

*The Historical Development of University Museums in Jordan  
(1962-2006): Objectives and Perspectives  
Case Studies of Archaeology Museums  
at the Jordan and Yarmouk Universities*

*Thesis Submitted for the Degree of Doctor of Philosophy at the  
University of Leicester*

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**The Historical Development of University Museums in Jordan  
(1962-2006): Objectives and Perspectives  
Case Studies of the Archaeology Museums at Jordan and Yarmouk Universities**

**Ahmad Ajaj**

**Abstract**

The purpose of this thesis is to explore in depth the historical development of university archaeology museums in Jordan from 1962 to the present day. The development of concepts and perspectives is revealed through an exploration of the operation and deployment of institutional mission, staffing, exhibitions, collection development, architecture and spatial arrangement, outreach and funding. In order to achieve a high resolution study, two case studies were selected: the Archaeology Museum at the University of Jordan/Amman (established 1962), which is the earliest example of this kind of museum in the country, and the Museum of Jordanian Heritage at Yarmouk University/Irbid (established 1984), which is considered the most successful of these museums. These two museums represent different stages in the establishment of museum culture in Jordan.

A core method adopted in this research is that of oral history, but it also involves examination of the documentary record and the physical attributes of the museums themselves.

This study reveals radically different conceptions of the museum in Jordan in the latter half of the twentieth century. The museum at the University of Jordan embodied the values of the 1960s, which constrained its ambitions and limited its success, while that at Yarmouk University used this earlier model as the antithesis of its vision, shaping a thoroughly modern and outward-looking institution. It did this, in part, by drawing in staff from the older museum. The Yarmouk University Museum, in a country still coming to terms with the museum concept, made itself a modern centre of local and international networks. Indeed, it took on some of the characteristics of a national museum. The factors that made this transformation in museum thinking possible reflect local conditions in Jordan, where the influence of the Royal Family is significant. However, they also reveal the overriding significance of key visionaries and how the country moved from overt Western influence to develop museums which are quintessentially Jordanian.

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After offering great thanks and praise to Allah (God), I would like to express my special thanks to my supervisor, Professor Simon Knell, Head of the Department of Museum Studies at Leicester University, without whose help and encouragement this thesis would not have been brought to completion in its scholarly form. It was he who paved the way for me to think objectively, critically and seriously. His active interest in my work, his care and moral support provided me with hope and energy at times of doubt and despair. I also wish to thank my previous supervisor, Dr. Katharine Edgar, whose personal interest helped a great deal in structuring the project during the first years. Their technical guidance, moral support and valuable criticism during each phase was a source of refinement of the work.

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## Table of Contents

<b>Abstract</b>	i
<b>Acknowledgments</b>	iii
<b>Table of Contents</b>	iv
<b>List of Figure</b>	vii
<b>List of Tables</b>	ix
<b>Chapter 1: Introduction</b>	1
<b>Part I: Purposes and Methodology</b>	2
Introduction	2
Statement of Purpose	2
Research Questions	3
Significance of the Study	4
Structure	5
Methodology	7
Research Design	9
Preliminary Research	10
Fieldwork and Data Collection	10
Interviews	10
Direct Observation	13
Case Studies	13
Data Analysis	13
Limitations	16
Problems Faced this Research	16
<b>Part II: The University Museum Defined</b>	17
Introduction	17
Historical Overview	17
The University Museum	19
Conclusion	34
<b>Chapter 2: The Jordanian Context</b>	35
Introduction	36
Historical Setting	36
The Modern Context	39
Economic Conditions	43
Social Setting	49
Educational System	52
Conclusion	58

<b>Chapter 3: Archaeological Heritage and the Museum in Jordan</b>	59
Introduction	60
The Recognition of Cultural Heritage and the Formation of the Department of Antiquities	60
The Emergence of the Museum in Jordan	64
University Archaeology Museum and Continuing the Development of the DOA's Museums	67
A Failed University Museum	74
Conclusion	84
 <b>Chapter 4: Establishing the University Archaeological Museum in Jordan</b>	 85
Introduction	86
The Founding Idea	86
Finding a Place in the University	89
A Special Building for Museum Purposes	99
Individuals and the Museum	101
New Blood and New Achievements	103
Conclusion	109
 <b>Chapter 5: The University Archaeological Museum and its Publics</b>	 110
Introduction	111
Starting with Archaeology Students	111
Emerging Audiences and a New Department	114
The Outdoor Museum	119
Closing the Campus	127
Renovation the Museum and External Funding	130
Conclusion	133
 <b>Chapter 6: The Museum of Jordanian Heritage at Yarmouk University: Finding another Way</b>	 134
Introduction	135
The Development of Archaeology at Yarmouk University	135
The Museum: the Ideas and Concepts	139
Building a New Kind of University Archaeological Museum	143
The Development Project	147
Addressing the Museum's Problems	153
Numismatics Hall	156
Museum Staff and Management	158
Conclusion	160
 <b>Chapter 7: The Museum of Jordanian Heritage at Yarmouk University: Understanding the Politics of Display</b>	 161
Introduction	162
A New Starting Point	162

Rethinking the Objects on Display	166
Marketing a New Museum	170
The Numismatics Hall	177
From Institute to a Faculty	180
Yarmouk University Cultural Centre	183
Conclusion	183
 <b>Chapter 8: Conclusion</b>	 185
 <b>Figures</b>	 199
<b>Tables</b>	230
<b>Bibliography</b>	238
<b>Appendixes</b>	264

## List of Figures

Figure 1: Map of Jordan	200
Figure 2: The campus of Jordan University and the Museum's locations	202
Figure 3: Plan of the Museum 1967-1972	203
Figure 4: The Museum in a classroom 1967-1972	203
Figure 5: Plan of the Museum 1972-1973	204
Figure 6: Archaeology students in front of the Museum in 1972	204
Figure 7: Plan of the Museum, 1973 in the cafeteria of the Faculty of Arts	205
Figure 8: The ground floor of the Faculty of Arts: 'Forest of Columns'	205
Figure 9: Plan of the 'Forest of Columns'	206
Figure 10: Plan of the Museum 1974	206
Figure 11: Plan of the Museum 1977	207
Figure 12: Plan of the Museum 1979	207
Figure 13: The Museum building 1985-2007	208
Figure 14: Plan of the Museum 1985-2007	208
Figure 15: The Museum laboratory 1985-2007	209
Figure 16: Moving the dolmens from their original sites to the Museum	209
Figure 17: Showcases like the ones in the Jordan Archaeological Museum	210
Figure 18: The visit of King Hussein and President Tsatsos of Greece	210
Figure 19: The visit of Prince Hassan and Prince Philip the Duke of Edinburgh	211
Figure 20: The 1985 display with new showcases	211
Figure 21: Outdoor museum	212
Figure 22: School visits	212
Figure 23: The campus of Yarmouk University and the location of the Museum	214
Figure 24: The preliminary plan of the Institute and the Museum	215
Figure 25: The second floor of the Institute	215
Figure 26: The building of the Museum of Jordanian Heritage	216
Figure 27: The area that failed to be used as an outdoor museum in 1984	216
Figure 28: Constructing the mezzanine floor	217
Figure 29: Plan of the Museum courtyard	217
Figure 30: Plan of the ground floor	218
Figure 31: Plan of the mezzanine floor	218

Figure 32: Her Majesty Queen Noor Al Hussein inaugurating the Museum	219
Figure 33: The Museum's windows with hollow geometrical bricks	219
Figure 34: The inner courtyard ceiling	220
Figure 35: The Numismatics Hall	220
Figure 36: Plan of the ground floor of the Numismatics Hall	221
Figure 37: Plan of the first floor of the Numismatics Hall	221
Figure 38: His Majesty King Abdullah II inaugurating the Numismatics Hall	222
Figure 39: The showcase of Jordanian druggist Al-` Attar	222
Figure 40: Longitudinally built-in showcase	223
Figure 41: Cornered built-in showcase	223
Figure 42: The rural house	224
Figure 43: The Mezzanine floor display	224
Figure 44: Object in the field	225
Figure 45: Displaying objects in the same environment	225
Figure 46: Outdoor museum	226
Figure 47: A workshop for schoolchildren on pottery making	226
Figure 48: Children participate in the Museum's activities	227
Figure 49: A concert in the Museum courtyard	227
Figure 50: The visit of His Majesty King Hussein in 1993	228
Figure 51: The showcases and means of illustration in the Numismatics Hall	228
Figure 52: Furnace with striking tools in the Numismatic Hall	229
Figure 53: The minting place and other display in the Numismatics Hall	229

## List of Tables

Table 1: Jordan University Interviewees	231
Table 2: Yarmouk University Interviewees	232
Table 3: Department of Antiquities Interviewees	232
Table 4: Individual Interviewees	232
Table 5: Museums in Jordan	233
Table 6: University Museums in Jordan	236
Table 7: Examples of External Support for the Museum of Jordanian Heritage	237

# *Chapter One*

## *Introduction*

## **Part I**

### **Purpose and Methodology**

#### **Introduction**

This study is concerned with the establishment and development of university archaeology museums in Jordan from 1962 until the present and the factors that have facilitated this development. The first part of this chapter clarifies the purpose of the research, the research questions, the aims and objectives, the significance of the study, and its limitations. It also details the various methodologies implemented at the different stages of the research, the selection of case studies—from the research design to data collection and fieldwork—and the problems that the researcher faced during its implementation.

#### **Statement of Purpose**

The establishment of museums in Jordan is a relatively new phenomenon: the first museum was established in Jerash in 1923 by the Department of Antiquities (DOA).<sup>1</sup> However, this museum has been considered merely a place to house archaeological objects that come from excavations, rather than a more fully functioning museum. It is, in fact, the Jordan Archaeological Museum, which was founded by the DOA under the British Director Gerald Lankester Harding in 1951, that is considered to mark the beginning of museums in this country.<sup>2</sup> Its significance is further emphasised by its participation in the establishment of all subsequent archaeology museums in Jordan. These include the museums which the Ministry of Tourism and Antiquities has established in every city in the country and at many archaeological sites. In addition, many private museums have been established by the private sector and by individuals.

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<sup>1</sup> C. Malt, *Museums of Jordan: A Directory*, ETHOS Publishing, Florida, 2002, p 14.

<sup>2</sup> M. Zaghloul, *The Jordan Archaeological Museum*, DOA, Amman, 1994, p 3.



