

**THIRD TOURISM DEVELOPMENT PROJECT
SECONDARY CITIES REVITALIZATION STUDY**

Madaba

Social assessment

Annex 2

JOINT VENTURE OF COTECNO WITH ABT ALCHEMIA CDG MGA

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Abbreviations and acronyms

CAS	Country assistance strategy
CH	Cultural heritage
CBO	Community based organization
CRP	City revitalization program
DOS	Department of Statistics
EA	Environmental Assessment
GMM	Greater Madaba Municipality
GOJ	Government of Jordan
IBRD	International Bank for Reconstruction and Development
ITFCSD	Italian trust fund for culture and sustainable development
JTB	Jordan Tourist Board
MENA	Middle East and North Africa
MOE	Ministry of Environment
MOMA	Ministry of Municipal Affairs
MOPIIC	Ministry of Planning and International Cooperation
MOTA	Ministry of Tourism and Antiquities
NEAP	National Environmental Action Plan
NGO	Non Government Organization
PA	Public Awareness
PPP	Public-private partnership
STDP	Second Tourism Development Project
TOR	Terms of reference
TTDP	Third Tourism Development Project
UNESCO	United Nations Educational, Scientific and Cultural Organization
URP	Urban regeneration program
VEC	Valued Environmental Components
WB	The World Bank
WHL	World heritage List
WTO	World Trade Organization

1. Executive summary

The movement of accelerated urbanization that Jordan knew since the beginning of the 1970, combined with the demographic growth and the migratory waves of the populations, deeply transformed the socio-spatial structures of the country. In all of the Jordanian localities, the spatial and urban morphology, the way of life and consumption, the socio-economic structures, the social and collective forms of organization have been strongly affected and transformed. In this context, it is not exaggerated to say that all the Jordanian towns are, to some extent, new cities, which are formed by the assembly of various, more or less uprooted, groups, or "parts" brought back and juxtaposed. Urban development, demographic growth, massive arrival of populations of Palestinian and/or rural origin, as well as the socio-economic evolutions and socio-policies of the Jordanian society: all these phenomena have transformed the socio-spatial structures of these cities and have put under question the various components of their socio-urban traditions, to a point that makes it possible to speak today about "cities in mutation and transition" and "local communities in the course of re-composition and reorganization".

In this context, Madaba has to face a number of key issues affecting its social and economic development. These key issues include the decay of the socio-urban fabric, the urban disintegration, the loss of commercial centrality and the decay and crisis of public spaces. In fact, after the demographic transformation and the institutional reorganization, Madaba has become a mosaic of disparate, juxtaposed territories. It is a major challenge to establish a new connecting bond amongst these otherwise disconnected realities.

Nowadays, due to its social and physical decay, the historic core is a centrifugal space. The challenge is to restore the core as a centripetal place of attraction, connection, link and communication amongst the different territories of the city. In other words, the right of access to the city is to be returned to the inhabitant, namely to the young people and to disadvantaged groups. This will happen, if the program succeeds in reinforcing the urban integration in a federating space, a space of urban and economic centrality.

The project development objective is to improve urban integration, social cohesion and local economy in Madaba by creating conditions for a process of sustainable revitalization of the historic core and tourism development.

In other words, the main challenge that the historic core of Madaba is facing, is to recover its urban centrality and be revived with a new "social and economic mission" within its regional context. The historic core, restored as public space of social encounter and communication, will create the conditions for a mutual knowledge and acknowledgement amongst the different communities and amongst the different ages and genders. Furthermore, this will answer at the specific needs of the youth that, in the current situation, is locked into the bipolarity between the space of the family and the space of the education., while creating a third space for the communication and the leisure.

The improved quality and livability of the historic core will benefit all city residents, occasional visitors and tourists, to recover centrality, reconstruct social cohesion and revert the decay of the socio-urban fabric;

From a social point of view, the revived historic core will contribute to reconstruct social cohesion amongst the different social groups providing a common federating space for the entire population, where the cultural heritage is preserved and enhanced in both its symbolic and economic role, and urban space is improved for the benefit of residents and visitors.

From an urban point of view, the focus is on the improvement of the socio-urban fabric, the recovery of commercial and urban centrality and the improvement of the urban environment as a high quality civil space.

2. Social profile

2.1 THE SECONDARY CITIES IN JORDAN

2.1.1 THE LOCAL SOCIO-ECONOMIC DEVELOPMENT

Jordan is characterized by a very strong concentration of economic activities in the conurbation of Amman. With the exception of Irbid and Aqaba, almost all of the fifty urban, including the historical cities although to a lesser degree, are characterized by the weakness of their functions and their economic activities and by their dependence on the Capital city. During the last decades, the population of these cities and surrounding regions found a solution to the question of the access to activity and resources through the emigration towards the countries of the Gulf, employment in the Administration and the army, or employment in the Capital city.

The closing up of the immigration countries and the expulsion of several hundreds of thousands of Jordanians by these countries following the war of the Gulf, the saturation of the administration, the economic recession during the Nineties affected these cities and their provinces harshly. The rate of poverty and unemployment (in particular the unemployment of young people) during the last 15 years knew a very sharp increase and is much higher today than that in the area of Amman (Cf Jordan Poverty Assessment, World Bank, 2004).

In this context, local development constitutes for these cities and regions and for their population a major stake. Such a perspective supposes the mobilization of institutions, populations and local resources. However, the quasi totality of the municipalities does not play any part in the fight against poverty and in the social and economic development of their cities. Several municipalities are strongly challenged by associations and by the local populations who reproach them for not being interested in the social condition of their constituency, and question even the legitimacy and the representativity of the Town councils.

2.1.2 THE CHALLENGES OF URBAN MUTATION AND SOCIAL RE-COMPOSITION

The movement of accelerated urbanization that Jordan knew since the beginning of the 1970, combined with the demographic growth and the migratory waves of the populations, deeply transformed the socio-spatial structures of the country and often made null and void the definitions and administrative categorizations of the "cities" and the "villages". The villages saw the considerable growth of their population, many new cities were born, small cities extended to include the surrounding villages, which also became urbanized, etc.

This transformation is not only the result of an "endogenous" demographic growth, which would have affected each locality as a result of the increase in its own population. It is also the effect of migratory movements of great amplitude which, far from being reduced to only the exodus towards Amman, had affected all the Jordanian localities: migrations from small villages towards bigger villages; migrations towards the small cities; migrations towards the few large cities; migrations from Palestinian camps towards the surrounding localities and to the large cities; sedentarization of tribes and pastoralists, nomads or semi-nomads. Moreover the State itself, in an effort to hold its influence on the territory, was at the origin of the creation of many small cities: towns of sedentarization such as Jafr and Hussainiyah; mining cities for phosphates and potash such as Hasa, El-Abyad, Shidiya, Ghor and Safi; road towns or railway crossroads such as Jiza, Qatrana or Qwira, etc.

The upheaval of the socio-spatial structures is also related to the swarming and the diffusion of the urban reality to the smallest rural localities. The massive emigration towards the oil countries and the important transfer of resources which benefited the families and the localities of origin; the uprooting and the urban culture of the population of Palestinian origin (which constitutes more than half of the Jordanian population) of which a great part came from the cities and urban areas; investments of the State and the transfers which it affected towards the "rural" lo-

calities with an aim of reinforcing their social base and of securing the loyalty of the population of trans-Jordanian origin; the transformation of economic activities and the prevalence of urban activities of services on the expense of agricultural activities, even in the small rural villages, etc, are many phenomena which strongly contributed to this process of diffusion of urbanization.

In short, in all of the Jordanian localities, the spatial and urban morphology, the way of life and consumption, the socio-economic structures, the social and collective forms of organization were strongly affected and transformed.

In this context, it is not exaggerated to say that all the Jordanian localities are, to some extent, new cities, which are formed by the assembly of various, more or less uprooted, groups, or "parts" brought back and juxtaposed. The local collectivities and communities, as collective structures having their formal and informal standards of organization, operation and regulation are far from being already accomplished or from being given realities in advance.

Even in the case of the "historical cities" such as Madaba, Ajloun, Jerash, and to a lesser degree, Karak and Salt, Irbid and Aqaba, these local communities are rather realities in the course of construction and achievement through processes, which, still today, are far from being completed.

Admittedly, and contrary to the cities which resulted from the urbanization of rural villages or those which were created ex-nihilo by the State to respond to a precise function (town of sedentarization, mines city, garrisons cities, etc), the historical cities have a relatively old urban tradition and patrimony:

- An urban structure marked by the existence of historic cores which have an architectural and patrimonial value and which, despite everything, still keep to a certain degree a function of public federator spaces, and their function of economic, social and urban centrality;
- A collective identity and memory strongly rooted and attached to the city and its patrimony; an old commercial and artisanal tradition which was built through multiple networks of exchange and communication with Palestine and even Syrian towns;
- A middle-class and liberal professionals who, although often carrying out their activities in the capital city, continue to occupy an important position in the local social structure; and have a relatively advanced level of education;
- A culture and an identity which affirm their urbanity and which dissociate themselves from a "Bedouin" culture locked up in a tribal order;
- A tradition of intercommunity, inter-confessional and interethnic coexistence, communication and "live-together"
- Collective authorities and mechanisms of self-dependence and self-regulation, which although being based on familial hierarchies and linkages, built a community framework which went beyond the tribal framework and "family business";
- A political culture which made of these cities the cradles for political parties and nationalistic and left wing movements;
- A tradition of collective municipal management, which goes back to the Ottoman period.

However, all of the phenomena evoked previously (urban development, demographic growth, massive arrival of populations of Palestinian and/or rural origin, etc.) as well as the socio-economic evolutions and socio-policies of the Jordanian society have upset and transformed the socio-spatial structures of these cities and have put under question the various components of their socio-urban traditions, to a point that makes it possible to speak today about "cities in mutation and transition" and "local communities in the course of re-composition and re-organization".

