

iHERITAGE JORDAN

INTANGIBLE CULTURAL HERITAGE IN JORDAN: ANALYSIS AND FUTURE PERSPECTIVES

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“The European Union is made up of 27 Member States who have decided to gradually link together their know-how, resources and destinies. Together, during a period of enlargement of 50 years, they have built a zone of stability, democracy and sustainable development whilst maintaining cultural diversity, tolerance and individual freedoms. The European Union is committed to sharing its achievements and its values with countries and peoples beyond its borders”

Total budget for the project is 3874287.06 euros of which EU's contribution is 3486858.35 at 90 % and partners contribution is 387428.71 at 10%





A Rose - Red City Half As Old As Time (By John William Burgon 1845)

It seems no work of Man's creative hand,
by labour wrought as wavering fancy planned,

But from the rock as if by magic grown,
eternal, silent, beautiful, alone!

Not virgin-white like that old Doric shrine,
where erst Athena held her rites divine;

Not saintly-grey, like many a minster fane,
that crowns the hill and consecrates the plain;

But rose-red as if the blush of dawn
, that first beheld them were not yet withdrawn;

The hues of youth upon a brow of woe,
which Man deemed old two thousand years ago,
match me such marvel save in Eastern clime,
a rose-red city half as old as time.

INTANGIBLE CULTURAL HERITAGE IN JORDAN: ANALYSIS AND FUTURE PERSPECTIVES

INTRODUCTION:

The Hashemite Kingdom of Jordan (hereafter Jordan) ratified the UNESCO 2003 Convention for Intangible Cultural Heritage (hereafter: Convention) in 2006. UNESCO has constantly invested in targeted areas in which it has a comparative advantage in Jordan. For example, in the field of culture, Jordan received support for the protection of its sites inscribed on the World Heritage List and the management of museums and cultural objects, as well as for the promotion of cultural diversity. The implementation takes an intersectoral approach of the majority of its activities through cultivating synergies between the sectors by building inclusive knowledge societies to preserve and encourage cultural diversity and to operationalize the link between culture and development.

There is a great wealth of cultural heritage manifestations to be found within the present borders of Jordan, both tangible and intangible. These cultural products include those passed down from ancestors over many generations, as well as new works that still maintain close ties to the past. A wide range of Intangible Cultural Heritage (*hereafter: ICH*) domains are still functional among Jordanians, e.g., beliefs, rituals, traditional festivals, performing art, traditional crafts etc. However Jordanian ICH is facing the danger of disappearing of certain ICH elements.



I. A SYNOPSIS ON JORDAN'S ACHIEVEMENTS IN SAFEGUARDING ITS ICH:

1) Establishment of Supreme National Committee for ICH and the Directorate of Cultural Heritage:

Jordan attempts to adopt a general policy that aims at highlighting the role of ICH within the community in harmony with sustainable development through a wise strategic planning. The Cabinet of Jordan approved in 2010 the establishment of a Supreme National Committee for ICH chaired by the minister of culture with the membership of other involved parties. As result a Directorate for ICH within the ministry's administrative structure was established to help in setting a national strategy for ICH by relying on the working mechanism of various ICH sectors. This advisory committee comprise cultural practitioners, researchers, NGOs, civil society, local representatives and relevant others. Its mission goes beyond management to reach the communities as bearers of ICH to ensure their proper participation in safeguarding process. It is an intersectoral administrative body for the purposes of assessing relevant institutions and traditional safeguarding systems to evaluate their usefulness in inventorying ICH and identify best practice and areas for improvement addition, raising awareness about the importance of ICH and to encouraging public. Before taking this administrative step, Jordanian institutions used to work in this field according to the regulations and legislations of the ministries concerned. Universities and centers were playing a crucial role in training on cultural heritage management, but mostly concentrating on the tangible aspect of it.

2) Capacity Building

Proper institutional capacity building in the field of ICH is still lacking in Jordan. It is crucial to launch programs and activities that lead to safeguarding ICH in the country from different perspectives. Such programs and activities can contribute in raising awareness about the importance of ICH, strengthen national and regional measures of safeguarding ICH, enhance capacities at local and national levels, and realize a classification system of ICH on the basis of a community-based methodology taking into account both the UNESCO well-defined cultural policy and the orientation of the Convention in this field.

Prior to 2010, no central safeguarding authority for the Jordanian ICH was known. However, some institutions have attempted to play a certain role in the process of documentation, which includes some aspects of ICH. We could not trace any specialized institution, activity, or plans that lead to establishing programs for capacity building in the ICH, i.e. documentation and promotion. Communities should be aware that ICH resources have a lasting value in their own right, provide the sense of identity, valuable, finite, and irreplaceable to ensure their survival and transmission to future generations. Identifying ICH bearers and NGOs is of great significance to determine priorities and, work with consultants, develop goals, objectives, and strategies toward safeguarding ICH and strengthen its future strategies at local and national levels.

Since 2010 Jordan witnessed several capacity buildings workshops on ICH on the basis of the UNESCO Capacity building modules, e.g.

A. Capacity building workshop: Jordan to enhance its action for the implementation of the 2003 Convention 29.5 – 01.06.2016

The workshop is considered the first Implementation workshop of the 2003 Convention designed to Jordanians. The participants of the workshop were mainly selected by the Ministry of Culture in collaboration with the UNESCO Amman Office. The workshop was attended by members of the Ministry of Culture, Ministry of Tourism and Antiquities, Ministry of Social Development, Ministry of Education (curricula department), Ministry of Foreign Affairs, Ministry of Planning, Department of Antiquities of Jordan, Jordan TV, Department of National Library, universities, Petra National Trust, Petra Park, and JoNatCom. Representatives of NGOs working on traditional knowledge and most of the Jordanian social and ethnic and religious spectra were represented.

B. Capacity building workshop Inventorying ICH of Al-Mafraq Governorate – Northern Jordan - 18, 20 – 23 May 2017

The participants represented the cultural diversity of Al-Mafraq governorate: Bedouins, semi-nomads, peasants, teachers, officials, artists, poets, and social workers. The workshop furnished a solid background among the participants to realize the importance and

the role of communities for ICH, as bearers, in general, and for the inventorying activities in particular and became aware that, inventorying, in addition to other safeguarding activities, is the principal objective of the 2003 Convention.

3. Inventorying projects:

Among the previous attempts to deal with ICH, it is remarkable that no unified and constant standards or criteria were followed prior to the ratification of the Convention. Different lists, studies, and treatises on the subject were traced in the history of research on ICH in Jordan. They remain, however, as valuable sources of the country's ICH and a basis for any future inventory that complies with the Convention. A committee was established, with the participation of communities and groups, to determine standards for the inventorying of Jordan's ICH, and also identifying the organizations and individuals working on ICH, as well as the actual practitioners and tradition bearers. The creation of an accurate inventory of ICH in Jordan was crucial to constitute an important step towards safeguarding its future. The inventorying projects took the following points into consideration:

A. An inclusive approach to what constitutes ICH in Jordan is advocated which embraces the cultural spaces of well-established cultural diversity of Jordan's communities. Certain conditions should be established in accordance with the requirements of the Convention, i.e. identification of communities, groups and individuals, ensuring that only ICH that is recognized by communities and groups is inventoried with their prior consent and permission.