Archaeological museums in universities were first established in 1962, at the same time as the establishment of the first university.<sup>3</sup> This is the Archaeology Museum at the University of Jordan's Department of History and Archaeology.<sup>4</sup> This museum was established for educational purposes rather than to display objects for public view. Other university archaeological museums have followed.

Although a fairly modern development, knowledge of the processes by which Jordan has acquired its museum culture is lacking in the country, and those who were active in its production are now disappearing from the scene. The purpose of this research is to attempt to fill this lacuna by capturing the information that remains in documents, and in the minds of actors, and to construct from this a high resolution study of the decisions which shaped these early museums. In particular, it was my early intention to focus on the two most significant university archaeological museums, as these more than any others capture the museum's changing relationship to scholarship and public education. This research requires me to pay attention to mission, collections, display, management, teaching and funding as well as to understand the political, economic, social and cultural context which has shaped these museums. In looking at this detail my overall research aim is to understand how university archaeological museums have been produced in Jordan: what has shaped them and what form have they taken. Although I am examining a specific class of museum, I hope that this will also help with the interpretation of museum culture in that country more widely.

## **Research Questions**

This study aims to explore in depth the historical establishment and development of archaeology museums in Jordanian universities from 1962 to the present day. It seeks to formulate answers to the following major questions:

1. How have university archaeology museums in Jordan developed since 1962 and what are the main factors that distinguish their development?

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<sup>3</sup> C. Sweiss, *The University of Jordan Catalogue 1990/1991: Bachelor's Degree 1990/1991*, trans. S Fareh, Jordan University Press, Amman, 1991, p 3.

<sup>4</sup> M. Al-Nabulsi, Faculty of Arts at the University of Jordan: its Establishment, Development and its Effect on Jordan Community (1962-1972), MA thesis, Jordan University, 1992, p 237.

2. What are the main concepts and perspectives behind the establishment of university museums in Jordan and why?
3. What are the internal (relating to the university's attitudes) and external influences on the development of university museums with regard to mission, function, staff, exhibitions, collections, facilities and funding?
4. What are the roles of governmental and non-governmental organizations (local, national, and international) and individuals in establishing and developing university museums in Jordan?
5. Has the teaching of archaeology in Jordanian universities influenced the development of its university museums and if so, how and why?
6. What are the political, economic, social and cultural factors that have influenced the establishment and development of university museums in Jordan?

### Significance of the Study

Carol Malt, who recently published a book examining the representation of women in Jordanian museums, stressed the paucity of information on museums in the country.<sup>5</sup> A decade earlier, Mohammad Rishaidat complained of a similar lack of a museological literature about the country.<sup>6</sup> Studies on museums in Jordan are still at the earliest stages. Only two small booklets and one book are dealt with the history of Jordanian museums. The first is the booklet *Archaeological and Ethnographical Museums in Jordan* that published by the DOA in 1994. Carol Malt published two historical books: the first is *Museums of Jordan: A directory* in 2002 and the second is *Women's Voices in Middle East Museums: Case Studies in Jordan* in 2005. The other studies are general descriptive articles, MA dissertations, directories and guides.

This study undertakes the responsibility of partially filling these gaps by contributing the first historical study which can be used by people working in, using and studying university museums, such as administrators, curators, faculty members, students

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<sup>5</sup> C. Malt, *Women's Voices in Middle East Museums: Case Studies in Jordan*, Syracuse University Press, Syracuse, New York, 2005, p ix.

<sup>6</sup> M. Rishaidat, 'Museums: roles, development and obstacles', in *Proceedings of the Encounter Museums, Civilization and Development*, Amman-Jordan 26-30 April 1994, ICOM, Paris, pp 175-181.

and scholars. It is in this respect to be considered “exploratory research”<sup>7</sup>. The purpose of this exploratory research is to discover the various issues, concepts and ideas regarding university archaeology museum in Jordan for the first time. As stated earlier, in order to achieve this end, this research draws upon the limited documentary record, whilst paying the greatest attention to sources of oral history. This latter approach is new to some extent in the study of Jordanian museums and will provide a useful resource for historians. By this means it is my intention to capture the concepts and perspectives that were used in different times and locations and to identify the key actors. In some respects, then, this leads to a biographical history of institutions and those who shaped them, including institutions such as the Jordanian Department of Antiquities.

This study will also lead to a better understanding and evaluation of the situations of other university museums in Jordan. In this regard it provides insights into the history of higher education in the country, particularly with regard to the establishment of archaeology and archaeological teaching. Beyond this thesis, I hope to use what I have discovered to assist those establishing future university museums and perhaps overcome the kinds of problems existing museums face today, such as with regard to public access. However, I believe that this is beyond the scope of the present project, which focuses on historical analysis of the events that have led to the creation of the museums we know today.

## **Structure**

This is a historical study of the establishment and development of university museums in Jordan. According to Popper, “history must be selective unless it is to be choked by a flood of poor and unrelated material”.<sup>8</sup> Because of a lack of available information on Jordanian university museums, a ‘high resolution’ approach is adopted in this research. It covers the historical development of those museums from several sides in order to understand the mechanisms of influence, change and development and this required such a high resolution study. Nevertheless, it is my intention to use this wealth

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<sup>7</sup>J. Creswell, *Research Design: Qualitative and Quantitative Approaches*, SAGE Publications, Thousand Oaks, CA, 1994, p 10.

<sup>8</sup> K. Popper, *The Poverty of Historicism*, Routledge, London, 2002, p 139.

of data to distil a sense of developmental process, rather than to relate the intricacies of museum management.

This high resolution approach has been taken by several scholars in the museum field, such as Victor Danilov,<sup>9</sup> Brian Young,<sup>10</sup> Simon Knell,<sup>11</sup> Kate Hill,<sup>12</sup> Christopher Whitehead,<sup>13</sup> and Conal McCarthy.<sup>14</sup>

This thesis utilises a chronological approach to its subjects, although the wealth of data and the particular aspirations of these institutions has warranted a division of that material into two broadly thematic views for each of the two case study museums. These case studies are contextualised by the second and third chapters, which deal respectively with the changing socio-political context in Jordan and with the development of its museums and university museums. The following four chapters, which form the core of the research, examine the development of the Archaeology Museum at Jordan University and the Museum of Jordanian Heritage at Yarmouk University. These are my case studies. Chapter four describes and analyses the historical development of the Archaeology Museum at Jordan University from various sides: its mission, building and location, collections and management. Chapter five reveals the historical development of the Museum's audiences, starting with archaeology and University students, then the general public, official visitors and finally with the patronage of the royal family. It also examines the Museum's display and teaching archaeology. Chapter six and seven deal with the Museum of Jordanian Heritage. Chapter six describes and analysis the historical development of the Museum from different aspects: the building and its location, the

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<sup>9</sup> V. Danilov, *University and College Museums, Galleries, and Related Facilities*, Greenwood Press, Connecticut, 1996.

<sup>10</sup> B. Young, *The Making and Unmaking of a University Museum: the McCord 1921-1966*, McGill-Queen's University Press, Montreal and Kingston, 2000.

<sup>11</sup> S. Knell, *The Culture of English Geology, 1815-1851: A Science Revealed through its Collecting*, ASHGATE, Aldershot, 2000; S. Knell, 'Museums, fossils and the cultural revolution of science: mapping change in the politics of knowledge in early nineteenth-century Britain', in S. Knell, S. MacLeod & S. Watson, *Museum Revolutions: How Museums Change and are Changed*, Routledge, London, 2007, pp 28-47.

<sup>12</sup> K. Hill, *Culture and Class in English Public Museums: 1850-1914*, Ashgate Publishing Limited, Hampshire, 2005.

<sup>13</sup> C. Whitehead, *The Public Art Museum in Nineteenth Century Britain: the Development of the National Gallery*, ASHGATE, Aldershot, 2005.

<sup>14</sup> C. McCarthy, *Exhibiting Maori: A History of Colonial Cultures of Display*, BERG, Oxford, 2007.

collections and their resources, the internal and external funding, and the Museum's relations with organisations and individuals nationally and internationally. Chapter seven deals with the Museum's audiences and how the Museum followed a new path in attracting its visitors. It also treats the development of the Museum's display and teaching archaeology. The concluding chapter returns to the original research questions to consider how these museums have been produced and to what extent they reflect the Jordanian context.

### **Methodology**

As a result of the lack of written documents on Jordanian museums in general and university museums in particular, the method that was adopted in conducting this research is that of oral history. Oral history has been defined precisely as "the recording, preservation and interpretation of historical information, based on the personal experiences and opinions of the speakers".<sup>15</sup> These speakers are participants in or witnesses to events and this historical information is obtained by recorded interview.<sup>16</sup> The purpose of oral history is to collect information that has not been part of written documents in the past, such as letters, diaries or other substantive and meaningful documents. It provides a way to complement and supplement the existing record and a chance to make fundamental changes or additions to it.<sup>17</sup> Allen and Montell describe oral history and written documents as forming a harmonious union, which broadens the database and achieves keener perspectives on the events and forces shaping local life and thought.<sup>18</sup> It may focus on events, places, topics, persons, families, organizations, communities and subjects across cultures and around the world.<sup>19</sup>

Oral history can be used to supplement the written record by filling in the gaps in formal documents. In some cases, even when a subject is well documented, oral sources can be useful to cover different sides and can offer explanations of the written

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<sup>15</sup> S. MacLeod & D. Martin, *Oral History: East Midlands Oral History Archive*, University of Leicester, 2004, p 20.

<sup>16</sup> D. Lance, *An Archive Approach to Oral History*, Imperial War Museum, London, 1978, p 2.

<sup>17</sup> B. Sommer & M. Quinlan, *The Oral History Manual*, Altamira Press, Walnut Creek: CA, 2003, p 1.

<sup>18</sup> B. Allen & W. Montell, *From Memory to History: Using Oral Sources in Local Historical Research*, the American Association for State and Local History, Nashville-Tennessee, 1981, p 3.