2.1.3 MUNICIPALITIES: TERRITORIAL COLLECTIVITIES OR ADMINISTRATIVE ENTITIES?

In spite of the principle of autonomy of the municipal institution and in spite of the will for de-

centralization affirmed by the Government from the end of the Eighties, the Municipalities are today deprived of their political and institutional autonomy and are still under the authority and the control of the Government.

The designation of the Mayors and half of the town councillors is undoubtedly the most salient aspect of this loss of autonomy. However, the authority of the Ministry is also exerted through the appointment of the "zone directors" who are given the responsibility of managing, under the authority of the Mayor and the Town council, the communal territories which had, before merging, the status of municipality or village councils. This authority is also exerted through the appointment of the members of the "municipal committees" – nomination, which appears, in a way or another, like an administrative designation carried out under the control of the ministerial departments. Finally, it is to this Ministry that this personnel is accountable rather than to the local population, which is deprived of any formal authority of control and influence.

This loss of autonomy was justified by the multidimensional crisis of the municipalities and the will to staff the municipalities with qualified people having the capacity to rectify this situation.

However, as several analysts and observers highlight, the passage from election to appointment of the mayors and town councilors, as well as the amendment of the provisions of the Law of Municipalities, were also especially motivated by the concern of the Government of keeping the political scene under control, particularly in a context marked by an upraise in the popularity of the Islamic party which gained control of several municipalities during the last local elections. It was also a question of keeping a certain "balance" threatened in certain cities by the demographic weight and political growth of the populations of Palestinian origin. It is this same concern for political and demographic "balance" which underlies the principle of "management" based on the territorial delimitation of municipalities and the amendment of the Law which authorizes the Government to subdivide the communal territories in zones and to determine for each one of them the number of councilors to elect.

Whatever the motives were, it is clear that these measures and provisions lead to a situation where the municipal institution is put under some kind of supervision, and to an administrative construction and delimitation of the communal territory, on the expense of the social relations and practices which structure it. At the same time, this contributes to the weakening of the cohesion of the local communities and to digging a hiatus between the municipal institution and the local community.

Moreover, the distance between the Municipality and the local population is reinforced by the almost-general absence of instituted mechanisms of dialogue, participation and accountability. Indeed, rare are the municipalities, which set up district committees of consultation as stated by the Law of Municipalities.

Few municipalities make the effort to inform the local population of their projects and their decisions by organizing, for example, public meetings, by publishing a newsletter, or by making the meetings of the Town Council accessible to the public as envisaged by Law. For some "engineers", this defect of not involving the public is even combined sometimes, with certain contempt of the local "illiterate" population, and of the municipal councilors elected by them. Thus, one of these "engineers, zone director" does not hesitate to declare his contempt even in the presence of the mayor and the majority of the members of the Town Council: *"These people should be managed! They are not apt to be self-managed. It would have been necessary to designate even all of the Town council!"* With such attitudes, should not we consider that there is a cause and effect relationship, at least partially, between the defect of not soliciting the participation of the population and the negative attitude which sometimes the population declares, and which one of the Mayors describes when he says: *"people consider the municipality as their enemy who is there only to control them and make them pay infringements"*? Could such a feeling be only explained by the fact that *"the requests of people relate more to their particular interests than to the general interest"*?

The way in which the local populations and certain associations sometimes try to force their way onto the municipal policy and management is in this respect particularly significant: sometimes rather than addressing the Town Hall, they prefer to directly challenge the Minister ("the employer of the Mayor" as a president of a local association put it), the Governor or the depu-

ties to complain or to make their voices heard. Thus, the Municipality is sometimes perceived as a decentralized administration rather than an institution representative of the local community. This situation creates a "feeling of illegitimacy" and weakens the Town Councils and their local authority. It is what undoubtedly explains the insistence of certain mayors, who had been elected before being designated, on the fact that, they unlike the "other mayors", had been chosen by the population and not by the Administration. One can also note that some of these "elected" Mayors use and highlight this "legitimacy" to affirm their local authority as well as to safeguard or keep a certain autonomy vis-à-vis the Official Authorities.

2.1.4 THE RECONSTRUCTION OF URBAN CENTRALITY AND THE QUESTION OF URBAN INTEGRATION

After the demographic transformation and the institutional reorganization, the secondary cities in Jordan have become mosaics of disparate, juxtaposed territories. It is a major challenge to establish a new connecting bond amongst these otherwise disconnected realities. Historic cores are centrifugal spaces, due to social and physical decay. The challenge is to re-establish the cores as centripetal hubs of attraction, connection, link and communication amongst the different territories of the city. In other words, the right of access to the city is to be returned to the inhabitant, namely to the young people and to disadvantaged groups.

2.1.5 PUBLIC SPACE AS A FEDERATOR PLACE OF SOCIAL INTEGRATION AND COMMUNICATION

Nowadays, the historic core is a centrifugal space, due to its social and physical decay. The challenge is to re-establish the core as a centripetal place of attraction, connection, link and communication amongst the different territories of the city. In other words, the right of access to the city is to be returned to the inhabitant, namely to the young people and to disadvantaged groups. This will happen, if the program succeeds in reinforcing the urban integration in a federating space, a space of urban and economic centrality. The historic core, restored as public space of social encounter and communication, will create the conditions for a mutual knowledge and acknowledgement amongst the different communities and amongst the different ages and genders.

2.1.6 THE CONSTRUCTION OF SOCIAL COHESION

Facing the prevalence of community and neo-tribal logics and the increased risks of social fragmentation between the various groups, which constitute the cities, the role of the city, its community and its institutions in the reinforcement of social cohesion is determining. It should be indeed the vocation of the municipalities to be independent authorities that represent the collective interests and construct a shared vision for the common good. In this vision, the city should be the space for dialogue and participation of the groups and the population in the local policy. Furthermore, the municipality could constitute the indispensable framework where the relationship between the various groups are negotiated, and even more, where these groups go beyond their particular interests to be organized as collective actors able to assume their responsibilities and to face their common problems. This question is all the more crucial today that the municipalities, since their merging, group several local localities and communities.

However, a fast examination of the recent history of the institutions and local political economy in the "historical cities" shows that the majority of the Municipalities, instead of working for the reinforcement of social cohesion, are often contributing to the aggravation of divisions and cleavages between the various local groups.

The type of relationship established by the State with the local and tribal groups and the prevalence of the logic of "rent" and clientelism as means of social mobility, and of access to power and richness, etc., had very negative effects on the local institutions. They strongly contributed to the transformation of the municipalities and the municipal institutions from an autonomous and independent entities, where the various groups negotiate and build a consensus around the collective interest, to an exclusive object for appropriation allowing such or such a group to affirm its authority and to draw some material and symbolic profits on the expense of other

groups and, obviously, on the expense of the general interest and the common good. (cf the example of Madaba).

2.2 MADABA SOCIAL PROFILE

2.2.1 SOCIAL CONTEXT

The social fabrics of Madaba town are strongly rooted in history and the late 19th century history of migration of Christian families from Karak. The core groups of early Christian settlers still form the nucleus of what is known as "Christian Madaba" although today the proportion of Christians is by far outnumbered by the recent influx of Muslim population (estimates range from 10-20% of Christian population today, according to Chatelard 2001 only 10.7% even). Reportedly, the birth rate of the Christian community is also lower than that of the Muslim community today, so that there is a downward trend for the future proportion of Christians in Madaba.

This change, even if accelerated during the last decades, had been ongoing since many years: when the English mandate was established (1919) Madaba was only a big village of almost 2.000 inhabitants, 87% of which being Christians, while in 1969 the percentage of Christians had fallen downward to 40% within a population of 12.500 people.

This demographic transformation was associated with a greater social and cultural mobility, that determined almost all economic and urban changes occurred in the town in recent years: in fact, the Muslim tribes and families in Madaba, which once depended mostly on farming and agriculture for their living (often working for Christians land-owners), are now employed mainly in trade or in public services and in the army. Furthermore, it should be noticed that nowadays the great majority of merchants in Madaba are Muslims and that an increasing amount of enterprises are run by Muslims too.

In the social relations and power structure of decision-making until today the most prominent families are those family clans that can trace their origin directly from the original settlers (three tribes of "Azayzat", "Karadsheh" and "Ma'ay'a") which distinguish themselves clearly from the later settler clans called "Aghrab" or foreigners (Allison 1977 and Chatelard 2000).

While still occupying the highest positions in the socio-economic structure of the town, these clans have today lost their predominance in the local power structure. It is in this loss of power and influence, due to the demographic and socio-economic changes illustrated above, that it is possible to track down the feeling of social and political discrimination that affects Madaba christian community.

All these transformations had relevant consequences on tribal and community strategies, causing processes of house and school segregation, strengthening differences and stiffening community borders, re-establishing the tribe as main political organisation able to raise consensus in public arena, rising competition and tension over the occupation and use of central public spaces, eventually leading to the creation of separate public spaces for the socialisation of different religious communities.

The town historical centre, for its high symbolical value, its size and its commercial activities, is the core of such competitive strategies and of the struggle for space occupation.

Considering all these aspects, one of the main concerns affecting the programme of urban revitalisation is how to escape from those "communisation" and fragmentation strategies and how to promote a public space with authentic federal and unifying functions, able to strengthen socio-cultural cohesion within the town.

The Madabite Christian family clans settle traditionally in extended family buildings around the four main churches, i.e. the Roman Catholic, Greek Orthodox (two largest) and the Greek Catholic and Protestant churches. Similarly, the Muslim communities are concentrated around the two main mosques.

As Chatelard explains, some of the traditional living quarters of the main Christian and Muslim

groups comprise the area around the Roman Catholic church on the highest hill called “Haret-Al-Azayzat” and extensions to the West of it; the “Haret-Al-Karadsheh” in the North and “Haret-Al-Ma’ay’a” in the East (between the Orthodox and Melkite Christian churches. In between these quarters and around them live the other Christian groups, mostly Orthodox (“aghrab”).

