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The role of local residents in safeguarding cultural heritage sites:

Aqaba City, Jordan

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Abstracts:

As a result of the global interest of the cultural heritage sites lay great significance on the residents' role in safeguarding the cultural heritage. Due to this interest, the importance of safeguarding the cultural heritage sites become the most important element of the development plans. The purpose of this paper is to explore the importance of safeguarding the cultural heritage sites, the essential role of local resident and the government to safeguard their heritage and culture. Also, to review the perceptions and opinions of 40 respondents living in the investigated site, who were raised by the presence of these cultural sites, through the method of problem-centred interviews according to witzel (1982), which can summarize as: brief questionnaire, dialogue guideline, audio recording, and postscript. The results of the study highlighted the crucial need of involving and participation the local residents in safeguarding their cultural heritage. Besides, the need for greater public awareness and education in safeguarding cultural heritage, the government should involve the local residents in the planning and implementation projects which attend to safeguard the city's cultural heritage.

Keywords:

Heritage, heritage cultural, safeguarding

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1 INTRODUCTION

The need for safeguarding cultural heritage comes from the core of heritage values which is defined by the history, traditional, social, and other more mankind' values. Nowadays, the world heritage organizations focus on the notion of heritage conservation which basically depends on the local residents' participation in the process of protecting heritage. The UNESCO Office in Jordan with cooperation with the Ministry of Tourism and the Department of Antiquities has been focused on the importance and the need for preserving the whole Jordanian cultural heritage; also, it has assured on the important collaboration between residents, formal and informal bodies in safeguarding the cultural heritage by divided the missions equally. Fitri et al. (2015) claimed that the procedures of safeguarding the cultural heritage cannot be effective without giving a suitable chance to the locals to protect the heritage.

However, Aqaba possessed its importance from the distinguished geographical location, cultural, and heritage value for its residents and to all Jordanian in general, the main attraction in the city is the historic port, where the ancient city of Aqaba was, is Jordan's outlet to the sea. It had traditionally been a domestic tourism destination in the 1960s and 1970s, and then became a destination for northern Europeans in the 1980s (USAD 2009). In addition, its international airport, its proximity to Petra, one of Jordan's greatest tourist attractions, and the easy border crossing to Israel, make for a promising future for its tourist industry.

This paper aims mainly to highlight the role of the residents in safeguarding the cultural heritage; The purpose of this paper is to determine the role of the community in safeguarding their heritage; explore the role of the partners to cooperate with the residents in the whole stages of protecting heritage (involvement), in addition, this paper tries to examine the importance of residents' awareness in safeguarding the cultural assets. Also, this paper explores the greater need to improve residents' skills and awareness. However, in spite of the importance of the local residents' participation in safeguarding cultural heritage, little is known about community involvement in protecting heritage. Indeed, in the notion of safeguarding cultural heritage or the role of local residents' participation in the process of safeguarding in Aqaba are very limited. Therefore, this paper tries to add to the literature the main issues related to the community's role in safeguarding cultural heritage.

2 The Importance of Cultural Heritage

Traditionally 'heritage' was defined as architecture or archaeology or movable objects. Now 'heritage' includes buildings, monuments, landscapes, urban areas, countryside, maritime sites, buried remains and objects. 'Historic environment' or 'places' are now common terms. These trends can be traced in the Arabic Conventions and Charters as well as in thinking about World Heritage which is moving from defining specific categories towards integrated conservation and cultural landscapes (Goddard 2009-142). Cultural Heritage, classic and contemporary, contributes to the identity and branding of territory, so relevant in an age of globalization and fierce competition. This identity constitutes the base for sustainable and endogenous development.

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Generally, cultural heritage is not seen as an overall priority for national development unless its relationship with social values, economic activities, local development, international exchanges, is made or become clear. It constitutes an essential engine for economic development and the major measurable of economic impacts of heritage conservation are: jobs and household income; centre city revitalization; heritage tourism; property values and small business incubation. Central to building a sustainable local economy is import substitution, creating locally what otherwise would be purchased elsewhere. Heritage conservation is locally based, using expertise, labour, and materials from the local market. Greffe (2012-73) expressed that the import substitution also requires efforts to train local workers.