<sup>19</sup> Sommer & Quinlan, op. cit. p 2.

documents<sup>20</sup> or provide a corrective to the bias of the written sources.<sup>21</sup> Oral history can complement written records by providing an intimate view of the events described. Formal history tends to be generalized and impersonal, while oral history is specific and intensely personalized;<sup>22</sup> oral history recordings constitute primary sources which can provide information about a subject for which there are few or no written documents, or where such documents are much neglected.<sup>23</sup>

As Martin notes, “oral history can be used to get and analyse the history of institutions and organizations as well as individuals and groups of people”. Martin, in her research into the American settlement movement in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, describes the rapidly growing interest in the use of oral history to preserve professional as well as individual history. She also notes that organizations and board members might have an opportunity to recall their history.<sup>24</sup> Oral history produces resources which capture personal experiences,<sup>25</sup> family stories,<sup>26</sup> community activities<sup>27</sup> and occupations.<sup>28</sup>

Although oral history has many advantages, there are several disadvantages of this kind of research. First, oral history depends on human memory of the past. This memory is largely un-testable; facts and events may be remembered but the narrator’s attitude may have been forgotten and replaced by new viewpoints. Second, since oral history research is distant from events, information depends on narrators who may embellish a great deal of their information, be mistaken about events and sometimes answer questions without knowledge.<sup>29</sup> Sometimes, the narrators are not interested in the topic; or if a narrator is a government representative, he may not cooperate or may just provide minimal information or even lie to the interviewer.<sup>30</sup> Third, oral history is not

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<sup>20</sup> Allen & Montell, op. cit. p 17, 54.

<sup>21</sup> J. Tosh, *The Pursuit of History*, Person Education Limited, London, 2002, p 299.

<sup>22</sup> Allen & Montell, op. cit. p 18.

<sup>23</sup> M. Frisch, ‘Oral history and hard times’, in R. Perks & A. Thomson, (ed.), *The Oral History Reader*, Routledge, London and New York, 1998, pp 29-37.

<sup>24</sup> R. Martin, *Oral History in Social Work: Research, Assessment, and Intervention*, SAGE Publications, Inc. California, 1995, pp 105-117.

<sup>25</sup> Allen & Montell, op. cit. p 47.

<sup>26</sup> S. Humphries, *The Handbook of Oral History: Recording Life Stories*, Inter-Action, London, 1984, p 58.

<sup>27</sup> P. Thompson, ‘The voice of the past: oral history’, in Perks & Thomson, (ed.), *The Oral History Reader*, Routledge, London and New York, 1998, pp 21-28.

<sup>28</sup> Allen & Montell, op. cit. p 49.

<sup>29</sup> Ibid, p 58, 110.

<sup>30</sup> D. Henige, *Oral Historiography*, Longman, London, 1982, p 61.

objective; it is subject to the researcher's bias. Written documents are fixed and do not change once created. Oral history is a potential resource until the researcher calls it into existence. The content of written sources depends on the researcher's need and hypotheses; it is a stable text, which we can only interpret. The content of oral history depends on the researcher's questions, dialogue and personal relationships.<sup>31</sup> Sometimes, the limited number of narrators on a specific subject limits the information to be gained from one narrator. In this case, the interviewer will gather information without measuring it against other sources.<sup>32</sup> Fourth, oral history research is more expensive than normal research and takes a very long time to be completed. It also requires a high level of expertise that is not always available, which causes a lack of serious analysis of the interviews.<sup>33</sup> Finally, transcribing the interview may cause a loss of the narrators' linguistic and paralinguistic expression, and weakening of the essential narrative functions: the narrator's emotions, his participation in the story and the way it affected him.<sup>34</sup>

To avoid all of these problems researchers should rely on other sources of evidence to corroborate any insight by narrators and to search for contrary evidence as carefully as possible.<sup>35</sup> Furthermore, this kind of research requires both imagination and judgment, and must be evaluated according to truthfulness and relevance<sup>36</sup> in addition to immersion in the culture of the people concerned, especially if one wishes to place it in the context of its time.<sup>37</sup>

## Research Design

This study depends on field research into a diverse array of written documents, including books, articles, museum guides and catalogues, journals and periodicals, the legislations of organizations, the study plans of archaeology departments, university

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<sup>31</sup> A. Portelli, 'What makes oral history different', in Perks & Thomson, (ed.), *The Oral History Reader*, Routledge, London and New York, 1998, pp 63-74.

<sup>32</sup> Henige, op. cit. p 52.

<sup>33</sup> R. Grele, 'Movement without aim: methodological and theoretical problems in oral history', in Perks & Thomson, (ed.), *The Oral History Reader*, Routledge, London and New York, 1998, pp. 38-52.

<sup>34</sup> Portelli, op. cit. pp. 63-74.

<sup>35</sup> R. Yin, *Case Study Research: Design and Methods*, SAGE Publication, California, 2003, p 90.

<sup>36</sup> Allen, & Montell, op. cit. p 54.

<sup>37</sup> Tosh, op. cit. p 216.

museum regulations, administrative documents, formal studies, newspapers, letters and reports. Archival records contain files and service records, internal records, maps, charts and personal records.<sup>38</sup> Fieldwork includes interviews and direct observation of the real situation of the case studies. Interviews can be considered the primary resource of this project, while observations serve as a source of evidence in the fieldwork. This research was carried out in the following stages.

### **Preliminary Research**

During this stage, an up-to-date and detailed literature review was carried out into university museums in Europe and North America, public and university museums in Jordan and the political, economic, social and cultural contexts affecting Jordan over the period of study. This information was drawn up as a database and a reference for the first three chapters of this thesis. In addition, a review of documentary evidence and available information held by Jordanian universities and the related organizations was undertaken to provide the context within which case studies could be assessed. University archaeology museums were categorised and located and a preliminary analysis was made of their suitability as case studies. During this preliminary stage tentative research questions were prepared.

### **Fieldwork and Data Collection**

The fieldwork for this study consisted of interviews and direct observation conducted between July and December 2005.

### **Interviews**

As has already been noted, a paucity of written information meant that the primary source for this study was the interview. These interviews provided diverse opinions about certain aspects of the development of these university museums. Carol Malt, in her project on Jordanian museums in 2000, adopted the same methodology for the same reason. According to her, “this research was not the kind that had me sitting at

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<sup>38</sup> Yin, op. cit. p 83.



the feet of world-renowned guru, rapt at attention. Nor was it research where I spent hours reading in the libraries, for little material has been published on the subject. .... Live interviews would put faces on my data”.<sup>39</sup>

To elicit the data needed to meet the aim of the study, the interviews were conducted by the researcher himself. However, not all relied on voice recording; three interview approaches were used:

1. Tape-recorded interviews.
2. Interviews recorded by written means because of the reluctance of interviewees to have their answers taped.
3. Interviews conducted by correspondence, where interviewees were not available for direct interview or wished to spend time considering the answers they might give.

Before the interviews were conducted, an official letter from the Department of Museum Studies at Leicester University was presented to the interviewees explaining the purpose of the research and the interview (See Appendix 1), then an interview outline of topics to be covered was given to them. After the interviews, permission was sought to use the interviews gathered in various ways for the purpose of the research (See Appendix 2). This complies with the code of ethics in conducting fieldwork research in general and in museums studies in particular. According to the ethics of the Museum Studies Department at the University of Leicester,

- Consent is the keyword for fieldwork. There is a presumption that research undertaken without the consent of human subjects must be unethical. It should be fully informed and voluntary.
- If you are interviewing individuals outside the university precincts you should always ensure that they know why you are interviewing them and what the information they provide will be used for. You should preserve their anonymity unless you have permission to cite individuals by name or by title (For more information see appendix 3).

Interviewees were chosen because of their firsthand knowledge of the establishment and development of university museums in Jordan and for their capability

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<sup>39</sup> Malt, 2005, op. cit. p vii.

to communicate this knowledge successfully.<sup>40</sup> These are people who actually observed or participated in events. The amount of involvement varied, from people playing a major role in planning, establishing and developing the museums to those who were involved in a more limited way, such as working there at a specific time, in a specific job, as a member of the faculty or of the museum staff. Questions were designed to collect data to describe and analyse the possible correlations or causal relationships among the diverse variables of the research questions (Examples of questions are available in appendix 4).

In this study, four different groups (total of thirty four people) were interviewed from inside and outside universities and university museums. These were:

1. Jordan University group: seventeen people were interviewed (See Table 1).
2. Yarmouk University group: five people were interviewed (See Table 2).

Both groups included previous and current staff in university museums, previous and current members of the Departments of Archaeology, previous and current deans of the Faculty of Arts and the Faculty of Archaeology and Anthropology, and other people holding significant positions and contributing in one way or another to the foundation of the museum.

3. The Department of Antiquities group: five people were interviewed (See Table 3).

This group included the former Director of the Department of Antiquities and employees who were involved in the process of donation to the university museums at different periods.

4. Others: seven individuals were interviewed (See Table 4).

This group included individuals who contributed to establishing and developing university museums in Jordan through their donations, training and the like.

Finally, since this study was carried out in Jordan, where the native language is Arabic, all questions were posed and interviews conducted in Arabic, responses being subsequently translated into English.

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<sup>40</sup> Sommer & Quinlan, op. cit. p 4.

### **Direct Observation**

In addition to written documents and interviews, the fieldwork included direct observation of the institutions. This served as a very useful tool in providing additional information about the topic being studied and in finding many answers from the real situation. This observation was valuable in understanding each case study and making real comparisons. Throughout the direct observation, detailed photographs of both museums, their indoor and outdoor settings, were taken. Also, detailed plans were prepared of campuses, museums and landscapes.

### **Case Studies**

The case studies act as exemplars for this in-depth study of the establishment and development of university museums in Jordan. They are of the Archaeology Museum at the University of Jordan/Amman (est. 1962) and the Museum of Jordanian Heritage at Yarmouk University/Irbid (est. 1984). The former was chosen because it was the first university museum established in Jordan; it still exists and provides information on the subsequent development of university museums over the whole period. The Museum of Jordanian Heritage at Yarmouk University was chosen because it represents another phase of the historical development of university museums in Jordan. The second such museum established in Jordan, it followed the objectives of the University itself and reflects new concepts, themes and perspectives, modern scientific technology, new graduates, new specialists and new courses.

These two museums represent different phases in the development of a Jordanian model of the university museum, each of which has special characteristics clearly exhibited by the respective museum. They also act as representatives of the many museums supported by each of the two universities.

### **Data Analysis**

Since the major method of data collection in this study is the interview, the next step was the transcription of the tape-recorded sources. Transcribing oral history is “a

word-for-word transfer of speech into writing”<sup>41</sup> which aims at providing useful and accessible information for the reader. Transcribing the interviews makes the information easy to use and useful for disseminating to the wider public; it is easier to correct mistakes such as dates and names<sup>42</sup> and sometimes choosing not to transcribe may result in loss of important material.<sup>43</sup> After transcribing the interviews, data were categorised manually in relation to the major topics raised in the research questions. Then the major topic answers were categorised into small groups in order to have as much detail as possible. These details were arranged separately and chronologically in order to build the whole historical development of the case studies.