Most of the Muslims live around these areas, for example in the “Al-Mukkayyam” area in the East, but more recently some Muslim families also settled in between the inner Christian quarters. In addition, there are new residential areas such as “hay sharqi shamali” and “hay janubi”. Some Christians nowadays settle even more at the outskirts of these areas, and towards Ma’in there is a prominent new Christian area called “Taym”.

2.2.2 SOCIAL AND URBAN STRUCTURE MARKED BY TRIBAL BELONGING

In the past the belonging to a certain tribe, lineage or to a coalition of them, has strongly affected the composition of social groups and the hierarchy among them, but it still keeps affecting groups’ access to resources and economic activities, to schools and institutions, as well as social and residential mobility, marriage patterns, socio-economic and socio-cultural profile of family groups, political alliances and also the urban structure.

Of course neither the Christian nor the Muslim community are closed blocks and homogeneous monoliths. As for example, since the beginning of the eighties, the Latin Christian tribe of Azyzat has considered itself as being politically excluded and economically disadvantaged both by the local and the central power (to the advantage of the orthodox tribe of Karadsheh). Thus it has represented the basin of what could be defined “the red Madaba”, the opposition against the central power. Actually, many of the Azizat which had access to higher education could study thanks to scholarships offered by communist countries. At the same time, there were groups from this tribe, and not from the Muslim ones (which were allied to the orthodox tribe) which have been the defendant of the interests of the Palestinians in the refugee camps against the municipalities.

Tribal identity has been strengthened also by a “bad” political practice that determined access to political power and economic resources differently for each tribe and that still today keeps affecting the chances of social mobility by controlling the access to the labor market both in the public and in the private sector.

Furthermore, Madaba urban structure has been strongly affected by tribal identities and the residential areas are still differentiated according to these belongings. In facts, even if throughout the years Madaba witnessed important migration flows of people, both christians and muslims, coming from the surrounding villages, as well as from palestinian townships (before 1948), and from Salt, Syria and Egypt, nevertheless, the new groups become part of the same tribal structure, inserting themselves in the pattern of political alliances through marriages.

However, these migration flows had an important role in shaping the socio-cultural development of Madaba: for example, the YWCA local branch, funded in 1965 by almost twenty palestinian women both orthodoxes and protestants, has been the first christian association that has implemented social promotion activities for women living in palestinian camps as well as in the muslim districts.

Finally, it must be underlined the peculiar situation of Madaba palestinian refugee camp; in facts, comparing to the majority of palestinian camps in Jordan, the Madaba one has a double handicap: its population is composed both by beduins from the Negev and by peasants, therefore it has a poor cultural capital without any urban experience. Moreover, this camp has not been recognized as a refugee camp by the UNRWA and has thus only marginally benefited from the organization assistance. The population in the camp (which occupies the southern area of Madaba belonging to the Azyzat) could then survive mainly thanks to the assistance provided at local level, particularly by the latin church.

2.2.3 MAIN SOCIAL CULTURAL ISSUES AND DEVELOPMENT PERSPECTIVES

When the people of Madaba were asked to define what makes them special, the common answers were: simple, kind, natural, easy to deal with, open minded, educated and cultured, very

hospitable and generous, and have high respect for traditions, tribe and unity of the family¹.

In fact the residents of Madaba city, especially the original families, are in truly tolerant, educated and cultured men and women. They are inclined to discussing issues in formal capacities such as within formed committees or councils, and informally such as in tribal meetings that are commonly held in Madaba. They are attentive to each other's needs and careful to avoid issues that are not in the interest of the majority. They are proud of their heritage, traditions and lineage. Original Moslem and Christian communities and families mesh well, and have positively influenced each other's culture and outlook. This interaction has caused the original residents of Madaba to be open-minded, freer and more receptive to ideas, tourism and mixed-gender activities. In addition, women play an important role in setting Madaba's policy whether through their involvement in the municipal council, governmental institutions, Madaba Heritage Society, or other various welfare and community based organizations.

Many well-to-do Madaba families and individuals have left Madaba, moved to Amman, yet they have kept links with their relatives, and maintained ties to their city. Madaba Heritage Society is one example of this linkage providing its members, who represent the prominent original families of Madaba, a vehicle to discuss and maintain Madaba's as well as their privately owned heritage facilities.

From another perspective, Madaba has become the commercial and recreational centre of the Governorate. Therefore, more people living in surrounding villages, usually lower income and conservative Moslem families and individuals, are moving to Madaba city to live, or for recreational and shopping activities especially during holidays and weekends where they come to spend their free time walking the streets of Madaba.

This has accentuated the general division of Madaba's community into the higher income Christian society and the lower income Moslem society. It has also affected the social structure and social dynamics of the original residents of Madaba where they have changed in response to the new values, social ethics, and outlook to culture, sports, gender mixing etc. of the incoming users of Madaba city. So they became more conservative and less inclined to spend time in Madaba. They no longer use their streets to walk in as freely as they used to, especially the women, and are more dependent on near-by Amman for their purchases and recreation, preferring to spend their free time at recreational facilities where they feel more comfortable in.

Another issue that affects the social development of Madaba is its lack of attractions for the youth. Currently, the youth study and work in Amman and commute there every day. Of course lack of jobs in Madaba itself forces people to take jobs in Amman, still this is also a youth preference. Yet, the youth hold Madaba's future and as such should be targeted to raise their awareness of their role in the revitalization and preservation of Madaba's heritage and to mobilize them into a pressuring force on their parents to renovate heritage facilities and on their local communities to improve community based participation in revitalization projects and development of new ideas. This may be implemented through establishing of local committees in the different neighborhoods of Madaba that vie for successful projects.

In general, Madaba is a very safe city for tourists and residents alike. Social monitoring, where people are still known to each other, is the base for such security, helped by strong family structure (broken families are very few in Madaba:² only around 200 divorce cases a year is registered in the whole Governorate), and low crime rate (Governorate crime rates are very low registering around 1.8% of Jordan's³).

2.2.4 MAJOR PROBLEMS AFFECTING THE LIVING STANDARDS OF MADABA RESIDENTS

The main problems that affect the standard of living in Madaba are unemployment, especially among the educated youth, poverty and unfavorable economic situation. This depressed state combined with the change in the social structure and culture of the community and the introduction of habits and values that are viewed as unethical by the people changed the way of life of many in Madaba.

¹ ibid

² Department of Statistics (2003) Issue No. 54 *Statistical Year Book*, pg. 21

³ Department of Statistics (2003) Issue No. 54 *Statistical Year Book*, pg. 166

In addition, Madaba residents reported specific problems that are not helping their standard of living in their city. The most prevalent being traffic management exemplified in unorganized one-way streets, and traffic jams, as well as lack of parking spaces, narrow hole-filled sidewalks, and badly lit and paved streets. Also, residents complained from infrastructure problems specifically weak electricity and water supply and irregular billing (since bills are generated from authorities in Amman). Lack of sufficient internal city transportation service at affordable prices is another problem. Inefficient municipal services such as solid waste collection, street cleanliness and insect and pest control, are frequently reported issues affecting the people. Moreover, improper and uncontrolled business licensing, the prevalent chaos in the shopping streets caused by signage, street merchants, and unregulated licensing of shops are all attributed to bureaucracy and faults in municipal management.⁴

2.2.5 HUMAN POTENTIAL/SKILLS SET

Madaba city has a wide base of youth with solid educational base, awareness of their city's heritage, and many skills⁵. They are willing to increase their income through work in tourism or otherwise. Once provided with the environment that is conducive for income generating projects (e.g. marketing for their products) and they become aware of tourism related needs that may be filled through utilizing their skills, they are ready to exploit it, make use of their skills and even retool when needed through attending training courses.

The conducted field survey provides insights as to the potential of Madaba's Society. As an indication, 14 out of the 19 respondents reported having very good information of their city's heritage and archaeological sites; 7 reported knowing other skills in addition to what they have studied or are practicing, mainly handicraft related. Those indicated a need of finance, technical assistance or marketing avenue for them to build an income generating business around their extra skills. Also, 12 out of the 19 respondents reported knowing a foreign language and are able to converse with it. Third indicated their willingness to work in tourism related jobs such as tour guides, tourism promotion, and handicraft production especially mosaics, and are willing to attend paid courses to learn more about Madaba's history and heritage, and IT, as well as to get exposed to tourism in other countries and to international firms involved in tourism.

As mentioned above under the informal sector section, the residents of Madaba, especially the women, have many skills based on traditional handicrafts, folklore, and traditional agricultural based production. Mosaics for example is a widespread skill, also carpet weaving, traditional cooking, and dairy production.

The following provides concrete information as to the human potential existing in Madaba city. Statistics of the educational sector in Madaba city for the school years of 2003/2004 indicates that there are about 3,538 students in academic secondary schooling⁶, around 1,000 students in the vocational secondary schooling⁷ (where 31% are in the industrial stream, 8% in hotel management, and 3% in traditional crafts). 90 students/ graduates are attending vocational training at the Madaba Vocational Training Centre acquiring secretarial and web design skills, and around 960 trainees in ICT related topics from the Knowledge stations in Madaba⁸. Most will continue their studies after high school at intermediate colleges or universities, as education is becoming the important issue to families.

In addition, the Civil Service Bureau statistics shed light on the existing specializations of the population of Qasabat Madaba; in particular, and during 2000-2004, around 8,122 holders of university degrees and 6,560 holders of intermediate college diploma have applied for work to the Civil Service Bureau⁹. Among those are about 860 persons who specialized in English and foreign languages, 455 in marketing and business administration, 210 in fine arts, 450 in engi-

⁴ Information compiled through the field research conducted in November 2004. Research encompassed extensive desk research, in-depth interviews and focus groups with stakeholders, observation, and field survey based on structured interviews with Madaba's community members and businesses.