B. The inventorying projects did not discriminate between the different levels of participation in or influence of different examples of ICH, e.g. those that have had little or no impact on the wider community, and have remained isolated, has been included.

C. Another relevant issue is related to the language; oral traditions and expressions that are being registered and safeguarded through the Jordanian inventory was not restricted to the speakers of indigenous Arabic dialects of Jordan, but it went beyond that to reach the languages of the ethnicities, i.e. Chercassians, Chechnians, Armenians and Druze communities etc. would be equally considered to be within the scope of ICH in Jordan.

D. Central point to any safeguarding or awareness process of ICH is the question: how best to protect ICH against misappropriation and illegitimate use. The preservation of original records and items of ICH is an ongoing effort. It is imperative however, that awareness procedures should respect issues around the property and intellectual rights.





For example, proper authorization must be acquired for the sharing of information gathered during the awareness projects and documentation activities. Any steps toward disseminations or awareness should take into account the intellectual, legal and moral implications of holding and providing access to personal information. However, the digitization and dissemination of traditional cultural expressions can lead to their misappropriation and misuse.

E. Ethical issues: i) The use of heritage and the past is not separable from the social ethics that dominate a particular society, ii) The violation of human rights in the evaluation of the safeguarding process, iii) discussions about the values and norms involved in ICH should be left to the communities and its members; i.e. any ICH element should be presented in relation to the way it is used in the community. Undervaluing the ICH elements and its bearers should be avoided, iv) communities often have a stake in the ways in which knowledge about them and their traditional expression are presented interpreted and used in a proper and adequate manner, v) inventorying projects should receive permission from the community, group or individual concerned, based on recognition, respect and cooperation.

The Main Inventorying Projects:

I. Mediterranean Living Heritage (*MedLiHer*)

Within the constant efforts of Jordan in the line of the implementation of the 2003 Convention, Jordan was involved since 2010 together with Egypt, Lebanon, Maison des Cultures des Monde (Paris) and the UNESCO ICH Section in Paris, with a project known under the acronym MedLiHer (= Mediterranean Living Heritage). It is co-funded by UNESCO and the European Union within the Euromed Heritage IV and aimed at supporting the implementation of the Convention for the safeguarding of the ICH in the mentioned countries. It intended to strengthen their institutional capacities in order to facilitate their effective participation in the international mechanisms for the safeguarding of ICH and to elaborate safeguarding measures and develop safeguarding projects with the participation of communities and relevant groups. This project was of great help to develop activities to safeguard parts of our ICH in cooperation with communities and groups concerned. It constituted an ideal venue for setting up safeguarding projects that will take due account of Jordan's needs, priorities and constraints.

The three following phases are already implemented:

- Assessment of the current situation concerning the state of safeguarding ICH in the Mediterranean partners States;
- Development of national safeguarding projects and setting up of a regional network;
- Implementation of the national safeguarding projects identified and developed in phase II.

The MedLiHer project was the stimulus for creating the first systematic ICH inventory in Jordan. As a pilot project in the context of the mentioned project, Madaba Governorate was selected to apply the first community-based inventorying rules of ICH in the line of the UNESCO Convention. Based on the results and recommendations of phase II of the abovementioned MedLiHer a consensus was reached that the pilot project should consider establishing ICH inventories in the project Partners States. Therefore, the Jordanian National Supreme Council for Heritage convened in December 2010 to discuss the intended project and its visibility and took the decision to select Madaba Governorate as a starting point for the future national inventory of ICH in Jordan. The project was then called "Inventory of ICH of Madaba Governorate", as this will constitute an important step towards safeguarding its future. It will enable us to manage and support ICH according to the obligations of the Convention. As an example, inventorying ICH elements would help in building cultural enterprise, and would encourage the responsible use of traditions and practices in a variety of economic development efforts. It will provide a platform for the reporting obligations of the Convention and contribute in building capacity of inventory-makers. As community-based inventorying of ICH is combined with identification, dissemination and implementation of best practices related to inventorying, audio and video digital recording standards, and ethics, the project was an ideal venue to develop guidelines for metadata content, that take into consideration best practices for the description of digital resources on the Web or any other medium. It approached different methodologies towards realizing this objective, e.g., visiting the region, living there, going to events and festivals, getting to know people and, interviewing them, as this allows for direct contact with ICH elements.

II. Community-Based Inventorying of Urban Living Heritage in relation to Income - Generation in Irbid City

Recently, UNESCO Amman Office facilitated a new project on "Community-Based Inventorying of Urban Living Heritage in relation to Income - Generation in Irbid". The project is part of a wider UNESCO program generously funded by the Chinese company, Yong Xin Hua Yun, that aims to explore how living traditions are evolving in urban contexts in times of rapid social change. This program, entitled "Intangible Heritage and Creativity for Sustainable Cities," has been carried out so far in 6 cities worldwide, including Ayachucho (Peru), Georgetown (Malaysia), Harare (Zimbabwe) Kingston (Jamaica), and Tbilisi (Georgia). In each city, the focus of the project has been on living traditions linked in some way to income-generation, whether they are crafts, festivals and events, traditional occupations, or others.



4. The role of NGOs in safeguarding ICH:

There is no doubt that Non-Governmental Organizations (*hereinafter* NGOs) contribute important information and ideas, advocate for positive methodological development and provide good capacity in understanding ICH related issues. Their activities can, with no doubt, be considered complementary to the local communities, as they are supposed to participate in safeguarding of ICH in a close affinity with them. They can lead us to new domains to which additional energy and efforts can be dedicated and encourage local communities in organizing projects through which they can reach certain objectives to help them, especially in the artisanship domain, producing their own traditional products to elevate their living standards, enhance the local socio-economy and preserve their cultural values. NGOs are closer to the local communities and can react better than government to the needs of marginalized communities. They have the ability to stimulate networking with their peers in an effective manner, which can be reflected positively on the ICH of the respective country and lead to a better implementation of the 2003 Convention. The government should take the necessary steps toward helping NGOs to get acknowledged, develop the quality of their work, and support voluntary ICH related activities and initiative. This would pave the way for NGOs to become in the center of supplementing the governmental role, while, in the same time, not simply being an extension of the government. Governmental sector should take this into account when developing funding arrangements of ICH projects. Not to forget, that NGOs can create a balance towards the government power and public policy makers. Through governmental funding, NGOs will be able to carry out important work in the field of ICH safeguarding and further ensure appropriate execution of tasks, and help in building capacities of the community and voluntary work.