Writing the historical development of each museum started with a presentation of the idea of establishing the museum, the origins of the idea, who is credited with it and why, the main factors that facilitated the establishment and development of the museum, arising either from the university or from other organizations or individuals, and the aims and objectives of each museum at the beginning of its life and after its development. In addition, the historical development of both museums was examined in detail through two major concepts: the internal factors, which dealt with the development of building and location, collections, management and funding, and the external factors, concerning the development of the museums’ audiences in terms of visitors, display and the teaching of archaeology.

The buildings were studied from various angles, such as choosing this or that building and why, the role of the building in developing the museum and its facilities, and the role of the museum’s location in attracting on- and off-campus visitors. Concerning collections, they were investigated through their sources, considering where and how the museums acquired their collections, the factors that were influential in developing the collections, the role of internal and external bodies in increasing and developing collections, and the role of collections in serving students, faculty members and scholars on and off campus. Museum management was investigated by studying the development of staff, their qualifications, what they achieved during their work and what

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<sup>41</sup> MacLeod & Martin, op. cit. p 115.

<sup>42</sup> W. Baum, *Oral History for Local History Society*, AltaMira Press, California, 1995, p 14.

<sup>43</sup> Henige, op. cit. p 122.

their problems were. This part of the investigation probed the relative merits of the different structures for managing museums in these universities.

Archaeology teaching was examined in relation to both museums. Information relevant to the study of university archaeology museums in Jordan can be obtained from the history of Jordanian archaeology and the history of teaching archaeology in Jordan universities. Therefore, attention was given to how archaeological studies started in Jordan, how Jordanian universities adopted the teaching of archaeology in the 1960s and the 1980s, and how these factors influenced the establishment and development of museums and university museums in Jordan. Archaeology study plans in Jordan and Yarmouk Universities were examined to understand the relationship between courses and the museums, to establish which courses directly related to the museums and which indirectly, and how these courses have affected students' visits to the museums. The idea of establishing museum studies programmes in Jordan was presented and why this idea has not yet been realised.

The question of display was examined from different perspectives, such as how it started and developed, and what factors led to each development. Types, themes, and concepts that were used in displaying objects were also examined and consideration given to how this display served on- and off-campus visitors. Museums visits were examined to understand how museum visitors developed through time and what kinds of visitors university museums in Jordan have, how they attract visitors from on and off campus, what factors have affected visitors, such as location, building, collections, display, and internal and external marketing. The museums' activities were also explored to understand their roles in attracting visitors and achieving their educational purposes. An important point of discussion is the closing of campuses to public access and how this affected the museums' visitors.

Finally, the study looked at museum funding: what kinds of funding do they have? Is it restricted by government? Do they have external resources? What financial problems do they face?

### **Limitations**

This study is limited to one segment of the Jordanian museums, namely the historical development of university archaeology museums from 1962 to the present. The research focus is quite specific; it is high resolution in order to capture the nuances of development taking place in Jordan rather than presuming that they follow the same lines of influence as seen in the West. It is thus not a general history of museums or university museums in Jordan, but is specific to certain museums during a particular period of time.

### **Problems Faced by this Research**

The major problem that faced this research is the serious lack of written documents and the rarity of archival materials. Another problem is the time when the fieldwork was conducted, which was during the summer break of Jordanian universities, when most of the faculty members who needed to be interviewed were away from their departments. Furthermore, during the fieldwork, the Archaeology Museum at Jordan University was under renovation and all archival materials were in storage, which caused delays in the process. Several people who had participated in establishing and developing university museums were also unable to be interviewed. For example, the former Prime Minister, Abdul Salam Majali, who had been president of the University of Jordan at different stages and who had participated in the museum's development, was unable to be interviewed because he was very busy. Also, Prof. Mohammad Hamdan, the president of Yarmouk University at the time of the establishment of its museum, was out of Jordan. This research also faced financial problems as a result of a cut in the scholarship budget by the Hashemite University, which seriously delayed the progress of the research while alternative financial resources were sought.

## Part II

### **The University Museum Defined**

#### **Introduction**

If this study has been challenged by the availability of materials and the underdeveloped nature of museology in Jordan, it is also not helped by the degree to which the museological literature more generally has failed to theorise on the subject of university museums. While much has been written about these museums, it is primarily concerned with purposes which might relate to institutional mission or professional philosophy. Nevertheless, the existing literature does at least say what university museums are thought to be, and how this might differ in different cultural contexts.

This part of chapter one presents an overview of the findings of other studies relevant to the present research. Although, there is not a great deal of critical and analytic literature on university museums, there are many articles and reports concerned with professionalisation, how university museums have developed and been used, the models that exist, how they fit into institutional infrastructure, etc. These studies have assisted in interpreting findings relating to the historical development of university museums in Jordan.

#### **Historical Overview**

Universities were amongst the earliest public institutions that developed museums in a modern form. Several university museums are considered some of the most important museums and collections in the world. Steven Clercq and Marta Lourenco state that university museums are older than non-university museums and university collections even older than university museums.<sup>44</sup> University museums started from the

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<sup>44</sup> S. Clercq & M. Lourenco, 'A globe is just another tool: understanding the role of objects in university collections', *ICOM Study Series UMAC* 11 (2003) pp 4-6.

17<sup>th</sup> century or before. But using objects in teaching had started hundreds of years before.<sup>45</sup>

Historically, depending on the archaeological evidences, the earliest academic collections used for teaching have been found in a school at Larsa in Mesopotamia (Iraq) dated to the beginning of the 2<sup>nd</sup> millennium BC.<sup>46</sup> In the classical period, evidences indicate that natural history educational objects have been used by Aristotle (384-322 BC) at Lyceum in Athens.<sup>47</sup> In 333 B.C., the museum of Alexandria, Egypt was established at a philosophical academy/university as a museum, library, research centre and university. This museum considers the first academic museum in the world.<sup>48</sup> In the Roman period, large numbers of sculptures have been found; those are replicas or copies of the Greece ones. These replicas show that there was a process of comparative between the original and the copies. It indicates also that the academics have philosophical traditions and public display to these collections, like temples and public buildings.<sup>49</sup>

Afterward, museums disappeared for centuries and their role was taken by Churches, Arab schools and wealthy individuals, but their collections were for purposes other than that of study and research.<sup>50</sup> During the Renaissance, wealthy families collected various geological, botanical, and zoological specimens, paintings and coins, and other antiquities which became “collections of curiosity”.<sup>51</sup> At the end of the 16<sup>th</sup> century, the first botanical gardens were established and used the objects for teaching purposes at the university of Padua and Pisa in Italy. The first of these teaching museums was created in Pisa’s botanical garden in last decade of the century, and then Leyden’s Ambulacrum in 1599 in the Netherlands.<sup>52</sup>

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<sup>45</sup> P. Boylan, ‘Universities and museums: past, present and future’, *Museum Management and Curatorship* 18 No.1 (1999) pp 43-56.

<sup>46</sup> G. Lewis, ‘Museums and their precursors: a brief world survey’, in: Thompson, J. *Manual of Curatorship*, 2<sup>nd</sup> ed., Butterworth-Heinemann Ltd. London, 1992, pp 5-22.

<sup>47</sup> P. Boylan, ‘European cooperation in the protection and promotion of the university heritage’, *ICOM Study Series UMAC* 11 (2003) PP 30-31.

<sup>48</sup> W. R. Hurt, ‘Role of the university museum’, *the Review* (Indiana University) 9 (1966) pp 22-31.

<sup>49</sup> Boylan, 1999, op cit. pp 43-56.

<sup>50</sup> Lewis, op cit. pp 5-22.

<sup>51</sup> E. H. Colbert, ‘What is a museum?’, *Curator* 4 (1961) pp 139-143.

<sup>52</sup> W. Schupbach, ‘Some cabinets of curiosities in European academic institutions’, in Impey, O. and A. Macgregor (eds.) *The Origins of Museums: the Cabinet of Curiosities in Sixteenth and Seventeenth Century Europe*, 2<sup>nd</sup> ed., House of Stratus, London, 2001, pp 231-243.



In 1677, Mr. Elias Ashmole donated his inherited collection to the University of Oxford. Accordingly, the Ashmolean Museum was established in 1683 as the first university and public museum in Europe.<sup>53</sup> This is considered the first museum in its modern meaning. From the middle of the eighteenth century to the early nineteenth century some of the great museums were formed in European capitals. By the end of the 19<sup>th</sup> century, the universities started to establish museums on campuses from their collections and formed an important university teaching resources and important collections to pursuit of research both internally within the university and to international scholarship.<sup>54</sup>

### The University Museum

Fred Kinsey identifies the university museum as “an institution with all the implications of a major museum: public exhibition, lectures, research activities, extensive and broad collections, personnel, and a general over-all policy of enlightenment and education”.<sup>55</sup> According to Victor Danilov, university museums are

Like many other museums and related facilities [in that] they usually collect, preserve, display, and interpret collections of artefacts, artworks, specimens, and/or other objects of intrinsic value. But they differ in one fundamental respect—their ‘study’ function. They have instructional and research roles that many public and private museums do not. They also are aimed primarily at campus audiences—students, faculty, and staff—rather than the general public, although they try to attract and serve residents in their community, region, alumni, and tourists.<sup>56</sup>

However, this is an oversimplification: most public museums do have a study function, including academic research, and most university museums do give public access. Danilov’s understanding might better describe a university collection rather than a fully fledged university museum. A university museum tends to be directly under the

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<sup>53</sup> M. Welch ‘The foundation of the Ashmolean Museum’, in A. Macgregor (ed.), *Tradescant’s Parities: Essays on the Foundation of the Ashmolean Museum*, Clarendon Press, Oxford, 1983, pp 40-58.

<sup>54</sup> A. Warhurst, ‘University museums’, in J. Thompson, et al. (ed.), *Manual of Curatorship: A Guide to Museum Practice*, 2<sup>nd</sup> edn, Butterworth, London, 1992, pp 93-100.

<sup>55</sup> W. Kinsey, ‘A college museum and the nature of its community’, *Curator* 9 (1966) pp 106-113.