⁵ Field survey Nov 2004: 12 out of the 19 respondents reported having a diploma or a bachelor degree

⁶ Ministry of Education Directorate- Madaba, Preliminary Statistical Indicators for School Year 2004/2005.

⁷ Ministry of Education Directorate- Madaba, Preliminary Statistical Indicators for School Year 2004/2005.

⁸ Ministry of Planning and International Cooperation, 2003, Socio-Economic Situation in Madaba Governorate, pg 15

⁹ Civil Service Bureau statistics 2000-2004

neering studies and architecture, 415 in archaeology and history, 15 in hotel management, and 48 in tourism studies, among other many specializations.

2.2.6 ACCESS TO SOCIAL SERVICES

Besides better municipal services, traffic management and parking spaces, and decentralization of government related activities, most members of Madaba community stressed their need for social services and recreational activities such as children and public parks, public libraries, post offices, and more organized and modern transportation service and bus station. Many expressed the simple need of having an affordable restaurant or coffee shops where a family can spend its time and more specifically were women will not feel uncomfortable.

Proximity to Amman makes Madaba and its immediate region dependent on the services provided by the Capital, especially in terms of specialized health services, higher education, shopping, and other services. The city also has high dependency on Amman in terms of employment and the provision of jobs. Yet, most of the necessary social services in terms of education, health, and communication are provided in Madaba city but may not be comparable to the standards of similar services in Amman. The following information is reported on the level of Qasabat Madaba District unless otherwise stated.

SCHOOLS AND TRAINING CENTRES

In total there are around 109 schools in Qasabat Madaba, 22 of which are Kindergarten, 25 are Secondary academic, 8 are Secondary vocational schools teaching hotel management and traditional crafts among other specializations, and 2 are vocational training centres teaching IT and related topics.

In Madaba City alone, 47 of those schools and 20 of the Kindergartens are found while the training centres are out of the city. In terms of nurseries, there are 9 nurseries operated by the Ministry of Social Development, 4 of which are located in Madaba city.

There are also 14 officially licensed private educational centres providing courses in business, secretarial skills, computer skills, etc. Of these 14 centres, 13 are in Madaba City and one in Dthiban.¹⁰

Currently the Governorate does not have a university, university college or any junior college, but two new universities are under construction in Madaba Governorate, one is the German University which will be offering handicraft related subjects. The other is the Private Madaba University funded by the Vatican Authority. In addition, the Kings College, which is an international military school, is under construction in Manja village, and is planned to attract foreign students to Madaba Governorate.

The Knowledge Station in Madaba city specializes in IT training and provides Internet connection. Plans for the sustainability of this Station includes its use as an outlet for tourism related products and services incorporating community-based skills¹¹.

In addition, Madaba city features the pioneer vocational Mosaic School, located near the Church of the Map, and offers proper training in Mosaic setting as well as the public school secondary curriculum. This school has somewhat failed in maintaining interest of students and is currently suffering from low student numbers as well as management problems. Its role in Mosaic training is being taken over by other NGOs in Madaba who are more active in marketing the skills of their students. The community of Madaba has expressed the wish that the Mosaics school be part of the above-mentioned German University. They also expressed their need for a training centre that is specialized in handicrafts training only and not as a vocational secondary school as is the case for the Mosaic School.¹²

¹⁰ ibid

¹¹ USAID funded AMIR II Workplan

¹² Recommendation result from Madaba consultation workshop, Dec 6, 2004

3. Social development objectives

Nowadays, the city has to face a number of key issues affecting its social and economic development. These key issues include:

- 1) Decay of the socio-urban fabric. The asset and symbolic value of the historic core and its vocation as public space is threatened by the deterioration of the urban fabric and the residential pauperization. Despite the affection of the population to this highly significant place of collective memory, the middle classes leave the historic core which becomes a residential space for the elderly and the poorer and migrant population.
- 2) Urban disintegration. The anarchical and uncontrolled urban growth and the development of unplanned and unstructured residential areas brings to the disintegration of the city and to the loss of its unity. This, in turn, prevents urban space from exercising its function as a federating place and as a pole of economic, social and urban centrality. Madaba seems to be more and more a divided urban structure
- 3) Loss of commercial centrality. The weakening and the impoverishment of the commercial centrality of the historic core is followed by a linear and disorganized development of the commercial settlements along the Ring Road, namely on the two streets that lead to Amman: Petra Street to the east and King Abdullah Street to the west.
- 4) Decay and crisis of public spaces. The main factors that affect the urban environment of Madaba contribute to decrease the quality of the urban space and of the experience of the city for residents, visitors and tourists. The central public spaces are disappearing or are used by a few social groups, often by the poorest or less rooted in the community. The main bus station, an important interface of the core with the outside, is in a condition of decay that causes inconveniences and discomfort to local population and visitors. The recent realization of a peripheral bus station does not successfully address the issue traffic congestion whilst hampering the integration of the core within its region context.

After the demographic transformation and the institutional reorganization, Madaba has become a mosaic of disparate, juxtaposed territories. It is a major challenge to establish a new connecting bond amongst these otherwise disconnected realities.

Nowadays, the historic core is a centrifugal space, due to its social and physical decay. The challenge is to re-establish the core as a centripetal place of attraction, connection, link and communication amongst the different territories of the city. In other words, the right of access to the city is to be returned to the inhabitant, namely to the young people and to disadvantaged groups. This will happen, if the program succeeds in reinforcing the urban integration in a federating space, a space of urban and economic centrality.

The project development objective is to improve urban integration, social cohesion and local economy in Madaba by creating conditions for a process of sustainable revitalization of the historic core and tourism development.

In other words, the main challenge that the historic core of Madaba is facing, is to recover its urban centrality and be revived with a new "social and economic mission" within its regional context. The historic core, restored as public space of social encounter and communication, will create the conditions for a mutual knowledge and acknowledgement amongst the different communities and amongst the different ages and genders. Furthermore, this will answer at the specific needs of the youth that, in the current situation, is locked into the bipolarity between the space of the family and the space of the education, while creating a third space for the communication and the leisure.

The improved quality and livability of the historic core will benefit all city residents, occasional visitors and tourists, to recover centrality, reconstruct social cohesion and revert the decay of the socio-urban fabric;

From a social point of view, the revived historic core will contribute to reconstruct social cohesion amongst the different social groups providing a common federating space for the entire population, where the cultural heritage is preserved and enhanced in both its symbolic and economic role, and urban space is improved for the benefit of residents and visitors.

From an urban point of view, the focus is on the improvement of the socio-urban fabric, the recovery of commercial and urban centrality, the improvement of the urban environment as a high quality civil space and the reconstruction of the role of the public space as a socially unifying factor.

The project aims at achieving this vision through a structured city revitalization program. The target area of the CRP is the historic core of Madaba. Within the perimeter, the most comprehensive physical actions of the program are concentrated on enhancing the main urban axis composed by the Church of the Map node, the King Talal Street axis and the Saraya node. This will create a renewed “central place” that will help to reconstruct a “joint ownership” of the city by the different social components, thus contributing to increase social cohesion. The new urban quality space will also increase the appreciation by the residents and the visitors of their experience of the city and will attract more visitors and tourists, thus contributing to boost the handicraft, trade and tourism related economic activities.

Tightly related to this axis is the proposed new complex for leisure and handicraft-related facilities. The site is adjacent to the southern part of King Tallal Street, near to its lower end and to the Saraya Building. Through the renovation of a derelict area and the adaptive re-use of some decayed buildings, this new urban component will house a mix of functions. The target of this new complex includes both the residents and tourists. The residents will benefit from the new outdoor green space, that will cover an important deficiency of the core, and from a number of services that will include a cyber café, a restaurant and other forms of entertainment addressed to the youth and local population. The handicraft centre will showcase the traditional production, with an accent on the informal sector, thus creating an occasion for the visitors to better know the typical local products.

The overall upgrading of the street network and of the public space involves the entire perimeter. Using different weights of intervention, this action will mark the territory of the historic core as a quality urban space, but will be limited to the “horizontal” part of the space (public property). The most significant actions will concentrate on King Tallal Street (main axis) and on other important streets such as Al-Batra Street and King Abdallah Street.

As a complement to the general improvement of the streetscape and circulation patterns of the city the transformation of the existing bus terminal into a quality space will improve the accessibility to the historic core, contribute to the overall improvement of the environmental quality of the public space and give economic benefits to the city while establishing in this highly frequented place improved commercial activities and services.

The new Madaba Historic Core regulation will ensure: (a) the preservation of cultural heritage; (b) the continuous improvement of the urban environment; and (c) a baseline continuation over time of the city revitalization process. The new building regulations are designed to regulate the land use and the building activities to ensure that these respect and are compatible with the character of the city and to provide for the protection of cultural heritage. It has been recognized that the preservation of historical continuity in the environment is essential for the maintenance or creation of living conditions that enable humankind to discover its identity, to find its bearings both in the historical context and in its geographical setting in the broadest sense (physical, ethnical, etc.) and to acquire a sense of security amid social upheaval through having fully understood the changes occurring and thus being better equipped to control their effects.

4. Stakeholders analysis

4.1 NATIONAL LEVEL

MINISTRY OF TOURISM AND ANTIQUITIES

The Ministry of Tourism and Antiquities (MOTA) carries the mission of the *sustainable tourism development towards economic prosperity*, that is described as follows:

Activating the role of the tourism industry to highlight Jordan's attractions and to distinguish Jordan as a unique tourism destination, and in appreciation of the role of tourism to national income by generating foreign exchange earnings, and, in recognition of the important role of the private sector in investment and development, this Ministry will work towards developing tourism in a comprehensive and integrated approach to express the nation's legacy, culture, history, heritage, inheritance, successive civilizations and economic prosperity as well as enhancing the noble human values based on peace and mutual respect among nations

MINISTRY OF CULTURE

The Ministry of Culture has the mission of the cultural humanistic development of the Jordanian citizens, the Jordanian culture, and the Jordanian identity.

