THE STATE OF SAFEGUARDING INTANGIBLE CULTURAL HERITAGE IN
JORDAN**

(MEDLIHER Project – Phase I)

**NATIONAL
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ON THE STATE OF
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IN JORDAN**

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Heritage**

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Executive Summary:

The present assessment report will try to give an overview of the current situation of Jordan's Intangible Cultural Heritage (*hereafter* ICH) in respect to the 2003 UNESCO Convention for Safeguarding Intangible Cultural Heritage.

Since its establishment, the Hashemite Kingdom of Jordan has attached great importance to cultural issues at both the governmental and non-governmental levels, and Jordan continues to see the significance of its culture for sustainable development and cultural dialogue. Included in this concept is Cultural Heritage, which shapes the basic elements of identity and social cohesion among the country's various communities and minorities. The recently-launched Jordanian "National Agenda" clearly defines the main challenges relating to the country's culture sector, including cultural heritage issues.

Our survey conducted during the first phase of the *MedLiHer* project explored the strengths and weakness of the various administrative bodies involved in Jordan's ICH. On the positive side, for example, the survey found official governmental interest in ICH issues, the existence of certain institutions and organizations that contribute to ICH issues in different and divergent ways, and Jordanian laws and legislations that can potentially be developed to deal with ICH issues. On the other hand, the survey revealed that one of the major obstacles toward realizing best practices in this field

for Jordan was the lack of a central official umbrella organization for ICH issues. It also became evident, based on the information collected, that there are considerable weaknesses in integrating cultural heritage issues into the national strategic plan. In addition, the survey showed that awareness efforts - at the governmental, institutional and public levels - about the importance of ICH and its great value have not been carried out satisfactorily. It is believed that successful awareness program would enable the Jordanian people to explore the value of their ICH as reflected in the cultural diversity of their society.

Following Jordan's ratification of the Convention in 2006, efforts have increased to establish an official body for ICH. It was only a couple of weeks ago, in fact, that the Jordanian government approved a proposal to establish just such a unit within the administrative structure of the Ministry of Culture. Although still inactive, the unit will be called the "Directorate of ICH."

In recent years, some Jordanian universities have established a small number of cultural heritage related academic programs; none, however, devote special attention to ICH. Rather, almost all focus on the management, conservation and restoration of tangible cultural heritage. We believe, however, that by conducting some structural and administrative modifications, such programs have the potential to extend their fields of study to cover ICH issues.

The lack of any official governmental body for ICH has likewise meant the absence of effective Jordanian legislation for the protection and management

of ICH. The adaptability of existing legislations in the country would allow for the modification of some constitutional provisions to deal with ICH issues in a way that is harmonious with the Convention.

As for the inventorying of ICH in Jordan, we found that a central entity responsible for documenting or inventorying ICH does not exist. Certain governmental and non-governmental institutions have accomplished some work on ICH, though much of this work is dispersed and characterized by different nomenclatures and titles. Among the previous attempts to deal with ICH, it is remarkable that no unified and constant standards or criteria were followed. Different lists, studies, and treatises on the subject were traced in the history of research on ICH in Jordan. They remain, however, as valuable sources of the country's ICH and a basis for any future inventory that complies with the Convention. A committee was recently established to determine standards for the inventorying of Jordan's ICH, and also identifying the organizations and individuals working on ICH, as well as the actual practitioners and tradition bearers.

Because Jordan has witnessed dispersed, individual and often unorganized endeavors aimed at preserving and documenting its ICH, it was impossible to measure whether these attempts satisfied the requirement of the participation of communities, groups, and NGOs in the identification and definition of ICH.

Concerning awareness and promotion of ICH in Jordan, it has become evident in the years after the ratification of the Convention that there is still an inadequate awareness of the importance of safeguarding ICH on the part

of both central and local governmental sectors, as well as among the stakeholders themselves. Without targeting a specific social category (i.e., community or group), the country is taking scattered steps toward developing a general awareness of the importance of ICH. It is hoped that the recent establishment of the “Directorate of ICH” will result in serious and planned steps toward realizing this goal—educating the public about efforts to develop and preserve the national ICH. Until now, the media has contributed only indirectly to this field, as media outlets concentrate primarily on describing and documenting some ICH practices for the Jordanian communities, rather than on concentrating on raising awareness about ICH.

Jordan maintains excellent cultural relations with different countries around the world and constantly strives to benefit from its bilateral treaties and relationships with partner countries. Central to our interest are those treaties that include cultural aspects, as it is possible to widen covered areas to include cooperation in the field of ICH. Jordan participates in these mutual cultural exchanges, for example, by sending delegations of Jordanian musicians and bands to perform in the folk festivals of partner countries.

The Cultural Space of the *Bedu* in Petra and Wadi Ram was taken as a case study. The Cultural Space’s social and cultural functions, its viability, and current risks were reviewed. As this cultural element is on the “Representative List,” it was taken to be a good example of Jordan’s efforts to raise awareness of ICH. From the submitted documentation, we can see the local community’s contribution in safeguarding their ICH.

The survey allowed us to diagnose some problems and priorities to which Jordan has attached great importance. We have noticed that the primary problem is the lack of an official body which can manage ICH in Jordan from different perspectives. The lack of such a body creates further problems and obstacles, namely the lack of a database for listing and identifying the practitioners and researchers of ICH in Jordan; and an overall organizational weakness resulting from minimal financial support and lack of coordination among the various entities, organizations and individuals with a vested interest in Jordan's ICH. Moreover, attempts by the Jordanian media to raise awareness about ICH are deemed unsatisfactory. Particularly noticeable is the lack of capable advisory and intersectoral administrative bodies that can evaluate the institutions and systems that have worked so far to collect ICH. The lack of awareness programs is considered to be one of the main problems, as Jordanians currently do not understand the real and factual situation and importance of their ICH, or the many threats that face their vibrant, deep-rooted living heritage. Related to the latter issue is the weakness of ICH-related subjects infused into the school curricula, where cultural studies remain focused solely on tangible heritage. In addition, decreasing research interest makes it difficult to determine the appropriate solutions for the different problems facing the decline of a large sector of ICH in Jordan.

The report has also tackled the possible problems that might arise once institutional and official steps have been taken towards inventorying and safeguarding Jordan's ICH: the commoditization, freezing and distortion or manipulation of the country's ICH, as well as problems that might be encountered during the future inventorying process. The latter includes

different levels of participation among Jordan's numerous social and ethnic communities, and a concern for inclusivity while handling the ICH inventory. As stated in the report, the ICH safeguarding process in Jordan should consider excluding the safeguarding of certain elements in accordance with the Convention, and be aware of the inappropriate use of ICH and the respect of the issue of cultural property.

While collecting data and information, the surveying team encountered certain problems and obstacles that stemmed from insufficient information available in the Jordanian institutions and organizations surveyed. Moreover, some of the administrative members of certain institutions were not aware of the concept of ICH.

Introduction

Culture is the reflection of the civilization level of any nation or country; it is the outcome of man's understanding of his heritage, religion and social and physical interaction in every stage of his history at both the individual and group level. This outcome comprises spiritual and intellectual elements and dimensions, technical tools, values, traditions, behaviour conventions and lifestyles, as well as arts, literature and varied forms of creativity.

Our present era holds escalating cognitive challenges accompany the technology challenges. Moreover, the world gross cultural transformation imposes new styles of culture that are inevitable to contact and interact with such as the globalization culture with all its advantages and disadvantages at all theoretical and practical levels posed on the principle of merging originality and contemporariness.

Proceeding from the royal directives to establish a culture based on conscious loyalty to the nation state, to promote the values of rightfulness and openness to other world cultures, to care for culture, heritage and arts; the government of the Hashemite Kingdom of Jordan, has continued to preserve, guard and spread tangible and intangible heritage for a long time, this includes scripts, antiques, artistic or archaeological products, practices, skills, knowledge, arts and traditions. In addition, the government has recruited specialists to safeguard and maintain them through a number of ministries and governmental institutions. The private sector and institutions of civil society are also encouraged to participate in safeguarding the cultural heritage of the Hashemite Kingdom of Jordan.

In recognition of the importance of heritage and safeguarding it by some countries, the Hashemite Kingdom of Jordan has authenticated a number of international cultural agreements, and participated actively in planning the cultural strategies and policies at both the Arabic and Islamic levels for culture enhancement, and technology utilization in preserving and introducing it to the children and youth.

Analysis of current status

A number of institutions share the responsibility of managing, safeguarding and utilizing tangible and ICH in Jordan (for example, the Ministry of Culture, Ministry of Tourism, Department of Archeology, Jordanian universities, Ministry of Education and a number of civil society institutions). Unfortunately, the diversity of involved institutions in this issue, has led to an ineffective system in managing the historical heritage. This system is affected greatly by shortage of human and finance resources for this vital and important sector. In spite the large number of legislations and regulations that identify the scope of work, it is a must to overcome one of the obstacles (i.e. the absence of a legislative framework that specifies roles and authorities of the main involved parties, and gives a definition for heritage and historical legacy and heritage compatible with the world best practices.

In light of "MEDLIHER" first stage analysis and after studying the results of conducted surveys, SWOT analysis were identified without specifying a particular body, but showing the big picture of issues related to the topic.

(SWOT Analysis)

Weaknesses	Strengths
<ul style="list-style-type: none"> - Absence of a national umbrella for managing tangible and intangible heritage at present. - Preservation of heritage comes at the minor rank in the national economy. - Insufficient financial resources. - Unavailability of national qualified personnel. - Redundancy and diversity of legislations and overlapping among authorities of concerned parties. - Low level of awareness in general, interest in heritage is almost restricted to academia and researchers. - Non-participation of media in raising the desired awareness. 	<ul style="list-style-type: none"> - Jordan has a huge amount of heritage resources. - Royal directives to preserve cultural heritage. - National agenda and Action plans of governments. - Jordan's approval of a number of international cultural agreements. - Civil society and public sector interest in heritage issues. - Flexibility and leniency of Jordanian legislation that facilitate heritage preservation. - Availability of communication networks at national, regional and international levels. - Culture diversity in Jordan.

