Heritage Management and Interpretation: Challenges to Heritage Site-Based Values, Reflections from the Heritage Site of Umm Qais, Jordan
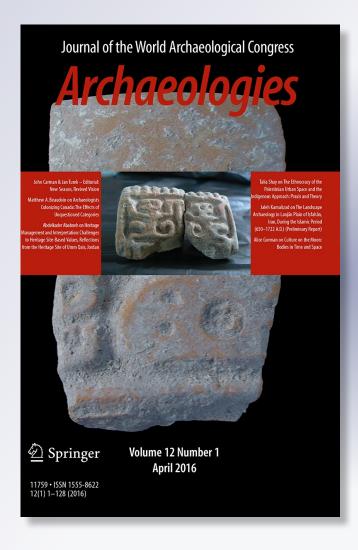
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Heritage Management and Interpretation: Challenges to Heritage Site-Based Values, Reflections from the Heritage Site of Umm Qais, Jordan

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ABSTRACT

The management of archaeological heritage is complex and problematic for site identity and local culture. Inattention to the array of values of heritage sites leads to the supremacy of a number of them and provides a controversy story of the archaeological site in question. Any heritage management and interpretation effort should correctly identify the different values of the site. Indeed, there is a need to manage and interpret the sites in a way to address the connection between the sites-based values and the associated and surrounding features. In current heritage management practice, values and values-based management are considered to be one of the most important approaches for the management of archaeological heritage. This study aims to understand how the values of the archaeological site of Umm Qais in northern Jordan can be adequately managed as both a natural and cultural landscape. At issue are conflicting views over the different values, their meaning and their uses by the different stakeholders. This research focuses on the ways in which these values are managed and interpreted to the public and whether it is done properly and in a fair manner. The fieldwork study led to a more complex understanding of how conflicting perceptions of values of Umm Qais as a national heritage site by the different stakeholders have affected implementation of management and interpretation projects. The results presented here indicate that the heritage management approach from the case study of Umm Qais focuses specifically on values associated with the physical archaeological aspect of the site, while those associated with the historic neighborhood of the site are neglected. The interpretation of the site has frequently focused on certain aspects of values at the expense of

others. Information and insights gained from this study and specific suggestions for changing approaches are considered with regard to potential impacts on the management of the archaeological site and with regard to the public in general.

Résumé: La gestion du patrimoine archéologique est complexe et problématique en termes de l'identité du site et de la culture locale. Le manque d'attention portée à la gamme de valeurs des sites patrimoniaux favorise la suprématie d'un certain nombre d'entre eux et fournit un récit controversé sur le site donné. Toute initiative de gestion et d'interprétation du patrimoine doit correctement identifier les différentes valeurs du site. La nécessité de gérer et d'interpréter les sites de façon à étudier les liens qui existent entre leurs valeurs fondamentales et les caractéristiques connexes et environnantes est en effet bien réelle. Dans la pratique de gestion patrimoniale actuelle, la gestion des valeurs et fondée sur les valeurs est jugée une des approches les plus importantes pour la gestion du patrimoine archéologique. Cette étude tente de comprendre comment les valeurs du site archéologique d'Umm Qais au nord de la Jordanie peuvent être adéquatement gérées, à la fois en tant que paysage naturel et paysage culturel. Les points de vue conflictuels des différents intervenants sur les diverses valeurs, leur signification et leurs usages sont ici en cause. Cette recherche se concentre sur les moyens dont lesdites valeurs sont gérées et interprétées au profit du public et si ces façons de faire sont adéquates et équitables. L'étude sur le terrain a permis d'acquérir des connaissances plus poussées sur la façon dont les perceptions conflictuelles exprimées par les différents intervenants sur les valeurs d'Umm Qais, dans sa qualité de site patrimonial national, ont influencé la mise en œuvre des projets de gestion et d'interprétation. Les résultats présentés ici révèlent que l'approche de gestion patrimoniale de l'étude de cas d'Umm Qais se concentre spécifiquement sur les valeurs associées à la nature archéologique physique du site, tandis que celles liées à son quartier historique sont négligées. L'interprétation du site s'est fréquemment concentrée sur certains aspects des valeurs au détriment d'autres. Les données et renseignements acquis dans le cadre de la présente étude et les suggestions précises pour la modification des approches en découlant seront évalués à la lumière de leurs incidences éventuelles sur la gestion du site archéologique et le public en général.

Resumen: La gestión del patrimonio arqueológico es compleja y problemática para la identidad del emplazamiento y la cultura local. La falta de atención a la variedad de valores de los lugares patrimonio lleva a la supremacía de un número de ellos y proporciona una historia controvertida

del emplazamiento arqueológico en cuestión. Cualquier esfuerzo de interpretación y gestión del patrimonio debe identificar correctamente los diferentes valores del emplazamiento. Realmente, existe la necesidad de gestionar e interpretar los emplazamientos de forma que se aborde la conexión entre los valores basados en el emplazamiento con las características asociadas y circundantes. En la práctica actual de la gestión del patrimonio, se considera que los valores y la gestión basada en valores es uno de los enfoques más importantes para la gestión del patrimonio arqueológico. El presente estudio tiene como objetivo comprender cómo los valores del emplazamiento arqueológico de Umm Qais en el norte de Jordania pueden ser gestionados de manera adecuada tanto como paisaje natural y como paisaje cultural. Están en cuestión opiniones opuestas sobre los diferentes valores, su significado y sus usos por las diferentes partes interesadas. Esta investigación se centra en las formas en las que estos valores son gestionados e interpretados para el público y si se hace de manera apropiada y justa. El estudio del trabajo de campo llevó a una comprensión más compleja de cómo las percepciones opuestas de los valores de Umm Qais como lugar patrimonio nacional por parte de las diferentes partes interesadas han afectado la implementación de proyectos de gestión e interpretación. Los resultados presentados aquí indican que el enfoque de gestión del patrimonio del estudio de caso de Umm Qais se centra específicamente en valores asociados al aspecto arqueológico físico del emplazamiento mientras que se pasan por alto aquellos asociados al barrio histórico del emplazamiento. La interpretación del emplazamiento se ha centrado frecuentemente en determinados aspectos de valores a expensas de otros. La información y las percepciones obtenidas gracias a este estudio y las sugerencias específicas para cambiar los enfoques serán consideradas después con respecto a los impactos potenciales sobre la gestión del emplazamiento arqueológico y al público en general.