Its main objectives are to guide and educate the citizens especially youngsters, construct public cultural infrastructures and facilities such as libraries, cultural centers, museums, exhibitions, and theatres; create the opportunities for cultural dialogues and exchange and provide the infrastructure for hosting cultural activities; youngsters and help them to properly use their leisure time of the Jordanian nationals.

The Ministry is also responsible for setting the policies for cultural contributions by public and private institutions, and carries out actions to raise awareness of Jordanian archaeological and heritage sites, and to follow up on their maintenance, cleanliness, and protection, as well as their proper registration and survey.

DIRECTORATE OF CULTURE AT EACH CITY

Extension of the Ministry of Culture in the city. It is responsible for the introduction and management of Cultural Festivals and Forums in the Governorate, assisting Folkloric groups and providing the infrastructure for hosting cultural activities, constructing of public cultural infrastructures and facilities such as libraries, cultural centers, museums, exhibitions, and theatres, and creating the opportunities for cultural dialogues and exchange.

As such, it has a role to play in city revitalization projects in terms of all mentioned services as well as co-financing museum projects and other projects' exhibits and development of cultural material.

MINISTRY OF AWQAF AND ISLAMIC AFFAIRS

The Ministry of Awqaf and Islamic Affairs and Holy Places is responsible for furthering Islamic culture and religious activities and education, and development of socio-economic projects and investments among local communities.

The Ministry is also responsible for the administration of holy places in Jordan and the construction, and maintenance of mosques, as well as preservation, renovation, restoration and development of religious tourist and archaeological sites.

The Ministry carries actions that enhance the administration of investments and use of awqaf lands; and builds on and develops the religious sites and centers and their surrounding infrastructure to attract tourism.

MINISTRY OF PLANNING AND INTERNATIONAL COOPERATION

The Ministry of Planning and International Cooperation (MOPIC) carries the mission of guiding and coordinating governmental socio-economic policies, programs and priorities as well as enhancing international cooperation for addressing these goals.

It is responsible for the ambitious Socio-Economic Transformation Project in Jordan. Part of this program is the Enhanced Productivity Program that has as one of its component, IRADA, a project that aims at enhancing and helping entrepreneurial businesses in all municipalities including training and feasibility studies as well as help in securing funding. IRADA centers are located in all cities.

The MoPIC under the SETP funds infrastructure and development projects dealing with Education, Institutional capacity building and community development.

MINISTRY OF MUNICIPAL AFFAIRS

The Ministry of Municipal Affairs (MOMA) carries the mission of providing all assistance to municipalities to build their institutional capacities and to support them in their provision of the infrastructure needed for sustainable development and better services for local communities. It aims at carrying out actions that enhance the municipalities' abilities to provide better services, and enable them to finance their major productive projects and collection of their dues. Computerization of municipalities, introduction of GIS and development of databases are some of those actions that will raise local authorities' administrative capacities and enable better informed decision making. The Ministry also aims at encouraging participation of the private sector in municipal projects, and enhancing the inclusion of the local communities.

MINISTRY OF PUBLIC WORKS AND HOUSING

The Ministry of Public Works and Housing is responsible for the construction, maintenance and development of public roads network in Jordan. It is also responsible for the construction of governmental buildings and the development of the construction sector as well as of its technical manpower.

The Ministry's main tasks are

- To develop plans and studies required to construct public village and agricultural road networks, and the government building project as well as to supervise their construction and maintenance;
- To carry out the quality control works, preparing and updating the legislation related to the roads and building as well as developing their specification;
- To participate with other governments, departments and specialized organization in preparing and drafting of legislation related to transportation and roads maintenance sectors, to prepare Jordan building codes, distribution and use of the required rules to implement them through Jordanian National Building Council,
- to update and develop all the legislations of the construction sector in cooperation with the engineers and contractors' associations;
- to train and carry out other tasks as required by prime ministry or national building council.

JORDAN TOURISM BOARD

Being an independent public – private partnership, the Jordan Tourism Board, represents a recent (it was launched in 1998) experience of collaboration between the private and the public sectors in the framework of the Jordan tourism strategy.

It is directed by a 13- member Board of Directors, headed by H.E. the Minister of Tourism and including 9 private sector members (hotels, incoming tour operators and tourism transport companies).

It aims at branding, positioning and promoting Jordan as “tourism product” at international level.

Through marketing strategies, it plans and executes an integrated program of international promotional activities, including representations, trade fairs, workshops and road shows, familiarization trips, brochure production and distribution and media relations.

Moreover, headquartered in Amman, it has an office in the USA and several overseas representations, including one in Italy (Turin), which works for promoting Jordan as a “meet and experience” tourism destination.

MINISTRY OF SOCIAL DEVELOPMENT

The Ministry of Social Development (MOSD) is responsible for the implementation of community development programs that aim to improve the economic and social status of communities, development of local communities capacity through providing of vocational training, awareness and educational programs through local development centers and charitable societies, and suggestion of programs, work strategies and implementation methods to tackle poverty phenomena (individual and group cases) and follow up the implementation of these programs in coordination with relevant bodies.

MOSD is also responsible for providing the educational, vocational, rehabilitation, care, accommodation and curative services for the disabled through institutions, schools, centers and special classes belonging to the Ministry and supervising the institutions and centers belong to other bodies, as well as implementing a disabled employment program in the open employment market.

The Ministry has the infrastructure in terms of centers in every city. Those may be responsible for the establishment of local youth committees that may share in the implementation of revitalization.

HIGHER COUNCIL FOR YOUTH

The Higher Council for Youth has branch offices for male and female youths at each city. The council's objective is to involve the youth in communal work and train them in reproductive health and family planning issues as well as human rights.

It leads programs such as Promising Leadership to develop leadership and communication skills for youths and facilitates meetings between Jordanian leaders, policy makers and youths, the Identifying Youth Problems program which presents youth problems to officials, and carries out conversation forum among youth, parents and officials.

The council also establishes and manages the Hussein youth Camps for cultural and recreational activities and youth interaction, as well as conducting workshops for youths in cooperation with other organizations.

Private sports clubs are registered at the Higher Council for Youth. Currently the Council is in need of institutional strengthening and major rehabilitation of its offices in terms of services and capacity building, yet the council may play a significant role in tourism awareness raising.

THE GOVERNORATES

The Governorate at each city is responsible for maintaining security and public safety, coordinating the work done by the various government departments and institutions in the Governorate and making available the requirements for the economic and social development of the Governorate. The Governor is the senior government officer and the representative of the King in the Governorate. He is the facilitator and initiator of projects as well as having a role in securing their funding from the Government. Yet currently, decision making is still centralized in Amman' various ministries and the Governor has to obtain their approval of budgets and of any technical issues.

In all cities, support was forthcoming from the Governors as well as the rest of the staff for projects that will revitalize their city.

JORDAN SOCIETY OF TOURIST AND TRAVEL AGENTS AND JORDAN TOUR GUIDES ASSOCIATION

Both of those associations should support and include in their tourist offerings the new projects suggested for each city revitalization and move to encourage longer stays of the tourist. They should also support the use of the local communities for tour guides, transport facilities, restaurants, community products etc.. as well as promote the cities in their efforts.

4.2 LOCAL LEVEL

4.2.1 PUBLIC SECTOR

MADABA GOVERNORATE

The Governor of Madaba is in full support of future projects that will enhance the living standards of people in Madaba and has pledged the needed coordination , services, and information on the level of the Governorate.

GREATER MADABA MUNICIPALITY

The Greater Madaba Municipality (GMM) is mainly responsible for the city planning and zoning, construction of infrastructure (e.g. roads, playgrounds and gardens, storm water protection), land acquisition for public needs, traffic management, providing building licensing, public markets construction and management, shop licensing and control of street vendors, signs and advertisement control, garbage collection hygiene control for houses and public places, development and management of parks, providing land and management of cemeteries, demolishing of unsafe buildings, control of animal markets, and management of municipality assets.

As such, GMM should play a central role in the city revitalization program.

Under the current structure, the Municipal Consultative Council oversees Municipality work and offers recommendation. Currently GMM has to carefully handle this relationship as well as that with the Members of Parliaments of the area. The GMM places any expropriation action as the last to be considered in any revitalization project especially since it does not have the budget for that; 2005 expropriation budget is set at only JD 60,000 and its expenditure is already planned, as well as its conviction that PPP is the best method to adopt especially when proper financial feasibilities of suggested projects are offered to the private sector. GMM also suffers from unavailability of data essential in the decision making process.

Data are rarely available, and if so, are scattered, incomplete and not in digital format especially in terms of zoning maps. Building an efficient data system to cover administrative, financial and services is of great importance. GMM is also seen by the residents as lacking in performance in solid waste management and management of traffic, street vendors and signage as well as not providing enough support for important projects such as the relocation of the police stations.

Yet, GMM is highly cooperative and will support revitalization projects with all of its capacity. It is ready to provide incentive zoning where needed and is ready to give priority to projects that would reinforce and diversify the attractiveness of the Madaba. Currently it is carrying out environmental related projects as well as establishment of new vegetable market and bus station. Further details of the GMM capacity is found under the Institutional Assessment in main report

BRANCHES OF CENTRAL GOVERNMENT AGENCIES AND DEPARTMENTS IN MADABA

In Madaba there are branches of most government agencies especially those involved in services such as health, education, public works, tourism, and social works.

Each of these agencies is controlled by its own by-laws and regulations, which may not necessarily be always compatible with by-laws or regulations of other agencies, or even with the local needs of the city.

There is an evident lack of coordination among all these different agencies, as well as centralization of decision making in Amman . Any coordination amongst them often depends on the good will and intentions of agency officers.

MADABA DIRECTORATE OF TOURISM

Extension of the MOTA in Madaba. The competences of the MOTA site offices, such as in other main tourist and sites in the country, is to ensure the application of governmental regulations and by-laws (licensing of facilities, standards, protection of consumers, etc), to provide the needed statistical monitoring of the tourism activity in the Governorate and to participate in organization of welcoming services, tourist and cultural events, etc.