Threats	Opportunities
<ul style="list-style-type: none"> - Frequent change of responsible political leadership of culture and heritage threatens the continuity of executing the vision. - Lack of qualified human resources. - Lack of sufficient financial support especially for awareness raising and promotion of tangible heritage concepts. - Dominance of political events over interest in cultural 	<ul style="list-style-type: none"> - The concern of his Majesty King Abdullah the second for the preservation of tangible and intangible heritage. This is also a concern other princes of the Royal Family. - Inclusion of the heritage issue in the national agenda, and connecting heritage and culture with the sustainable development. - Setting a national strategy for tangible heritage by Archaeology Department, and a plan for culture development by the Ministry of

<p>heritage.</p> <ul style="list-style-type: none"> - Invasion of global culture via Internet and other ICT techniques. - Absence of master plan and lack of guidance for locating and preserving heritage. 	<p>Culture.</p> <ul style="list-style-type: none"> - The potential for fostering relations with civil society and NGOs, in particular those concerned with minorities. - Jordan's well reputation and relations with regional and international heritage organizations. - Interest of Jordanian universities. - Making use of the role of schools in educating society. - Making use of media in raising the awareness of Jordan culture and heritage.
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The current report has been shaped by the definition of Intangible Cultural Heritage (*hereinafter* ICH) contained within the 2003 UNESCO Convention for the Safeguarding of ICH. The ICH means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. For the purposes of this Convention, consideration is given solely to such ICH as is compatible with existing international human rights instruments, and complies with the requirements of mutual respect among communities, groups and individuals, and of

sustainable development. The ‘domain definitions’ of Article 2.2 of the Convention, referred to above, are:

- Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage
- Performing arts
- Social practices, rituals and festive events
- Knowledge and practices concerning nature and the universe
- Traditional craftsmanship

A. LEGISLATIVE, REGULATORY AND OTHER MEASURES AVAILABLE FOR THE IMPLEMENTATION OF THE CONVENTION

1. Institutional capacities for safeguarding intangible cultural heritage

1. a. Competent bodies for safeguarding its intangible cultural heritage

The government of the Hashemite Kingdom of Jordan seeks to adopt a general policy that aims to highlight the role of ICH among society and in sustainable development, and to integrate preserving this heritage in planning programs. It is emphasized in the National Agenda that cultural development is vitally related to political, economic and social development. Also, the National Agenda has identified the greatest challenge that encounters culture in Jordan which lies in the absence of an obvious national policy and strategies that coordinates efforts and provides resources to attain the objectives, thus the national agenda aims at the activation of institutional work through the call to establish a high council for culture and arts to be headed by the minister of culture to draw policies and set strategies related to this sector, and to supervise the supportive account fund that is going to be established, in partnership with the public and private sector to provide

financial support and funding individuals and institutions and cultural, artistic centers and relevant projects; to facilitate the establishment of this council, the Cabinet approved, at the beginning of 2010, to formulate a supreme national committee for ICH chaired by the minister of culture and with members of other involved parties, in addition to establishing a directorate for the ICH and cultural diversity within the ministry framework as a step towards setting a national strategy for ICH, at the current time, several institutions locate and preserve ICH in accordance with regulations and legislations that control its work such as the Ministry of Culture, Ministry of Tourism, Ministry of Municipals Affairs, Ministry of Education, Municipality of Greater Amman, and several Jordanian universities such as Jordan University, the Hashemite University, Al Bait University, and King Hussein Ibn Talal University which created Princess Basma Center for ICH, and got the position of tourist for cultural and sustainable tourism, also there are other interested NGOs such as the League of Jordanian Writers, Middle East University and the League of Historians who are interested in the heritage of tribes and their ancestors, besides other charitable societies of minorities in Jordan such as Circassian , Armenians and Duroze who attempt to gather their history. In addition to the abovementioned, a department for documenting history and tangible and ICH has been established in the Royal Court.

1. b. Institutions for training in intangible cultural heritage management and transmission of this heritage

1. b.1 Training institution on cultural heritage management

There are several capacity building of institutions for preserving heritage in general with special care for intangible heritage:

- The Hashemite University/ Department of Heritage Management/ Queen Rania Academy for Heritage and Tourism.

This institution grants BA degree in managing and documenting tangible and intangible heritage. It follows a theoretical and practical instructional approach and provides specific courses in heritage gathering, documentation and safeguarding, and then publishing verified articles in local, regional and international magazines. On the practical side, students make field tours holding specific forms, and gather samples according specifications to fill in the forms. Tens of studies have been conducted in this field. Recently, "The Oral Tale Project" is taking place in Zarqa, the selected Jordanian Culture City for 2010.

- The Hashemite University/ Reviving Islamic Heritage Center

The center trains students to conduct field studies to learn how to document tangible and intangible heritage. The center applies statistical forms, photographing and writing academic reports to be published in books. A book entitled "Hayyan Al-Mishref" has been published. A project to document Wadi Alaqeb is being conducted (2009-2010).

- King Hussein Ibn Talal University

Princess Sumayya Center for ICH has been established. Its objective is to start systematic documentation of ICH in Jordan in accordance with the 2003 Convention. These areas are rich with ICH as they witnessed the

significant historical events since the establishment of the Hashemite Kingdom of Jordan.

- Municipality of Greater Amman/ Department of Master Plan

University students have been involved in some projects related to the documentation of surroundings of heritage buildings, conducted by foreign missionaries that participate in documenting the heritage of Amman, especially the documentation of Zahran Street, where students filled in specific forms in participation with a French Missionary specialized in this domain.

- Middle East University- Jacob Naser-Eddeen Center for reviving heritage

This center has been established recently for the purpose of documenting oral heritage in east and south Amman, organizational framework is being set to develop the work of the participating students in the center.

- Ministry of Tourism/ Department of Heritage Resources Management

The ministry is considered to be one of the most important bodies that manage all types of heritage especially the intangible heritage as it is responsible for implementing law items and regulations, and empowering local communities with what it implies. One can benefit from the efforts of the ministry and its management experience in managing heritage through

the cooperation and coordination agreements approved by the ministry and institutions and universities or international institutions.

➤ Ministry of Education

Department of Curriculum provides curriculum in various fields of specialty, in particular, tangible heritage that includes the surrounding events and tales related to reality. In addition, the Department has heritage specialists, and hires people to provide capacity building to achieve the required goals.

➤ Ministry of Municipal and Rural Affairs

As little attention is given to intangible heritage and its surrounding, the ministry has devoted its attention to documenting heritage in the municipalities of the ministry.

➤ Ministry of Culture

The ministry plays the most prominent role in preserving intangible heritage. Yet, this role has stopped due to the regression of official concern about intangible heritage. Consequently, some magazines and the “Thesaurus Project” were ceased, which affected intangible heritage negatively. It is hoped that the national committee to be convened for intangible heritage revival and documentation provides competent specialists and financial allocations for this domain.

1. b.2 Institutions for cultural heritage training according to the Convention

Within the management bodies and programs of the Jordanian Government we could not trace any specialized institution, activity, or plans toward establishing programs for capacity building in this field in particular, although it is manifested that the intangible heritage of Jordan in particular and the region in general are in danger of disappearing.

One of the ways to preserve the heritage is to keep accurate records of it. It is necessary in this stage to launch new programs for sending a mobile team of experts to national workshops on the documentation and promotion of intangible cultural heritage. Such workshops will provide knowledge and experience to personnel involved in documentation work on intangible cultural heritage, instruct the participants on how to record the intangible cultural heritage, and promote awareness of the significance of preserving the intangible cultural heritage. For resource management, authorities on national and local levels should recognize and accordingly apply certain principles, e.g. that intangible heritage resources have lasting value in their own right and provide evidence of the origins of the Jordanian society; are valuable, finite, and irreplaceable and should accordingly be managed carefully in order to ensure their survival and transmission

The contribution of programs, projects and activities to raise awareness about the importance of ICH can be represented, including other aspects, in surveying individuals, governments as well and organizations to get their input by giving the chance of participants in these programs, projects and activities to determine priorities and, work with consultants, develop goals,

objectives, and strategies toward safeguarding of the country's ICH. This will lead to strengthening national and regional measures of safeguarding ICH, enhancing capacities at local and national level. Programs, projects and activities can also contribute in the realization of a classification system for ICH; on the basis of a shared methodology among the participants, and taking into account both the UNESCO well-defined cultural policy and orientation in this field.

1. c. Documentation institutions for intangible cultural heritage

The survey of the Jordanian governmental and none governmental cultural sectors has revealed that no central documentation authority for the Jordanian ICH is present. Contact was limited for logistical and operational reasons to national bodies, and inevitably omits too much of what is happening at local level. The use of extant collections likely to contain information on ICH practices and knowledge can be considered as certain existing archives represent an extremely important and valuable resource, for example:

First: Department of National Library. The National Library is the authority that controls the implementation of the copyright law 1992. It aims at the acquisition of the national intellectual outcome either issued in Jordan or abroad, then organizing, publicizing, gathering, and preserving scripts, periodical publications, pictorials, recorded materials, films and others that are related to the national heritage in particular and the Arab World, the Islamic Civilization, and the human heritage in general.

Second: Among the 27 Official and private universities' libraries are: Jordan University, Hashemite University, Yarmuk University, Hussein Ibn Talal University, Mu'ta University, Science and Technology University, National Amman University, Zaituna University, and the Middle East University.

Third: Libraries of the Engineers' Association, Greater Amman Municipality, American Center for Eastern Research, British Centre for Antiquities, French Centre for Far East Research, German Center for Antiquities, Ministry of Municipals Affairs, Abdel-Hameed Shouman Foundation, Jordan's Writers' Union, Jordan's Writers' League, and Ministry of Culture.

Fourth: Civil Institutions' Archives: Jordan River Foundation, Sustainable Development Society, Union of Historians of tribes' Heritage, Queen Rania for Tourism and Heritage, Jordanian Studies Center at Yarmuk Universities, Center for Scripts at Jordan University and Circassian Charity Society.

Gathering information procedures:

First: Borrowing books on intangible heritage, and transmitting their contents into cards.

Second: Following the scientific approach research in documentation to ascribe information resources to their true sources.

Third: Reading information and documenting the relevant ones using microfilm display screens for manuscripts.

Fourth: Photocopying documents and articles about ICH, and keeping them for archives.

Suggested procedures for the safeguarding of ICH:

Establishing an ICH library, provide it with specialized personnel, governmental support, and apply modern ICT methods to access and process information.

2. Legal, technical, administrative and financial capacities and measures available

First: Ministry of Culture counts on several specific regulations and conventions such as Safeguarding Culture Act (2006), the 1966 Societies and Social Associations Act and its revision, State Recognition and Motivation Awards 2007, in addition to a number of regulations related to heritage safeguarding and creative people support. These acts are general and not specified to ICH in particular.

Second: Heritage Act has been issued. The Ministry of Tourism is responsible for implementing this Act that aims at ICH safeguarding, developing and preserving for the coming generations. In addition, the Department of Heritage is responsible for tangible heritage safeguarding in accordance with Act No.(21) 1988.

Third: Flexibility to establish NGOs that guard ICH, as regulations permit this. Accordingly, some societies document this type of heritage such as the Society for Sustainable Development/ Amman, and the Society of Heritage Preservation/ Zarqa.

Fourth: As Ministry of Higher Education supports this field, the number of programs specialized in heritage at Jordan University has increased.

Furthermore, Yarmuk University Hashemite University, and Hussein Ibn Talal University have devoted their attention to this issue for years.