Introduction

Archaeological sites reflect community identity; they maintain social memory and also contribute to the development of tourism. Archaeological her-

itage sites have significant tangible and intangible values, and have thus become attractive settings for tourism and recreation. The archaeological sites are indivisible from the context they belong to; their meanings are shaped jointly and blend together with the place (Aplin 2002; Butland 2009). The issue of values is becoming increasingly important in heritage management and planning (Australia ICOMOS 2000; Johnston et al. 2006; Aplin 2002; Doumas 2013; De la Torre 2013). It is imperative that when assessing the elements of heritage values in heritage sites, heritage managers should correctly identify all potential values of the site (Pearson and Sullivan 1995:126; Lung et al. 2007); if not adequately identified, decisions may contribute to marginalization of some values and supremacy of others, or diminishment of a place's significance (Mason 1999). Over the last 30–40 years, the theory and practice of value-based heritage management evolved to the point where currently in World Heritage Sites, any major site management undertaking or planning exercise is expected to involve the different values ascribed to the site by the different stakeholders (Carter and Bramley 2002; Feilden and Jokilehto 1993; Mydland and Grahn 2012). Scholars and heritage professionals have increasingly recognized the role that the wider surrounding landscape, or the broad geographical context, plays in helping modern people to interpret the multiple values of the past (Doumas 2013; De la Torre 2013; Lichrou et al. 2008). For that reason, archaeological sites must be valued as resources where tourism use and heritage management can operate in partnership with a wide range of stakeholders' interests. In research on heritage management and interpretation, values-based management does appear to play a significant role (Doumas 2013; De la Torre 2013; Libsekal 2008; Sivan 1997). Values-based heritage management is an important change in heritage management, due to its acknowledgment of the diversity of values. On a similar note, the development of values-based heritage management has been seen as a potential body of practice, valuable for managing complex heritage sites and the dynamic tourism activity (Carter and Bramley 2002; Mason 2002). Adoption of a values-based management approach provides an opportunity to forge new types of partnerships for management by making the site more relevant and meaningful to more people.

However, this emerging approach has not been clearly addressed, particularly in the context of developing countries. There have been few studies on the role of heritage values in heritage management. Very little research considers the relation between the values and the visited place and the conflict between tourism activities and the management interventions in heritage sites. One of the most important criticisms raised against the current heritage management approaches is that their significance often clashes between the needs of those in favor of site protection and those concerned with site-based tourism development (McKercher et al. 2002; Smith 2004:8–9). A major

problem faced by the heritage practice is the preference for some values to the detriment of others, and the progressive disappearance of the underestimated values (Carter and Bramley 2002; Mason 2002; Butland 2009; Taylor 2004; Pearson and Sullivan 1995), such as social and natural values. Part of the controversy in this respect is that heritage practices articulate heritage values with distinction, based on the socio-political context in which they are operated (Doumas 2013). Certain values and traditions are managed and interpreted, or discouraged, based on what constitutes local or national needs and perspectives. Heritage tourism tends to compound this situation so there may soon be an excess of economic monetary values. So far, visitors may perhaps leave sites devoid of a clear understanding of the significance that the place poses. Richter et al. (2001) states that countries use tourism for their political benefit, suggesting that: "the commitment to develop tourism is a policy decision fraught with politics but almost always couched in economic and social rhetoric" (Richter et al. 2001:283). There are examples where different historic associated values are unnoticed to overlay the way for only a limited number of values; such as in the World Heritage Site of Qusair Amra in Jordan. Thus, values of the site may not be captured and managed adequately by official custodians and means (Ababneh 2015).

Many Jordanian heritage sites either do not have, or do not issue, their mission statements and objectives. Furthermore, existing plans do not include quantifiable objectives with regard to visitor understanding of the management aims. In Jordan, there has been a widespread tendency to prioritize protection and management of major sites such as archaeological monuments, buildings and settlements, especially by the official authorities (Abu Khafajah 2007). Mostly ignored are the secondary archaeological sites and the traditional urban architectural neighborhoods. The underlying obstacle with heritage management practice in Jordan seems to originate from a confused understanding of heritage significance and its related values. Following the Ottoman period and the British mandate, Jordan showed an awareness of the archaeological heritage in national identity building (Maffi 2009). It seems that values of archaeological sites set up during the colonial period still prevail and in many cases remain inadequate in capturing the wider values of heritage sites, due to the reality that most of ongoing research in heritage is carried out by western scholars. The governmental authorities, in the meantime, have modest appreciation of local views, and give unsatisfactory consideration to links between the archaeological sites and social connections with local communities, as in the case of the site of Umm Qais (Daher 1999). Scholars and management practitioners are equally distinguishing that disagreement with local groups increases when local cultural values are overlooked (Verschuuren 2006). These conflicts arise from different perceptions of the values of the site of Umm Qais and are worsened because the management policy followed by

the Ministry of Tourism and Antiquities (MOTA) does not identify and recover the totality of the values.

The core concern of this study is that heritage experts and tourism stakeholders stress some values and obscure others. Sullivan (2004) pointed out how complex it can be to recognize all values that can exist at a particular site, as well as the most appropriate process to ensure their sustainability. This research examines management and interpretive approaches followed at the archaeological sit of Umm Qais, Jordan. It analyses the way in which site-based values are managed and presented to the general public, and determines if such management and interpretation programs are both appropriate and inclusive. Furthermore, this study endeavors to expose the myriad of operational challenges facing management of an archaeological site and identifying the critical elements of the heritage management system of the available values that have helped to sustain the archaeological, historical and architectural heritage in the traditional environment of the study area. Therefore, this study considers how best to identify and manage the totality of heritage values within the management of an archaeological site. Particularly, the study's aim is to: identify key issues relating to the management of values at the archaeological site of Umm Qais, considering arguments that address two questions. Firstly, what are the values of the site we wish to manage? This question responds to concerns over the slightness of perceptions in current management practice. Secondly, are the totalities of the site values respected and managed fairly by relevant departments within the heritage management and interpretation? This question speaks to the reality that the nonphysical-related values that characterize values-based management continue to be turned down, indicating the pressing need for a new approach. Hence, the basis for conducting this research arises from the shortfall in heritage management process, which results from conflict of values; mismatched aims; and vested interests among the stakeholders. These conflicts lead to implications of abandonment and incomprehension of the site, due to the emphasis on certain values at the expense of others. This study argues the need to adopt values-based planning to improve the effectiveness and raise the status of archaeological heritage management.