The MOTA Madaba site office covers the Hamamat Main Spa resort hotel and the newly created Madaba Visitor Centre. The office lacks the budget and the needed human resources to carry out its duties properly, control tours and tour guides, interact with tourist at the visitor center or provide activities that are attractive to them, especially since the center is their first point of contact in Madaba. Currently their main contribution is through the provision of rather weak tourist statistics.

MADABA DIRECTORATE OF ANTIQUITIES

Extension of the MOTA's Department of Archaeology in Madaba. It is responsible for all antiquities artefacts and sites and has the power to prohibit construction if archaeological ruins were encountered.

Currently in possession of most of the Archaeological Park site in Madaba. It has to play a major role in finalization of all needed archaeological excavations and conservation works of project sites, and work closely with the GMM in the preparation and management of archaeological revitalization projects.

The DoA is also in possession of a strong CRM and registry tool, the JADIS database and software, which could be easily adapted to incorporate registry of architectural heritage as well as artefacts in all cities. DoA may also be responsible for guarding of archaeological sites.

4.2.2 PRIVATE SECTOR

GREEK ORTHODOX CHURCH

Owners of the Church of the Map and immediately surrounding premises. As such, its involvement in any project related to the church is crucial, since it has to be the owner of the project and its operation.

Currently the Church is a major financial beneficiary of the tourist flux to the Map as it will also be for future projects. The Church is interested in revitalization projects and has to consider being a partner.

FRANCISCAN ARCHAEOLOGICAL INSTITUTE

It is the custodian of Mount Nebo church. Its Director Fr. Michelle Piccirillo, worked on Madaba archaeology and especially the Mosaics for more than three decades. The Institute is expected to be a crucial partner in any development of Mount Nebo area.

MADABA HERITAGE SOCIETY

The Madaba Heritage Society (MHS) is the main private body responsible to look after the heritage assets, and the living culture of Madaba. Most prominent families in Madaba are members of this society.

Currently it is in possession of many heritage items as well as documentation and photos related to Madaba's history, and living culture. It is the only body that encompasses the Families of Madaba and may represent them in future projects. This outreach to Madaba's community

and owners of heritage buildings, documents, and artefacts, is the main strength of the Society.

Although it has among its members enthusiastic and dedicated persons, yet it is in need of strong leadership. It also needs building of its capacity and enlarging of its membership base.

The Society may be the only vehicle for the establishment of communication and agreements with the owners of sites that may be opted for adaptive reuse. It is also the primary candidate for the management and set up of a holding company of all owners or another financial/legal scheme. It can at present, be one of the main counterparts of projects in Madaba, in fact certain proposals and ideas of the MHS has been integrated in both the strategy and the list of proposed projects of Madaba urban regeneration study.

UNION OF WOMEN'S WELFARE ASSOCIATION, GENERAL UNION OF VOLUNTARY SOCIETIES, AND OTHER COMMUNITY BASED ORGANIZATIONS

One of the active charity associations in Madaba. It operates on voluntary women membership basis and its success is strongly tied to the individual efforts and connections of its administrative committee members. It currently provides a marketing venue for the local informal sector and provides the local community with training on traditional cooking as well as raising political awareness and knowledge of women's rights. It runs a 'Kitchen' that responds to catering and food orders and employs women from the local community.

They lack financing and the technical expertise to develop grant proposals in order to secure it and establish profitable projects.

The Union has acquired a 3 dunum land along the road to Maeen and would like to build a centre and other facilities, but they lack the know how to perform feasibility studies to decide on the best facilities to house and must solicit help in writing up a proposal to approach donor agencies for funding.

Yet, the Union's outreach to the community is priceless and they can be instrumental in offering training in specialized crafts and skills, as well as raising awareness of their immediate community in tourism and cultural issues. Moreover, they are very willing to coordinate efforts with the Municipality and any other party and evolve their 'Kitchen' to enable better services or take over the management of similar projects. They will also be effective in any communication between the Municipality, projects, and community.

In general efforts of the community based organizations in Madaba are uncoordinated and they often compete in very similar projects that involve their beneficiaries in the production of similar products (e.g. most associations are looking to have a traditional kitchen catering). Even though the General Union of Voluntary Societies (GUVS) is mandated with the role of coordination among the welfare associations of Madaba still there is no vision for a one consolidated program where each specialization of societies is achieved and sustainable marketing efforts that serve the informal sector of Madaba city is coordinated.

PRINCESS BASMA CENTRE (JORDAN HASHEMITE FUND)

One of the most successful NGOs in Madaba city. It offers Madaba's community a small children park, a successful women-only sports centre, family planning and IT education, mosaics and sand bottling training among other handicrafts.

It also promotes entrepreneurial projects and offers assistance for such businesses whether in providing financing or helping in establishing the connection to the needed governmental organizations and the municipality.

Thanks to its entrepreneurial local management, the Centre has managed to offer the services that are in tune with the needs of the community and has become financially self-sufficient. It also owns the infrastructure that facilitates its work such as transportation buses, PCs and data show, etc.

In addition, Princess Basma Centre has obtained funding from the Ministry of Planning and is building a Traditional Market place within the vicinity of Mount Nebo. It has helped in establish-

ing the Faisaliyeh Traditional Heritage Local Committee, and trained its members in tourism issues in order for them to own and manage the market properly. This committee may be looked at as the first tangible endeavour to involve the community in managing their resources and should be supported wherever possible. In fact, lessons learnt by Princess Basma Centre may be valuable for any similar projects. One important lesson is the need for better coordination with government agencies and information exchange among ongoing projects.

COMMUNITY BASED ORGANIZATIONS

There are 15 Charity Organization in Madaba Governorate, 12 of which are located in Madaba city. All are members in the General Union of Voluntary Societies (GUVS), which also has a branch in Madaba city, and are monitored by the Madaba Directorate of Ministry of Social Development. Cooperative associations are not prevalent in Madaba.

Charity associations operate on voluntary members basis and their success depends on the individual efforts and connections of the administrative committee members. These associations and NGOs play a major role in amassing groups of informal sector players under the umbrella of the association and provide them with training and marketing outlets for their products. Yet, the associations' efforts are uncoordinated and they themselves often compete in very similar projects that involve their beneficiaries in the production of similar products (e.g. most associations are looking to have a traditional kitchen catering). The GUVS is mandated with the role of coordination among the welfare associations of Madaba; still, there is no vision for a one program that organizes their efforts and establishes a certain degree of specialization for each association whereby replication of projects is prevented, resources are optimized, and more benefit is accrued to their beneficiaries through diversity of products and reduction of competition.

Moreover, the charity associations in Madaba do not offer sustainable marketing efforts that serve the informal sector of Madaba city and they also lack financing. Obtaining such financing greatly depends on the individual effort of the administrative committee members, and their dedication and social connections. Moreover, even when financing is obtained more is needed to put it to proper use and start income generating projects. For example, the Womens' Union Society has acquired a 3 dunum land along the road to Maeen. The Union would like to build a center and other facilities, but they lack the know how to perform feasibility studies to decide on the best facilities to house and must solicit help in writing up a proposal to approach donor agencies for funding.

Yet, and as mentioned under the informal sector section those associations are very close to the people and community and they can be instrumental in offering training in specialized crafts and skills, as well as raising awareness of their immediate community in tourism and cultural issues. Moreover, they are very willing to coordinate efforts with the Municipality and any other party.

LOCAL RESIDENTS AND BUSINESSES

As long as local residents are respected and their neighborhoods are not transformed into business like communities making it difficult for them to continue in their traditional life and raise their children in a normal way.

Owners of houses proposed for development as well as businesses that may be affected by projects are in favor and they would actively participate if the project feasibility study is promising and/or their business will be positively impacted.

5. Consultations undertaken

5.1 THE CITY CONSULTATION WORKSHOP

The City Consultation Workshop, divided in two sections (morning and afternoon), was held in Madaba on December 6th, 2004.

The MOTA actively participated in the organization of the workshops. The World Bank Team was represented by Raffaele Gorjux (team leader); Ramzi Kawar (local coordinator); Linda Faris (socio-economic team); David Sabatello (urban planner); Marwan Abi-Samra (institutional management specialist).

The first part of the workshop was attended by MOTA, the Governor, the Mayor and other key stakeholders, prominent community members and civil society organizations. The aim was to present a preliminary project outline and introduce the concept of the City Revitalisation Pact and obtain comments and feedback.

The presentation of the preliminary project outline was realized through a powerpoint presentation. The communication was completely held in Arabic by Marwan Abi-Samra. The following topics were presented:

- the second tourism development project;
- the third tourism development project; the secondary cities network; benefits and target population;
- expected outcomes;
- the city urban structure;
- the city revitalization program; the city revitalization pact;
- focus group discussion slide.

The PowerPoint presentation terminated with a series of questions, that were proposed to the audience to elicit the debate and obtain points of view, feedback and proposals. The discussion was held completely in Arabic, and was moderated by Ramzi Kawar. Linda Faris translated simultaneously for the non-Arabic speaking team members.

The second part of the workshop was attended mainly by the Mayor and key municipal staff. The aim was to collect information and discuss the institutional capacity of the Municipality, on the basis of the preliminary findings and results of the desk review and the desk research.

Specific issues emerged concerning the need of reinforcing the management of the cities through specialized tools; the need of improving inter-governmental coordination; the need of increasing the commitment to enforce existing regulations. All these issues are significant contents for the City Revitalization Pact.

The concept of a City Revitalization Pact had good reception, and the proposed structure had no objections, although the need exist of a thorough work to better define its contents.

A lot of suggestions and proposals came out concerning possible project actions, both in the public sector area and from the private sector. The latter will be investigated for PPP development.

The Madaba Consultation Workshop was held on Monday, December 6th, in the Madaba Municipal council meeting room).