Figure 1. Aqaba Heritage Museum (Taken by the researcher).

3 Safeguarding Heritage Site

Whenever cultural heritage concerned bodies try to safeguard, they certainly will destroy the meaning unless they attain the impossible, to embrace and equally encourage all construction discussed dialogically between all of the active participants and local residents. According to Ribašauskienė & Šumylė (2016-416) safeguarding cultural heritage sites are considered an essential element of any effort to realize the growth potential and promote sustainability. However, the tangible cultural heritage field is – despite value-based approaches to conservation and safeguarding – still far from considering cultural identity form and content as something that has to be more directly addressed in conservation efforts (Rudolf 2010).

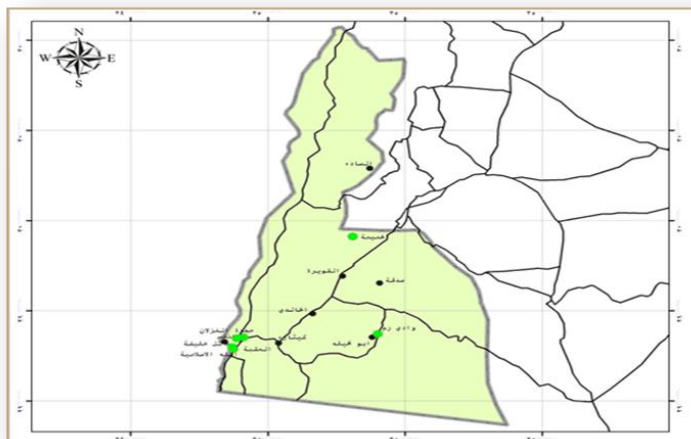
3.1 Local Residents' Role in Safeguarding Heritage Sites in Aqaba City

Aqaba, the Jordanian port on the Red Sea, has been of historical and commercial importance since the time of the Pharaohs, Greeks and Romans because it is the link between the continents of the ancient world, inhabited by man since the Stone Age until the present time, and reflected in many sites (DoA 2019). The following are the main heritage sites in Aqaba according to the department of antiquity in Jordan.

Site	The historical importance
Aqaba Castle	Rebuilt in 1587 under the last Mamluk Sultans, and has been changed several times since then.
Aqaba Church	The church is situated on a plot of land east of Istiklal Street with a basilica system
Islamic Ella	Islamic Alla benefited from the annual pilgrimage to Mecca and continued to flourish until the end of the 12th century.
Al-Meqos hill	Maqus hill is one of the oldest permanent settlement areas in the vicinity of Aqaba, which dates back to the period between them and of the Stone Age.
The deer's cabin	Al-Ghazlan is located about 4 km north of Aqaba.
Wadi Rum	Wadi Rum is also a valley cut in sandstone and rocky granite in southern Jordan 60 km east of Aqaba.
Al-Humayma Site	Is located on Wadi Hissa in southern Jordan.

Table 1. The main heritage sites in Aqaba.
Sources: DoA (2015).

Figure 2. The map of Aqaba.



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Sources: DoA. The Map Clarifies the Location of the Cultural Heritage Sites in Aqaba City.

Some local residents in Aqaba recognize the fundamental role that culture and heritage play. They know that culture is the basis of all social identity and development, and cultural heritage is the endowment that each generation receives and passes on. Also, they understand the importance of that protecting and managing cultural heritage asset jointly with communities contributes to the quality of their relationships. Thus, Greater attention to cultural heritage may help them be more effective in their community engagement and enhances their legacy.