Value System: The Various Forms of Values

There is no single definition for the word 'value' that stems from the western philosophical tradition, because the expression can have a variety of meanings to different groups. Values mean different things to different people in different heritage contexts (Carter and Bramley 2002; Stephenson 2008). Value can be defined as "simply a set of positive characteristics or

qualities perceived in cultural objects or sites by certain individuals or groups" (De la Torre and Throsby 2002:4). While Darvill 1995 defines value as "the tangible and intangible characteristics and their meanings on sites" (Darvill 1995:41), De la Torre (2001) equates value "with usefulness if the place can be used for productive purposes, such as the education of citizens; or with significance, if the place signifies or symbolizes something larger and more important than merely the ruins" (2001:8). It is clear that the term "value" could easily be and is often replaced by the term "significance" (Australia ICOMOS 2000). Significance, as described by geographer and preservation planner Randall Mason, is "constructed and shaped by the time, place, and people involved in articulating them". Mason and Avrami (2002) point out that significance indicates the overall importance of a site, determined through the analysis of the totality of the values attributed to it, and also reflects the degree of an importance of place (Mason and Avrami 2002). Cultural significance is the importance of a site as determined by the sum of the values that it embodies and represents. The expression cultural significance was obviously defined under the Burra Charter article 1.2 as "aesthetic, historic, scientific, social or spiritual value for past, present or future generations" (Australia ICOMOS 2000). Significance can be seen as a much broader term than values. In the context of this case study, the term 'significance' can also be used interchangeably with value. However, every heritage site has many different values (Mason 2002) corresponding clearly to the different levels of stakeholders (Doumas 2013; De la Torre 2013). There are many types, such as cultural value, aesthetic value, religious value and social value. However, in recent years, values typology has become an object of debate in many parts of the world (Matarasso 1997; Williams 1997; Sandell 1998; Persson 2000; Sheppard 2000; Evans 2001; Parker 2002, Frey 1997; Russell and Winkworth 2001; De la Torre 2013; Mason and Avrami 2002; English Heritage 2006). Aloise Riegl (1996) was the first one to evolve ideas and principles of values into a publication "The Modern Cult of Monuments", a typological study on the artistic and historical values of art and architecture. Riegl's typology included: art value, historical value, age value, commemorative value, and present-day value, and argues the difference between memorial and present-day values. More recently, many typologies have already been created by different scholars and organizations (Labadi 2006, 2007; Mason 2008; Battaini-Dragoni 2005). One of the first attempts in the area of value and significance assessment in the cultural heritage field was embarked on by the Getty Conservation Institute (GCI) in the late 1990s. Mason has worked with the GCI on ventures concerning values of cultural heritage, such as *Values and Heritage Conservation* (2000) and *Assessing the Values of Cultural Heritage* (2002). These studies offer new insights of investigation about heritage values and their management, and encourage a more holistic approach.

In English Heritage Conservation Principles (English Heritage 2008), four cultural values are applied in conserving the historic environment of a "place"; these are: evidential, historical, aesthetic and communal value. On the other hand, the Burra Charter: The Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (1981) has introduced the concept of cultural significance, the "aesthetic, historic, scientific, or social value for past, present, and future generations". Values put forth by Randall Mason in *Assessing the Values of Cultural Heritage* are the socio-cultural and the economic values. The socio-cultural values are historical, cultural/symbolic, social, spiritual/religious, and aesthetic. The economic values include use, nonuse, existence, option and bequest. The general classification of value typologies made by Mason differentiates tangible from intangible and adds few examples of each category. The tangible include the inheritance of physical artifacts such as shape, size and design; the intangible include non-physical aspects related to the cultural heritage resources, such as "use and management systems; location and setting; spirit and feeling; political and social factors" (UNESCO 2011). Mason and Avrami (2002:16–17) suggest seven groups of values in assessing significance: historic and artistic value; social and civic value; spiritual or religious value; symbolic or identity value; research value; natural value; economic value. In other words, cultural heritage values can be seen in many forms, including aesthetic, religious, political, economic, historic, artistic, scientific, cultural and contextual values (Pye 2000:60). In research on heritage management and interpretation, values do appear to play a significant role; values have been at the forefront of staging management and heritage's central planning activity is the assessment of values (Pearson and Sullivan 1995; Demas 2002; Harrison 1994). Identification of a heritage site's total value in terms of both market (tourism) value and non-market (management) value will enable decision makers to enact more accurate and effective management decisions and policies (De la Torre and Thorsby 2002:3; Demas 2002). The Australian Burra Charter summarizes this clearly when stating that: "understanding cultural significance comes first, then development of policy and finally management of the place in accordance with the policy" (Burra Charter, final draft:3). Values can be found in observable, fabric attributes of a building, or they can be based on intangible character that thorough historical research and consultation with stakeholders can reveal. Earlier studies demonstrate concerns about the assessment and management of heritage values in quite a few dimensions. Mason (2002) describes the process of values assessment as a complex one; he stated "for purposes of planning and management, value assessment presents a threefold challenge: identifying all the values of the heritage in question; describing them; and integrating and ranking the different, some-

times conflicting values, so that they can inform the resolution of different, often conflicting stakeholder interests" (Mason 2002:5).

One of the common challenges of heritage values assessment is to adapt and find ways to appreciate and incorporate local community attachment and social meaning associated with heritage in the management process. Some authors (Daniel 1996; Pedersen 2002; McKercher et al. 2002) sum up the debate by highlighting that cultural values have often been commoditized into heritage products and experiences for sale and commercial gain. Mason and Cheyne (2000) further noted that there are often substantial differences between the values held by the heritage professionals and those held by the community that contradict each other; the objectives and values of one group, therefore, are often compromised by the other. Furthermore, it is argued that values are far from being an unchanging concept (Taylor 2004); rather, they are a cultural and social construct, changeable in meanings, and often contested (Darvill 1995; Mason 2006; Hall 1997; Mason 2006; Heras et al. 2013). South Africa National Parks (2006) conducted a study in Tokai and Cecilia with regard to the significance and vulnerability. The study demonstrated that the sites include: aesthetic significance of the asset; historical significance; educational value and potential; social significance; scientific research value; uniqueness of the asset; indigenous spiritual significance; significance for its strong or special association with the life or work of a person, group or organization; importance in the history of South Africa and representativeness of the resource in terms of feature, style, structure and type. A confrontation for heritage authorities has been recognizing and responding to changing professional and community insights on the importance of 'heritage'.