Fifth: Availability of international organizations in Jordan that try to involve local parties in some projects relevant to ICH, such as IUCN. Thus, there are societies with good international reputation in safeguarding neighboring tangible heritage and environment such as RSCN.

Sixth: Establishing Princess Basma Bint Talal for ICH/Al-Hussein University.

Seventh: Al-Jeel Club preserves the Circassian ICH and utilizes it in festivals and national celebrations; meanwhile it is safeguarded and respected as an indicator of diversity.

*Regarding financial procedures, a governmental budget is allotted to execute and implement the Jordan Heritage Act and Heritage Safeguarding. Part of this budget is for the acting institutions, but it is not restricted to a number, there is a financial support for ICH projects from the following bodies:

- Government budget/ Ministry of Culture, Ministry of Tourism, Ministry of Education, Greater Amman Municipality.
- Charitable Societies,/ Al-Jeel Al-Jadeed Club, National Club
- USAID|JTB (Jordan Tourism Board)/ Tourism Development Project in Jordan.

- Other cooperative projects in partnership with the Ministry of Tourism, the International Bank and the European Union.

The necessity of inventing a law for ICH is becoming as a great demand, as it is self understood, that communities increasingly recognized the significance of ICH in the phenomenon of an integrated ICH in sustainable development. It is thus accepted that, central to the cultural paradigm, is an agent responsible for protecting this heritage on the legislative level.

The absence of a Jordanian ICH authority, which is in the position to manage the Jordanian ICH yielded to the absence of a legislation tackling the ICH matters in Jordan, although it is generally accepted in national and international legal instruments that ICH should constitute cultural significance for present and future generations. Having noted the importance of protecting the local communities' cultural heritage, Jordan has just started to think in establishing legislation, which is able to provide adequate means for the protection of ICH in particular. Such legislation should pay attention to the whole ICH spectra in Jordan and guarantee its protection and preservation. Moreover, one of the several reasons why law must be taken into account lies in the fact that Jordan ratified primary international conventions in this regard.

3. Existing inventories on intangible cultural heritage

The ICH of Jordan requires to be granted a status, which is equal to that of its tangible culture. As this is not currently the case, this in part reflects

difficulties inherent in identifying the existence of, far less capturing ICH. The creation of an accurate inventory of ICH in Jordan will constitute an important step towards safeguarding its future. The nature of ICH in Jordan exhibits a range broadly consistent with the generic UNESCO typology. Within the UNESCO Convention categorization, an inclusive approach to what constitutes ICH in Jordan is advocated which embraces the cultural spaces of well-established non-Arab minority communities. The intended inventory should combine flexibility from the user's perspective with ease of data entry from the compiler's perspective. It must also be database based so that a single change of detail effects change across the whole record. After due consideration, the preferred option should be identified as a restricted access with content being uploaded by authorized individuals only. The establishment of an inventory of ICH in line with UNESCO best practice is not, however, a sufficient condition to ensure adequate safeguarding, although it does ensure that those examples of ICH most in need of support can be identified.

Though, after the ratification of Cultural Diversity Convention by the Hashemite Kingdom of Jordan in 2007, and ICH safeguarding 2006, an ICH committee is convened and chaired by Minister of Education- Head of National Committee for Education, Science and Culture and membership of ministries and civil society institutions in order to set a national strategy for the management of tangible and intangible heritage and start inventorying. In light of coordination between the National Committee for Education, Science and Culture, the Arab Committee for Education, and Ministry of Culture, Documentation of ICH has started according to the ratified

agreement, and a plan including items of the inventory lists in Jordanian departments and civil institutions, is set as follows:

- Oral traditions and habits in Jordan
- Public literature and modes of expression
- Social practices, rituals and festive events
- Traditional craftsmanship
- Knowledge and practices concerning nature and the universe

A technical team is formed to start registering according to the following directions:

- Each topic of public heritage has its own nature in terms of: type of questions, number of questions, elements and details.
- Questions should be relevant to the topic and cover both its geographical and social dimensions.
- Questions should be written down. They should be well-phrased and prepared to serve the topic.
- Rejection of stereotyping written questions, (i.e. prepared in advance or written down).
- Questions should be a guide for gathering and introducing ideas.
- Register both geographical and social dimensions for a phenomenon or various phenomena.
- Demonstrating the innermost of historical dimension and social relations for folk holders.
- Inviting public heritage holders to interpret certain phenomena apprehended by the researcher or narrator.
- Fully free from prompting the answer.

- Not giving any comments that may direct answers in a specific direction.
- Complete knowledge of the local history of the topic.
- No inference in tales and no correction to any tracks.
- Request the narrator to give the source, and rejection of general judgment.
- No reliance on memory, the gatherer should record information instantly.
- Tales should be recorded as narrated (i.e. with original texts, dialect, and terminology)
- Gatherers words should be separated from those of narrators' "heritage holders".
- Taking some photos.
- If possible, considering samples gathering such as clothes and domestic tools.
- Gatherer should describe: situation, place, attendants' names, their positions, and their opposition for some information.

When gathering information, the group's culture should be taken into consideration:

- Is it Bedouins, rural, urban or Circassians , Shishanis, Kurds, Druzes, Turkomans, Gypsies, or Christians?
- Recording if the target group is committed to the inherited culture.
- Which culture change took place? When was that and why?
- Was that due to income increase?

Achieved Inventories:

A team for inventories did the inventorying of works related to ICH (210 works) for (155 authors), the culture commissions are: 83 teams, 27 universities, 50 colleges, 27 museums and Jordan Radio: 76 programs and 50 singers. This is done in preparation for inventorying according to the ICH Convention. It is hoped that the establishment of ICH and cultural diversity Directorate in the Ministry of Culture will contribute to regulate inventorying process within a well defined framework and roles.

4. Involvement of communities

The Jordanian society gets their values from a set of Islamic-Arabic-humanistic values, and their development is built by the participation of all categories of the population, and all institutions. They all contribute to the construction and production for the purpose of an integrative social development within a framework of freedom and social equity.

The Jordanian Legislator implies the participation of all Jordanian sectors through many procedures, regulations and rules such as Jordan Constitution, the National Charter, the National Agenda, Amman's Mission, Antiquities Act, Urban Heritage Act, Environment Act, Ministry of Culture Act, and Heritage Act.

Conventions and regulations originating from Jordan Constitution for the purpose of involving the Jordanian citizen in the development process, stated that public work must be structured in institutions, in which people are willing to volunteer to protect general interests and interests of all sectors

apart from the family relations and governmental structures and profitable activities.

To develop the capacity of civil society, it is necessary to reinforce its role and potential in promoting democracy culture, human rights. Also, there is a need for recent educational curricula and new creative methods to solve the present problems and incorporating practical methods when introducing certain concepts in curricula such as human rights, pluralism, and diversity.

Develop programs for dialogue and community education to enhance human rights culture, democracy, tolerance and the acceptance of others in worship places and religion and cultural institutions. It should be emphasized that strengthening capacities and resources of civil society is a prerequisite for increased popular participation in decision-making. Therefore, supporting dialogue between institutions of civil society and the government at the national level has been promoted.

Regulations and instructions issued by the official authorities in Jordan has guaranteed the participation of local communities in heritage conservation processes through local associations formed by groups, communities and individuals that are monitored periodically by the concerned party in order to ensure continuity and maintain its legal personality.

Communities and groups are themselves able to identify and promote elements of ICH and thus determine mechanisms and methods for transferring them to future generations. It is impossible to put a legacy in a position to compare with other heritage for the purposes of assessment in

terms of quantity, type or importance, the 2003 Convention is clear about the need of participation of individuals and groups in the development of any element of the intangible cultural heritage, as it is alone can deal with the heritage of its own, and it must be recognized that any process to safeguard the ICH must begin with defining the heritage element, and then to make known and document it, then identifying areas for its occurrence, cultural meaning, functions and social use, custodians, and its situation.

In Jordan, processes of identifying areas of occurrence should be accompanied with ascribing the ICH elements of spread prevalent in the country to their geographical places, their holders, and their communities, followed by the processes of conservation, protection and conservation, transport. The final stage, can only be achieved by an educational tutorial, that can be achieved either through formal or informal media; this will lead to revitalizing the heritage item.

As the rest of the world, since Jordan is going through the critical phase of globalization, which is not known what future consequences of are, it must be recognized of the limits of the human awareness of Jordanian citizens and their inability to identify the ICH that forms part of their national identity. Even those who work in this field themselves do not have the experience to enable them to execute the conservation and preservation, in addition to the scarcity of scientific instruments, which blocks the way to achieve the desired goal.

The involvement of communities and groups in cultural documentation is an important issue for the detection of new methodologies that enable their members to follow what fits the specificities of their heritage.

In addition, organizing workshops on the modalities for establishing the inventory for the same communities that bear the ICH, a platform for the development of participatory methods to reach the best ways in heritage conservation and preservation, and support the adults of the campaign of ICH in these communities to be teachers and trainers of the ICH in their communities, and strengthening the relationship between the communities bearing the heritage and institutions concerned with heritage research, according to Article VI of the first item of the Jordanian Constitution, that states "the Jordanians are equal before the law without discrimination on the rights and duties on grounds of race, language or religion".

Accordingly, laws, rules, and regulations are set to govern "the establishment of research centers and institutes, either individually or in groups, or universities and laws for the formation of cultural associations in the respective local areas of Jordan, which operate freely within the overall framework of the state. It should be noted here that centers and studies in most of Jordanian universities and associations dealing with cultural heritage have already been set up, (See attached list).

As well as The Jordanian state has paid special attention to the freedom of researchers, whether individuals or groups and developed a series of conventions, instruments, and national constitutions that include conditions and policies of social and behavioral management to regulate the relation between man and heritage.

Many heritage researchers in Jordan became well-known (see attached list), but was limited to individual efforts, that lack official collective action.

Before 2005, Jordan has recognized the importance of preserving intangible heritage. The first experience of Jordan was the nomination of cultural space of the Bedouins of Petra and Wadi Rum in the list of urgent conservation. This space has been announced as a masterpiece of human cultural heritage in 2005 by UNESCO Director-General. Thus, maintenance of ICH has been launched. The beginning was in the continuity of an action plan for maintenance of the cultural space of the Bedouins of Petra and Wadi Rum.

The action plan began in 2007 and ended in 2008 as a project. It was prepared to be built based on local initiatives to protect, promote and develop a "cultural space of the Bedouins in Petra and Wadi Rum".

The Action Plan focused on two projects:

- Collection and transfer of the oral heritage for future generations
- Transfer and knowledge adoption, how to deal with camels, and how to weave, as the two pillars of nomadic culture.