The impact of cultural heritage sites on local residents is not only immaterial: it can become very concrete as soon as local actors are involved in the preservation and safeguarding processes. However, in order to limit the consequences of uncontrolled development of mass tourism development and its negative impacts on heritage sites preservation, local residents have to be mainly involved in cultural and eco-tourism methods (Dümcke & Gnedovsky 2013-9). When cultural heritage is protected right, most beneficiaries are not the visitors or tourists but the local residents who experience a renewed appreciation for and pride in their local city, its history and heritage. The impact of well-planned and well-managed local cultural heritage sites programs extends to improving the local economy and enhancing the quality of life for local residents. Also, the advantages may include the potential for profitable domestic industries - hotels, restaurants, transport systems, souvenirs, handicrafts and guide services.

The local residents in Aqaba compete as cultural mediators for predicting the tourists' expectation and needs; they try to transfer cultural knowledge to the younger generation through the projects of restoration.

In same context, there is a difficulty in cultural tourism because of the process of communication between the local population, tourists and stakeholders in the tourism industry and management of cultural heritage in Aqaba. The benefits and desires of various parties must be taken into consideration. So there are differences in power, and control over cultural heritage formation but locals still have a level of possession. There is no real management of cultural heritage sites without struggle and emergence the various interests, since there is heritage there is a heritage policy (Van Deursei and Raapherst 2014-68). The authentic cultural heritage image is a link to historical periods, residents and cultures. There is a need to convey the previous historical stories, to attract the audience, and to leave them with a sense of pleasure, respect and realisation. The heritage sites need to be managed carefully. Signage needs to be suitable to tell the real story, also employees need to be trained and qualified.

4 For the reasons of clarity, we need to briefly define the key terms in this paper

Heritage: heritage defined as what the past generation has protected and gave to the present and which a particular group of the people wishes to give to the future (Harrison & Hitchcock 2005).

Cultural Heritage:

It is the complex of monuments, buildings and archaeological sites of outstanding universal value from the point of view of history, art or science (Vecco 2010).

Safeguarding:

Means measures aimed at ensuring the viability of the intangible cultural heritage, including the identification, documentation, research, preservation, protection, promotion, enhancement, transmission, particularly through formal and non formal education, as well as the revitalization of the various aspects of such heritage (Cominelli & Greffe 2012).

Heritage Tourism:

Heritage tourism is a broad field of specialty travel, based on nostalgia for the past and the desire to experience diverse cultural landscapes and forms. It includes travel to festivals and other cultural events, visit to sites and monuments, travel to study nature, folklore or art or pilgrimages (Zeppel and Hall 1992). The word "heritage" in its broader meaning is generally associated with the word "inheritance," that is, something transferred from one generation to another. Owing to its role as a carrier of historical values from the past, heritage is viewed as part of the cultural tradition of a society. The concept of "tourism," on the other hand, is really a form of modern consciousness (Nuryanti 1996).

5 Conceptual Background of the Paper Topic

5.1 Cultural Heritage and its Origin

Heritage is connected to the past. It is a legacy that must be preserved and transmitted between current and future generations. This transfer is important for all human beings, whether physical (tangible) or intangible (customs, traditions). Heritage is an integral component of culture. It is the element that gives culture an embodiment and effectiveness on the one hand, and stability and continuity over time, on the other hand. Heritage, as derived from inheritance, is defined in the Oxford English Dictionary as 'that which has been or may be inherited', and include both the past and the future generations, it is the power of continuity from one generation to the next, it is not only something we want to preserve for the future generations, it is also something we want to respect and experience to the fullest extent (Masser et al. 1994-31). According to Millar (1995-120), heritage is about a unique sense of identity that is different for each person, whereas Ashworth (1997-4) refers to heritage as the modern uses of the past.

The importance of heritage is reflected in the signing of the United Nations, Educational, Scientific, and Cultural Organisation (UNESCO), World Heritage Convention in 1972. The essential goal of the convention was to identify and protect heritage of cultural and natural heritage throughout the world. In signing the convention, a country pledges to conserve the World Heritage Sites located in its own lands.

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Table 2. The UNESCO (1972) divided the heritage as follow.