There is no doubt, that Jordan accepts as a fact the value of NGOs as an important factor in development. Due to political and economic openness of Jordan, political liberty, involvement in the process of globalization, and the constant social changes, the number of NGOs has increased in the last two decades. Their size is variable and they used to work in diverse sectors. Some Jordanian NGOs, especially those working in the field of traditional knowledge and popular culture, suffer from several problems and challenges that make its sustainability

and mission not easy to realize. It should be mentioned here that that the development of the NGOs sector in Jordan coincides with paving the way for a space of maneuvering so that they can conduct what it lies in their interests; its community should take part in the development of the policies to avoid social tension. (see Jarrah 2009, Iv for more explanation).

5. Awareness raising concerning the Convention and ICH

Concerning awareness and promotion of ICH in Jordan, it has become evident in the years after the ratification of the Convention that there is still an inadequate awareness of the importance of safeguarding ICH on the part. Awareness programs are significant to enable the people to explore the values of their ICH and be aware of its importance as reflected on the cultural diversity of the Jordanian society. For these reasons, the Jordanian National commission in cooperation with the UNESCO Office in Amman and the present author organize an awareness campaign on ICH and the Convention among several sectors and stakeholders. As there are various levels of understanding about ICH in Jordan, different stakeholder groups were targeted, i.e. the public, secondary school teachers, university faculties and educators, NGOs & CBOs (with a focus on cultural activities) and Media. These stakeholders were provided with itemized information on the importance of ICH, the UNESCO 2003 *Convention for Safeguarding ICH*, some tools for teaching of Intangible Heritage, detailed understanding of how to apply for funding, what projects that could be undertaken and conducted, how ICH can be communicated, what new media can do to enhance the role of Intangible Heritage, and what activities are in place in Jordan to safeguard it.

6. ICH and Formal, none formal and informal education

Integrating ICH knowledge and skills into education and learning is one of the measures to safeguard the immensely rich resource of our communities by ensuring that it has been passed on to the next generations. By transmitting knowledge held by our tradition bearers and practitioners, the elders within our communities, the women and the men to the younger generation, we will be ensuring that the knowledge which by its nature is transient will not be lost. The necessary factors that support the inclusion of ICH in the educational systems are available; i.e., school can be a source not only to

educate the ordinary subjects, but also to teach patterns and other learning materials that include the ICH of the country itself. In this framework, the institutional management can ensure that school celebrations are in the heritage domain, and develop educational programs and infuse ICH elements or topics into school curricula, such as the inclusion of crafts, traditional singing, and probably develop a separate curriculum on heritage. Jordan is considering applying programs and strategies that would ensure the involvement of the educational sector in the ICH issues, especially in non-formal education which often does not lead to a formal certification, and it may or may not be government-supported and goes on outside of a formal learning environment such as a school, a college or a university, therefore it is learning outside of the classroom/lecture theatre. Educational policies in Jordan can also enhance non-formal Education which result from daily activities related to work, family or leisure, as it is not organized in terms of objectives, time or learning support, but it is in most cases unintentional from the learner's perspective.

In the 14th article of Convention for the safeguarding of the ICH (Education, awareness-raising and capacity-building) each State Party shall endeavor, by all appropriate means, to:

1. Ensure recognition of, respect for, and enhancement of the ICH in society, in particular through:

A. Educational, awareness-raising and information programs, aimed at the general public, in particular young people;

B. Specific educational and training programs within the communities and groups concerned;

C. Capacity-building activities for the safeguarding of the intangible cultural heritage, in particular management and scientific research;

D. Non-formal means of transmitting knowledge;





2. Keep the public informed of the dangers threatening such heritage, and of the activities carried out in pursuance of this Convention;
3. Promote education for the protection of natural spaces and places of memory whose existence is necessary for expressing the intangible cultural heritage.

Starting from the above-mentioned directives, the UNESCO Office Amman managed to establish a module for ICH and education, which addresses the need to reinforce the intergenerational transmission of ICH in order to ensure long-term safeguarding of ICH. This endeavor goes in line with the UNESCO collaborative intersectoral efforts between UNESCO's Education and Cultural Sectors which aims to identify and promote innovative approaches in integrating ICH into learning environment. Through the module, teachers, students and communities, as well as policy and decision makers, will be engaged in appreciating the relevance of their ICH as a mainspring of cultural diversity and a commitment to sustainable development. The endeavor will facilitate new pathways of intergenerational transmission that is central to the vitality of ICH. The module provides a framework on deconstructing the element and showing the various layers of knowledge that it incorporates. An integrated, multi-disciplinary pedagogical approach to be used by teachers in classrooms can be used to develop these guidelines so as to facilitate the facets of knowledge embedded within the living heritage of communities. The Module will be used by elementary schools. It could be of interest to stakeholders from cultural institutions such as museums, cultural societies, heritage organizations and ICH non-governmental organizations (NGOs) and associations that are concerned with the continuity and vitality of local knowledge and practices. It provides ideas for teaching staff to use in the school and presents ideas for projects that the students can carry out to enable a deeper understanding of the aspects of the living culture of their own communities. Students may be required through the module to participate in experimentation with indigenous methods of health practices and modern practices, craftsmanship, music, dancing and traditional games.





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Not virgin-white like that old Doric shrine,
where erst Athena held her rites divine;

Not saintly-grey, like many a minster fane,
that crowns the hill and consecrates the plain;

But rose-red as if the blush of dawn
, that first beheld them were not yet withdrawn;

The hues of youth upon a brow of woe,
which Man deemed old two thousand years ago,
match me such marvel save in Eastern clime,
a rose-red city half as old as time.

7. Inscription of ICH elements on the Representative List of the ICH of Humanity

Since the ratification of the Convention, Jordan was able to implement the Convention on the international level by inscribing ICH elements that represent Jordanian communities and groups:

I. *As-Samer in Jordan*

As-Samer, as a performing art, spreads over wide areas in Jordan including its northern, central, and southern districts. As-Samer considered to be one of the inherent art in Jordan to be practiced in different occasions specially at weddings. As-Samer is transmitted from generation to generation; it encourages the public to spontaneously participate as it encourages all attendees of all ages to take part. Inscribing As-Samer into the Representative List will encourage groups that practice it to dialogue, communicate, and engage with other parties as performing it entails collective participation. Therefore, it encourages groups to hold more of heritage ceremonies in their areas.