Nonetheless, values in heritage context are habitually sensitive and controversial (De la Torre and Mason 2002; English Heritage 2010); some group of values is dissonant to certain groups, such as religious and commemorative heritage. Cultural and religious clashes between different groups and site custodianship involve both direct and indirect social values conflict. Recent and well-known cultural and religious conflict with heritage values include the act of destruction of the symbols of the past (Palmyra, Nineveh, Hatra) that do not fit into the views and aspiration of an emerging powerful group such as ISIS/Da'esh. Horton 2004 notes a materialist trend when she highlights the "uneasy fit" between cultural landscapes and the (U.S.) National Register. Horton (2004) argues that the National Register's approach to heritage management fails to holistically capture the values associated with the heritage places, which mostly focused on places specially contrived as visual displays and placed heritage value in a distinct physical body rather than the landscape as a whole. She further argues that this approach has led to a bias against acknowledging cultural landscape values. Many of the debates relate to heritage sites and their values are maintaining balance of the various cate-

gories of values. Despite the progress that has been made in the last decades or so, distinct differences in values typologies remain elusive (Mason and Avrami 2002:16). Not all of these values will accrue to every archaeological site, but jointly, they offer a wide base of characters while providing a succinct set of criteria for evaluation. In valuating heritage, different organizations think in terms of values and significance. Agencies such as United Nations Educational, Scientific and Cultural Organization (UNESCO) have issued site significance criteria that endeavor to universalize history. The influences of international organizations such as UNESCO have seriously impacted the way in which heritage practice has evolved. Despite the individuality of each site, together, tangible and intangible cultural heritage create a full picture of the richness and diversity of the world heritage sites. For sites to qualify to the World Heritage List, they need to identify the relevant themes of outstanding universal value to verify the representivity of the different historic contexts (UNESCO 1972). However, the need for further research into the subject of values and the lack of their understanding has been expressed as well (GCI:213–215).

Values-Based Management

Heritage management is a complex field. Heritage management refers to the conscious process by which decisions concerning heritage policy and practice are made to care for cultural heritage resources, and the manner in which such heritage resources are developed (Lee et al. 2007; Hall and McArthur 1998). Heritage management and heritage tourism have dealt with many issues, including stakeholders groups and socio-cultural values of the local communities that are rooted in place. A great shift in the methods of heritage management has occurred in the last 50 years. The conception of heritage management in heritage sites has extended to include socio-cultural values as well as conventional physical and historical values. Scholars state that heritage management can be addressed by two approaches; traditional or values-based management. Recent theoretical discussions in heritage management have focused on values and their associations. Values-based management, by definition, is "the *coordinated and structured operation of a heritage site with the primary purpose of protecting the significance of the place as defined by designation criteria, government authorities or other owners, experts of various stripes, and other citizens with legitimate interests in the place*" (Mason et al. 2003a). Groups that have legitimate interest are those communities who develop their own cultural and values through continued association with place. The value of the site comes from its meaning to a community. The values-based management approach, in particular, is concerned with the wide-ranging value groups and then with considering how those values work at a given heritage site. It is an approach that seeks to realize a suitable balance between site management and

development. In contrast, traditional-based management is *more likely to focus
on resolving specific problems or issues without formal consideration of the impact
of solutions on the totality of the site or its values*" (Mason et al. 2003b). This
approach focuses on the tangible aspects of heritage and stresses the impor-
tance of expert knowledge, and its priority favors the primacy of historic, eco-
nomic, aesthetic or scientific values over others. The traditional-based
management planning process is different than that of the values-based man-
agement planning process, as it typically involves decisions and significance
assessment mandated by experts and researchers without inputs from local
communities. Particularly in the last three decades, values-based management
approaches to heritage management have developed in response to the biases
of traditional heritage management that focuses on the on-site physical aspect.
Stedman (2003) distinguishes that practitioners have been likely to center
more on the socially constructed elements of place interpretation (Stedman
2003:671). Stedman's (2003:682) research showed that physical features of a
site influence our experience of that place in dissimilar ways, according to:

- our experiences (and the meanings we attach to features)
- our place attachment ('emotional bond')
- our place satisfaction

Possible impacts induced by values-based management have been identi-
fied, especially from management and interpretation perspectives. The pur-
pose of values-based management is to make people more conscious of the
places they visit and to provide awareness. Therefore, values-based manage-
ment is not only concerned with documentation, management and identifi-
cation of the heritage values, but it must also be developed as a instrument
for the protection and improvement of a society's culture, developing better
understanding of its values among tourists, and generating larger community
support for further conservation of important assets (Mason and Avrami
2002). Values-based management puts together the management of heritage
resources and community development, so that the two are seen as one activ-
ity, rather than practices that take place on conflicting ends of a spectrum. In
terms of beneficial aspects of integrated management, Sakellariadi (2013)
refer to six benefits most likely to be associated with heritage management:

- Problem solving
- Inclusion and relevance
- Enrichment
- Added value
- Multidisciplinarity
- Sense of community

Management and development of archaeological sites are not without their challenges and problems. Many heritage problems lie not in heritage resources, but within the different values and meanings that stakeholders attach to heritage. Nevertheless, despite the growing emphasis on values-based management, there are still different constraints defined and assessed by practitioners. Although a values-based approach tries to recognize and equally involve the whole range of the differing stakeholder groups and their differing values in the conservation and management of heritage, Poulios (2010) demonstrated several issues regarding the weakness of the values-based approach in managing the living heritage. They include:

- Certain stakeholders and values groups permeate all other stakeholders and values; thus, they are unevenly represented
- Mechanisms of involvement of local communities are not clear
- Gathering the influence in one principal authority
- The power tends to remain in the hands of the conservation professionals
- The approach seems to be primarily concerned with the tangible heritage elements

Sakellariadi (2013), drawing from experience in drafting a management plan for the archaeological site of Philippi in Greece, argues that heritage management is still based on the traditional conventional approach. Sakellariadi (2013) pointed out that the constraints in managing heritage sites is, therefore, the quality of participation resulting in the extraction of antiquities from local social contexts, people's everyday life. In this case, heritage experts proceed as the definitive guardian of heritage while the local community is alienated from heritage. All decisions are made by heritage authorities who operate on behalf of local communities and decide what values are to be maintained or ignored. There are other constraints to heritage management due to a number of factors that impact the quality of management, such as fund availability. Both the management authorities and local community are interested in getting involved, but need to be empowered through financial assistance from policy-making bodies and experts in the field. A further challenge is the role and the skills of the project manager. A huge confrontation for heritage management professionals worldwide is to reconcile contemporary heritage standards with practice in cases where local communities and experts are directly concerned. Anxiety and disagreement among the two sides are often generated by the existence of very different value systems. Perring and Van der Linde (2009:199) pointed that the most important difficulty facing archaeological heritage managers in conflict situations, is working with the concept of neutrality. Thus, heritage managers need to be able to determine, evaluate, understand

and operate within such heritage contexts. Values-based management, if carefully and neutrally executed, will result in more egalitarian and broad interpretations by accounting for the values of all stakeholders. Values-based management was developed in an effort to act in response to this challenge by raising a holistic conceptual structure for bearing in mind the variety of heritage values that might exist in any given site, and how these might relate to one another. Carman 2005 advocates that archaeological heritage management is based on the idea that remnants of the past are a matter of communal concern (Carman 2005); hence, heritage and management issues do not exist in separation; heritage management is closely associated with site's tourism needs and requirements. To keep up values and impartiality, planning must encompass useful responses to the changes and needs of the sites (Gultekin 2012).