Cultural heritage	Natural Heritage
<ul style="list-style-type: none"> - Monuments: architectural works, an archaeological nature, inscriptions, cave dwellings and combinations of features.etc. - Groups of buildings: groups of separate or connected buildings which, because of their architecture - Sites: works of man or the combined works of nature and of man. 	<ul style="list-style-type: none"> - Natural features consisting of physical and biological formations or groups of such formations. - Geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants. - Natural sites or precisely delineated natural areas.

Sources: UNESCO (1972).

There are many motives to interest in heritage in developing countries, and among these motives, the development of cultural thought in the West. One of the manifestations of this development:

- The revival of ancient architectural styles, that is, every event or historical impact, may not be compensated, and hence the value of heritage.
- The revolutions, wars and destruction in the name of modernization.
- Natural and human destruction factors.

Every year the world Heritage Day is commemorated every April 18, after the International Council of Monuments and Sites (ICOMOS) proposed the International Day of Monuments, or what is called in the Arab media on World Heritage Day on April 18, 1982, which was officially adopted in 1983. The World Heritage Day was held to protect heritage sites from tampering and destruction through the preparation of legislation, regulations and public policies that oblige institutions and individuals to preserve the heritage and archaeological sites, according to the agreement signed by UNESCO. The regions presented down are defined by UNESCO (2018) related to their activities:

Table 3. Number of World Heritage World propriety by region.
Source: UNESCO (2018). <https://en.unesco.org/>.

Regions	Cultural	Natural	Mixed	Total	%	States Parties with inscribed properties▼
Arab States	76	5	3	84	7.69%	18
Latin America and the Caribbean	96	38	7	141 *	12.91%	28
Africa	52	38	5	95	8.70%	35
Asia and the Pacific	181	65	12	258 *	23.63%	36
Europe and North America	440	63	11	514 *	47.07%	50
Total	845	209	38	1092	100%	167

As noted in the table above, the world heritage sites are mainly concentrated in Europe, which accounts for 47.07% of the total amount, followed by the Asia Pacific with 23.63%, and the Americas with 12% (the sum of the North and the South Americas). Africa and the countries of the Middle East, each account for around 8%. Overall, European countries and north America, which have highly developed tourism sites, possess rich cultural heritage and historical attractions, including around the half of all world heritage sites.

The interest in heritage symbols is interpreted as a pillar and a source of pride for every people, because it is an authentic and ancient guide. Therefore, the preservation of heritage, the translation of awareness of individuals and groups, in turn contributes to the consolidation of individual and collective identity. The growing rhetoric of preservation of heritage responds to a context that defines the exacerbation of the currents of globalization and the growing threat to the cultural and civilization specificities of nations and peoples. Globalization threatens many national and local identities by vanishing or dissolving the predominant gaseous identity, while human heritage as a component of identities is exposed to distortion, distortion and defamation.

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5.2 Heritage and Identity

The people that respect their heritage and work to preserve it and spread it among the younger generation, are more authentic and more unified and raise the ones who have no heritage, no tradition that brings together their people and remembers their past and ancestors who inherited that heritage, which is an important part of history and culture. Bohland & Hague (2009) believe that identity for the majority of people is rooted in ancient ancestries and cannot change so a newcomer with her or his own descendants cannot be a part of the nation in which they lived.

The heritage of the people is a record of the practices, activities of parents and grandparents who have been blessed with wealth and their fingerprints remain immortal with these generations passed down generation after generation. This is what remains alive with our daily lives such as holidays and occasions. Contemporary as fashion popular and work tools and many other activities, the most important thing that community's intense pride of place. They recognized their rich natural and architectural heritage and had a strong desire to protect and preserve their community.

The glorious future of the people lays with their memories of the past, people have to earnestly look ahead to the future, and strive to safeguard their heritage. Cultural heritage values are defined by Mateja et al (2015-104) as a kind of capital or a developmental source, which also may be experienced and enjoyed by tourists and by local residents, and leading to positive economic, social and environmental benefits.