<sup>56</sup> Danilov, op. cit. p 1.

control of the university's central administration and funded accordingly. Again this contrasts with the university collection.<sup>57</sup>

This division of form between collection and museum is reflected in Roodhouse's division of university museums into two categories: departmental museums, which form a constituent component of a department, school or faculty, and university museums classified as university departments.<sup>58</sup> Institutions in both categories vary from one-room specialized collections kept for occasional class use to large, multi-department institutions of world renown. In some cases, universities use corridors, wall space in halls and even classrooms for exhibition purposes.<sup>59</sup> Danilov, who studied the American university museums, notes that nearly all large university museums have their own buildings which are designed to be museums, while many other university museums were once located in classroom buildings, libraries, mansions, chapels, dormitories, gymnasiums and other facilities, before being converted to museums.<sup>60</sup> These museums, according to Tirrell, have limited facilities in size and scope and they have access to university facilities in various ways.<sup>61</sup> Arnold-Foster, who investigated university museums and collections in the north of England, states that their facilities were also situated in adapted areas of university premises, especially laboratories and storage rooms.<sup>62</sup>

Normally, university museums reflect the mission of their parent institutions through an emphasis on research and education.<sup>63</sup> Some have gone further, having a mission to relate the history of the university itself; an example is the planning of the University of St Andrews Museum in Scotland. According to Ian Carradice, "The Museum had three main purposes: to put on public display the collections of Scotland's

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<sup>57</sup> B. Waller, 'Museums in the groves of academe', *Museum News* (Jan/Feb 1980) pp 17-23.

<sup>58</sup> S. Roodhouse, *The Oxford and Cambridge University Museums: A Global Contribution to Widening Knowledge and Deepening Understanding*, Oxford and Cambridge Press, 2003, p3.

<sup>59</sup> R. Dyson, 'Public education: the experience of the university museum at the University of Pennsylvania', in J. Solinger, (ed.), *Museums and Universities: New Paths for Continuing Education*, American Council on Education and Macmillan Publishing Co., New York, 1990, pp 59-79.

<sup>60</sup> Danilov, op. cit. p 123.

<sup>61</sup> P. Tirrell, 'Emerging strengths and resources of university museums for meeting global challenges', *ICOM Study Series UMAC 11* (2003) pp 7-9.

<sup>62</sup> K. Arnold-Foster, *Held in Trust: Museums and Collections of Universities in Northern England*, HMSO, London, 1993, p 39f.

<sup>63</sup> A. Labrador, 'Educating the muses: university collections and museums in the Philippines', *Museum International* 52: 3 (2000) pp 4-9.

oldest university; to tell the history of the university; and to provide a new educational resource for the university and local community".<sup>64</sup>

However, according to Roodhouse, Cambridge University supports its museums because they provide:

A major foci for university teaching and research; a valuable research and education resources locally, nationally and internationally; an unrivalled opportunity to present the university's work to a wide audience; an over-riding duty of care for its collections, to the highest possible standard and, where appropriate and within the resources available, to augment them; ...to demonstrate what research and teaching is capable of delivering; to provide active education programmes; to maintain the diversity and independence of the museums; and collections represent major components of the national and international heritage.<sup>65</sup>

Another example given by Roodhouse is the Ashmolean Museum. This gains special support from Oxford University because the collections are:

- A focused resource for research and teaching and collections based scholarship across the university;
- A research resource for a wide range of external scholarly users, nationally and internationally;
- An educational resource for schools and other education institutions;
- A catalyst for lifelong learning and cultural creation in the region, for national and international visitors;
- A focus for commitment and interaction between the university and the public especially in the local area; and
- An active contributor to the cultural and economic development of the region.<sup>66</sup>

Normally, university museum collections, which are the nucleus of any museum, are acquired in a variety of ways. According to Patrick Boylan, they could be acquired through a donation from individuals, an example being the Ashmolean Museum, which was founded after Elias Ashmole donated his inherited Tradescant collection to the

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<sup>64</sup> I. Carradice, 'Funding and public access through partnership with business', in M. Kelly, (ed.), *Managing University Museums*, OECD, Paris, 2001, pp 133-139.

<sup>65</sup> Roodhouse, op. cit. p 4.

<sup>66</sup> Ibid. p 6.

University of Oxford.<sup>67</sup> According to Simpson, “University collections have traditionally been developed for discipline-specific teaching and research purposes, often through the energy and enthusiasm of individual staff members who realise the pedagogical and research value of working with objects”.<sup>68</sup> They may also be started as gifts, loans, or purchases.<sup>69</sup> Reimann notes that collections can be assembled by one or more faculty members.<sup>70</sup> Burcaw and Rolf declare that university museums collections are sometimes largely the result of field research by the department to which the museum is attached,<sup>71</sup> such as excavations conducted by archaeology departments which support their museums with very rich materials seasonally or annually. As a result, according to Tirrell, “they are growing faster than public museums collections and considered some of the fastest growing research collections in the nation”.<sup>72</sup> These collections, as Vanessa Mack and Richard Llewellyn report, are more specialized than collections in general museums.<sup>73</sup>

As Wittlin writes, the function of the collection is “to act as an aid in research and the instruction of advanced students of a special subject and to be one among other laboratories of field workers, and institutes for field work”.<sup>74</sup> Kate Arnold-Foster and Jane Weeks, having examined the museums and collections of higher education institutions in the Midlands/UK, conclude that university museum collections are more accessible for handling and direct study by students than public museums collections.<sup>75</sup> Ildiko Heffernan makes a similar point. For him, university museum collections, in addition to their role in the research of curators, researchers, faculty members and visiting scholars, offer rich materials for the use of graduate students who make use of collections

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<sup>67</sup> Boylan, 2003, op. cit. pp 30-31.

<sup>68</sup> A. Simpson, et al. ‘A model of community engagement through university museums,’ in *Proceeding Rhapsody 21C: The Future of University Museums and Art Galleries in the New Century*, University of Tasmania, Launceston Tasmania, Australia, 25-27 May 2005, (Published as a CD).

<sup>69</sup> M. Kelly, ‘Introduction’, in Kelly (ed.), *Managing University Museums*, OECD, Paris, 2001, pp 7-15.

<sup>70</sup> I. Reimann, ‘The role of university museum in the education of students and the public’, *Museum News* (November 1967) pp 35-39.

<sup>71</sup> G. Burcaw, ‘Museum training: the responsibility of college and university museums’, *Museum News* (April 1969) pp 15-18; W. Rolf, ‘A university museum’, *Museum Journal* 69 (1969) PP 7-10.

<sup>72</sup> P. Tirrell, ‘Dealing with change: university museums of natural history in the United States’, *Museum International* 52: 3 (2000) pp 15-20.

<sup>73</sup> V. Mack & R. Llewellyn, ‘Australian university museums and the internet’, *Museum International* 52: 2 (2000) pp 19-24.

<sup>74</sup> A. Wittlin, *The Museum: Its History and its Tasks in Education*, Routledge and Kegan Paul Limited, London, 1949, P 193.

<sup>75</sup> K. Arnold-Foster & J. Weeks, *Totems and Trifles: Museums and Collections of Higher Education Institutions in the Midlands*, West Midlands Regional Museums Council, UK, 2000, p 25.

as part of their degree programmes, projects, masters and doctoral theses.<sup>76</sup> According to Labrador, national museums are mainly dedicated to defining the ideological structures of nations and nationalism, while university museums place emphasis upon scholarship and the academic institution's notion of education.<sup>77</sup> Steven de Clercq states that university museum collections sometimes play a significant role in defining and interpreting the cultural identity of a country. This was discussed in the workshop on Academic Heritage, Responsibilities and Public Access held at the Martin-Luther University of Halle-Wittenberg (Germany) in April 2000, where representatives of museums and collections of several European universities met. According to the workshop declaration,

Universities must acknowledge their wide cultural roles. Academic collections and museums provide special opportunities for experiencing and participating in the life of the University. These collections serve as active resources for teaching and research as well as unique and irreplaceable historical records. In particular, the collections of the oldest European universities provide windows for the public on the role of the university in helping to define and interpret our cultural identity. By valuing and promoting this shared academic heritage, our institutions demonstrate a commitment to the continued use of these resources by a broad public.<sup>78</sup>

Despite the significant role played by university museums and collections, many universities do not pay them adequate attention. According to Christopher Wainwright, who conducted research into Australian university museums, "the care of collections in many universities has waxed and waned, varying according to the enthusiasm and research interests of the head of the relevant department and the changing financial mood of the university itself".<sup>79</sup> Marta Lourenco, in a survey of European university museums and collections, examined the effect of closing a department on its museum or collection

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<sup>76</sup> I. Heffernan, 'The campus art museum today', *Museum News* (June 1987) pp 26-35.

<sup>77</sup> Labrador, op. cit. pp 4-9.

<sup>78</sup> S. Clercq, 'Uniting forces: the European network and national collaborative projects', in Kelly (ed.), *Managing University Museums*, OECD, Paris, 2001, pp 85-102.

<sup>79</sup> C. Wainwright, 'Juggling art collection, disposal and philanthropy in the 21<sup>st</sup> century university art museum', in Proceeding *Rhapsody 21C: The Future of University Museums and Art Galleries in the New Century*, University of Tasmania, Launceston Tasmania, Australia, 25-27 May 2005, (Published as a CD).

and the separation of collections from their departments. According to her, the situation may be summarised as follows:

First, some departments are closed (like geology and mineralogy), others change name, then the ties between museums and departments are weakened and in some cases broken, systematic is abolished from graduate courses or becomes optional, then collection-based careers become extinct and research positions seem to be as endangered as the last Siberian tiger, collections are de-accessioned or sold, many of those that remain —orphaned for teaching and research for the most part—are put under non-academic or administrative departments and are asked to become eligible for heritage funds and simultaneously to become showcases for the university.<sup>80</sup>

According to May Hill, the specific purpose of the university museum collection is to make available original objects to support a teaching programme.<sup>81</sup> In archaeology, objects form the evidence which helps us to work out what happened in the past and should be explained in non-technical language so that people can relate to and understand the evidence. By studying an original object in this way, as Elliot writes, students learn about its material, construction, function, provenance, environment and value.<sup>82</sup> If they are unable to deal with real objects, students will lose many fundamental elements such as exact colour, size, shape, scale, weight, tactile evidence of textures, manufacture, the three-dimensional design of an object, age and sensations such as smell associated with the object. Dimitri Baramki states that the role of university museums in teaching is particularly important, as they serve the practical side of the discipline and make education more accessible through the use of objects for instructional purposes. According to him:

Neither a detailed description nor illustrations in books are always sufficiently adequate to probe these nuances and make them clear without seeing the artefact itself. The actual artefact must be seen and must sometimes be felt also. ... Every institution which aspires to teach

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<sup>80</sup> M. Lourenco, 'What it is what isn't: a personal account of natural history collections in European universities today?', in *Proceeding Engaging the Community*, UMAC 2003 Conference, Oklahoma, 21-26 Sep. <http://publicus.culture.hu-berlin.de/umac/2003/> last accessed on 01/10/2007

<sup>81</sup> M. Hill, 'The university art museum', *Curator* 9 (1966) pp 114-118.