TIMETABLE

9:30	Workshop begins Workshop opening speech (Governor. Mayor) Presentation of the project outline (Abi-Samra)
10:20	Open discussion
11:15	Coffee break offered by COTECNO
11:50	Open discussion
12:45	End of workshop part I
13:00	Lunch offered by the Governor
15:00	Workshop Part II
17:30	End of workshop part II

5.1.2 WORKSHOP PART I

SYNTHESIS OF MAIN ISSUES

- 1) There is a need for a structural Master Plan to coordinate and direct the urban growth and the economic development.
- 2) Infrastructure is quite well organized however there is a need to raise awareness about traffic, parking and solid waste. Families do not want garbage containers in front of their house. The staff who are doing the collections are not doing a good job.
- 3) As long as municipal infrastructures and services are concerned, the main issue are: the storm drainage network, which is not complete (houses get flooded, the worst area is near

the museum); the need to organise and control circulation and parking through a comprehensive traffic management plan.

- 4) A number of suggestions came concerning the Saraya Building: the Saraya is to be the symbol of the city (even the brand of the city) as it could be seen from far away; this could become the centre of the city; the hill will have two symbols (the Mosque and the Church), in addition to the Saraya.
- 5) Great attention was paid by the attendees to the issue of heritage buildings: heritage preservation faces several problems (financial, multiple ownership, decision making, responsibility); there was a request for a study to evaluate the cost of the rehabilitation in order to have a basis for the 87 buildings to rehabilitate; suggestions there were to set up a holding company for the rehabilitation of the heritage buildings, with heritage building owners as stockholders (this is seen as a very effective solution to the problem of the fragmented ownership of buildings); moreover, it was pointed out that the training organization and marketing could all use the heritage buildings, thus introducing new destinations for adaptive re-use other than bed and breakfast. The Madaba Heritage Society could be the coordinating body.
- 6) There was the request to ensure coordination in the issue of commercial licenses to avoid the concentration of too many shops of the same kind in the same street/part of the city.
- 7) The King's message for Madaba through Mr. Akram Masarwah, to take into account the need to improve the handicraft for the whole governorate.
- 8) There were a number of requests to create an handicraft centre.
- 9) There were a certain number of suggestion to revive and improve the existing Mosaic school.
- 10) The social dynamic: there is strong social community organizations in different fields, social heritage etc...; there is an important networking between the NGOs, and between the Municipality and the NGOs.
- 11) For the City Revitalisation Pact, it was suggested that special committees for each neighbourhood could be set up which could be part of the Pact.
- 12) The rehabilitation of the streets should be thought on in terms of how these actions could create a dynamic that revitalizes the city. The most problematic action is K. Talal Street. The program should take into consideration other streets. The relocation of deteriorated stores is not necessary since they could be refurbished and kept because it is important to keep the existing commercial fabric of the central streets.
- 13) The Mayor pointed out the need of using different tendering tools for the rehabilitation works. The requirement of the public sector procedures to tender for the lowest price does not ensure the level of quality required by this kind of works.
- 14) A certain number of on-going initiatives in Madaba was pointed out, including: two universities (Private Madaba University funded by the Vatican and the German-Jordanian university). They would like to incorporate the Mosaic school into the latter. The new King's college (military college).
- 15) Madaba people proved to be are aware of the existing study, and gave the impression of their willingness to be part of the implementation of the new project.
- 16) A number of suggestions come to improve inter-governmental coordination, creation of coordination bodies, etc. The need of the municipality is to coordinate their efforts with the other government organizations through a committee or coordinating body.
- 17) There is a suggestion for a new bus station (study already existing).

LIST OF ATTENDEES

NAME	INSTITUTE	POSITION
Abdallah Al Madayneh	Municipality of Madaba	Municipality board member
Abed Arahman Al Shawabkeh	Municipality of Madaba	Municipality board member
Ahmad Abu Al Ghanam	Municipality of Madaba	Municipality board member
Akram Masarwah	Madaba Heritage Society	Chairman of Madaba Heritage Society
Ali Maher Al Shawabkeh	Retirees Association	Director
Alya Masarwah	Visitors Centre	Director
Anwar Abu Hashesh	Municipality of Madaba	Municipality board member
Aref Al Wafyan	Municipality of Madaba	Consultative delegate
Ateya Al Najada	Al Destoor Newspaper	Journalist
Barges Al Azaydeh	Governorate of Madaba	Consultative delegate
Bshara Al Kobty	ERADA Centre	Director
Enad Abu wendy	Al ra'ey Newspaper	Journalist
Eng. Abed Allateef Al Haddede	Municipality of Salt	Mayor
Eng. Abeer Al Saheb	MOTA	Director of Planning
Eng. Boran Kamal	Ministry of Municipal and Rural Affairs	Protection and Promotion Cultural Heritage
Eng. Kena'an Haddaden	Municipal and Rural Affairs	Eng.
Eng. Marah Al khayat	MOTA	Director of Projects
Eng. Mervat Haobbsh	MOTA	Project Director for Protection and Promotion Cultural Heritage in Jordan
Eng. Shatha Kreshan	Ministry of Planning	Deputy
Falah Al Kayse	Prince Basma Centre for Development	Director
Fayez Shakhanbeh	Municipality of Madaba	Municipality board member
Haya Ali Al Masalha	Ministry of Social Development	Director
Hayfa'a Karadsheh	Governorate of Madaba	President
Hayfaa' Karadsheh	Women's Union	Director
Jamel Ja'anene	Municipality of Madaba	Municipality board member
Joma'ah Al Shawabkeh	***	Journalist
Katrena Hamarneh	The School of Mosaics	Director
Laila Al Shawabkeh	Governorate of Madaba	Development Section
Meshel Al Twal	Municipality of Madaba	Planning director
Mohamad Hammad	MOP	Development Section
Mohamad Salem Al Najada	Vocational Training Corporation	Director
Nawal Al Shawabkeh	Union of Welfare Association	Director
Nawal Alfa'ore	Al-Aqsa Welfare Association	Director
Nofa Bent Nasser		
Odeh Falah Al Terman	Municipality of Madaba	Municipality board member
Raghda Zawaydeh	Governorate of Madaba	Consultative
Reyad Al Tayeb	Municipality of Madaba	
Shadya Hamarneh	MOTA	
shaker Abu Slieh	Governorate of Madaba	
Somaya Aljelat	Municipality of Madaba	Madaba Counsellor
Tareq Al Rawahneh	Tourism of Madaba	Deputy
Wegdan Mohamad Al Abdallat	Ministry of Youth	Vice President

5.1.3 WORKSHOP PART II

ASSESSMENT OF CITY INSTITUTIONAL CAPACITY

The second part of the workshop (afternoon session) was concentrated on the assessment of the city institutional capacity. The meeting was coordinated by Marwan Abi-Samra, and was attended mainly by the Mayor and key municipal staff. The aim was to collect information and discuss the institutional capacity of the Municipality, on the basis of the preliminary findings and results of the desk review and the desk research.

The results of this meeting are incorporated in the main report.

5.2 THE SOCIO-ECONOMIC SURVEY

GENERAL NOTES ON THE SOCIO ECONOMIC RESEARCH

The first issue in the research was to delineate the area under scrutiny. In all cities except Ajlun, the area was identified by the 'old' and 'middle' area of the city that in fact has been the focus area in most of the existing Urban Regeneration Studies. As such, attempts at information collection targeted information at the level of the city whenever possible. That was in itself difficult and it was quite impossible to find relevant information at the level of 'city-areas'. When it was not possible to obtain information at the city level, the more encompassing administrative division level was considered.

As for data collection from the field, the obtained information was treated to be indicative and not statistically representative of the different communities of the city. Insights and qualitative information were sought after.

The research also aimed to validate what has been presented in the different urban studies of the different cities. In case of social mapping, the studies presented as close of a social map as possible when defining the different neighborhoods (e.g. case of Madaba). In the all of the other cities, the residents of the 'Old' city are mostly of the lower income group. The well-to-do households take residence outside the city on its peripheries.

Due to lack of time needed for a detailed socio-economic profiling for the 5 cities, the research focused on the issues required for the proper completion of this project. It tried to answer the issues that will help in the validation of the projects proposed for each city. It tried to tackle, in differing degrees of depth depending on the available and ready information at each city and the responsiveness of its community members, most of the issues (7 of them) presented in comments provided by the WB team.

5.2.2 METHODOLOGY OF RESEARCH

DESK RESEARCH

This included the collection of all documents, articles, and statistical material from all possible sources and for the five cities. The following organizations were contacted and actual information obtained from them. Others were contacted but were either uncooperative or did not have any recent or relevant information to share:

- 1) Department of Statistics
- 2) Municipalities
- 3) Directorate of Labor at each city
- 4) Directorate of Education at each city
- 5) Directorate of Civil Status at each city
- 6) Directorate of Tourism at each city

- 7) Ministry of Tourism
- 8) Central Bank of Jordan
- 9) Royal Society for Conservation of Nature
- 10) Royal Scientific Society
- 11) Ministry of Labor
- 12) Ministry of Education
- 13) Ministry of Higher Education
- 14) Ministry of Social Development
- 15) Ministry of Planning
- 16) Vocational Training Center
- 17) Social Security Corporation
- 18) Civil Status Department
- 19) Civil Service Bureau
- 20) University of Jordan
- 21) Hashemite University
- 22) University of Jarash
- 23) University of Mu'ta
- 24) University of Jordan
- 25) Yarmouk University
- 26) Irbid Private University
- 27) Jordan Hashemite Fund – (JUHD) - (NGO)
- 28) General Union of Voluntary Societies (GUVS) - (NGO)
- 29) Women's Committees Union – (NGO)
- 30) Women's Union Welfare Association – (NGO)
- 31) Noor Al-Hussein Foundation – (NGO)
- 32) Jordan River Foundation – (NGO)
- 33) IRADA Center – EPP project in Jordan
- 34) Restaurant Owners Association
- 35) Popular Restaurants Association
- 36) Jordan Income Tour Agents Association
- 37) Jordan Tour Guides Association
- 38) Jordan Travel Agents Association
- 39) Jordan Car Rentals Association
- 40) Hoteliers Association
- 41) Jordan Industrial Estates Corporation
- 42) Microfinance Institutions – Ahli Credit Company, MEMMC (CHF), Microfund for Women, Jordan Microcredit Company
- 43) Development Employment Fund
- 44) AMIR project

45) GTZ project

46) JICA Project

An information map specifying the data to be retrieved and that will be beneficial for providing insights and statistics for the city was developed. The information was then plugged into the map for each city in preparation for their analysis and integration with data collected from the field.