5.3 Heritage and Locations (Places)

The importance of the cultural locations has been presented as a tool for unravelling and clarifying the functions of heritage, it has illuminated the possibility of landscapes to express not only relationships in the present but also a people's changing relationship to its past. The need to represent and preserve heritage through places is a feature of all modern societies. According to Kuusisto (1999-15) places are constitute significant sites which have been invested with meaning that representing the 'heritage' of a particular individual, group or community, ownership and consequently became as an identity. Heritage is the environment where people connect, either physically or emotionally (Agnew 2011-317). In the same context, Smith (2006-77) assured that the impact of the place leads us to realise the value of heritage sites. She adds that heritage sites, may not just represent past human experiences but lead to creating an impact on current experiences and perceptions of the world in the future. However, cultural heritage sites may illustrate the sense of identity for the person and the group at the same time.

5.4 The Protection and Safeguarding of the Heritage

The issue of safeguarding of cultural heritage sites focuses on the role and ways in which local residents can participate in an effective way in safeguarding heritage assets. As heritage is related to both the past and the future, with all the progress recorded in all areas and the successive events it witnessed throughout ages to the future with all changes, heritage still extends to our daily lives; it is an intrinsic element of our identity (Leeman et al. 2011). In the same context, Kurin (2004) added heritage supports residents with tools, reasons and meaning to live and thus deserves to be safeguarded.

Generally, the attempts to involve local residents to participate in various activities aimed at safeguarding and preserving cultural heritage have long historical roots. According to Spiridon and Sandu (2015) the role of residents in the cultural heritage safeguarding process (protection, preservation, restoration, recovery and hoarding), which suggest the notions of involvement and collaboration began in 1964 with the Venice Charter, through a group of international documents and events, as shown in the followed table.

Table 4. International Documents and Events.

Year	Document / Event	The main aim
1964	The Venice Charter	Focus on the monumental works of the peoples are considered common heritage and it needs to safeguard them for the next generations in a responsible manner (ICOMOS 1964).
1972	The Heritage Convention	Encouraged the policy whereby cultural and natural heritage proposes to play an essential role in residents live.
1990	The Lausanne Charter	Encourages local residents participation in cultural development (ICOMOS 1990).
2002	The Budapest Declaration	It confirmed on the importance of involvement of local residents at all levels in safeguarding and management of world heritage sites (UNESCO 2002).
2003	The Intangible Heritage Convention	Assured on the local residents' role and involvement in the process of safeguarding cultural heritage (UNESCO 2003).
2005	The Faro Convention	Focused on the need for cooperation between cultural heritage sites management representatives.
2011	The European Year of Volunteering	A call for taking a real role for local administration representatives responsible for culture, education, trainers from public and private structures, etc.
2012	La magna Charta del volontariato per i beni culturali (Velani & Rosati 2012)	Focused on the way how to manage and create a schedule for volunteering in safeguarding the cultural heritage.
2014	Communication from the Commission to the European Parliament, the Council, the European Economic and Social Committee and the Committee of the regions. Towards an integrated approach to	It focused on : Cultural heritage is a shared resource, it offers essential educational and volunteering opportunities for both young and older people, spreads dialogue between different cultures and generations, expressed the need for a more integrated approach to heritage conservation, promotion and valorisation are needed in order to take into account it supports to societal and

cultural heritage for economic benefits, etc (European Commission, Europe. 2014).

The source: Spiridon and Sandu (2015) modified by the Author.

5.5 Heritage and Economic

The involvement and engagement of the local residents with their cultural heritage mostly will lead to economic growth and better social lifestyle. Baycan & Girard (2011) refer that cultural heritage sites compose an essential factor for economic growth, generating income from cultural heritage property, create job opportunity, decrease poverty, encourage investment projects and offer resources for environmental and cultural safeguarding. The benefit of implementing the safeguarding process is a wide social relation between cultural heritage and sectors such as education, arts, tourism, and economics (Kurin 2007).