It was designed to highlight the oral cultural heritage of the Bedouins communities in Petra and Wadi Rum and to reconstruct cultural pride and interest in the place among Bedouins communities. This was achieved by the support, maintenance and revival of oral intangible heritage of the Bedouins in Petra and Wadi Rum. Members of the community were assigned to transfer local heritage to future generations. Establishing pilot projects facilitate the construction of programs in the long term and act as a catalyst

for the consultative process to protect, document, and transfer oral intangible Bedouins heritage.

It was through this project a national committee for ICH derived from the Jordanian National Commission for Education, Science and Culture at the Ministry of Education and work on preparing a national strategy for intangible cultural heritage.

Universities in Jordan have been involved in this issue through the establishment of the Centre for Her Royal Highness Princess Basma Bint Talal for the ICH research at the University of Al-Hussein Bin Talal, the one which guards the south of Jordan in general and Petra and Wadi Rum in particular. The Centre has become a model to be followed in other universities all throughout Jordan. The functions are:

1- Support the process of identification and documentation of ICH in Jordan in order to recognize the constituent elements of the ICH and to understand the heritage change processes through:

- Facilitating ICH documentation through the dissemination of technical knowledge and provision of equipment and necessary infrastructure.
- Carrying out conservation and restoration and conversion of digital multimedia data on the ICH at risk.
- Creating inventories for the preparation of nominations for inclusion on those lists.
- Building a portal on the Internet to facilitate communication between the concerned organizations and relevant ICH institutions that already exist.

2. Preparation and operation of programs and educational resources in order to ensure the continued transfer of intangible heritage.

- Development of curricula to spread ICH among the young and educating people about its importance.
- Provide training courses for professionals in the maintenance of the Intangible Cultural Heritage.
- Developing online training programs (i.e. via Internet through utilizing ICT).

3. Promote the dissemination of ICH in order to raise public awareness in particular, the young generation of the importance of ICH through the following:

- Encourage organizing public events such as performing arts and exhibitions.
- Preparation of cultural content that can be used as promotional or commercial awareness.
- Publication of books and audio-visual materials on ICH.

4. Encourage public institutions to adopt legal and management systems and appropriate formulation of various policies for ICH protection.

5. Strengthen international and regional cooperation among concerned organizations of the ICH in order to exchange information and knowledge on the maintenance of the ICH through the following:

- Create a network of ICH national and international practitioners, experts, and officials.
- Hire a number of ICH specialists in order to ensure the effective implementation of conservation activities.
- Build a portal on the web that would facilitate communication between the

bodies of Jordanian and non-Jordanian and archives on ICH that already exist.

For years, ICH efforts were scattered, individual, and not clearly defined in terms of this heritage for the absence of a single body responsible for collecting and documenting it. Studies centers at universities have worked individually as centers for documenting the heritage in the north at Yarmouk University.

The associations concerned with the heritage of different ethnic origins in Jordan, such as Circassians, Armenians, and Druze associations have established learning centers to teach their languages, and preserve their heritage, that urged the establishment of a special body for heritage with instructions and regulations of their own to form an umbrella for formal work, that is the Directorate of the ICH of the Ministry of Culture.

The mechanism of this Directorate will depend in particular on the departments of culture, individuals and communities in all regions of the Kingdom for the collection and preservation of cultural heritage for each society and to ensure their active participation. Instructions of this Directorate will be embedded in its vision: traditional oral terms and expressions, language used, performing arts, social practices, rituals and rites ceremonial, knowledge, practices concerning nature and the universe, and traditional crafts and folklore.

The establishment of educational model depends on recognizing the value of heritage, and the development of a legal basis to create ideal conditions for children and young people to learn the heritage and transmitting it, as well as the cooperation and coordination between different ministries, such as

education, culture, social development, municipalities, government agencies and NGOs, cultural centers and schools, will lead to establish an institutionalized system that includes the abovementioned authorities, in addition to other pillars of this system. This system will require development of a financial system for non-formal education for heritage at the national level.

Other factors of support to include heritage in the educational systems is to establish a network that includes different types of schools and other cultural and educational institutions. The network is to develop ICH educational strategies and policies for children and youth and ensure their transmission. This will create favorable conditions for the participation of these groups of people in traditional events. Moreover, school will be a source or a cultural center not only to educate the ordinary subjects, but also to teach patterns and other learning materials that include the ICH of the country itself.

In this framework, the institutional management can ensure that school celebrations are in the heritage domain, and develop educational programs and incorporate ICH elements into school curricula, such as the inclusion of crafts, traditional singing, and probably develop a separate curriculum on heritage.

Work has been initiated on the integration of ICH concepts in school curriculum through the development of teachers' competencies in using instructional strategies that aim to integrate this heritage both through additional activities or strengthening links between schools and communities to raise awareness in the importance of this heritage and linking it to the national identity. A range of teaching aids and audio-visual materials to be

employed in teaching the concepts of national heritage will then be produced.

5. Promotion, awareness raising, education and other measures

- Educational awareness programs to disseminate information for the public, particularly the young and integration of intangible heritage in the curricula

The need for a coordinating umbrella of formal and systematic methodology to preserve and document intangible heritage is required. Nevertheless, there are a number of scattered individual efforts in this area.

1. Ministry of Education

- Holding a workshop on best practices for intangible heritage integration in school curricula in collaboration with the UNESCO Office in Amman.
 - Forming a committee of experts to develop the basic principles of the integration of the ICH in school curricula and to enable schools to learn about the local traditions and make more room for the transfer of knowledge based on the intangible heritage.
 - The Curriculum Directorate provides professional programs in several fields, especially in the field of tangible heritage, which usually includes the space surrounding the reality of events and related stories. It also provides specialists in the field of heritage and hires others from outside the Directorate to provide skillful competencies to achieve what is required.
- Institutions working in the field of intangible heritage and their achievements:

- The Ministry of Tourism and Antiquities organizes local festivals and promotes cooperation and interaction with the community and the establishment of festivals and poetry evenings.
- The Jordanian Writers Association publishes collections of stories and narratives about Jordan and gives lectures on heritage.
- The Ministry of Culture is implementing a project to document the Arab cultural, intellectual, and scientific artifacts, in cooperation with national institutions, and individuals as well as the establishment of traditional and popular festivals like Jerash festival.
- USAID works with the local community, local groups, and institutions for the promotion of Wadi Rum as one of the heritage sites in the world, and coordinates to host “Widad Kawar for Traditional Heritage, Textiles and Jewelry” in a museum and display them to the common people.
 - Al-jeel Al-jadeed Club maintains the cultural heritage of Caucasian dance, singing, language, customs and traditions and disseminates them to interested individuals.
 - The National Bank promotes money of “Amman through the ages” through a historical museum of the Bank. It also distributes "The Museum brochure."
 - The Abdul Hameed Shoman Foundation holds symposia, scientific and cultural workshops in cooperation with

universities and national institutions, and scientific and cultural centers.

- The Al-Ghad Newspaper publishes at least one topic about heritage in every issue of the newspaper.
- Radio and television programs present the Jordanian heritage, such as: Know your country - My Home (the Arab Home) festivals (Festival of Heritage) - Revival of Old Traditional Occupations.

- Radio and Television provide programs about heritage that include sections on the customs, traditions of the country, and achievements through exchanging programs with developed countries such as France.

- Jordanian newspaper issue weekly addendum dealing with different cultural issues in Jordan. They sometimes publish some articles on ICH in Jordan, either at the theoretical or practical level (For more information see these two links: http://www.alrai.com/print.php?news_id=312088
<http://www.jordantimes.com/?=2429>

- As for museums, the survey has revealed that the Jordanian museums are still unable to deal with issues related to ICH in Jordan. Still, the museum is considered as an institution, The addition of the living heritage- such as some ICH elements in society- the types of groups responsible for them now may have dynamic impact on both. (Obstacles).

Measures to promote the ICH:

- Enthusiasm for intangible heritage comes from the belief that mechanisms for the transfer of knowledge can be applied to various practices, and that the educational system can be defined as potential mechanisms through which

the transfer of knowledge of various aspects of the ICH could be achieved. The National Committee formed by the Ministry of Education the capacity of curriculum into account and the extent of their interest in teaching students local traditions of their countries and widen the circle of knowledge transfer based on the intangible cultural heritage.

- It is also believed that education (i.e. formal and non-formal) plays an important role in promoting awareness of ICH importance and emphasizes the need to transfer it within and outside the framework of societies. For this reason, Work on ICH integration of in school curricula may be implemented at all educational level (i.e. Basic and Secondary Education, and Adult Education within the framework of non-formal education. All parties, communities and groups concerned with the ICH may share and cooperate together to establish, prepare, and implement educational projects in order to safeguard this heritage and maintain it. The following are some of them:

1) Students are aware of the importance of ICH in addition to their possession of sufficient information on the Convention of the intangible cultural heritage. At the level of higher education, one of the objectives of the Convention can be achieved through the investment of students' capabilities in Jordanian universities to find a means of publicity that promotes community's awareness of the importance of intangible cultural heritage, and then rely on these methods in promotional activities within and outside Jordan. Students may contribute in these activities, such as animated cartoons, brochures, posters and educational materials and toys.

Experts could be invited to meet students and advise them on how to develop the use of ICH educational materials and promotional activities and the Convention on safeguarding this heritage. Authors of school-textbooks and curricula prepare drafts for curricula then reviewed by experts. After that, they are piloted in classrooms. Following this process, awareness of educators of the national ICH can be enhanced. Experts play an important role in helping teachers to devise effective methods of teaching to integrate the ICH in various subjects, too. Moreover, the local practitioners of ICH participate in some lessons in the classroom and give them additional information to give back value and importance of the local culture.

2) The process and method of ICH presentation of concepts and elements to students show the importance of these elements, especially since they have already learned them from their parents or perhaps their elders, along with helping other students to recognize the inherited heritage they have never heard of before from their families.

3) School is assumed to undertake the burden in assigning students to conduct field studies and research on their intangible cultural heritage, and exhibits on the heritage in participation with other schools and the community. School also helps students to identify tools to enable them to get to know their heritage and present it to revive and promote it.

4) School students' participation in annual national competitions on their heritage encourages them to identify and appreciate their heritage. Prizes will motivate the winners to do a qualitative research in collaboration with the adults who tell their intangible heritage.

5) The findings of the students' research and field studies in collaboration could be gathered in books to be published in cooperation with ICH practitioners.

6) Exhibitions organized at schools can be of great benefit for teachers to issue helpful ICH guides. These guides may include a case study on some groups in different regions of Jordan.