II. *Date palm, knowledge, skills, traditions and practices*

The inscription succeeded as a joint nomination which included 15 countries (Bahrain, Egypt, Iraq, Jordan, Kuwait, Mauritania, Morocco, Oman, Palestine, Saudi Arabia, Sudan, Tunisia, United Arab Emirates and Yemen). The date palm has been connected to the regional population of the submitting States for centuries, serving both as the source of numerous associated crafts, professions and social and cultural traditions, customs and practices, and as a key form of nutrition. The Date palm, knowledge, skills, traditions and practices have played a pivotal role in strengthening the connection between people and the land in the Arab region, helping them face the challenges of the harsh desert environment. The cultural relevance and proliferation of the element over the centuries prove how committed the local communities are to sustaining it; this is achieved through collective participation in multiple date-palm related activities and numerous festive rituals, traditions and customs.

III. *Arabic calligraphy: knowledge, skills and practices*

The inscription succeeded as a joint nomination which included 16 countries (Saudi Arabia, Algeria, Bahrain, Egypt, Iraq, Jordan, Kuwait, Lebanon, Mauritania, Morocco, Oman, Palestine, Sudan, Tunisia, United Arab Emirates and Yemen). Arabic calligraphy is the artistic practice of handwriting Arabic script in a fluid manner to convey harmony, grace and beauty. The practice, which can be passed down through formal and informal education, uses the twenty-eight letters of the Arabic alphabet, written in cursive, from right to left. Originally intended to make writing clear and legible, it gradually became an Islamic Arab art for traditional and modern works. Modern calligraphy commonly uses markers and synthetic paint, and spray paint is used for calligraphiti on walls, signs and buildings. Artisans and designers also use Arabic calligraphy for artistic enhancement, such as for marble and wood carving, embroidery and metal etching. Arabic calligraphy is widespread in Arab and non-Arab countries and is practised by men and women of all ages. Skills are transmitted informally or through formal schools or apprenticeships.

IV. *Cultural space of the Bedu in Petra and Wadi Ram*

The main purpose of inscribing the element is showing its role in ensuring a better view of Jordan's ICH awareness of its significance, and encouraging dialogue which respects cultural diversity. The cultural space of the Bedouins in Petra and Wadi Rum comprises of the living relationship Bedouins communities maintain with the spaces they inhabit and practice, and from which they derive resources as mobile pastoralists and as agriculturalists, as people engaged in tourism-related activities.

V. *Al-Mansaf in Jordan, a festive banquet and its social and cultural meanings*

Al-Mansaf is a festive dish that is central to Jordan's socio-cultural events. An important and well-known symbol that evokes a deep sense of identity and social cohesion, it is associated with the agro-pastoral lifestyle in which meat and dairy are readily available. Large chunks of sheep or goat meat are boiled with spices in a yogurt sauce and served with rice or sometimes bulgur over a layer of thin bread. The preparation itself is a social event, with cooks discussing common concerns, telling stories and singing. The layers of bread, rice and meat are arranged on a platter and garnished with fried, desiccated almonds. In northern Jordan, fried bulgur balls filled with minced meat are also placed around

the dish. The host's relatives carry the platters to the reception hall and the guests sit around them, with five to seven people around each platter. Traditionally, the dish is consumed with the right hand while the left is placed behind the back, but today some people use dishes and spoons. Women generally pass down the recipes and related practices (such as milking the goat or sheep) to their daughters and granddaughters. Culinary institutes and universities also contribute to the dish's transmission.

8. Establishment of the UNESCO Chair for Cultural Heritage and Sustainable Tourism – Al-Hussein Bin Talal University– Ma'an,

In cooperation with the UNESCO Amman Office, Al-Hussein Bin Talal University succeeded under the guidance of the present author to establish a UNESCO Chair of Heritage and Sustainable Tourism at the premises of Petra College of Tourism and Archaeology in Wadi Mousa. It is anticipated that the Chair would be a dynamic national and regional Chair concerned with the promotion and safeguarding of tangible and intangible cultural heritage.

Its functions can be summarized as follows:

A. Support the process of identification and documentation of ICH in through the dissemination of technical knowledge and provision of equipment and necessary infrastructure and building a portal on the internet to facilitate communication between the concerned communities, organizations and relevant ICH institutions.

B. Preparation and operation of programs and educational resources to ensure the continued transmission ICH, including development of curricula to transmit ICH among the youth and raise awareness about its importance.

C. Developing online capacity building programs.

D. Encourage organizing public events such as performing arts and exhibitions on ICH.

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

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

9. Heritage project and its role in promoting ICH in Jordan:

Jordan is involved the iHERITAGE that project aims at providing new solutions through an innovation-driven growth process to promote cross-border technological transfer, Living Labs, industry-academia collaboration and the creation of spin-offs and new products, using the latest Information and Communication Technologies (ICT): Augmented Reality (AR), Virtual Reality (VR) and Mixed Reality (MR). The project addresses socio-economic challenges at cross-border level through the active involvement of young people, women and NEETs who take part in the Living Labs, training courses, and the creation of spin-offs, thus contributing to increase employment opportunities and foster innovation. Eventually, iHERITAGE is intended to improve access to UNESCO cultural heritage, on site and off site, and will contribute to the establishment of the Regional Centre for Safeguarding and Valorization of Mediterranean Intangible Cultural Heritage, to be recognized under Category 2 of UNESCO. iHERITAGE fosters the creation of innovative AR/VR/MR contents related to some of the world's most outstanding tangible and intangible cultural heritage.





In response to the views and aims of the project, the following activities were undertaken:

A. Conducting a workshop series on ICH

More than 20 sessions of training workshops were conducted on the basis of the UNESCO philosophy of safeguarding ICH that covered the following thematic areas. The training materials were derived from the UNESCO Capacity Building materials:

I. The implementation of the UNESCO 2003 Convention for Safeguarding intangible cultural heritage. Develop a shared understanding of the rationale and objectives of a workshop on implementing the Convention for the Safeguarding of the ICH at national level and establish a working relationship with participants.

II. Community involvement on safeguarding ICH. Identify, through discussions and case studies, various ways in which communities, groups and individuals can participate in the widest possible way in the safeguarding of their ICH (ICH), and in other aspects of the implementation of the Convention for the Safeguarding of the Intangible

Cultural Heritage.

III. Community-based inventorying of ICH: This unit introduces the context, rationale and objectives of an eight to ten-day workshop on community-based inventorying under the Convention and intends to equip participants with basic knowledge and skills to design and facilitate a community-based inventorying process tailored to their particular circumstances. It discusses the pedagogic approaches used and the key characteristics of community-based inventorying. Furthermore, it provides participants with the opportunity to share information about personal and country experiences in the field of intangible cultural heritage.

IV. The ethical principles for safeguarding ICH: This unit introduce and develops participants' understanding of the ethical principles for safeguarding ICH endorsed by Intergovernmental Committee for the Safeguarding of the ICH, and how they relate to the ethical issues encountered in their work. The unit also develops an understanding of how to adapt existing tools and codes of ethics to specific issues and contexts.