From the various topics covered in this literature review, it should be clear that not only does heritage have many values, but that archaeological sites can simultaneously serve many users in dynamic environments. Furthermore, there is a general agreement that the identification of the values in heritage management must be considered carefully. Thus, setting up the categorization of the heritage values associated with a heritage site is only the first stage in producing management and interpretive planning for the public. The problem today is that decisions are too often based on relatively short-term and tourism economic aspect considerations on one hand and considerations of vaguely defined cultural heritage values, with a focus on aesthetics, on the other. A values-based management to the archaeological heritage thus needs far-sighted consideration for all value categories, seeking equilibrium between them, and understanding that they are equally dependent rather than isolated capacities. The approach of values-based management starts with accepting the fact that no single stakeholder or value can have power over a process. Overall, examination of the literature has suggested that heritage and values are integral in establishing place meaning and story.

Research Methods: Field Research

The research design selected for this study is an exploratory-descriptive research for the selected case study area. A case study strategy is an empirical inquiry that examines a contemporary context-dependent phenomenon within a real-life setting (Yin 2003; Kitchin and Tate 2000). The case study approach was endorsed because it is best suited for understanding the meaning of policies and approaches of heritage managers behind the management and interpretation of heritage sites (Creswell 2007). Neuman (2009) defines exploratory research as "research into a new topic to develop a general understanding and refining ideas for future research" (p.

13). Furthermore, this method is practical in nature and seeks to find out what is going on in the relevant area of study, without preconceived ideas about the research area. A case study of Umm Qais-Jordan will be presented, where current management approaches are analyzed for their attentiveness in dealing with the totality of the available values. The site of Umm Qais was specifically selected as a study area, firstly, because the site maintains exceptional cultural heritage resources, both tangible and intangible, which need careful management. Secondly, the site has potential educational and economic values for the local community and the country as whole. Finally, there is a shortage of literature about the evaluation of values of the site of Umm Qais and challenges regarding their management and interpretation. Very little significant research has been done on the area of values-based heritage management; this is even more relevant for the study area of the archaeological site of Umm Qais, where there is lack of a broader understanding of the values concerning the archaeological and the local heritage management system. The field study was achieved with the use of observation as a research tool. In order to obtain valuable in-depth knowledge about the management practice, it was necessary to visit the site and observe it from the perspective of a usual tourist. Data gathering was started by visiting the site of Umm Qais. The visits were done to examine the implementation of management and interpretation at the site. All the courses and trails were experienced first-hand. All kinds and types of signs, visitor center, museums, and conservation and excavation interventions were studied and photographed, the informational contents were recorded, and the locations were recorded. Thus, the study provides an overview of a local heritage site management by describing its activity in relation to on-site management. Prior theory (literature) and information from heritage management, interpretation and heritage tourism, and tourism in different countries were used mainly to build up a theoretical structure for the analysis of the study, and to find where the gaps are. Furthermore, official documents and policy papers were collected from MOTA, the Department of Antiquities (DoA), and local government offices in both hard and soft copy. These documents were hard to obtain, given that most of the government-based documents are unavailable to the public for an assortment of reasons. The data analysis process used in this study is mainly descriptive and critical. Data collection lasted for 3 months (January to March, 2015). All data collected were processed and analyzed. According to Creswell (2003), data analysis involves "preparing the data for analysis, conducting different analyses, moving deeper and deeper into understanding the data, representing the data, and making an interpretation of the larger meaning of the data" (p. 190). Information generated from this study will provide guidelines for the management, protection and presentation of existing local heritage and for the formulation of poli-

cies in Umm Qais. The results will attract further scholarship in the area of cultural heritage management involving values-based management.

Study Site: Values Background

The remains of the ancient site of Umm Qais are located in northern Jordan on a terrace edge of mounts opposite Lake Tiberias and Golan Heights. They are approximately 110 km north of Amman, the capital of Jordan (Figure 1). The site is surrounded by three localities with acknowledged links to the site, namely: Umm Qais, Almukhaiba and al Himma. The community groups living in these towns have their own cultural identity of both intangible and tangible cultures.

The site is mostly comprised of ancient classical monuments dating from classical periods (Greeks, Romans, and Byzantines—400 B.C.–636 A.D.) and Ottoman houses dating from the Turkish period (1514–1916), and was part of the Decapolis (Jordan Tourism Board 2015). The history of Umm Qais has gone through numerous significant periods of growth and instability, and it showcases cultural influence form three main periods, those of the Greeks, Romans and Byzantines and Muslims. Evidence of human occupation of the site dates back to the thirteenth and fourteenth centuries B.C. (Mershen and Knauf 1988:15), while the emergence of the Hellenistic city goes back to the fourth century, as the city was established in 332 B.C. The historical archaeological resources in Umm Qais are amongst the most wide-ranging in Jordan in terms of their chronology and the variety of potential that they present. They are the product of more than 2000 years of incessant, intensive occupation; encompassing activities associated with domestic occupation, grazing, defense, agriculture, land use system, land registration and

Figure 1. View of the archaeological part with the Ottoman village of Umm Qais

ownership, education and migration. The site incorporates a vast collection of stone monuments and houses spread over a land area of approximately 14 km^2. Inside the city wall is a heritage site that brings together a cluster of more than 28 individually significant monuments and a handful of substantial traditional one- or two-story mud stone houses dating primarily from the late Islamic Ottoman period (sixteenth–early twentieth century), set within an archaeological context of great complexity, emphasized for its scenic beauty and natural heritage values. The city lost some of its major historical elements owing to natural hazards, social and political changes. The unique feature of the site is the presence of abundant archaeological monuments within the downtown area.