- The role of community centers, museums, archives and other bodies in promoting awareness of ICH
 - It is too difficult to come into clear conclusion on the role of the community centers, museums, archives, and other bodies in promoting awareness of ICH in Jordan due to the obscurity of the term "ICH". Yet, this issue receives great attention of the government of Jordan as cooperation with local community is among its priorities to safeguard ICH and support sustainable development. For instance, community centers participate in enhancing awareness in the importance of participation in stating and implementing purposeful plans. This will be helpful in eliminating problems in tourism. Planning also leads to obtaining tourism profits and their effects on citizens.
 - Community centers can also play an essential role in the awareness process about individual participation in planning for social events. Similar agencies to these centers could grant them to support awareness activities identified and implemented by the citizens themselves. Their efforts in awareness could be effective as they

have partnerships with local civil organizations, working societies, and government agencies.

- Contribution of media in promoting awareness (radio, television, films, documentary films, Internet, specialized publications...etc.)

ICT nowadays has facilitated, enriched ICH. It also has taught people about its importance through:

1. Films, documentary films, radio that may provide public people with information about the importance of ICH. Some documentary films about Jordanian ICH and without the Jordanian awareness of ICH concept in the Convention, these concepts are well-known to them. Radio and Television always broadcast documentary films about public life in Jordan. After Jordan's ratification of the Convention, meetings were held with Jordanian experts to explain the main issues related to the Convention and ICH.

- Modern technology provides enhanced means of awareness-raising, maintenance and renewal of the intangible cultural heritage, in particular elements at risk of erosion and disappearing. It can also facilitate educational opportunities and enhanced educational and cultural exchange

3. A website service will create databases for resources of ICH -be available for public input- that can enhance the process of awareness. Digital media can assist in the representation of space and cultural heritage, as well as those involving the use of GIS and cellular phones.

➤ The leading role in vision and awareness enhancement of ICH of events that constitute a source of income for Jordan

- Vision and enhanced awareness of ICH can be a source of income. The main factors that contribute to the success of any project should be taken into account and be a source of income, with the participation of society, particularly those concerned with culture such as artisans themselves as they are the best who know about the craft. Conditions also should be established so that the involved people in folklore can access it, benefit from it in their own cultures, and continue to strengthen and create new cultural values
- If we list some of the details to address the ICH and income generation, we can differentiate between the performing arts for commercial purposes and those for non-profit. The Jordanian element of the performing arts for the purposes of profit is “Dabka” performed on ceremonial occasions at weddings as a source of income. Another element of the performing arts is a non-profit tales and forgotten folk tales, and can be converted to an income-generating if deployed in different ways through books, movies, or plays. In the area of crafts, young people may find difficulty in carrying out the craft if they do not have sufficient financial return. Therefore, it is hard for any specialist craftsmen to find a young man inherits a particular traditional craft.
- Many of handicrafts in Jordan are in distress. Their work requires time and labor and that makes it unprofitable. For example, traditional embroidery and Bedouins carpets weaving in Jordan is in a critical state. Machine weaving and embroidery are faster and cheaper. Another problem is

difficulty in obtaining good quality tools and machinery that are handmade. This is similar to the problem of teamwork performing arts that may be weakened by insufficient price to members of the supporters. Therefore, awareness must be launched about the opportunities available for the use of ICH in economic development.

This goal can be achieved by conducting case studies and reference materials that reflect national and international initiatives in addition to participating with the business sectors that support ICH development. Furthermore, these should be taken into consideration: the promotion and strengthening of traditional skills and practices, tourism programs, and promotional initiatives, ensuring that the ICH is in a strategy of cultural tourism. The country should ensure the inclusion of exchanging opportunities available to aspects of the ICH in its strategic plan for cultural exchange. Authorities should encourage practitioners to implement projects on ICH in trade fairs and the integration of skills / offers traditional displays in experimental tourism, adventure, and nature.

◀ Element of "cultural space for Petra and Wadi Rum" in the representative list of ICH of mankind, and its role in ensuring a better view of Jordan's ICH awareness of its significance, and encouraging dialogue which respects cultural diversity.

5 Jordan is convinced that the representative list of ICH may indirectly develop ideas on possible ways to benefit from the forces of globalization

to promote understanding and respect for the intangible heritage of the other between and within groups and communities. Publication of the representative list may draw attention to the ways in which people from different cultural heritages can lead to forms of cultural diversity in general. And can earn every society some evidence of cultural differences, which should be recognized as one of the fundamental human rights.

That mutual understanding of the heritage of others, civilizations and cultures will have less space in an attempt to claim the same perfection, but achieved this perfect interaction with the heritage of other peoples. At the local level of Jordan, the inclusion of "cultural space for Petra and Wadi Rum" on the Representative List should encourage groups in Jordanian society for the transfer of heritage and recognize the importance of their intangible cultural heritage

6. Bilateral, subregional, regional and international cooperation

Jordan is concerned about cultural exchange at the dual, regional and international exchange, this includes all cultural domains with all their elements and aspects, 61 agreements and executive programs have been signed.

There is an intensive cooperation between Jordan and other neighboring countries (dual agreements) as culture is shared with these countries, and in this framework, we point to the executive program for culture cooperation with Syria (2008-2010), with Iraq (2008-2010), Egypt (2007-2009), Kuwait

(2008-2010), Tunisia (2009-2010). This cooperation includes dual agreements for ICH through exchange of folkloric teams during international festivals, crafts exhibition exchange, participation in music festivals that are held in the participating countries. Relations between Jordan and Muslim and Arab countries are strong through the Arab Committee for Education, Science and Culture, the Islamic Committee for Education, Science and Culture. There is also cultural cooperation with many institutions such as the Arabic Institute in Paris, and the Arabic Institute in Africa. At the national level there is a memorandum of cooperation and understanding between the Union of Jordanian Writers and Authors and the Hashemite University and the University of Al-Hussein Bin Talal and the Hijaz Railway Corporation and the Middle East University for Graduate Studies and the University of Al al-Bayt in the preservation of tangible heritage and ICH in Jordan.

At the international level there is cooperation in the fields of culture, the Jordan signed several international cultural conventions with UNESCO, and ratified the agreement on the Protection of Cultural Property in the event of armed conflict on 2/10/1957, and ratified the agreement on the means of prohibiting and preventing the import and export and transfer of cultural property illegally on 15/3/1974, and the Protection of Cultural and Natural Heritage on 5/5/1975, and ratified the Convention on the conservation of ICH on 24/3/2006, and the agreement on the protection and promotion of the diversity of Cultural Expressions on 16/2/2007, and the agreement on the protection of underwater cultural heritage on 2/12/2009. Also, Hussein Bin Talal University signed in March 2009 a memorandum of understanding with the National Hindi Art and Cultural Heritage in New Delhi, the Convention will help in providing the university with expertise for the

management of cultural heritage both tangible and intangible, whether for capacity-building or raising awareness of the importance of the heritage and its value.

Also the Ministry of Culture signed a memorandum of understanding with the Arab World Institute in Paris in 2007, and with the Arab Society for Music in 2008. There is an agreement between the Ministry of Culture and the Italian I World institution to implement the project "the diversity of the Intangible Cultural Heritage" within the Euro-Mediterranean partnership.

Besides, there is cooperation at the international level in the following programs:

- Executive program for cultural exchange between the Hashemite Kingdom of Jordan and the Republic of India for the years 2007-2008.
- Executive Program for Cultural and Scientific Cooperation between the Hashemite Kingdom of Jordan and the People's Republic of China for the years 2007-2008.
- A program for cultural scientific exchange between the Hashemite Kingdom of Jordan and the Republic of South Korea for the years 2007-2009.
- Executive Program for Cultural and Scientific Cooperation between the Hashemite Kingdom of Jordan and the Republic of Bulgaria for the years 2007-2008.
- Executive Program for Cultural and Scientific Cooperation between the Hashemite Kingdom of Jordan and the Republic of Chile for the years 2008-2010.
- Executive program for scientific and cultural cooperation between the

Hashemite Kingdom of Jordan and the Republic of Azerbaijan for the years 2007-2009.

- Cultural cooperation agreement between the Kingdom of Jordan and the Federative Republic of Brazil in 2008.

- Cultural cooperation agreement between Jordan and Argentina in October of 2008.

There are centers and programs at some Arab and foreign embassies and cultural attaché in Amman responsible for implementing activities and programs related to heritage, tangible and intangible in terms of monitoring, documentation and studies, including:

- The American Center for Oriental Studies (ACOR)

- The British Centre for Antiquities and History (BCRL)

- The French Center for Antiquities (IFAPO)

- The German Centre for the Antiquities of the Holy Land

It is noted on the bilateral cooperation between Jordan and some countries of the region or outside the region that the cultural agreements for the most part is between the governments and not between specialized local cultural centers and specialized regional or international cultural entities.

These agreements may include what is understood as benefit from the experiences of others, but the share of ICH of these agreements is very little or almost confined to participating festivals, exhibitions, and the agreements do not include an overall benefit for the exchange of experiences on the capacity-building level regarding intangible heritage or even documentation or studies about it, also there are no (MOU) with

the institutions directly involved in the intangible heritage with an exception of the (MOU) between Al-Hussein Bin Talal University and the Hindi Heritage Foundation

B. CASE STUDY

“The cultural space of the Bedouins in the regions of Petra and Wadi Rum”
UNESCO masterpiece of the oral and intangible heritage of humanity

On 25 November 2005, UNESCO’s Director-General, Mr Koïchiro Matsuura, proclaimed the “*The Cultural Space of the Bedouins in Petra and Wadi Rum*” a Masterpiece of the Oral and Intangible Heritage of Humanity. The aim of the Proclamation is to encourage governments, NGOs and local communities to identify, preserve and promote their intangible heritage. The Proclamation also encourages individuals, groups, institutions and organizations to make outstanding contributions to managing, safeguarding and promoting the intangible cultural heritage.

The cultural space of the Bedouins in Petra and Wadi Rum comprises of the living relationship Bedouins communities maintain with the spaces they inhabit and practice, and from which they derive resources as mobile pastoralists and –today more and more- as agriculturalists, as people engaged in tourism-related activities. Natural and man-made elements determine and inspire specific social, spiritual and artistic expressions that become defining features of a tribe’s identity. This identity, in turn, shapes the relationship of Bedouins tribes from the Petra and Wadi Rum maintain with neighboring communities of settled agriculturalists higher up on the Jordanian plateau, and their role as mediators between foreign visitors and the place.

In line with this philosophy, community-based associations in the regions of Petra and Wadi Rum have entrusted the Jordan Hashemite Fund for Human Development (JOHUD) – the largest NGO in Jordan with a national network of 50 community development centers (CDCs) - with preparing an action plan to safeguard, promote and develop their cultural space in the core areas of Petra and Wadi Rum. This 24-month action plan focuses on the preservation and intergenerational transmission of oral and intangible heritage, on the preservation and enhancement of women’s traditional weaving skills as a source of economic development, and on activities related to camel husbandry and use, two “pillars of Bedouins culture”. Bedouins' oral and intangible cultural expressions are very rich and too broad to be encompassed in a single action plan. Therefore, it has been agreed with local communities and other institutional partners that different safeguarding and development activities will be conducted as a series of projects undertaken at the community level (see annex) following the criteria set forth in the *Convention for the Safeguarding of the ICH* that Jordan has ratified.