<sup>82</sup> R. Elliot, 'Towards a material history methodology', in S. Pearce (ed.), *Interpreting Objects and Collections*, Routledge, London, 1994, pp 109-124.

archaeology must have ready access to a museum in which students can study the artefacts of the past at close range; for no matter how well an ancient artefact is described in lecture room, or in publications, it is impossible to convey its pertinent characteristics to the student without actually showing him the artefact in question and better still giving him an opportunity of closely examining it.<sup>83</sup>

As Munroe explains, beyond acting as a material resource for disciplinary knowledge, university museums are also venues within which students gain transferable skills such as in guiding and in public speaking, fieldwork, laboratory practices, conservation, education, management and copyright, in addition to practical courses. They also gain museological knowledge and skills, such as in object connoisseurship, the cataloguing of exhibits, the preparation of travelling exhibits and how to use technology in their research, lectures, exhibitions, etc.<sup>84</sup> According to Cornelia Weber, who calls the university museum a 'Theatre of Knowledge', "students and professors are given the opportunity to present their knowledge and interpretation of material from the museum's collections".<sup>85</sup> These museums, as Heffernan remarks, offer work study positions, on-the-job training and career avenues for students.<sup>86</sup> Friedlaender notes that university museums play a significant role in enhancing observational skills, an example being when medical students at the Yale Centre for British Art at Yale University were asked to analyse a narrative painting and to articulate what they saw without interpretation.<sup>87</sup>

Reimann claims that university museum displays contain increasing numbers of objects and larger amounts of information. Most exhibits are supplementary to the general courses given by the department in the same field and presented to students, faculty and the public.<sup>88</sup> University museums that have their own research normally utilise the museum to display their results. This is clear in the displays of university

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<sup>83</sup> D. Baramki, 'The museum and the student', in *Proceeding Museum and Research*, the 8<sup>th</sup> General Conference of ICOM, Munich: Deutsches Museum Munchen, 1968, pp 130-38.

<sup>84</sup> J. Munroe, 'The museum and the university', *Curator* 2 (1959) pp 252-258.

<sup>85</sup> C. Weber, 'The university of museum as "Theatre of Knowledge"', *ICOM Study Series UMAC 11* (2003) pp 19-20.

<sup>86</sup> Heffernan, *op. cit.* pp 26-35.

<sup>87</sup> L. Friedlaender, et al. 'Enhancing observational skills', in *Proceeding Rhapsody 21C: The Future of University Museums and Art Galleries in the New Century*, University of Tasmania, Launceston Tasmania, Australia, 25-27 May 2005, (Published as a CD).

<sup>88</sup> Reimann, *op. cit.* pp 35-39.

archaeology museums in India, which focus on objects discovered in archaeology department excavations conducted by staff and students. According to Prakash, “the need for such exhibitions became even more urgent because of the fact that the publication of excavations reports was often delayed”.<sup>89</sup> In some cases, a university museum specifies a space in the museum to exhibit the history of the university, like the McCord Museum of Canadian History at McGill University in Canada,<sup>90</sup> the Utrecht University Museum in the Netherlands,<sup>91</sup> the St Andrews University Museum in Scotland<sup>92</sup> and the University of Helsinki in Finland.<sup>93</sup> Raul Lopez cites the Museum of Cultural History at UCLA as an example of a university museum arranging special exhibitions or acquiring collections related to ethnic groups.<sup>94</sup>

One of the most critical obstacles affecting the development of university museums is the university’s attitude towards them. According to Mary King, university administrators rarely lay down high standards for their museums; they do not understand the value of university museums.<sup>95</sup> Peter Tirrell emphasises this idea by suggesting that “the role of the university museum has not always been clear to administrators, faculty, or even to museum staff and curators”.<sup>96</sup> Therefore, Jerome Collins believes that each university museum should work to make university legislators aware of its role, which would help in its development.<sup>97</sup> Kinoshita and Yasui, in a comparison of the Japanese and Korean Governments’ attitudes to university museums, state that nobody in Japan would argue against a university having a library for education and research, but university museums have no place in people’s minds. As a matter of fact, the term

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<sup>89</sup> P. Prakash, ‘Organization of an archaeology museum in a university department’, *Journal of Indian Museums* 27-28 (1971/72) pp 56-58.

<sup>90</sup> Young, op. cit. p 65.

<sup>91</sup> P. Haan, ‘A public-oriented and educational museum’, in Kelly (ed.), *Managing University Museums*, OECD, Paris, 2001, pp 121-131.

<sup>92</sup> Carradice, op. cit. pp 133-139.

<sup>93</sup> K. Heinamies, ‘New forms of cooperation to take shape between Helsinki University Museum and students’, in Proceeding *Exposing and Exploiting the Distinct Character of University Museums and Collections*, UMAC 2002 Conference, Sydney, 29 Sep- 4 Oct. <http://publicus.culture.hu-berlin.de/umac/2002/> last accessed on 01/10/2007.

<sup>94</sup> R. Lopez, ‘Interpretive program in a university museum’, in M. Bryant (ed.), *Museums of Mexico and the United States: Policies and Problems*, Austin, Texas Historical Foundation, 1977, pp 203-210.

<sup>95</sup> M. King, ‘University museum staffs: whom do they serve’, *Museum News* (Jan/Feb 1980) pp 25-29.

<sup>96</sup> P. Tirrell, ‘Strategic planning and action for success in a university museum of natural history’, in Kelly (ed.), *Managing University Museums*, OECD, Paris, 2001, pp 105-120.

<sup>97</sup> J. Collins, ‘Fiscal limbo: the Texas story’, *Museum News* (Jan/Feb 1980) pp 41-43.



“university museum” is familiar only among a restricted number of people on and off campus. The situation is completely different in Korea, where government regulations for universities from 1967 to 1982 stipulated that each university should establish at least one museum on campus with minimum area of 200m<sup>2</sup>. The law is still in force and many university museums have been established on campuses.<sup>98</sup>

In the early 1990s the Rector of Patras University in Greece decided to establish a new Science and Technology Museum on campus. Peny Theologi-Gouti reports several questions raised in this case:

- Identity: do we have to show people the scientific and technological identity of the University, or do we need to make a liaison with the scientific and technological identity of the town?
- Should we collect only the University’s heritage, or do we need to collect the scientific and technological heritage of the area or even Greece, or should we extend our area of interest?
- How can we use the knowledge of the University’s professors and researchers and involve them as well as the students in the project of organizing the museum at this stage and in the museum life afterwards?
- What kind of public do we want to have and how open will the museum be to the general public and schools?<sup>99</sup>

Many authors have noted staffing issues in these museums, from problems with organisational structure to simple inadequacy of numbers and expertise. According to Almeida and Martins, who studied university museums in Brazil, “few university museums have a structured staff system, and many of them are understaffed or suffer from inadequate staff”.<sup>100</sup> Warhurst notes that university museum staff members are employed on university grades and conditions of service.<sup>101</sup> As a result, universities pay no special attention to developing them. Piper, who examined some of the problems of university museums, found that “all donations and endowments are for museum

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<sup>98</sup> T. Kinoshita & R Yasui, ‘University museums in Japan: a time of transition’, *Museum International* 52: 3 (2000) pp 27-31.

<sup>99</sup> P. Theologi-Gouti, ‘Planning activities in a new university museum’, in *Proceeding Exposing and Exploiting the Distinct Character of University Museums and Collections*, UMAC 2002 Conference, Sydney and Canberra, 29 Sep- 4 Oct. <http://publicus.culture.hu-berlin.de/umac/2002/> last accessed on 01/10/2007.

<sup>100</sup> A. Almeida & M. Martins, ‘University and museums in Brazil: a chequered history’, *Museum International* 52: 3 (2000) pp 28-32.

<sup>101</sup> Warhurst, op. cit. pp 93-100.

buildings, collections, and maintenance, but none of them are to the staff. We forgot that the more buildings and objects you are given, the more staff you need to conserve them".<sup>102</sup> Melanie Kelly adds that "managers of small museums may have no official voice within the university, no decision-making powers and no money".<sup>103</sup> Lorna Kaino addresses the same point in respect of Australian university museums: "According to the Australian Vice-Chancellors' Committee in 1996, university museum staff are not eligible for the same benefits as academic staff".<sup>104</sup>

Curators of these museums are full-time appointees, or members of academic staff who work in the museum in addition to their academic duties.<sup>105</sup> Sometimes, the latter arrangement is considered a problem in terms of running the museum. Vanessa Mack suggests that university museums should not be managed by academics, but by full-time directors. This is because faculty curators rarely have time or feel any obligation to deal with many ongoing curatorial duties.<sup>106</sup> On the other hand, Arnold-Foster and Weeks consider that university museum staff are often highly academically qualified, in order to contribute to the university's teaching programme through the use of the collections and academic needs, but unqualified in museological issues.<sup>107</sup> This is clear in the statement of Ewen Smith and Jim Devine from the Hunterian Museum and Art Gallery at the University of Glasgow:

The expectation among university museum curators, and even among professionals outside the universities, is that significant amounts of a university curator's high quality time will be devoted to researching the collections and developing a strong research programmes. In contrast, the curators do not spend quality time in museological and organizational research activities, and these programmes are weak in university museums.<sup>108</sup>

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<sup>102</sup> D. Piper, 'Some problems of university museums', *Museum Journal* 72 (1972), pp 107-110.

<sup>103</sup> Kelly, op. cit. pp 7-15.

<sup>104</sup> L. Kaino, 'University art museums: an outsider's view', in *Proceeding Rhapsody 21C: The Future of University Museums and Art Galleries in the New Century*, University of Tasmania, Launceston Tasmania, Australia, 25-27 May, 2005, (Published as a CD).

<sup>105</sup> P. Humphrey, 'The natural history museum systems', *Curator* 35 (1992) PP 49-70.