5.6 How the World Heritage Convention Contribute to the Tourism Development (Education and Training Programs)

Tourism through its production of the cultural images and narratives has long played a great role to enhance the importance of the heritage. Reinus and Fredman (2007) refer to heritage that it can be acted as a new attractive feature that taps into wider motivations for visiting heritage sites and also fits with the idea of tourists support the destination symbolic capital. Many heritage sites and world heritage sites are actively engaging in their own transformation into tourists' destination, so due to that, many organisations, stakeholders and local actors involved with tourism development (Timothy & Boyd 2006).

Education and culture are essential for the survival and well-being of rural communities. History, literature, architecture, art and music bring people together to encourage interaction and create a sense of community and in still pride thus ensuring continuity. It is important that this education includes as much variety as possible to educate on many different dimensions. Educational and cultural events also attract a wider audience and introduce visitors to the community.

6 Methodology

This paper presents findings from on-going fieldwork for my doctoral dissertation. The study paper involved 40 participants to gain valuable input to improve the safeguarding and protection the cultural heritage of Aqaba city in the near future. The main criterion for the selection of participants was the interest in safeguarding cultural heritage. Forty participants had a variety in the profession, education, age, gender. They came from different community organizations and educational institutions, as well as, individuals who were owners of historic buildings, cultural activists, and private sector. The educational backgrounds of 40 participants were diverse such as Hotel manager, Retired, Tour guide, Housekeeper, Restaurant Supervisor, Souvenir, Travel Agent Owner, Project Director, Professor, and Different Forum.

Similarly, the level of their education was ranging from secondary certificate, Diploma to Doctorate degrees and they were from different age groups as well, which were ranging from 25 to more than 65 years old. In term of gender and ethnic, they consisted of 5 women and 35 men. The study preferred to involve the local residents aiming to increase the role of the residents more than only sharing an opinion. Thus, their view would be a valuable input for the improvement of the national criteria for assessing safeguarding cultural heritage value in the future.

The process of getting the findings in this study was to interview the participants to get a quick and serious response from the interviewees, leading answers from participants to avoid misunderstanding, offering the flexibility to explore the uniqueness of the position and role of each participant, and obtaining personal opinions and perceptions (Gubrium 2002 and Hobson 2004). Thus, the interviews aim to find the personal opinion of safeguarding cultural heritage and to explore the cultural significance of heritage. Next, a discussion group was conducted, where some interviewees were invited to participate by using the Nominal Group Technique. As O'Connor (2011) assured that the nominal group harmony with respect to the identification of values type reflects the cultural importance according to a range of several groups such as cultural, sub-cultural and expert.

6.1 Discussions and Findings

Jordan's location in the centre of the "ancient world" made it an essential point for the region traders, whose caravans transfer physical and "cultural" goods between East and West which have given Jordan with an invaluable cultural heritage (Hejazeen 2007). Furthermore, the Jordan and Aqaba, in particular, are always active with a number of events like Cultural and Folk festivals. The great importance of the Aqaba site derived from the cultural, historical, and natural significance. In addition to that, the site value clarified the relationship between the place and its people (McLean 2006, 3-7), and also reflected the link between past and present. This notion assured in the responses of many heads of households to the question: "What is the importance/value that these cultural sites represent for you?" one respondent says:

"I was born in Aqaba; I want to tell you something that I have noticed the whole phases of developments in my city (Aqaba). I have got my work in Aqaba till I retired, it is the city of my family and it is my real identity. In fact, I feel proud that I am Aqabowi (from Aqaba)."

It is an accurate mission to evaluate the perception of residents toward the place where they live, especially when it refers to their social fibre continuity and their identity (Douglas 2004, 30). The strong feeling toward where they belong manifested when they express their loyalty to their family cultural heritage and when they describe the history of the city as living now. The residents deal with the place where they live as a source and reason for living, it cannot be changed, as an employee reported:

"Look at that house (he indicates to an old house) it is my grandparents' house they where build it in 1918 by themselves. Everything around us consider a reason to keep this land, yes this land belongs to my family I cannot think that it is possible to live somewhere else far from this land, here (he means his home) I was born, here I married and got all my children, and here we used to sell the fish."