V. ICH and sustainable development: Improve participants' understanding of the connection between safeguarding ICH and sustainable development in the context of the 2003 Convention, and the international debate, which led to the adoption of the 2030 Agenda for Sustainable Development (United Nations).

IV. Developing safeguarding plans of ICH: Develop a shared understanding of the rationale and objectives for a workshop on developing safeguarding plans in line with the Convention for the Safeguarding of the ICH and establish a working relationship with participants.

VII. Introduction to the nominations: Establish an understanding of the criteria for inscription, the nomination forms and what makes a nomination file successful, so that participants become better prepared to write a successful nomination. This unit introduces the criteria for inscription on the two Lists of the Convention for the Safeguarding of the ICH – the Urgent Safeguarding List (USL) and the Representative List (RL).

VIII. Craftmanship in the context of the ICH: Traditional craftsmanship is perhaps the most tangible manifestation of intangible cultural heritage. However, the 2003 Convention is mainly concerned with the skills and knowledge involved in craftsmanship rather than the craft products themselves. Rather than focusing on preserving craft objects, safeguarding attempts should instead concentrate on encouraging artisans to continue to produce craft and to pass their skills and knowledge onto others, particularly within their own communities.

IX. ICH and sustainable tourism: provide baseline research on interlinkages between tourism and intangible cultural heritage, including risks and opportunities. Government-led actions, public-private partnerships and community initiatives in terms of tourism development and ICH, elaboration, management and marketing of ICH based tourism products. Certain recommend guidelines to tourism policy makers and other stakeholders to foster tourism development through the promotion of intangible cultural heritage have been introduced.

X. ICH and Education and Media: Some ideas were presented on the contribution of ICT technologies as pillars of Cultural Heritage Education, as virtual worlds are often used in the field of Cultural Heritage education in order to broaden the opportunity

worlds are often used in the field of Cultural Heritage education in order to broaden the opportunity to appreciate cultural contents that are remote in space and/or time.

B. Exploring the potential of Food and foodways as ICH in Jordan

Foodways comprise knowledge, practices, beliefs and all cultural aspects relating to how a community acquires, stores, prepares and uses its food, and the related dynamics; i.e. cultivation, hunting, gathering, preparation, processing, consumption, and which tools are used. The food foodways vary according to the seasons, traditions, beliefs etc. Food is a strong indication about ourselves, culture, our beliefs, our traditions and our ideals. Its ways are dictated by the natural environment, culture and values and roles in the community. Each community all over the world has its food traditions that distinguish it from the other as part its integrated culture. Some of the traditional foods are eaten during special events such as ceremonies or only by certain people as part of their local food systems and heritage. Understanding the food and foodways of cultures gives us the opportunity to understand their way of thinking and hence appreciate it as part of their national heritage and a an important of their identity and social cohesion. As we constantly notice that traditional foodways are endangered due to the adoption of modern it is becoming very demanding establish plans for safeguarding the remaining foodways and commit ourselves to identifying, documenting and safeguarding the living heritage including knowledge to prevent losing the knowledgeable people and their valuable knowledge and hence the urgent need for its documentation.

I. Excursus: Overview on Traditional Food and Dishes in Jordan

The importance of taking care of the ICH stems from its direct connection with cultural identity, especially at a time when societies are experiencing extensive socio-cultural changes; accompanied by technological transformations, the effects of economic and cultural globalization, the movement of migrations, refugees and climate change. These conditions expose the ICH to the risks of deterioration, disappearance and destruction, in particular due to the lack of resources necessary for the safeguarding of this heritage, for the protection of the identity and creative privacy of local communities.



Cooking methods and food habits associated with folk dishes are a tool for expressing individual and collective identity and building personality, for example, Al-Mansaf expresses the spirit of solidarity and solidarity of Jordan, and this dish, despite the different ways of its preparation, becomes a tool to introduce Jordan and the generosity of its people, It also carries cultural and artistic connotations that express the richness of the cultural space that has been formed over generations around this food.

II. Traditional Food

Traditional foods is passed down from one generation to the next one. It reflects the culture of the country and each traditional dish carries a lot of meanings and senses to the person who prepares it. Moreover, there is an obvious connection between traditional foods and tourism development, tourists in general are keen on tasting the traditional foods and dishes of the country they visit. One of the qualities of traditional food is that it is nutritious and low cost, it is produced by the environment, and the whole family cooperates in its production, and in making bread, which was and still a staple of meals in our Jordanian cuisine-all members of the family; from men to women and their sons (males and females) were involved.

The Jordanian man has made many kinds of food; a loaf of bread and a little food is enough for a person, so he praises God for his blessings. He also made from wheat Rashof, Eish Laban, Al-Mansaf, Al-Makhtaah, (Shishbrick), Al-basisa, lasakiyat, Al Rqaqa, Al-Fateh, Al-khumaia, and so on.

In order to sustain some of the materials and use them in the off-season, they converted them to another form, and they did the drying process, drying tomatoes and Bamia, grapes and figs from the fruits. They turned grapes, figs and peaches into jams to provide them with energy, especially on cold winter days, and made khabisah (grapes with corn flour and some nuts), so they had some popular confectionery items. In the midst of technology, meals from various Arab and foreign countries, such as kbsa, kashri, Chakri, pizza and lasagna, as well as fast food such as shawarma, burgers and others, and the decline of popular heritage food to some extent, and it became very necessary to document these foods, in order to preserve and sustain them.

III. Exploring the potential of traditional craftsmanship as an ICH domain for income generation

“Tradition” in the context of craftsmanship means that one can point back over decades or even centuries to a given form of craftsmanship’s origins and existence, while it also implies the act of transmission itself. Thanks to the mode via which knowledge is passed on, the continued existence of traditional craftsmanship is ensured across generations, businesses, national borders, and changeable overall conditions. The objective of training is to cultivate individuals equipped with multiple competencies who



have the ability to work in independent manner and run a business in every necessary respect later on. This ranges from craftsmanship skills and knowledge to the ability to deal with art history and cultural history in the context of specific workpieces, and from business skills (including the relevant aspects of management and marketing) to the reinforcement of any and all creative potential that can help to uphold a traditional occupation in a way that ensures its future under changing conditions. The central foundation of traditional craftsmanship is embodied by transmission of the associated knowledge and skills, as the term “traditional” itself would suggest. In the absence of training for craftsmanship professions, there is no economically sustainable craftsmanship. The transmission of knowledge via the existing system of dual education is strongly characterized by ideals and strongly linked with individuals. And a core element of master crafts people’s professional ethos is feeling called to provide training and pass on knowledge. What is understood by the term “traditional craftsmanship,” in Jordan and which consideration should be taken to fulfil in order to qualify as such? To answer this question, we should explore:

- What forms of traditional craftsmanship exist in Jordan, and to what extent are they threatened in their respective existences?
- How is knowledge of traditional craftsmanship handed down from one generation to the next?
- Which forms of traditional craftsmanship are of cultural, socio-political, and economic relevance to the present and to the future?
- What are their real role and functions that are sustainable, economic, social, and cultural?
- What is the jobs and apprentice positions in their respective regions within the country?