This action plan proposes to focus on the following components:

1/ Oral expressions.

- Poetry;
- Song, music and dance;
- Story-telling (particularly place-related oral history and mythologies);
- Place-naming.

2/ Pillars of Bedouins culture:

- Tent-making and weaving crafts;
- Camel husbandry and use.

Geographical and demographic scope of the project

- Petra is a World Heritage Site. The Petra National Park was created in 1993 and extends from the main archaeological site down to the Araba Valley (or Wadi Araba). It is currently administered by the Petra Regional Authority (PRA) with important involvement from the Ministry of Tourism, the Department of Antiquities, and the Petra National Trust (NGO).

inhabitants) the largest of six main towns, two of which (Umm Sayhun and Beidha) are strictly Bedouins settlements, while the others are ancient villages of agriculturalists amongst whom some Bedouins have recently settled. The main *Bedouins* tribal groups are the Ammarin in and around Beidha (village, tents and caves), the Bdul in the village of Umm Sayhun and in caves in some marginal areas of the Petra archaeological site, and the Sa'idiyin on the Western slopes of the Sharah mountains and in the Wadi Araba.

- The region of Wadi Rum is characterized by a weak demography. It is one of Jordan's most fragile terrains. The Jordanian Royal Society for the Conservation of Nature (RSCN) declared part of it a Protected Area in 1998. The whole region is currently administered by the Aqaba Special Economic Zone Authority (ASEZA) with involvement from several ministries or departments (Tourism, Antiquities, etc.).

Five Bedouins -built settlements (the main ones being Diseh, Rum village and Shakriyeh) and an undetermined number of tents (that varies according to seasons) are scattered over the area, while cave-dwelling is much less developed than in and around Petra. The total population, overwhelmingly members of Bedouins tribes, is estimated at less than 18,000. The tribal groups living in Wadi Rum are several sections of the large Huweitat tribe (Swelhiyin, Dbur, Qeidman, etc.), and the Zalabiah and Zawaydah tribal groups.

Risks

There are four sets of identifiable risks weighing over the cultural space of the Bedouins in the regions of Petra and Wadi Rum:

1. Bedouins knowledge, know-how and oral traditions in general are rapidly disappearing due to major **changes in the lifestyle** of these communities:

- From nomadism to sedentarisation;
- From pastoralism to other economic activities;
- From oral knowledge to widespread literacy;
- From camel to modern technologies, and into the ICT society.

2. Local versions of place and history, based on a practice of the places as pastoral nomads and on oral culture, are being erased by **new modes of knowing** and of relating to the sites:

- Scientific discourses (archaeological-historical, environmental, technical);
- Official versions of History;
- New approach to religion;
- Tourism-related narratives.

Development and management plans adopted to preserve man-made and/or natural heritage and to manage tourism growth (1984 in Petra, 1996 in Wadi Rum) have largely ignored the local interdependencies and complementarities between *Bedouins* communities and the sites. This process resulted in marginalizing the local communities through:

- Limiting their traditional access to resources without efficiently providing for alternative development options;
- Partly evicting them physically from the sites without solving land-related and conservation/preservation issues;

- Weakening *Bedouins* representation vis-à-vis the local authorities;
- Multiplying areas of conflict deriving from the multiple uses of the sites.

Misperceptions and misrepresentations of the *Bedouins* fail to consider that *Bedouins* culture is diverse, alive and adapting. Stereotypes are prevalent:

- Among urbanized Jordanians who promote abstract *Bedouins* values but view those *Bedouins* who still lead a pastoral life as socially backwards;
- In local ethnographies that freeze *Bedouins* culture in time, that only exalt the heritage of *Bedouins* tribes deemed ‘noble’, and that fail to account for regional and tribal cultural diversity;
- Among foreign visitors to Jordan who have difficulties reconciling their vision of the *Bedouins* as unchanging nomads with the realities of modern *Bedouins* culture;
- In the context of the commodification of *Bedouins* culture for tourism purposes.

The philosophy underpinning this action plan is that, rather than bemoaning the passing of traditional nomadic pastoralism, *Bedouins* communities should be empowered to make the best out of changes. *Bedouins* lifestyle is by nature adaptive and flexible. Households can now afford to keep permanent built structures, while at the same time integrating themselves as livestock specialists in areas where the communities spend the greater portion of the year. Alternatively, they can diversify their economic activities and

intelligently recycle items of their tangible and intangible culture in the framework of tourism development projects and nature conservation efforts. Many of them have already spontaneously taken that direction, and many households now combine pastoral and tourism-related activities. In this context, this action plan aims to provide greater support to local organizations which combine celebration and transmission of oral and intangible culture with a process of locally-managed development through small-scale income generation initiatives related to camel use and to weaving.

Jordan has limited resources from which to drive economic growth and to alleviate poverty. Across the Kingdom, the natural assets have been harnessed to attract visitors and to help stimulate local enterprise. In addition to being affected by modernity in much the same way as the other *Bedouins* communities of Jordan, tribes in the Petra and Wadi Rum areas have experienced the development of tourism in what used to be their tribal territories. The Bdul, who used to dwell among the rock-carved monuments of ancient Petra, were removed from the site in 1985 to a small settlement nearby. They later came to an agreement with the authorities to keep using some of the Nabateans caves for small businesses (souvenir shops, coffee-houses, and restaurants) geared towards the tourism market. Women, in addition to livestock rearing, are actively involved in the tourism market. Similarly, members of the Ammarin tribal unit do not anymore live in the caves that they used to occupy in Beidha, an archaeological site to the north of Petra. But several of them have developed small businesses for the tourists, including accommodation in a *Bedouins*-style campsite and eco-tours. Tourism has also re-boosted camel husbandry among the Sa'idiyin tribe in the Wadi Araba. In Wadi Rum, several tribal groups (Zalabiah, Zawaydah,

Swelhiyin, etc.) have modified their economic activities and residential patterns to make them fit the new possibilities offered by the tourism economy. While women take care of the livestock, tribesmen work as desert or rock climbing guides, as cameleers and Jeep drivers. They also maintain *Bedouins*-style campsites for tourists. Tourism is a major incentive for many households to live most of the year in an encampment although they own a house in a village. In all cases, a limited number of women manufacture handicraft to be sold as souvenirs. Today, the prospect of deriving an income from hosting or guiding tourists is essential to the survival of the *Bedouins*'s sense of place. Tourism has become an integral component of their cultural space.

Like any major factor of change, tourism is both a risk and also a chance for the sustainability of the *Bedouins* cultural heritage. Currently, because pastoralism coexists with tourism, various imaginations of the places and related oral expressions (place naming, mythologies, etc.) are also able to coexist. But in the economically dominant context of tourism, the expressions, knowledge and know-how connected to pastoral life are at greater risk of disappearing. Additionally, some aspects of *Bedouins* intangible culture (particularly song, dance, coffee ritual, etc.) are being folklorised by an inevitable process of commodification. They are at risk of losing their connections with the practices of everyday life or of festive social occasions. The challenge that this action plan addresses is to help *Bedouins* communities find a suitable way of making tourism a chance for the sustainability of their cultural space.

Following the Proclamation by UNESCO of the cultural space of *Bedouins* in Petra and Wadi Rum as a Masterpiece of the Oral and Intangible Heritage

of Humanity in November 2005, JOHUD, the Jordanian NGO responsible for preparing the dossier, carried out a new row of consultations with community-based organizations (see list annexed) and relevant national bodies in order to refine an action plan. It was decided that the action plan submitted to UNESCO should be part of a broader and longer-term program with the general aim of locating culture and heritage in development for all *Bedouins* communities in the areas of Petra and Wadi Rum. The current action plan will be carried out by organisations already involved in the preservation of the cultural identity of the *Bedouins* communities.

The set of actions comprise of two projects, each divided into components:

- 1. Oral expressions

Component 1 – Identifying and supporting practitioners

Component 2 - Intergenerational transmission

Component 3 - Archive and documentation centre

Component 4 – Research program

- 2. Pillars of *Bedouins* culture

Component 1 - Camel husbandry and use

Component 2 – Weaving

In order to establish project coordination at the grass-root level the following working groups, that eventually became steering committees, were established. They will keep working in the years to come to ensure the future of preservation and maintenance of Bedouins intangible heritage:

Petra area:

1. Ms. Najwa Elbedour – manager of JOHUD CDC in Showbak
2. Head of the Ammarin Cooperative Society
3. Mr. Ead Shte'an Ammarin – Ammarin Cooperative Society
4. Mr. Muhsen Elbdul – Head of the Bdul Cooperative Society

5. Mr. Salameh Ead Al- Bdul – Al Kaznah Cooperative Society

Rum area:

1. Ms. Khawla Zawaydeh - local leader of JOHUD CDC in Disi

2. Mr. Mohammad Ead Alzalabyeh – Head of the Wadi Rum
Cooperative Society

3. Mr. Salem Alzalabyeh – Valley of the Moon Cooperative Society

4. Mr. Abed Elrahman Alhasassin – Productive Village Cooperative
Society

5. Mr. Awad Almezaneh from the Visitor Centre in Rum

6. Ms. Sameha Al Zalabiyeh, Head of Burda Women Cooperative
Society

In 2006, 2007 and 2008, these committees met several times to coordinate the various activities undertaken under the project.

Among others, these meetings allowed to identify synergies with other ongoing projects in the areas and possible sources of funding for future activities:

- The USAID-Siyaha Project for tourism development and more particularly its camel component
- The Fair Trade Jordan Initiative
- A North South walking trail that would include the project areas
- An initiative by the Jordanian Ministry of Culture to support a festival of local cultural heritage in the south of Jordan

The first Festival of Bedouins Cultural Heritage was held in Deeseh on 13-14th December 2007 as part of the project. It was organised by JOHUD in

*close cooperation with the Deeseh Youth Club and involved several other local societies. Its **objectives** were to:*

Provide a venue for the expression of intangible heritage (in particular oral poetry and 'samer' performances)

Promote camel-related practices

Support traditional handicraft such as weaving

A **steering committee** was established to:

Organise all activities related to the festival

Take care of relations with participants and visitors

Follow-up for other festivals

An **information committee** in charge of communication with the media and the tourism sector

A **cultural committee** took care of relations with poets and samer groups and of programming

A **financial committee** ensured that expenses were shared between JOHUD and the Deeseh Youth Club, donors were contacted to fund prizes for camel races, poetry, and samer contests (see details of expenses attached).