To ensure collection and retrieval of information meetings were held with the responsible persons at each of the above-mentioned organizations. Information was collected – sometimes over more than one meeting – as well as some insights as to the most prominent and active organizations that are operating in each city, whether NGOs or para-governmental and the key informants. Consequently, contacts were identified for each city along with those of the most active members and community stakeholders in the city. Different information could be retrieved from different sources and as such a comprehensive list could be compiled for each city.

Those community based organizations and community members were contacted. The objective of the project was explained to them, additional active community members were identified, and all possible appointments were set for face-to-face interviews and group discussions in the city.

RAPID ASSESSMENT

The team visited every city. The first visit targeted the Municipality. A 1.5-2 hours appointment was set with the mayor of each city. During the meeting, a complete debriefing of the study was delivered to the Mayor and other heads of departments. In all cases, the mayor was extremely helpful and provided all needed information and guidance. The discussion provided information and assessments that were based on the knowledge of the mayor and his staff of the community issues, the way people of the city think, and how the community functions.

(refer to questions below).

The team went around the areas of the city, mainly on foot, and guided by the assigned person at the Municipality, usually being the person most knowledgeable of the urban and cultural issues. This observatory tour provided information as to types of businesses in the streets, recreational places, shopper's characteristics, living standards, traffic and status of the streets, areas of the city, nice places, cleanliness, etc. In many occasions the team had the chance to visit people they got to meet at their homes.

The team met with members and directors of the identified active community based organizations. In some cases it was a one-to-one interview, and in others it was a discussion involving more than one member and director. The discussion sessions proved very informative for the members themselves in terms of exchanging information, as well as for the study. Living culture, handicrafts, the organization's activities, city's socioeconomic issues and problems, informal sector, and needs of the society to enhance its living standards, among other issues were discussed (refer to questions below).

The team met with the organizations' members that were involved in informal businesses. An interview using the specified questionnaire was conducted to collect informal-sector specific information with each person.

The points of discussion in each of those meeting are found below. Not all of the points could be responded to due to lack of information and to being inapplicable in some cases.

FIELD SURVEY METHODOLOGY

In order to collect indicative information about informal sector activities, three sources of information were tapped in (1) the microfinance organizations that provide loans to informal businesses in the city; (2) the community based organizations who deal with informal businesses in the city, and (3) interviews with the informal business operators in the city

As such, a survey targeting informal business operators was conducted. By no means the sample was statistically representative yet respondents provided indicative input as to the type of existing businesses, income and expenses, the obstacles they face, their requirements, and readiness to participate in revitalization of their city. (please refer to questionnaire).

Collected information from the three sources of information helped in delivering a profile of the informal sector in each city. Mapping where those business are in the city was not possible.

Another survey targeting the community members living and/or working in the city and most specifically within the delineated area of the study was conducted. Again the sample was not statistically representative yet respondents provided indicative input as to their skills, their needs and requirements for better standard of living, problems of the city, their knowledge of their city's culture and heritage and readiness to participate in revitalization programs, their attitude towards tourist and working in tourism, how they spend their free time, and family tourism issues among other topics.

(please refer to questionnaire)

The filled questionnaires were then data entered, analyzed and their information deduced.

FIELD RESEARCH

The team conducted the research over an intensive work period of fifteen days, allocating 3 days per city. The team consisted of one experienced field enumerator, an experienced researcher, and the consultant. The first day was usually spent in touring the city and meeting with the Municipality, the second and third were spent meeting different stakeholders and community based organizations as well as carrying out interviews with residents to collect data for the informal sector research and the culture-Tourism research.

The following was achieved:

- 19 Completed Culture and Tourism Questionnaires
- 22 Completed Informal Sector Questionnaires

Interviewed Community Based Organizations:

- General Union of Voluntary Societies (GUVS);
- Women's Committees Union;
- Women's Welfare Associations Federation,
- Al-Aqsa Welfare Association;
- YWCA;
- JUHOD – Princes Basma Center.

POINTS OF DISCUSSION

Formal / Informal economy

- 1) What are the most prevalent economic activities especially around the city core – what do people mainly work in? Whom do they employ? Are they the locals, expatriates, women, etc..?
- 2) Which economic activities are more appropriate to target in the URP i.e. those that may create the greatest economic impact and play a stronger role in the revitalization of the city.
- 3) What economic activities are missing and needed in city?
- 4) What are the main problems of the formal businesses?

Informal economy

- 5) Who are the operators of the informal sector, and where are they located?

- 6) Which informal activities, products, skills/strengths, are most prevalent in city?
- 7) What do they offer? Why? What are their products based on? Tradition, agriculture, etc..
- 8) Where do informal businesses sell their produce/service, and to whom?
- 9) What is the capacity of the activities in the informal economy, in terms of employment, sales, revenues, variation in activities, quality of products, etc.?
- 10) What are the main problems of the informal businesses?
- 11) Will the informal businesses be willing to sell their produce/service away from home (in a special market place, flea market, on certain times, etc.)? Will they be willing to participate in the URP of the city?

Participation in the Revitalization activities of the city

- 12) What are the attitude of the community towards their historic places, and living heritage? Are they interested in preserving their city's heritage and branding it? Are they interested in taking ownership and be involved in revitalizing projects?
- 13) Do you think that the businesses and city people be willing to participate in the URP of the city and cooperate with municipality in the revitalization of the city and increasing its attraction to visitors/tourists? e.g. rehabilitation of their stores? Making their entrance nicer and tidier? Storm water collection and drainage?
- 14) What do you think is needed and what are the measures to secure the involvement of the community --- What do you think it takes to encourage them and give them the incentive to get involved in such revitalization projects? What do you think they will need to do this?
 1. Help in Financing the operation
 2. Technical assistance in managing the project
 3. Training
 4. Municipality/ Government support
 5. Having a strategic partner/investor
 6. Awareness raising/ Communicating more information
- 15) What problems do you think might arise, within and between government, communities, tribes, families etc.. as a result of revitalization efforts and new projects coming up, etc. ?
- 16) Who are the most influential people in the city and who will have a decision-making effect on any revitalization project. E.g. land owners, tribal leaders, etc. Names in order to involve them in consultations

Special Revitalization related activities of the city

- 17) Discuss the undergoing projects in city – BASED ON MOP SHEETS
- 18) Light Industry Cities in City
 7. Which are the businesses to be relocated
 8. Where are they relocated from?
 9. What will happen to the land lots/ shops they are vacating?
 10. Are you offering any incentives for them to relocate?
 11. What are the new arrangement for rents, ownership, etc. ? Do people like it?
- 19) Training in city
 1. What training centers exist in city? What training topics are offered in the city? Who are offering them? Who is attending? What skills are developed e.g. ICT, sewing, marketing, languages, etc. ?
 2. Are these centers doing a good job? Do graduates get employed? Where?
 3. What type of training you think will be successful in Jerash and needed:
 4. Do you think that centers such as that of the Mosaics in Madaba or a restoration

school etc.. be successful in this city?

5. What do you think that financial incentives for the development of professional schools of traditional arts & crafts and/or restoration (Jerash – Archeological restoration) Be a good incentive?
6. What other incentives will be successful?

Tourism and social Activities

- 20) What tourism-related activities are missing?
- 21) What are the cultural events that took place in the last five years in city?
- 22) What tourism related skills are missing among the community members? How willing are they to acquire those skills? What are the suggestion of needed measures to bridge the skill gap e.g. training, raising awareness, providing guidance and technical assistance.
- 23) Will city residents be ready to work in related tourism fields? As what?
- 24) What is the level of awareness of the community with reference to their city's physical and living cultural heritage. Suggestions of awareness raising methodologies and their focus themes
- 25) How do you see residents' involvement in the production of cultural and traditional products? Are there any activities e.g. story telling, traditional cooking, wedding ceremonies, folklore singing? Are there any performing groups? --- In your opinion, what tourism-related activities may be developed by the PEOPLE OF THIS CITY which are based on their distinctive skills, heritage and traditions? Suggestion of traditions-based and living heritage projects that may brand the city and use the skills of the city's community
- 26) What do they see that makes this city unique, what makes the community unique? What is their trade mark???
- 27) What are their attitudes towards having tourists in their midst?

Social Services and city core residents

- 28) What are the needed social services that will enhance the standard of living and satisfy the needs of the community from different aspects? (e.g. governmental institutions, CBOs, training and educational centers, libraries, financing, health services, insurance, and professionals, cinemas, etc.) ---
- 29) Who are the city's core users? Expatriates, locals, students from other parts of Jordan
- 30) What are the problems that affect the use of the city core by the population. Are people converging or leaving the city's core? Why? Where are they relocating? Where are they going to?
- 31) Who are the disadvantaged in the city? Poor women? Children?
- 32) How can we map the city socially? What are the distinctive issues in each part of the city? Describe the communities that live in the different parts in the city? SOCIAL MAP.
- 33) How do people spend their leisure time? Where do they go for holidays and free time? What do they do? Is there a special place of meeting of the youth in the city?
- 34) Where do city's residents go for cultural experiences? How much do they spend?
- 35) Where do city's residents spend their holidays? What accommodations do they prefer?