10. Excursus: Current situation and challenges facing ICH in Jordan, its management and inventorying from the perspective of the Ministry of Culture

There are a number of challenges facing the sector of intangible cultural heritage in Jordan, including:

I. Managerial challenges:

The scattering of events and dispersion of activities related to intangible cultural heritage.

Currently, activities and events related to intangible heritage are organized separately by various institutions and associations.

The multiplicity of stakeholders working in the field of heritage.

There are more than three hundred and fifty institutions and cultural bodies involved in the field of heritage, each with their own regulations and ease of entry.

Stakeholders working under different supervisory ministries: Some stakeholders work under the supervision of the ministry of culture while others work under the ministry of industry and commerce or the others work under the supervision of the ministry of tourism and antiquities. These various institutions, due to their resilient regulations, all are allowed to work in the field of tangible intangible cultural heritage as mentioned earlier. In addition to these, some private institutions are involved in the field.

Scattering of research experiences and lack of coordination in the national framework.

Activities related to intangible heritage are scattered among individuals and institutions, with no contact or coordination between the different organizations and bodies interested in intangible cultural heritage.

The lack of social awareness of the significance of sustainability and safeguarding of intangible cultural heritage.

There is a lack of programs aimed at raising the awareness about the importance of the intangible cultural heritage in local and state institutions as well as among the general public. Additionally, the media's contribution is limited to some already documented elements.

The weak contribution of the media on the significance of intangible cultural heritage is also another problem. Their contribution is only restricted to the documented elements.

II. Legal Challenges

The absence of specific legislations regarding the intangible heritage in Jordan.

Currently, there are no special laws or regulations that govern the work in intangible cultural heritage. There are no laws to protect endangered cultural heritage or laws encourage people to safeguard heritage through generations.

The absence of national strategies for dealing with intangible cultural heritage.

There is a lack of comprehensive plan for addressing intangible cultural heritage on, governmental, national or civil levels. There are no clear guidelines or plans in place.

There are no baselines or clear plans to deal with intangible cultural heritage, or civil levels.

III. Financial Challenges

Lack of financial resources for implementing heritage projects and programs: There is a shortage of financial support for the implementation of heritage projects and programs.

Lack of financial support for implantation of heritage projects and programs.

Lack of financial allocations to the heritage sector: Insufficient funding is allocated to the heritage sector.

National Inventory project

The Ministry of Culture initiated the National Inventory for intangible cultural heritage in the governorate of Madaba as a part of the project of MEDLIHER in 2012 and in 2014, the ministry issued special instructions with the aim of inventorying the intangible cultural heritage in the different governorates, involving local communities in inventory process, documenting everything related to cultural heritage and providing the Cultural Directorate with relevant information. This information will be included in the database to identify endangered cultural elements and to raise awareness about the significance of intangible cultural heritage in the Hashemite Kingdom of Jordan.

The ministry successfully completed the inventory in the governorates of Al Karak, Al Zarqa, Al Balqa through a grant from Kuwait, facilitated by the Ministry of Planning and International Cooperation during the years 2013-2015. The process was conducted under the terms of the five domains in the inventory list adopted by the UNESCO in 2012. A financial allocation was also provided for the implementation of the inventory in Jarash governorate in 2015, Al Aqaba governorate in 2016 and Al Mafraq governorate in 2017.

The Project Activities in Accordance with the Workplan

Training:

Workshops were conducted to train individuals from local communities and governorates inhabitants on the mechanism of data collection in inventory process, as outlined in the Safeguarding of Cultural Heritage agreement of 2003. The participants were introduced to the main concepts of intangible cultural heritage, the key articles of the agreement, the purposes and the five domains of intangible cultural heritage. They also learned how to fill out questionnaires and gather information from informants and narrators. Approximately, 140 male and female researchers were trained and became professionals in intangible cultural heritage.

Field Survey:

A research team consisting of twenty participants (males and females) was deployed to the different areas of the governorates to complete the questionnaires. Special attention was given to accurately identifying each intangible cultural heritage element, its affiliation, and providing a detailed description, considering the unique nature of each element. Thorough studies were conducted on each element including, its geographic dimensions, social functions, and tangible and intangible characteristics. Each element was recorded in the language and the form in which it was narrated, along with the context of its practice, its transmission within society and its current status. The responsible authorities ensured that the forms and questionnaires were correctly filled out and that informants provided their consent willingly and knowingly.

The questionnaires covered various heritage topics such as habits and traditions, traditional dishes, social practices, wedding songs, stories, handicrafts, traditional medicine, knowledge related to nature and universe). The inventory process took three months in each governorate and a total of 11.702 questionnaires across all governorates.

The participation of the local community in the inventory process greatly contributed to the identification of intangible cultural elements, their methods and mechanisms of transmission from one generation to another, and the community's knowledge in protecting their heritage. Due to the importance of the safeguarding of intangible cultural heritage, each element was identified, described and documented. The inventory process also included studying the scopes where each element occurs, its cultural significance, social functions, and its current situation.



Inventory Methodology

The inventory process was implemented in the governorates in two approaches:

I. inventorying everything related to intangible cultural heritage in accordance with the five domains adopted by the UNESCO. (Madab, Al Karak, Al Balqa, Al Mafraq)

II. Inventorying specific pre-selected elements and collecting the relevant information about these elements. This approach was followed in the governorates of Aqaba and Jarash.

Project Outputs:

I. Photography: A collection of 1000 photographs documenting various intangible cultural elements in the different governorates was created.

II. Illustrated Booklets: Designing and printing illustrated booklets as documentary models for groups of intangible cultural elements in Al Karak, Al Zarqa, Al Balqa, Al Mafraq, Jarash

III. Documentation of information and questionnaires: Questionnaires were printed and electronically documented in the webpage Ministry's intangible cultural heritage website, www.ich.gov.jo. The work is still going in other governorates in the kingdom, with necessary updates to the lists to align with UNESCO guidelines. For example, inventory list data was updated in 2018.

Project Results

I. Raising awareness among society about heritage, and emphasizing the importance of intangible cultural heritage, thereby increasing the number of people concerned about heritage and its connection to sustainable development processes.

II. Training individual from the local community in research and documentation technologies.

III. Inventorying the intangible cultural heritage in the governorates, identifying endangered cultural endangered cultural elements that may face extinction and need to be safeguarded and conserved and identifying elements to be nominated on the UNESCO representative list.

The absence of national strategies for dealing with intangible cultural heritage.