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This leads to the importance of the local residents' awareness, loyalty, and satisfaction towards where they live and also shows their interest toward the past which represents place value where they belong to (Herting & Guest 1985, 100-105). The feeling of rootedness and living in the memory of the past reflects individuals' emotional investment to the place where they belong to. Brehm (2007, 478) continued to examine the effects of different social forms on the social and emotional bonds to a particular locality. Questions were posed to illicit the residents' relationship, feeling, perception, and the personal value that the site has for them.

The accurate information regarding the Aqaba cultural site was provided by the old local residents and also by the tour guides, other participants' responses to some extents were general. The local residents narrate some of their stories side by side with the city development and how they feel proud of their historical and cultural heritage. Some of the heads households comment:

"It is the only maritime port of Jordan; it considers a major commercial centre and a major link in trade between Jordan and the outside world."

While another response assured that:

"Aqaba is the city of investments and mega projects."

The residents' responses show the absence of state-run awareness programmes and the low level of readiness on the part of residents to be informed about the importance of safeguarding the cultural heritage the city. Such background knowledge could develop and improve the performance of their work.

Some of the quotations above indicate the residents lack awareness and interest toward safeguarding Aqaba's cultural site. This reality encourages another question: *What do people think about the historical and cultural value of the site, and how they determine it in their daily communication?*

Usually, the residents deal with the cultural and historical tourist sites as ruins which have no value and meaning, they look at the ruins as stones. Surely, with the exception of some specialised in archaeology issues. A head of household, works in a supermarket. In responding to the question of whether or not visited the site or invites relatives and guests to visit too, mentions the following:

"I often do this, so once I suggest to my guests to visit the historical and archaeological sites of the Aqaba city which are very close to my house, and which I believe that those cultural sites are carrying the authenticity of the past and present. What would you think they answered me? They said: We advise you to go alone, we do not want to waste our time watching stones and ancient ruins."

To show the role of Aqaba's authority in forming the local identity through the consolidation of the local cultural issues, a short review of Aqaba's history is needed to outline the reasons that showed this poor sentiment toward the local perception of tourism development impacts in the city.

During the reign of the Mamluk Sultans, Aqaba took its present name, where they took control of it and added to its fortifications a famous fortress known today as the Mamluk

Fort. After the end of the Mamluk era, Aqaba was subjected to Ottoman rule, which lasted four centuries. By early 1917 Arab armies, with the help of Lawrence of Arabia, succeeded in expelling the Ottomans and ending the Ottoman presence in Jordan and the Levant. Since then, Aqaba city has become an important part of Jordan (JTB 2018). One of the local employees describes how the Aqaba old houses built and used as his grandfather told him. He said:

“During the gradual settlement of “Aqabawias” tribes in the city, the houses of the residents of Aqaba were characterized by their ability, complexity and their collection of the architectural styles of Egypt, Hijaz and Shamiya, and also these houses were functional and cater to the needs of their social and economic residents. The house of Haj Ismail Yassin for example, the centre of the main street was built of mud and stones and was characterized by a trench, where it consisted of several rooms including Mandara, Alwan, Salons, and all of them to receive guests where there were many guests, but the “Al-hasel” is for cooking and was in the corner of the house next to the large store that contains the house “Maoona”, animals “Alaf” and the trade goods. The house also contains a large yard called “Alhosh”, which was used as a place for weddings and funerals. The door of the house was large and exceeded the width of the meter and height of about three meters in order to enter the camels into the house and unloading cargo in the store.”