Activities of the festival:

1/ Evening of Bedouins ICHin which 8 poets from Jordan and Saudi Arabia took part in poetry contest. Popular songs accompanied by oud

were played, 5 groups took place in a same contest, and a conference on Bedouins intangible heritage was given.

400 people attended the evening from the area, Aqaba and from among the foreigners that were visiting Jordan.

2/ Festival of handicraft and culture:

Show casing the Bedouins traditional way of life: a Bedouins tent was erected and furnished with traditional items such as hand-woven rugs and camel gears. A local lady was spinning and weaving while coffee was offered to guests.

A selection of traditional and modern handicraft made by local women societies was on sale: embroidery, jewellery, leather products, woven items, local/traditional food products and herbs.

A show of camels fully equipped with their woven gear was performed. 1000 visitors attended the event.

3/ Camel race in which 50 contestants from Jordan and Saudi Arabia took place and 20 prizes were distributed. 1000 people attended it.

Outcomes of the festival:

The festivals was not designed primarily as tourists' attractions but as a festive event that provided a time and place of encounter for the various *Bedouins* communities of the south of Jordan, of cultural and educational intergenerational transmission, and of cross-cultural communication between *Bedouins* and other visitors. The event thus contributes significantly to the aims and objectives of the UNESCO proclamation.

5 local societies cooperated

The was a large participation from members of Deeseh community and visitors from outside

Excellent attitude from the part of the local people and expectations for next festival

What is next?

To ensure the viability of the festival, a partnership was established between the Deeseh Youth Club, JOHUDs CDC in Deeseh and the Jordanian Ministry of Culture. The second edition of the festival is planned for Autumn 2009 with more activities (see below under Camel section)

Oral expressions

Lists of experts were established for place naming, practitioners for dance, music, song, poetry and storytelling, knowledge-bearers for camel husbandry and weaving (see annexes).

A methodology was designed for training young people on interviewing and recording and for conducting a survey of place-names.

After an initial training session (see below), two teams set out to conduct recorded interviews with knowledge-bearers on:

- place names and associated stories and the changes that have occurred recently. Names were recorded on maps
- traditional 'Nabatean' poetry
- story telling
- testimonies on various aspects of the tangible and intangible aspects of Bedouins culture such as the practices and signification of making and offering coffee, the particulars of the Bedouins tent and associated practices, traditional rock climbing skills, etc.

– local history.

Several hours of recording were conducted that have been partially transcribed and edited. More is ongoing in view of collating tangible parts in a book.

Digital Heritage

Sessions of training in recording oral heritage were conducted with volunteers from local Bedouins tribes. Objectives were to equip a group of committed hardworking volunteers from Deeseh/Rum and Wadi Mousa with certain skills that would enable them to orally document and preserve the history and culture of their area and people.

Trainers were Dr. Sa'id Abu 'Athra/ JOHUD and Hiba Aloul/ PBYRC.

Session 1:

An introductory training on the following skills took place in Disi on 10-11 February 2007 and Wadi Musa on 4-5 march 2007:

- a. Writing, listening and note taking
- b. Communication
- c. Interviewing

Session 2:

Took place on May 28-29 and May 30-31 in Al-Deeseh/ JOHUD's Community Development Centre and Wadi Mousa/ Hussein Bin Talal University.

Sessions objectives:

- 1. The importance of Oral History:** A brainstorming session where the participants shares their thoughts, ideas and opinions on why it is important to preserve and promote our history and culture in the light of the new century and open media channels.
- 2. Interviewing skills:** Basic practical interviewing skills; going through the stages of doing a successful interview; preparing and researching before the interview, writing the interview questions, during the interview, and post interview follow-up.
- 3. Digital Recording:** Getting to know the tool kit in hand, how to use it and how to handle it before, during, and after the interview.
- 4. Role playing:** Participants got into pairs or groups of 3 and conducted interviews with each other using the digital recording devices; as means to practice their interviewing skills as well as getting more familiar with the tool kits in hand.
- 5. Feedback:** Share thoughts and comments on the experience of conducting interviews using the digital kits with the trainer and with

the other groups; how it felt, mistakes they made, difficulties faced...
etc

6. Voice editing: Theory on audio formats and how to convert audio files from one format to the other using different computer software's. How to download the interviews to the computer, how to convert audio formats, how to edit the voice and the interview sound bites, and how to save the project in the final audio format and organize it so they could archive it and easily access it.

7. Field interviews: Participants formed groups of 2 and 3, identified the person to be interviewed and the subject on which the interview would be, and interviewed prominent figures from their communities using the digital recording devices.

8. Practice: After the interviews, participants got back to the workshop, and practiced downloading their interviews, editing them, saving and archiving them several times, learning from their mistakes and the mistakes of their colleagues each time and doing it all in a better and more efficient way.

Archive and Documentation Centre

Initial steps were taken locally to upgrading (Beidha) or create (Deeseh, Umm Sayhoun) community-based small-scale museums of living *Bedouins* presence to preserve, enrich and transmit traditions.

Collectors of ancient and modern items from within Bedouins communities have been identified and several have agreed to lend these items for permanent or temporary exhibitions.

Identification of existing audio-visual material is ongoing by members of the local community in view of securing copies for the centres.

Recordings, transcripts and other material collected have been archived in the centres.

Scholarly Research Program

After the project was introduced to academics through information sessions, a partnership was established with Al-Hussein Bin Talal University (Maan and Wadi Musa) to:

- Prepare a round-table on intangible heritage
- Introduce the concept of intangible heritage into their 'museum studies' curriculum
- Work towards the establishment of a national research program
- Scholarly Research Program is to be emphasised in the national strategy (see3.8)

Camel Husbandry

The intergenerational transmission of knowledge and practices associated with camel husbandry and use were promoted on the occasion of the Deeseh festival that celebrated the camel and its role in Bedouins culture. It incorporated a wide variety of cultural forms (races, handicraft, song, camel-inspired poetry and storytelling) and activities (camel rides for adults and children, live demonstration of weaving camel gears, competitions between camel riders and breeders to demonstrate obedience and the use of camels, and displays of skill from the badia police.

These races revived a tradition going back for generations, and attracted a wide range of Bedouins contestants and a huge audience – local, national, regional and internationals. There is great potential to develop the event as a major tourist attraction while retaining the unique flavor of the cultural celebration – owned and managed by local people. There are plans to repeat the races annually, and it is hoped that this initial investment in hard and soft infrastructures for a parallel camel festival will ensure that this also is part of the camel-racing calendar.

For the coming festival, additional activities are planned:

- Multi-media display – telling the story of the life cycle of the camel and explaining the unique characteristics that enable it to survive in the desert
- Display on the domestication of the camel and its role in the nomadic culture and in the trade history between Arabia and the Mediterranean

- Exhibition of work from Bedouins schoolchildren – celebrating the camel in their lives– poems, stories, images, songs and music
- Exhibition of camel-related photos from archive photos taken by early European travellers through to images by local photographers in the present day and photo contest
- Exhibition of livelihood opportunities derived from the camel – and in particular the recent revived interest in the health inducing properties of camel milk
- Fair trade market – with local producers selling direct to customers, with new products (e.g. camel bone carvings, camel-skin water containers etc)
- Camel hair costumes – from Kashmir-style soft woven products to coarse blankets
- A forum for ideas and exchange of experience for a wide range of people interested in Bedouins culture and camel husbandry and use

It is anticipated that the preparation of the next festival will leave the static exhibition in the archive and documentation centre in Deeseh after the festival is over, to provide a permanent display concerning the role of the camel in Bedouins culture.

Weaving

Weaving is the activity in which less progress was achieved under the project. It proved not only difficult to identify the few remaining practitioner's, but also to motivate younger women from the communities. So far, what has been achieved is:

- A list of collector of Bedouins weaving (local and national)

- A list of practitioner's
- Identification of traditional patterns and techniques
- A workshop held with Burdah Women Cooperative on the skills of weaving camel gears
- A small collection of traditional weaving items to be displayed in the Archive and Documentation centres in Deeseh and Beidha
- Several interviews with elder women (knowledge bearers) were recorded on the weaving styles, patrons, tools and materials from all the targeted tribes in both Wadi Rum And Petra (Zawaydeh, Zalabieh, Ammarin and Bdul)

C. IDENTIFICATION OF PRIORITIES AND NEEDS

1. Problems, needs and possible solutions

First: General problems

Jordan suffers from many problems and obstacles in the field of intangible cultural heritage at both official and private levels, the most prominent are the following:

- 1 - The lack of a Jordanian formal umbrella that deal with intangible cultural heritage, and most efforts in this area are generally individual and scattered efforts.
- 2 - There is no legislation that addresses this heritage, and works to maintain and develop it.
- 3 - Lack of official concern for the intangible cultural heritage, despite the fact that this heritage is a major factor in keeping the national identity of the community.
- 4 - The lack of a national database of specialists and those interested in

dealing with various aspects of the intangible cultural heritage at both official and private sectors.

5 – Absence of national institutions and specialized centers that deal with documentation of intangible cultural heritage and preserving it for future generations, despite the fact that Jordan is full of cultural diversity resulting from the depth of history and civilization, and the diversity and multi-ethnic cultures that make up a mosaic of Jordanian society.

6 - Scarcity of financial resources allocated to document the intangible cultural heritage, preserve and develop at both the official and private sector.

7– Absence of coordination between public and private sectors in the field of conservation and development of ICH.

8 –Regression of interests in ICH, especially among the youth and younger generations, and this is resulting mainly from lack of concern about this heritage and its importance at both official and private level, besides, these groups go for all that is modern, and the marginalization of heritage by the globalization of culture and the accelerated development in the information age. This problem is one the most problems, the continuation of the situation of young men and boys as it is now will lead to erase this legacy of the Jordanian society in a few years, for youth and boys are the backbone of the future.

9 - Severe shortage in Tangible and Intangible Cultural Heritage items and materials in school curricula and university courses.

10 – Absence of criticism and trained critics in the field ICH, as criticism and its methods contribute mainly to preserve this heritage and develop it at the national level.

11 - The poor performance of the Jordanian official and private media in the intangible cultural heritage. On the contrary, the focus is on modern art, it is

known that media is a pillar for the conservation of this heritage and its promotion and instilling it in the hearts of the members of the society, and thus to maintain and develop it.

12 - Lack of cultural structures of infrastructure in more than two thirds of the provinces of the Kingdom, these cultural structures are collecting specialists and those who are interested in the cultural heritage and promoting it through exhibitions and musical and artistic performances.

Second: Issues related with the articles of the Convention on Intangible Cultural Heritage

a) The jeopardy of Commoditizing ICH:

Some issues, which require to be addressed in determining which aspects of ICH to safeguard and how to do so, should be discussed, i.e. what are the risks of commoditization and its effects on ICH and what should be done in respect of this tendency, especially in respect of e.g. income generating ICH elements?

b) Freezing vs. reviving the ICH elements:

Should active ‘preservation’ of ICH freeze the ‘living’ element? In this context, a question should be answered whether if an ICH element is no longer ‘evolving’, is it still ICH or has it become frozen?

c) Distorting the ICH elements.