There is a lack of comprehensive plan for addressing intangible cultural heritage on, governmental, national or civil levels. There are no clear guidelines or plans in place.

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II. FUTURE PERSPECTIVES TOWARDS DEVELOPING SAFEGUARDING PLANS OF ICH IN JORDAN.

1. Social media, Digitalization of Cultural Heritage and the role of VR/AR in safeguarding:

The media and information technology sector in the field of cultural heritage involves the use of a full range of press, artistic, print, electronic and mass media communications to inform the heritage community and the general public about methods, activities and plans aimed at promoting understanding, protection, preservation, documentation, inventory and transmission of cultural heritage to current and future generations. Social media is also one of the most important platforms for promoting public participation in the preservation of cultural heritage. Therefore, there is an urgent need to form a more comprehensive picture of the functions of social media platforms in Jordan and their effects on sustainable cultural development, in terms of defining the characteristics of applied social media tools, and reviewing their roles and effects in order to respond to the importance of social media in providing a platform on a large scale, and with community participation. Social media is a useful tool in the tourism industry. They are among the primary sources that visitors trust when searching for travel-related information, pre-trip preparation, and gaining advance knowledge. Tourism developers also use social media to market tourist destinations, attract visitors, and support learning in the context of cultural tourism. These technologies make it possible to simplify complex information and attract more audiences. Social media may contribute to an educational purpose by providing an educational experience for all members of society. Digitization and ICTs have positive impacts on the sustainability of cultural heritage, which vary greatly depending on the heritage component. A virtual visit can replace a physical visit to the site. This also applies to archives, especially for very old paper documents, which are risky to deal with directly. In this case, digitization generates a strong alternative and particular benefit because of the potential risks of direct use of the heritage element.

The spread of information and communication technology in Jordan's cultural institutions is still limited or almost absent. The lack of an adequate system of incentives may help explain the slow progress in metadata production among Arab cultural institutions. The severe constraints of institutional budgets also play an important role in slowing the implementation of information and communication technologies, which is a field that requires large investments. Moreover, the fragmentation of available resources and their dispersal across many uncoordinated programs may undermine their effectiveness, in addition to the challenges posed



by the specifics of ICT implementation. Therefore, the process of introducing ICH system will be gradual and long-term, and requires coordination between many actors working in different institutions and levels. The truth is that we need to develop digital services in a targeted manner, based on a common sense of the importance of our cultural heritage.

2. ICH and Jordanian museums

In recent years, international community started to explore the relationships between museums, ICH and bearers, and their potential opportunities for enhancing museum practices to bring further insights into the impact ICH has had on museum practice. It suggested that encounters between museums and ICH create a space that enhance ICH and promote it. Certain countries began to explore the creation of ICH museums as a strategy for safeguarding ICH. Museums can hold collections covering all domains of ICH as well as their associated practices. They can allow their practice within their premises and seek to revitalize and safeguard ICH elements through active participation in the museums. It is important to continue exploring the effects of the ICH paradigm on the development of the museum field and consequently on a re-evaluated definition of museums. The new definition of museums should illustrate the intersections between the museum field and the management and practices of ICH, as its functions might be re-examined and further discussed.

Museums can develop their role to exhibit live heritage as well as presenting alternative scenarios to establish environmental museums to safeguard ICH by applying diverse approaches; i.e. museums play an important role in informal education and usage of different museum sources by designing school curricula including national heritage to interlink school activities and classes, on the one hand, and museums, on the other hand, weather traditional or eco-museums. Consequently, this interlink will be used in raising awareness of heritage and its importance and promoting the capability of the targeted group to transmit heritage efficiently to future generations. Museums can coordinate for conduct regional festivals and organize museum displays to disseminate ICH. They can make digitized recordings of ICH elements to be made for the general public.



3. ICH and Tourism

ICH can be beneficial for both government and local communities, as ICH domains related culinary tourism, festival tourism, and religious tourism are ideal fields for cultural tourism, e.g. culinary tourism, which reflects local customs and natural resources, and festival tourism that can improve the perception of ritual of local residents and enriches the content of the festival. ICH aspects can be part of safeguarding and managing ICH assets in tourism sector. The products of cultural tourism offer a great deal of chances for heritage stakeholders and bearers, e.g., the diverse manifestations of livelihoods of rural communities. It enhances people's interest in ICH and thus its transmission, as traditional cultural practices are usually undertaken by local practitioners and bearers, given an important condition that prevent ICH production from commodification and domination by income generation, which jeopardize the social function of ICH and, accordingly, endangers its natural transmission. Therefore, the positive harmony between ICH and tourism is conditioned by the full involvement with the local communities ICH related tourism projects to ensure that such projects guarantee the respect of local cultures and an ensure that ICH is not being solely considered as a tool of income-generation.

4. Creative and cultural industries

The world has widely recognized that the cultural and creative industries are important drivers of economic growth and employment. Culture and creativity have become one of the main pillars of strategies to achieve smart, sustainable and comprehensive growth. The cultural and creative industries include a wide range of businesses, organizations, and activities, including arts, advertising, cultural heritage, and programs. The cultural industry refers to a type of industry that aims to preserve culture, including tangible and intangible cultural heritage. Creative cultural industries based on cultural heritage have an important weight in the cultural sectors and national economies. In the field of crafts, for example, many of the innovations of the past are still living through the hands of countless generations of craftsmen. Much of the production of contemporary handicrafts is an important living embodiment of the cultural heritage. Jordan needs to integrate the opportunities and challenges of the cultural and creative industries into their national development plans, strategies and budgets, and to devote greater effort to protecting intellectual

property rights. In addition to all this, improving international and regional cooperation, benefiting from the exchange of ideas, experiences and new technologies, and learning from mistakes, as these play a fundamental role in the cultural and creative sectors. Higher education institutions also play an important role in attracting, developing and retaining talent, all within the context of a measurable approach and sound understanding of challenges and opportunities for planning and policy making.

Undoubtedly, there is great potential in Jordan that awaits mobilization in a systematic and comprehensive manner, through a well-designed, implemented and innovative process in companies and industries. Public policy can play an important role in this process, including the availability of educated human resources, technological infrastructure, capital, and government initiatives to increase its investment in skills, research capabilities, and infrastructure. There are major parties concerned with undertaking the process of developing this sector, the most important of which are governments, educational institutions and local communities, provided that they adopt the a long term strategy, that can inter alia include:

- training and technical education,
- increasing the budget of ministries concerned with cultural and creative industries, and perhaps restructuring them,
- cooperation between local communities and the government for a sustainable partnership aimed at preserving and safeguarding cultural heritage (tangible and intangible) and benefiting from it to generate more income,
- cooperating with academic institutions to carry out educational activities, including training, cultural research,
- creating incentives for research and development, and supporting research and technological infrastructure, linking cultural heritage to university curricula in an interdisciplinary manner to further enhance the importance of heritage for a sustainable future,
- establishing specialized awareness programs within the framework of local cultures with the aim of raising awareness of the importance of

this field, its value, and explaining the role of cultural heritage in promoting local and sustainable social and economic development, provided that a balance is maintained between preserving and safeguarding cultural heritage and investing it for economic development purposes.