Concerning the awareness of the local residents of Aqaba, heritage existence is considered as very important. One of the local investor reports:

“Absolutely, some of the residents are aware of the importance of safeguarding their cultural heritage, which may attract tourists to visit their city. They are also aware of the importance and existence of plans to safeguard their cultural heritage sites in the city. Not just local residents interested in the presence of cultural heritage in the city but also the people who work in fields related to archaeological sites.”

To sum up, all that has been said above, it has been decided that neither the Aqaba Special Economy Zone Authority (ASEZA) and the government, nor local residents’ intellectuals and elites have improved the popular views of safeguarding cultural heritage site at Aqaba city, nor have they been successful in establishing it as part of the cultural identity. The shortage of knowledge has led the imagination of the residents to determine the use of the site. The importance of the cultural site and the residents’ corresponding relationship with them is history, geographical location, and at times, religion.

7 Conclusion

Participatory Perspective

Local community plays a key role in the conservation of cultural heritage. The sector's appreciation of the importance of cultural heritage and involvement in its identification and conservation can be seen to have increased over the reporting period, though it is clear that there are still some significant problems to be addressed. Cultural heritage issues and problems are essential elements of our everyday life, namely in relation to quality of life, social and economic welfare and stability. Therefore, it is very important

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that local residents are involved in management of the cultural heritage, and it is very useful to inform all residents the very important role of our cultural heritage.

As a continuity between past, present and future, it is with and for young people and future generations that cultural heritage must be preserved. Oral traditions, performing arts, social practices, festive rituals and events, knowledge and practices regarding nature and the universe or the knowledge and skills necessary to traditional handicraft, are linked to this heritage in need of safeguarding. The latter contributes to the understanding of the other, the respect between the individuals and the people, which are essential to peace. Youth therefore has a central role to play in order to convey the values of this "heritage triptych": base of the identity of communities and groups, conveyor of sustainable development and tool for reconciliation.

It is commonly believed that sustainability of a heritage site depends much on the general level of cultural knowledge and awareness of local community. How people understand about heritage and its importance is really matter to the survival of cultural heritage. The more aware local people are, the more care they do, the more protection they provide and the less damage they cause to the site. Other positive impact of tourism placed on local community has been well recognized in Aqaba. During the last twenty years, from the time Aqaba became a tourist destination; local people have experienced many enormous changes in their life. More people came to the old town, more job and business opportunities, higher income, higher living standard.... There has been increasingly awareness among Aqaba people in recognizing the importance of cultural heritage and heritage preservation. Some of them seem to understand that tourism, an effective means that is bringing better changes for their economic, social and cultural life, is fundamentally based on local cultural heritage assets. Thus, without those assets, tourism could not have chance to flourish in Aqaba. Any attempt from central government, local government, heritage managers, and heritage experts is always not enough to ensure for the long-life survival of cultural heritages that are extremely associated with contemporary life of local people.

8 Recommendations

- Establish Community Heritage Legacy as a capability within the organization, with communications as the lead department, to actively advocate for local history and heritage.
- Integrate history and heritage perspectives into existing and future district policies, plans, initiatives, programs and events. Request for a department review the Community Heritage Legacy Framework and develop and adopt strategies to assist in meeting its goals.
- Establish a heritage policy that takes an integrated approach to manage tangible, natural and intangible cultural heritage.
- The importance of official and national attention to this heritage and providing financial support.
- Develop tools to advance the goals of the Community Heritage Legacy Framework.
- Bolster efforts and build capacity among individuals and groups in the community with initiatives related to local history and heritage.

- Develop a network of interested community members (City residents, schools and churches, districts and neighbourhoods, not-for-profit organizations and agencies, agricultural societies, community leagues, and businesses, industry and the media) to participate and advance the goals of the Community Heritage Legacy Framework.
- Provide engagement, learning and training opportunities to increase district staff and residents' awareness of local history and heritage and involvement in the Community Heritage Legacy Framework.
- Explore opportunities for additional resources, funding and support: research partners, additional funding, and community volunteers and other partnerships.
- Create a library and specialized centres in the field of intangible cultural heritage, supported by public and private sectors.

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