The bureaucratic effects on inventorying and safeguarding ICH elements must be avoided to prevent possible distorting of the ICH.

d) Inventorying of ICH in Jordan:

d1) the different levels of participation:

An inventory of ICH in Jordan should not discriminate between the different levels of participation in or influence of different examples of ICH, e.g. those that have had little or no impact on the wider community, and have remained isolated, would also be included.

d2) Inclusivity of ICH elements vs. cultural diversity:

With reference to the 2003 UNESCO Convention the scope of ICH in Jordan is a very broad one. Any inventorying method should consider the ‘inclusivity’ of all ICH elements on the Jordanian soil. Accordingly, this will allow for the incorporation of a diverse range of practices and knowledge that exist within Jordan to reflect at the end the UNESCO definitions. The inventory should be a reflection of ‘living’ practices and knowledge rather than a record of the history of intangible culture. Another relevant issue is related to the language; oral traditions and expressions that will be recorded and safeguarded through the Jordanian inventory should not be restricted to the indigenous Arabic dialects of Jordan, but it should go beyond that to reach the languages of the ethnic minorities, i.e. Chercassians, Chechnians, Armenians and Druze communities etc would be equally considered to be within the scope of ICH in Jordan.

d3) levels of participation:

There should be no discrimination on the grounds of levels of participation in or influence of different ICH examples on the wider community. Consideration should be given to tensions between the fragility of ICH most in need of safeguarding and the negative transformational potential of safeguarding itself.

e) The Challenge of "safeguarding"

In addition to inventorying, one of the main challenges encountering Jordan's ICH is the Safeguarding. We believe that through education a reasonable result can be reached. Moreover, local authorities and other public bodies can facilitate the safeguarding of ICH by providing the framework for a support. The authorities can be in the position to stimulate the community based safeguarding.

f) Threats related to awareness-raising

f1) Inclusion or exclusion of certain aspects or elements of the intangible heritage should be excluded in the

As it is evident from Article 2 in the Convention, living culture that advocates religious fanaticism, apartheid, mutilation of women, or that severely harms other groups or individuals by other means, is excluded from safeguarding, and, accordingly, no awareness steps should be taken to revive elements related to the mentioned aspects.

f2) Inappropriate use of ICH or access to it:

Central point to any safeguarding or awareness process of ICH is the question: how best to protect intangible heritage against

misappropriation and illegitimate use. The preservation of original records and items of ICH is an ongoing effort. It is imperative however, that awareness procedures should respect issues around the property and intellectual rights. For example, proper authorization must be acquired for the sharing of information gathered during the awareness projects and documentation activities. Any steps toward disseminations or awareness should take into account the intellectual, legal and moral implications of holding and providing access to personal information. However, the digitization and dissemination of traditional cultural expressions can lead to their misappropriation and misuse.

f3) Ethical problems:

One of the important points is to address ethical questions emanating from the relationship between the representative of the official bodies of the government and the holders of the knowledge. When promoting ICH many ethical questions should be taken into consideration, e.g.

- 1) The use of heritage and the past is not separable from the social ethics that dominate a particular society.
- 2) The respect of local identities
- 3) The violation of human rights in the evaluation of the safeguarding process.
- 4) The discussion about the values and norms involved in ICH should be left to the communities and its members; i.e. any ICH element should be presented in relation to the way it is used in

the community. Undervaluing the ICH elements and its bearers should be avoided.

- 5) Be aware of the fact that traditional communities often have a stake in the ways in which knowledge about them and their traditional expression are presented interpreted and used in a proper and adequate manner.
- 7) The attribution of an ICH element to its appropriate community, group or person.
- 8) Any project, which seeks the documentation of a certain ICH element, should receive permission from the community, group or individual concerned, based on recognition, respect and cooperation.
- 9) Avoiding the mistreatment of ICH bearers and practitioners through the media.
- 10) Avoiding the mistreatment of the ICH material collected by researchers.

Proposed solutions

First: General proposed solutions

1 – Creating a unified official umbrella to deal with intangible cultural heritage that includes collection, documentation, awareness raising, training, promotion, safeguarding and development.

2 – Develop legislative framework concerned with maintaining the intangible cultural heritage, which can benefit from the experience of the developed countries that have introduced laws to protect and safeguard such heritage, such as Japan.

- 3 – The importance official and national attention to this heritage and providing financial support.
- 4 – Create a library and specialized centers in the field of intangible cultural heritage, supported by public and private sectors
- 5- Creating a comprehensive national database contains information on the various items of intangible cultural heritage of Jordan, and about bodies, associations, centers and institutions interested in this heritage, as well as data on experts, professionals and interested people, and provides the necessary support to achieve this.
- 6 – Paying attention bodies, experts and interested people in the intangible cultural heritage and invest them, and provide support to them.

- 7 - Re-formulation of the Intangible Cultural Heritage and link between originality and modernity in order to preserve the heritage and develop it.
- ^ - Provision of modern techniques in documenting the intangible cultural heritage.
- 9 - The importance of giving attention by various media types, print, audio, visual and electronic to intangible cultural heritage, and in this respect a magazine or a periodical dealing with various aspects of the intangible cultural heritage could be published.
- 10 - Calling education institutions and higher education institutions to include intangible cultural heritage items and materials within the framework of the various educational curricula.
- 11 - Inviting the various components of the Jordanian society to develop modern methods to preserve their heritage through festivals and varied exhibitions contribute to its dissemination, promotion and development.

Second: the proposed solutions in accordance with the Convention of Intangible Cultural Heritage

- 1) The establishment or designation of an intersectoral administrative body or bodies for the purposes of assessing relevant institutions and traditional safeguarding systems to evaluate their usefulness in inventorying ICH and identify best practice and areas for improvement. It will be capable to draw up inventories of ICH and developing safeguarding policies. In addition, raising awareness about the importance of ICH and to encouraging public participation in inventorying and safeguarding ICH could be one of its main tasks
- 2) Establishing advisory bodies, comprising cultural practitioners, researchers, NGOs, civil society, local representatives and relevant others, for the purpose of consultation on inventorying and safeguarding ICH;
- 3) Establishing local support teams including community representatives, cultural practitioners and others with specific skills and knowledge in training and capacity building to assist in inventorying and safeguarding specific cases of ICH.
- 4) Establishing awareness programs on the importance of ICH:
Systematic awareness programs are needed to realize the purpose of preserving the Jordanian ICH as well as to create the incentives among Jordanians to be aware of the importance of ICH. Respected ministries in the country, i.e. the Ministries of Education, Culture, Tourism and Antiquities, and Higher Education, should take this responsibility, as they deal with a large sector of the Jordanian population on different levels. Any awareness process should consider the following points/conditions:

- a) Maximize media involvement by developing a communications plan.
 - b) Include ICH in all aspects of government heritage policy and planning
 - c) It should seek for the Jordanian public to identify and discuss phenomena, which have positive or negative effects on cultural diversity and its continuous development in general and on the vitality and the transmission of the ICH in particular.
 - d) It is expected that awareness-building programs should address the public, particularly the young people to raise the understanding and importance of such heritage at the local, regional and national levels and in ensuring mutual appreciation for such heritage.
 - e) Any awareness process in Jordan should coincide with a law or legislations on ICH.
- 5) Infusion of ICH elements into the Jordanian school curricula:
The Jordanian Curriculum guidelines show that there is already considerable scope for the curriculum to be a tool for the dissemination of ICH relevant knowledge. Moreover, the curriculum is currently evolving in a way that seems consciously to be placing more emphasis on transmitting Jordan's ICH through education.
- 7) Encouraging academic institutions in Jordan to focus on the ICH issues within their academic programs and research focal points.
 - 8) Encouraging Jordanian universities to establish research centers relevant to ICH.
 - 9) The government should take a leading role in establishing financial programs the ensure supporting ICH documentation, inventorying and safeguarding.

- 9) The government should create managerial programs and activities that ensure the best practices and good results in terms of inventorying and safeguarding.
- 10) The government should consider the establishment of a “Living Human Treasures” program.
- 11) Organizing workshops and conferences on ICH issue that reflect the best practices on the implementation of the Convention.
- 12) Involvement of NGOs in the process of inventorying and safeguarding Jordanian ICH.
- 13) Ensuring the participation of local communities, groups and individuals in inventorying, safeguarding and awareness raising programs.
- 14) Establishing measures to regulate the usage of ICH in the tourism sector, to avoid the commoditization of a certain ICH element.

2. Priority activities and measures

2.a. Priority activities and measures to implement the Convention

- Enhancing the institutional capacity of the Ministry of Culture to enable the establishment of the Directorate of Cultural Diversity and Cultural Heritage on scientific and administrative, legal and financial basis that meet the requirements of the implementation of international conventions in general, and meet the requirements of the national agenda in particular.
- Establish a national library dedicated to ICH so as to collect all data and information related to ICH in the

Kingdom of Jordan.

- Train the team that was formed to begin the development of inventories.
- Develop programs for education and awareness in schools and universities and the community.
- Train on the preparation of (nomination files).

2. b. Prospective listing

a. Representative List of the ICH:

- 1) Knowledge of traditional Bedouin carpet weaving techniques
- 2) Traditional Jordanian costume
- 3) Traditional embroidery of Jordan
- 4) Traditional children games in Jordan
- 5) The cultural space of rural life in northern Jordan
- 6) Traditional Jordanian cuisine
- 7) Oral heritage and cultural manifestations of Circassian and Chechnians of Jordan
- 8) The cultural space of the Bedouins of the North-Eastern Jordanian Badia / desert
- 9) The polyphonic rural singing of the northern rural areas of Jordan
- 10) The wedding songs in Jordan
- 11) The knowledge of water distribution in Southern Jordan, i.e. Petra and Wadi Musa
- 12) The healing craft through amulets
- 13) The peasants' songs of Jordan.
- 14) The Jordanian folkloric dance

- 15) The cosmovision and knowledge of astrology among some individuals in Jordan
- 16) The places of memory and living heritage of the Beduins and peasants of Jordan
- 17) Traditions and practices associated to Moslem and Christian fests
- 18) The Bedouin tent and its design
- 19) The folkloric novel of Jordan
- 20) Traditions and practices associated to pastoral life in Jordan

b) List of ICH in need of urgent safeguarding

- 1) Traditional music and musical instruments in Jordan
- 2) The tribal jurisprudence and tribunals in Jordan
- 3) The popular isophony of the Bedouin and rural areas in Jordan
- 4) Traditional medicine and traditional healers in Jordan
- 5) The folkloric poetry of Jordan

THE PREPERATION TEAM

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