The site has some of the most important and highly valuable cultural, architectural and natural heritage. Ruinous, well standing archaeological monuments and vernacular houses are extremely important because of their genuineness and immense scientific value with regard to the archaeological and architectural information they include. The site scenery, urban form, built structures and subsurface archaeological monuments jointly with wide documentary accounts offer a record of outstanding research potential. The site of Umm Qais has an exceptional value with respect to its architectural monuments and houses, town-planning, cultural and natural landscape, archaeological values and its importance for the social history. The character of Umm Qais as an archaeological site with attractive natural panorama has become known both domestically and internationally. The historically built environments in all provide rich cultural heritage experiences that attract visitors to this site. The site can be considered as an example of an iconic national heritage with potential as a world heritage site situated in a developing country, where the management of the cultural heritage is confronted with particular threats derived from the proper nature of their socio-economic context, limited annual budgets and complex geo-political setting. The various monuments and features of the site hold a reactive number of social and cultural values to local residents, demonstrating past customs, philosophies (famous for its poets and philosophers) representing a tangible link to the past and the lifestyle of the local community. The site was the venue for the treaty of Umm Qais in 1920 between the leaders of the local government and the British High Commissioner Major Somerset. Politically; it has performed a pivotal role in the political development of North Jordan, as having important elements in commanding the zone of protection, as the genesis of the use of unions as a strike force for community action. Umm Qais has been the hub for historic and contemporary events for the community, as the place for tribal gathering and the dwelling of powerful families. For some people, the site stands as an indication of the achievement of direct action and the people's defense of local history. Umm Qais hold an affluent accumulation

of features that reveal layers of Jordanian history from prehistory periods until the present. The fieldwork observations strongly support an image of Umm Qais as entrenched within an archaeological, historical and natural landscape, bordered by people continuing traditional practices. It was apparent from the field study that the meaning of Umm Qais is varied. Therefore, the site contains its heritage values and significances, including historic, aesthetic and artistic, scientific and historical, identity and symbolic, rarity, economic, political and social values. In 2001, the archaeological monuments with the Ottoman village in Umm Qais were designated as a Cultural Heritage site on the national Tentative List which is a preparatory designation for nomination to the World Heritage committee by (MOTA) of the Hashemite Kingdom of Jordan. However, due to the high standards of the World Heritage list, it is uncertain as to whether Umm Qais qualifies, given the current and ongoing transformation of the historic core.

Current Management of Values

The current understanding and management of the site's values is explicitly represented in the different documents and projects related to the site. The site initially came to public standing as a heritage matter in the mid-1960s, when its proposed management was to be supervised by the DoA. MOTA has transferred management and planning consent functions to the DoA under the Antiquity law no 21-1988. The antiquity law established the DoA to excavate, conserve, manage and interpret the site. Since the designation of Umm Qais as a national heritage site, the boundaries of the archaeological site have increased, as former residential houses have been merged into the archaeological site. This means that large areas of culturally and socially significant historic districts are now under the control of the DoA. Most of the land in the site was expropriated by the DoA under its Antiquity Law and different parcels with private rights were purchased from the villagers; consequently, their owners (the villagers) were moved to a new residential site a few kilometers to the northeast of the site in the 1970s (Daher 1999:39; Brand 2000, 2001). Local residents have been forced to move from traditional housing areas that are newly designated as part of national heritage site, depriving them of the right to use resources upon which they have depended for generations. Hence, community relocation has been considered by professionals, as being an unsuccessful and negative solution (Luzinda 2008; Brockington and Igoe 2006). The site is being looked after by a number of technical projects and interventions, although a management plan for the site has not been developed.

Most of the archaeological work has been undertaken by the DoA and local and international partners. Academics from a number of different dis-

ciplines, including archaeology, anthropology, conservation and tourism have been involved. Initial archaeological excavations by the DoA and the German Protestant Institute for the Archaeology of the Holy Land began at the end of the 1960s and continued into the 1970s (Brand 2000). After this initial investigation, a number of archaeological excavations took place at major archaeological sites like the western Nymphaeum, the Theatre and the Cardo Maximus, giving occasion for integrated consideration of archaeological documentary support. Investigation of these features and the information they enclose is at the heart of the scientific value and the research potential of archaeological sites. The results shed new light on previously held perceptions about major themes like hydraulic, transportation and street system. The main steps taken by the DoA to preserve the archaeological heritage of Umm Qais only began in 1986 onwards. The first important event associated with this was the conservation of the Theatre, the Colonnaded Street and the Octagonal Church by conjoint efforts of the DoA and the German expedition. A second important event was the repair of details of Beit Melkawi in 1987 as Dig House. Later on, the village school was converted to a Resthouse and another two houses to an Office for the DoA and Tourist Police. Yet, the most significant interpretive facility was no doubt the establishment of the museum at Beit AlRousan House. In 1989, the museum was established to house a collection of antiquities gathered from different excavations at the site and its environs. Among the museum exhibits are Roman and Byzantine sarcophagi, Roman, Byzantine and Islamic coins, statues from the theatre, and the mosaics from the churches. Based on observations, interpretation includes exhibits containing archaeological material about the classical periods and a chronology of occupation and activity in the site. In 2006, MOTA officially suggested a project of Rehabilitation and Reuse of the Ottoman Village in Umm Qais and developed the concept of a Historic Cultural village (Ministry of Tourism and Antiquities 2006). The initiation of this project established the preservation system in the Ottoman village of Umm Qais. Before, historic preservation in Umm Qais was limited to the archaeological monuments, and only focused on artifacts and relics. With this, traditional villages gained attention and preservation started to be involved in the urban planning process.

A large number of local and foreign tourists are attracted to the site in Umm Qais. The visitor center is an interpretive facility located inside the traditional Ottoman village, close to the museum. The centre is an educational and interpretive facility, designed to present and augment information to a range of visitors. As observed, interpretation includes dioramas of ancient chronology of occupation and activity in the site. Further improvements were initiated in 1995 and 2011 with the construction of additional facilities, including a new signage system and tourist trails. MOTA has made several efforts to facilitate tourism activities. For this purpose, a

number of published materials in the shape of brochures are provided for information for tourists. The brochures on Umm Qais are often misleading and archaeological interpretation of the site is currently limited to specific isolated archaeological features and built fabric such as the theatre, the museum and the city wall, and aspects such as the chronology and architectural layout of the site. However, the efficiency of this interpretation has been questioned, as only certain periods such as Greek Roman and Byzantine have been represented in the interpretive materials at the expense of other periods; in particular, the Islamic Ottoman period has been neglected. To sum up, it is likely that management interventions have been initially focused on classical archaeological heritage, and they are focused on excavation and restoration works of the archaeological remains, somewhat neglecting the merits of other structures such as the houses of the Ottoman village, and social and cultural interpretive aspects such as the urban built environment and the associated landscape. The changes that have occurred in the site in recent years cannot reveal the true historic and cultural characteristics of the place. There have been a number of archaeological investigations looking at the occupation and associated activities that occurred on-site, and there have also been general archaeological projects carried out in the 1980s to protect the monuments of the site. In particular, these projects and improvements frequently focus on physical attributes contained within the archaeological sector, and protection of the site has three levels: emergency repair and reinforcement, renovation, and restoration; the Ottoman village is at the level of renovation and emergency repair. Therefore, the site cannot satisfy the requirement of values-based management, because heritage is biased in the way of those certain periods, monuments are emphasized while others are omitted. MOTA and DoA have been working to conserve the site archaeological monuments that were under threat and considered highly significant for their scientific, economic and aesthetic values.