<sup>106</sup> V. Mack, 'Role of university museums: its influence on management', in Kelly (ed.), *Managing University Museums*, OECD, Paris, 2001, pp 29-35.

<sup>107</sup> Arnold-Foster & Weeks, op. cit. p 16.

<sup>108</sup> E. Smith & J. Devine, 'University museums: collaboration with non-traditional academic departments', *ICOM Study Series UMAC* 11 (2003) pp 10-11.

Most university museums have less independence and flexibility in their operation than public museums. They are part of their parent institutions and have restrictions on governance, organization, personnel and many other aspects of their operations. Muriel Christison states that most university museums do not have a separate board or trustees; they are normally responsible to a university governing board, with the director reporting to an academic department head, dean, vice president or president.<sup>109</sup>

Danilov, in a study of American university museums, found that most were funded by their parent universities. They also receive other types of funding from foundations, companies, individuals and grants, or earned income from admissions, membership, sales, restaurants, museum shops and rentals of galleries to people.<sup>110</sup> Two surveys conducted in university art museums in the USA in the 1980s and 1990s indicate that fewer university museums were funded completely by their universities: the proportion decreased from 76% in the earlier survey to 41% in the later one.<sup>111</sup> This caused financial problems and forced staff to work on finding external funds, neglecting their roles in the museums. Lorna Kaino, in her recent research on university art museums in Australia, concluded that as a result of reducing support by universities for their museums, curators spent 40-50% of their working time looking for external funds, inevitably cutting the time they could spend on collections, research and scholarships.<sup>112</sup>

University museums in the UK have their own perspectives. According to the 1968 report of the Standing Commission on Museums and Galleries (SCMG) on university museums in Britain, “university museums are ... supported almost entirely by Her Majesty’s Government but they depend for access to this support in the first place on the priority given to their needs by the universities themselves”. However, because the funds for universities’ activities are inadequate, one of the report’s recommendations was that “university museums, if they were to develop in the ways which we thought

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<sup>109</sup> M. Christison, ‘Professional practices in university art museum’, *Museum News* (Jan/Feb 1980) pp 30-40.

<sup>110</sup> Danilov, op. cit. p 129.

<sup>111</sup> L. King, ‘University museums in the 21<sup>st</sup> century’, in Kelly (ed.), *Managing University Museums*, OECD, Paris, 2001, pp 19-28.

<sup>112</sup> Kaino, op .cit.

desirable, might have a claim to financial assistance from some public source other than the University Grants Committee”.<sup>113</sup>

According to the 1977 report of the SCMG, “university museums are at present being supported by a very much lower level of expenditure than had been contemplated in 1968”. One of the later report’s recommendations was that “the university authorities concerned should pay special attention to the accumulated needs of their university museums. ...There is still a need for a major joint initiative by universities and the surrounding local authorities to exploit the largely untapped resources of university museums”.<sup>114</sup> Sally MacDonald reports a study

carried out in England in the late 1990’s [which] found that 78% of university museums had links—long-term or project-based—with local government in their area, and some also worked closely with regional arts providers. ... They stand to gain from partnership, better management of resources (money, people, and collections) and new audiences, expertise in working with new audiences, access to new sources of funding....<sup>115</sup>

These new sources, for Arnold-Foster, are “specific research project funding, short-term funding, individual budgets or staff projects, university and non-university groups and organization, non-university funding, grants, education service activities, schools, and commercial sponsorship and fundraising”.<sup>116</sup> According to the University Museums UK Group’s 2004 report,

A proportion of the recurrent core costs of a university museum is met by an allocation from the university’s Higher Education Funding Council for England and Scottish Higher Education Funding Council teaching and research grant. However, of the UK’s 400 or so university museums and collections, fewer than 10% have any kind of really dependable revenue funding. Those that are the subject of this report all receive some core funding from their parent university. The proportional contribution of such

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<sup>113</sup> Standing Commission on Museums and Galleries, *Universities and Museums: Report on the Universities in Relation to their Own and other Museums*, HMSO, London, 1968, p 3, 12.

<sup>114</sup> Standing Commission on Museums and Galleries, *Report on University Museums*, HMSO, London, 1977, p 1, 30.

<sup>115</sup> S. MacDonald, ‘Desperately seeking sustainability: university museums in meaningful relationships’, *ICOM Study Series UMAC* 11 (2003) pp 25-27.

<sup>116</sup> Arnold-Foster, op. cit. pp 31-35.

funding to total running costs, however, varies enormously between universities and in no case does it cover them completely.<sup>117</sup>

From the previous discussions and quotations regarding university museum funding, it seems that university museums across the world still depend on their parent institutions and this is more obvious in the governmental ones. Private university museums found new ways to sponsor their needs while the governmental ones are trying to solve their problems. I think it is not the responsibility of university museums staffs to find out funding in order to run their museums; it is the responsibility of the museums, their parent institutions, governments, private sectors and individuals.

The funding of university museums may affect their audiences in different ways. Laurence Coleman, reporting in 1942 on American university museums, stated that

The first duty of a university or college museum is to its parent establishment, which means that the faculty and student body have a claim prior to that of townspeople and outsiders in general. Public service, including cooperation with schools and other work for children, is no more the first business of a college museum than of a college library. ... the campus museum should not be run in the spirit of a public museum. The student community on the campus needs museum attention of a different kind from what a public museum would offer.<sup>118</sup>

John Spencer reiterated Coleman's opinion in 1972: "Unfortunately, the closer the university museum approaches to general museums, the farther it is removed from its home university".<sup>119</sup> This attitude has changed over time, so that the attraction of the general public has become essential to the missions of most university museums, especially given the need for financial support. For this reason, Almeida refers to the

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<sup>117</sup> University Museums UK Group, *University Museums in the United Kingdom: A National Resource for the 21st Century*, Westminster, 2004, p 24, <http://www.umg.org.uk/media/Text.pdf> last accessed on 07/10/2007.

<sup>118</sup> L. Coleman, *College and University Museums: A Message for College and University Presidents*, AAM, Washington D.C, 1942, p 6.

<sup>119</sup> J. Spencer, 'The university museum: accidental past, purposeful future?', in B. O'Doherty (ed.), *Museums in Crisis*, New York, George Braziller Inc., 1972, pp 131-141.

university community as the 'old audiences' while the non-university community constitutes the 'new audiences'.<sup>120</sup> Similarly, Lyndel King believes that

We must attract a large number of visitors from the community because they contribute to our earned income, and they influence the private foundations and corporations we are asking to support us. We must have a cafe, and a museum store, and attractive displays, and family days, and programs for elementary school children in order to win the funding we need to fill in the half or more of our budget that the university does not provide.<sup>121</sup>

This is clear in Victor Danilov's statement that "involvement with the community often leads to community involvement with the museum".<sup>122</sup> Sue-Anne Wallace emphasises this idea by stating that "building partnerships with the public creates a more sustainable base from which to develop university museums and provide funding".<sup>123</sup> For example, the Museum of Contemporary Art at the University of Sydney New South Wales is located off campus in the city, at Circular Quay. This location was chosen to help the museum in developing a high public profile, in getting financial and physical support, increasing dependence upon the museum's capacity to raise its operating expenses, and to enable the museum to connect with the corporate sector of the city.<sup>124</sup>

Glenn Willumson encourages the partnership with the public, but with some reservations. According to him, what has forced university museums to seek new audiences outside their academic institutions are the erosion of the museum's historical base of support within the academy and the associated change in the relationship between the university and the museum. Willumson sees that outside funding for a university museum threatens its mission, harms its goals, detracts the museum's attention from its primary audience, the faculty and student body, and heightens the university's perception of the museum as separate and distinct from the institution's primary educational

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<sup>120</sup> A. Almeida, 'University art museums in Brazil: in search of new and old audiences', *Museologia* 1: 1-2 (2002) pp 109-118.

<sup>121</sup> L. King, op. cit. pp 19-28.

<sup>122</sup> Danilov, op. cit. p 115f.

<sup>123</sup> S. Wallace, 'Challenges for university museums: museums, collections and their communities', *ICOM Study Series UMAC* 11 (2003) pp 28-30.

<sup>124</sup> S. Wallace, 'From campus to city: university museum in Australia', *Museum International* 52: 3 (2000) pp 32-37.

mission. Therefore, he recommends that university museums should seek out supporters and audiences who understand the primacy of their educational commitment.<sup>125</sup> What Willumson said is correct to some extent. But, if university museums do not accept external support on plea that this support will affect their missions or goals, they will not be able to achieve their goals and missions. Therefore, university museums should pay attention to explain their roles before asking internal and external funds.

Although most university museums seek to address and attract the general public, the University Museums UK Group concluded, following a survey conducted between 1988 and 2001, that only 25% of 400 university museums and collections were regularly open to the public, while 75% remained confined to academics and research students.<sup>126</sup> Sally MacDonald of the Petrie Museum of Egyptian Archaeology at University College London notes that the core audience of the Museum is the internal one, consisting largely of students, faculty and staff, in addition to a number of visitors from schools and the community. However, the current mission of the Petrie Museum is “to be a national and international centre of excellence for the research and teaching of Egyptian archaeology through material evidence and a source of understanding and inspiration for visitors”.<sup>127</sup> The mission seeks to express the academic purpose with a commitment to serving a wider community.

Sue-Anne Wallace, from Queensland University of Technology in Australia, mentions that “university museums have developed in a scholarly environment, often with a limited public function, if one exists at all. When university museums chase the public outside the university campus, it seems they lose touch with the point of difference that makes them unique—the relationship with the university itself, their key stakeholder”. However, she also notes that “while we attract a significant audience to the Art Museum and the Cultural Precinct through educational programmes, the key to our success is the partnership we have formed with the schools and faculties of the university,

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<sup>125</sup> G. Willumson, ‘The shifting audience of the university museum’, *Museum International* 52: 2 (2000) pp 15-18.

<sup>126</sup> University Museums UK Group, op. cit. p 4.