5. ICH and legislations

The misappropriate use of ICH and its related issues, e.g., globalization, social change and economic development etc., formalized an incentive for the protection and preservation of ICH as defined in the Convention. The same reasons urged the international community to consider this issue in the sustainable development policies. Jordan, as the rest of the Arab countries, is vehemently encountering the trends of modernization and globalization. Thus, designing a legislation and law for the protection of ICH is becoming a stressing demand and a great challenge in the same time, not only for the law makers, but also for a wide range of institutions in the country. Documentation, inventorying, awareness raising and other safeguarding activities of ICH constitute a major part of the safeguarding activities, however, such steps remain incomplete in the absence of a comprehensive legal instrument for safeguarding ICH. In fact, it is the Convention which stimulated the international community to think of a legal process based on philosophical rationale taking into consideration human rights laws because ICH is considered as an integral part of cultural human rights.



III. AN OVERVIEW OF TRADITIONAL FOODS AND DISHES IN JORDAN:

Introduction

The importance of taking care of the intangible cultural heritage stems from its direct connection with cultural identity, especially at a time when societies are experiencing extensive socio-cultural changes; accompanied by technological transformations, the effects of economic and cultural globalization, the movement of migrations, refugees and climate change. These conditions expose the Intangible Cultural Heritage to the risks of deterioration, disappearance and destruction, in particular due to the lack of resources necessary for the safeguarding of this heritage, for the protection of the identity and creative privacy of local communities.

Cooking methods and food habits associated with folk dishes are a tool for expressing individual and collective identity and building personality, for example, Al-Mansaf expresses the spirit of solidarity and solidarity of Jordan, and this dish, despite the different ways of its preparation, becomes a tool to introduce Jordan and the generosity of its people, It also carries cultural and artistic connotations that express the richness of the cultural space that has been formed over generations around this food.

The History of Jordanian Cuisine

The history of this cuisine goes back to 2000 BC, since bread, meat, milk and vegetables were known, and many interested people believe that the Jordanian Mansaf in its ancient form is one of the oldest forms of Jordanian food associated with the history of the people who lived in Jordan such as the moabis, Nabataeans, Amunites and Adumites.

Traditional Food

Traditional foods is passed down from one generation to the next one. It reflects the culture of the country and each traditional dish carries a lot of meanings and senses to the person who prepares it. Moreover, there is an obvious connection between traditional foods and tourism development, tourists in general are keen on tasting the traditional foods and dishes of the country they visit.

One of the qualities of traditional food is that it is nutritious and low cost, it is produced by the environment, and the whole family cooperates in its production, and in making bread, which was and still a staple of meals in our Jordanian cuisine-all members of the family; from men to women and their sons(males and females) were involved.

The Jordanian man has made many kinds of food; a loaf of bread and a little food is enough for a person, so he praises God for his blessings. He also made from wheat Rashof, Eish Laban, Al-Mansaf, Al-Makhtaah, (Shishbrick), Al-basisa, lasakiyat, Al Rqaqa, Al-Fateh, Al-khumaia, and so on.

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In the midst of technology, meals from various Arab and foreign countries, such as kbsa, kashri, Chakri, pizza and lasagna, as well as fast food such as shawarma, burgers and others, and the decline of popular heritage food to some extent, and it became very necessary to document these foods, in order to preserve and sustain them. People in Jordan, whether in the north, middle or south, are very keen on preserving traditional dishes and transmitting them to the next generation. That is why you find Al Mansaf (made of meat, rice, local ghee, shirak a very thin kind of bread and jameed, dried yoghurt, is there in all governorates and served in every house and for guests.

If we go to the north of Jordan, especially in Irbid governorate, we must talk about a very famous dish there called :Al Makmoureh. a very old, distinctive and delicious dish.

It is usually made on occasions and family gatherings, especially in the seasons of olive harvest in November of each year. It consists of flour, which is kneaded and thinned in layers adding chicken, onions and olive oil. This dish is suitable in all seasons but most people eat it in winter, because it gives warmth and energy.

And in the South also, the people of the city of Al

Karak still offer their famous dish Al-Fattereh - on all occasions. It consists of unleavened bread, jameed (dried yoghurt), chicken and samneh baladeyeh (homemade ghee).

As for Ma'an, in the south of Jordan, the capital of the Great Arab Revolution, as it was called in the past, the famous traditional dish is (Al-Roz Al-Hamed) which is served on the days of Eid. In addition to being a delicacy, it bears a cultural value because of the privacy it holds for this ancient city.

It is mentioned that the name (Al-Ros Al-Hamed) came because of the acidity of the rice from the Jameed (dried yoghurt).

We are still in the south specifically In Al-Aqaba city, one of the most famous traditional dishes that distinguished Al-Aqaba city from the other cities in the Kingdom of Jordan is Al-Sayadeyeh, which is still the main dish over the years. It is made of rice and fish specifically Sultan Ibrahim and Alhuridi fishes, which are the best for Al-Sayadeyeh dish.

For the people of Al-Aqaba Al-Sayadeyeh considered the substitute for Al- Mansaf and they believe that if the guest does not eat Al-Sayadeyeh at the home of the host, his duty remains incomplete as is the case with Al-Mansaf.

Aqaba is also famous for a sweet called: Al Houh". Al-Houh is one of the most important sweet dishes there, it is a very thin dough that is made of water, flour and salt, it is kneaded and left to rest and then thinned until it becomes very thin and baked on Saj in a round shape, each chip separately, then the chips are arranged in a layer shape and placed Al-Al-baladeyeh on each layer and then placed the filling, which is consists of Walnuts, Coconut, Cinnamon and Nuts on each chip then fried with Al-Samneh Al-Baladeyeh and sprinkle with syrup.

Fuheis city, a small Jordanian city located within Mahes and Fuheis district in Balqa governorate, is famous for a sweet called "Fatteereh", made of Shirak (thin bread) and Samneh Baladeyeh (homemade ghee), the method of doing it differs from other cities, Al fattereh is served to guests after meals especially in weddings.



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This contribution includes two main parts. The first deals with the projects implemented to safeguard the intangible cultural heritage in Jordan and relied on studies related to Jordan, while the second part explores the future of the intangible cultural heritage in Jordan based on studies conducted in other regions, and suggested the possibility of applying them to the Jordanian case in the future. Since the purpose of this contribution is descriptive and informative, the bibliography included the titles of studies from which this article benefited, either through citation, quotation, citation or paraphrasing.

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