Results

This section explores the values of Umm Qais and analyzes the context in which they are managed and interpreted. The research questions raised at the beginning of this study can be answered in this section. First, the value of Umm Qais can be attributed to its unique relationship with the built environment. Further, the site can be seen to have physical space formed by this relationship, and the life and activities that took place in the site are also central in assigning the value and the character of Umm Qais. The findings show that the site has different values, including scientific; cultural; economic; political, social, symbolic and aesthetic values. The results

of this research reveal that the case study site is significant in terms of representing the archaeological and historical heritage of Jordan. Umm Qais remains a significant site in terms of preserving and representing the local history of northern Jordan. It is one of the most significant Jordanian sites because the site is original, immense in size, well documented, especially in the archaeological sector, easy to access and it still has remaining original monuments. Based on observations and statistics of MOTA, it has come to be impressively understood on the national level that through tourism development, Umm Qais is a substantial resource of income for the north region and the country as a whole (Figure 2).

The second question being asked in the current research is if the totality of the values are respected and managed fairly by relevant departments within the heritage management and interpretation process. The accumulation of the intervention created for Umm Qais has resulted in the maintenance of the general landscape structure, but the loss of the original historic details of the place and the identity of the site with its green elements, paths, and streets. Especially, the 2007 plan will destroy the vernacular landscape characterized by the unique interaction between people and the space, in addition to the social processes surrounding places and artifacts. Considering the value-based management requirement, the management approach is likely to qualify as a traditional heritage management approach. As an archaeological site, it is associated with local history and culture and represents life patterns. But the management approach does not have the balance and equity of values as expressed through a values-based approach. In the case of Umm Qais, the different projects tend to emphasize the traditional approach. As observed, management is tied to archaeological restoration, which considers historic and cultural resources

Figure 2. Visitors at the theatre

as a source to generate income from commercial and tourism development. Furthermore, governmental bodies are the only ones who have the right to utilize heritage assets for their benefit, and according to their singular perspective. Almost exclusively, MOTA is the ministry that has most of the reused listed buildings, while other ministries are rarely involved in reusing heritage buildings. Individuals are not allowed to own, possess, or reuse listed buildings; however, they can use valuable (not listed) buildings with unlimited intervention boundaries, regardless their architectural value.

Equally, as shall be discussed later, the heritage authorities do not necessarily make strong connections between the monuments and the Ottoman village and the cultural landscape. Different efforts have been made for proper management and conservation of the site, primarily supervised by MOTA and DoA (Alobiedat 2014; Ababneh et al. 2014). Jordan began heritage management in the twentieth century, established the Department of Antiquities in 1924, prepared legislative framework for the protection of archaeological sites in 1934, recognized archaeological museums, and carried out excavations. Many of these efforts date back to the British mandate period in Jordan, when they were established to manage the local heritage (Harding 1967). Jordan was amongst the first Arab countries to develop an institutional and practical approach to its archaeological heritage. On the other hand, despite considerable heritage resources, Jordanian heritage sites suffer from several major problems at the present. Some of these problems have prevailed since the nineteenth century, when the Ottomans in 1858 encouraged local settlements by granting land ownership and agricultural activities inside and around the site. In the twentieth century, local authorities chose to locate their defensive and residential quarters around the archaeological site during the war against Israel, and many of the city houses were damaged or destroyed in the process. The great influx of population, which migrated during and after independence, put enormous pressure on the historic urban fabric and gradually damaged most of it (Alobiedat 2014), meaning that Jordan is somewhat behind modern developments in the world regarding archaeology and the management of cultural heritage.

Discussion

The major reasons behind this are discussed below. First, with respect to the physical aspect, the historical pattern of the Ottoman village started to lose its values, and it was destructed and became abandoned (Figure 3).

The local environment is being damaged without proper intervention and management from the key stakeholders, including the decision makers. Secondly, archaeological monuments are considered superior to historic

Figure 3. One of the neglected ottoman houses

neighborhoods in Jordan, as they are recognized by the antiquity law. However, the strict differentiation between archaeological monuments pre 1750 and historic monuments post 1750 has resulted in unbalanced values management that ignores tangible and intangible values associated to historic districts. Thirdly, site archaeological monuments become major tourist attractions and valorization objects, because they are highly preferred for their scale, individuality and diversity; all of which are harder to find in the Ottoman village. Fourthly, however, the values equilibrium of the site starts to fall apart when tourism activity focuses on particular parts and aspects of the built associated values and economic-driven values do not envision the place as a whole. Consequently, the mission of balancing the current values is hard to handle. Therefore, in the case of Umm Qais, efforts are focused on heritage tourism-related values; thus, the values and significances of the actual inhabitants and their related heritage are neglected or undermined. The site and its values are being reduced to their few characteristics through a commodification process; on a visit to Umm Qais, one will definitely visit the theatre and the colonnaded street, but will barely be aware of the residential Ottoman village a few streets away from these attractions. History and monuments of Umm Qais core consist of two parts, the archaeological section, which stretches between the parking and the colonnaded street, around the theatre and the historic architectural village; and the new section, which is located between the theatres and is today referred to as the Ottoman village (Figure 4).

The problem of current site management is a general lack of understanding of the value of urban heritage. Houses built later that the eighteenth century are often not considered to be heritage. In Umm Qais, the

Figure 4. Places of visitor concentration

Ottoman village, has not been granted legislative protection in the same way as other historic sites with tangible remains. This general lake of understanding also results in the loss of urban heritage-associated values and the urban fabric is not in fact protected. This narrow management view in physical and values terms has been known to lead to the *marginalization* of the Ottoman village, the responsible authority rarely deciding on value integration, often choosing more economically lucrative and aesthetic values, which are also unsustainable and generally unhelpful to the urban environment, both in eliminating valuable buildings and in reducing public areas in order to use all available space for reconstruction and reuse. Along these lines, indeed, the Umm Qais traditional-based management has favored the monumental and material values related to the archaeological section of the site over the intangible and tangible values associated with the Ottoman village. Thus, a particular type of values dominates the process of management, such as aesthetic, economic and scientific values, and results in overpowering heritage for both visitors and inhabitants. For Umm Qais, heritage management and protection are emphasized as an incentive for economic improvement. Despite the reality that the number and the size of heritage management activities has enlarged since the 1980s and that Jordan has a long practice in archaeological heritage protection, the site of Umm Qais falls short in achieving the projected management objectives. As a consequence, these management approaches add to unconstructive protection attitudes amongst local communities toward Umm Qais. Likewise, the outcome of the present study showed that local communities have low levels of attentiveness and concern, and hold negative perceptions of management within Umm Qais due to their displacement

and limitations imposed on access to historic resources. The source of local community disappointment with management of the site seems to be the feeling of being underestimated in the management process, despite the economic benefits gained through employment in site-based tourism activities. Though the local community has a closer association with the site, and its members' awareness of the site's physical features surpass that of tourists', local community heritage awareness is significantly lower than that of international tourists'. Based on experience from field research, the tourism pattern is not evenly spread throughout Umm Qais. Rather, there are three main centers that account for an overwhelming magnetism of the tourism market: the theatre, the panoramic view and the colonnaded street. The theatre is the most visited monument in Umm Qais and all of them are favored picture-taking spots for tourists. According to the researcher's observations, the current management has transformed the archaeological sector into a tourism intensive activity area and had made the historic Ottoman village a tourist supportive area. As observed, the majority of service facilities and complementary tourism attractions are present at the Ottoman village, such as the restaurant, the museum, the visitor center, the tourist police station, and the antiquity and tourism offices. These service facilities and complementary tourism attractions have been developed using the original Ottoman houses that have been renovated for tourism purposes in recent years (Figure 5).

Changes in the Ottoman and nearby area have been considerable in the last 20 years. However, both the museum and the visitor center are under-utilized, with very few tourist visits, as commented upon by staff at the visitor centre and the museum. As observed in the field research, the interpre-
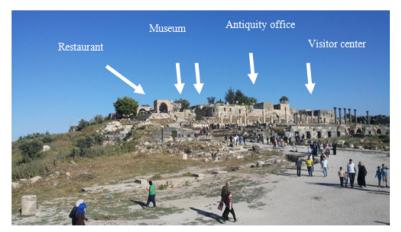

Figure 5. Concentrations of supportive services

tive materials available at the site, such as the signage, the visitor center, the museum and the brochure, also contain bias. References are made to the traditional lifestyles of the early inhabitants of the site and presentation is more limited, and as a result only focuses on certain qualities with dominance of the archaeological sector. The local values of the site, such as social or political, symbolic and scenic and religious, were rarely mentioned by the interpretive programs. Unfortunately, the current reality is that the majority of these values in the vicinity of tourist attractions and the historic area remain effectively excluded from meaningful interpretation in the tourism activity, and consequently, interpretational programming at the site, such as at the visitor center and the museum, doesn't enable visitors to locate the site in the context of local and national history,or hear the unique stories which make the site. For example, the museum comprises exhibitions of artifacts that depict the history of the Greco Roman period without offering visitors the opportunity to trace the more recent history, knowing that the museum is housed in an Ottoman house. Another criticism of the current interpretation is the ignored religious values of the site in relation to the Miracle of the Gadarene swine that took place when Jesus took the evil spirits controlling a local man and pushed them into a herd of pigs that ran down the hill and drowned the Tiberias lake.

Over the course of the fieldwork, the current interpretive tools have created an image of the past drawing on the archaeological monuments. Though the site of a primarily archaeological urban organization in the Mediterranean world, it has been interpreted as referring to the archaeological site and not the urban features of its current town, which dates from the Ottoman period (Figure 6).

The site's heritage has been reduced to a collection of well-known monuments and their images, and consecutively presented as a cluster of monument related to a past civilization, and as a result, is detached from the surrounding landscape and the current contemporary use except that of tourism. It becomes difficult for the visitor to recognize where he is while surrounded with duplicate cultural components in different locations. To sum up, the two most important management concerns at the archaeological site of Umm Qais today are that some values such social, political, cultural, symbolic are alienated from wider management and interpretation discourses. This supports the literature, which recognizes that dominant groups and national governments often use heritage to construct and promote particular identities for their own political agenda (Palmer 2005; Ashworth 2007) and monetary accumulation (Daher 1999). In addition, this study found that despite the diverse range of heritage values and ideas that different groups have attributed to the site, the meanings and comprehen-

Figure 6. Interpretive panel

sion of these values were resilient and controversial across different heritage contexts.

Conclusion

Umm Qais, one of Jordan's important heritage and tourism attractions, is considered to be the best surviving example of the cultural heritage landscape of the Northern region. Those involved in the site's management face challenges of protection, management, and interpretation, while addressing concerns and values associated with historic and archaeological resources and significances attributed by those living adjacent to the site and dealing with increased numbers of tourists. With the range of valuable assets attributable to archaeological sites in a developing country setting, there is often limited means for effective approaches to recognize, manage and maintain them. The planning process at Umm Qais is essentially a traditional-based approach, involving primarily archaeological physical values attributed by the site management, public authority, experts and scholars in related fields. Ottoman village associated values are generally excluded from the management and interpretation process. As found in the research, local inhabitants are not well informed about the interventions, although they will be affected by the policies in terms of both their commerce and their livelihood environment. The policies have considered local resident development slightly from economic viewpoints in terms of providing occasions for supplementary employment and rising limited income. However, the cultural and social values of the local community and their associ-

ated heritage are not considered in either plan. When results of the field-work are analyzed, it is clear that interpretive materials can contain differ-ent forms of emphasis. Despite the majority of interpretive material emphasizing the value of the site for scientific, economic and aesthetic rea-sons, it appears that this is generally superficial and historic-based values have been given much less attention. Overall, it would appear that the site is important as a place where visitors can experience the archaeological process and learn about a limited number of values. The site being investi-gated here and the analysis of the current management approaches show the general problems of heritage management in Jordan today. Current approaches stress traditional management approaches and not values-based management. Umm Qais uses different traditional approaches when inter-preting its values to the public. This approach is a result of many factors, including the absence of a clear national policy for archaeology; post-twelfth century archaeology has not yet been fully institutionalized in Jor-dan, and thus policies taken in Umm Qais lead to the neglect of historic management. It seems that there is inconsistency in heritage management in Jordan. It is agreed by different scholars that the purpose of national heritage authorities is to create a national identity. The interest that national heritage authorities showed in Jordanian heritage initiated a wider re-appreciation of selective history and heritage. Islamic and pre Islamic history is frequently emphasized. The major problem with the present her-itage management is that archaeological sites are separated out from other qualities of heritage and only the archaeological-based values are consid-ered. This is because the present legislation was enacted when archaeologi-cal sites management was emphasizing the fabric itself. The emphasis on the fabric is also an indication of the distance between the heritage site manager of the site and the adjacent communities who are closely con-nected to these sites. The emphasis on the tangibility of the fabric makes it is possible to avoid giving the public the best possible on-site experience. To ensure that interpretive materials and management approaches are both balanced and inclusive, it becomes advisable to conduct a thorough inven-tory of existing historic and cultural assets founded on international stan-dards, and interpretation should obviously exemplify the characteristics of both the archaeological and the historical site, in order to better communi-cate with and inform the wide ranging public. In short, values-based man-agement will be a tool that can be used by authorities to make a clear purpose, focus resources and interpretation, avoid mistakes and manage heritage resources.

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