<sup>127</sup> S. MacDonald, ‘University museums and the public: the case of the Petrie Museum’, in P. McManus, (ed.), *Archaeological Displays and the Public*, Institute of Archaeology, UCL, 2<sup>nd</sup> edition, London, 2000, pp 67-86.

our communities, and moreover, our stakeholders”.<sup>128</sup> This means that the Queensland University of Technology focuses on both the university and general public. This became the case of the University Museum of Manchester in 1971, when to satisfy both internal and external visitors, two displays were arranged in the museum: one for the general public and the second for the students. The students’ display used the scientific names and technical terms, while the general public’s display used general information.<sup>129</sup>

According to Weeks, the larger university museums have a good opportunity to attract the public, but this is not the case with the smaller ones. Several university museums have tried to promote public roles, but insufficient resources, lack of space and unsuitable or inaccessible accommodation have prevented them from achieving this aim.<sup>130</sup>

From this debate again, if a university museum was founded for educational purposes only, I think it is a university collection more than a museum. So, university museum should work on both sides and serve internal and external audiences.

## Conclusion

To conclude, these different views reflect the varied political, cultural and economic circumstances of university museums around the world. All the previous aspects and issues were examined in detail in the historical development of the Jordanian university museums particularly in the case studies. In spite of the different circumstances that university museums around the world have, the majority of aspects that were examined in Jordanian university museums have gained the same results such as collections, building, facilities, public access etc. This will be clear in the chapters of the case studies. The next chapter will present the historical, political, economic, social and educational setting in which university museums have been established and developed in Jordan.

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<sup>128</sup> Wallace, 2003, op. cit. pp 28-30.

<sup>129</sup> E. Syed, ‘A university museum and the general public’, *Museum Journal* 70 (1971) pp 180-182.

<sup>130</sup> J. Weeks, ‘The loneliness of the university museum curator’, *Museum International* 52: 2 (2000) pp 10 - 14.



## *Chapter Two*

### *The Jordanian Context*

## Chapter Two

### The Jordanian Context

#### Introduction

Before discussing the historical development of university museums in Jordan, it would be very useful to present an overview of the historical, political, economic, social and educational setting in which university museums have been established and developed. According to Mohammad-Moain Sadek, “The establishment and evolution of museums is undoubtedly influenced by the old history, tradition and civilization of the country, for museums are centres of education, culture and research”.<sup>131</sup> It is evident that details of these factors will be indispensable in understanding the establishment and development of museums in general and university museums in particular. For instance, museums in industrial countries have different goals and objectives from those in the third world.<sup>132</sup>

This chapter briefly describes the ancient history of Jordan, a period which provides the country with its rich archaeological material culture and which underpins the development of the museums described in this thesis. The chapter then discusses in more detail the development of the modern nation and its present economic, social and educational frameworks.

#### Historical Setting

The Hashemite Kingdom of Jordan is a relatively small country located at the heart of the Middle East. Comprising some 96,089 square kilometres (57,354 sq. miles), it is almost landlocked and bordered by Syria, Iraq, Saudi Arabia, Israel and the National Palestinian Authority<sup>133</sup> (See Figure 1).

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<sup>131</sup> M. Sadek, ‘Archaeological museums in Palestine: reality and prospective’, in *Proceedings of the Encounter Museums, Civilization and Development*, Amman-Jordan 26-30 April 1994, ICOM, Paris, pp 287-291.

<sup>132</sup> A. Bhatnagar, *Museums, Museology and New Museology*, Sundeep Prakashan, New Delhi, 1999, p 45.

<sup>133</sup> Anon. *Jordan: Keys to the Kingdom*, Jordan Media Group, Amman, 1994, p 27.

Jordan as a politically entity is only 60 years old but the land itself, where people have lived, has a history as long as civilisation itself. Located in the centre of the Near East, in an active and wealthy area between the Mediterranean, Anatolia and Europe on one side, and the Red sea and the Arabian Peninsula on the other,<sup>134</sup> it played a vital role in the political and cultural history of the region. Jordan served as a major communication and trade route, the King's Highway, in contact with the great empires of Egypt, Assyria, Persia and Rome. The land knew periods of peace and prosperity between periods of conflict and successive civilizations left rich indications of their historical presence in this part of the world, so that the archaeology of Jordan has a distinct and strong presence in the circle of archaeological interest worldwide.<sup>135</sup>

People first appeared on the land of Jordan in approximately ca 1,200,000 – 17,000 BC. During this period he depended on hunting and gathering of wild plants and animals.<sup>136</sup> Early in the Stone Age (8000 to 4500 BC), people began to settle in fixed places and build farming villages in the highlands and the Jordan Valley, which produced pottery as an important element in domestic use.<sup>137</sup> At the end of this period people started their industrial and artistic life by using copper tools<sup>138</sup> and creating paintings.<sup>139</sup> During the second millennium city-states arose and established trade relations with Egypt, Cyprus, Mycenae and other regions.<sup>140</sup>

At the beginning of the first millennium, Jordan witnessed the birth of the territorial states. Three new kingdoms arose: Edom in the south, Moab in central Jordan, and Ammon in the northern mountainous area.<sup>141</sup> During this period the trade routes from Arabia and the Euphrates ran through the Jordanian kingdoms and were partly

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<sup>134</sup> P. Bienkowski, 'Jordan: crossroads of the Near East', in P. Bienkowski, (ed.), *The Art of Jordan: Treasures from an Ancient Land*, National Museums and Galleries on Merseyside, Liverpool, 1991, pp 1-30.

<sup>135</sup> Zaghoul, op. cit. p 1.

<sup>136</sup> Kh. Yassine, *Archaeology of Jordan: Essays and Reports*, Jordan University Press, Amman, 1988, p 260.

<sup>137</sup> M. Ibrahim, 'History of Jordan archaeology', in M. Ibrahim, (ed.), *The Archaeology Heritage of Jordan*, DOA, Amman, 1973, p 10.

<sup>138</sup> Bienkowski, op. cit. pp 1-30.

<sup>139</sup> R. Khouri, *The Antiquities of the Jordan Rift Valley*, Al-Kutba Publishers, Amman, 1988, p 81.

<sup>140</sup> M. Ibrahim, et al. *Museum of Jordanian Heritage: Institute of Archaeology & Anthropology*, Yarmouk University Press, Irbid, 1988, p 40.

<sup>141</sup> P. Pasha, *A History of Jordan and its Tribes*, University of Miami Press, Florida, 1985, p 27.

responsible for their flourishing economic activity. The wealth of these kingdoms made them targets for raids and even conquest by Aramaeans, Israelites and Assyrians.<sup>142</sup>

In 539 BC, the Persian Empire became the largest yet known in the Near East after its forces conquered Egypt, northern India and Asia. Jordan, as part of Syria, came under the control of Persia through subordinate governors.<sup>143</sup> In 332 BC, with the conquest of Alexander, Jordan became part of the Greek world. After Alexander's death, Jordan was ruled by Ptolemaic Egyptians and then by Seleucid Syrians. The Greeks founded many new cities in Jordan following Greek architectural traditions, such as Amman, Jerash and Umm Qais. Greek also became the official language of trade and culture in addition to the local language, Aramaic, which remained as a spoken language. Thus, most of population of Jordan became Hellenised, with the exception of the Nabataeans.<sup>144</sup>

Jordan, as part of Greater Syria, (Syria, Lebanon, Jordan and Palestine), was conquered by the Roman armies in 64-63 BC. During the Roman period, all Hellenised cities, such as Amman, Jerash and Irbid in Jordan, flourished. The official language became Latin, in addition to Greek and the local languages.<sup>145</sup> In AD 324, after the Roman Empire adopted Christianity, it became the official religion in Jordan and churches were built everywhere in the country.<sup>146</sup> The most crucial historical event that shaped the culture and history of Jordan was the dawn of Islam in the seventh century. In 636, the Byzantine Empire was defeated at the decisive battle of Yarmouk by Islamic armies, which forced the Byzantines to withdraw from the area. As a result, the Middle East area submitted to Islam and Arabic gradually replaced Greek.<sup>147</sup>

Between AD 636 and 1516, Jordan and the Middle East were exposed to many dynastic Arab Empires. During the Umayyad period (AD 661-750), when the capital was transferred from Medina to Damascus, Jordan continued to prosper, as it was close to the new capital and was on the pilgrimage route to Mecca.<sup>148</sup> During the Abbasid period (AD

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<sup>142</sup> Yassine, op. cit. p 266f.

<sup>143</sup> Bienkowski, op. cit. pp 1-30.

<sup>144</sup> Yassine, op. cit. p 267.

<sup>145</sup> A. Hadidi, 'The archaeology of Jordan: achievements and objectives', in A. Hadidi, (ed.), *SHAJI*, DOA, Amman, 1982, pp 15-22.

<sup>146</sup> Yassine, op. cit. p 269f.

<sup>147</sup> Hadidi, op. cit. pp 15-22.

<sup>148</sup> Bienkowski, op. cit. pp 1-30.

750-1071), the capital was transferred from Damascus to Baghdad and Jordan began to be neglected, remaining so until AD 1099, when the Crusaders occupied part of the land and built some castles and fortresses at strategic places such as Ajlun, Kerak, and Shobak.<sup>149</sup> Saladin, the founder of the Ayyubid dynasty, defeated the Crusaders at the battle of Hattin in 1187. From that time Jordan was again in Arab hands. Jordan remained under the rule of Ayyubid and Mamluks until 1516, when the Mamluks were defeated by the Ottoman Turks. Jordan then became part of the Ottoman Empire and remained so until 1918.<sup>150</sup> Until the outbreak of the First World War, Jordan was neglected as the Ottoman Empire became weak and could not control the Bedouin tribes, who refused to pay tax to the treasury and resisted military service in the Turkish army. Many villages and towns were abandoned and agriculture declined. Settlements began to increase again at the end of the nineteenth century, however, as Syrians, Palestinians, Circassians and Chechens migrated to Jordan.<sup>151</sup>

### **The Modern Context**

The modern history of Jordan began with the drive to rid the country of the Turkish yoke. This was at the beginning of the twentieth century, when Arabs were developing a strong sense of national rivalry, aspiring to gain their independence from the Turks and desiring to unify the Arab regions in Asia. The Turks refused any kind of negotiation with Arabs concerning their self-rule and began a series of arrests and persecutions. As a result of this aggressive attitude, Al-Hussein bin Ali, Sherif of Mecca and great-grandfather of the present King Abdullah II of Jordan, responded to a British call for cooperation. An agreement between him and the British government stated that the Arabs would revolt against the Turks on the understanding that the British would recognise the creation of an independent Arab State. In 1916, Al-Hussein bin Ali, in cooperation with the British, declared the Arab revolt against the Turks. The revolt was

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<sup>149</sup> P. Gusber, *Jordan: Crossroads of Middle Eastern Events*, Westview Press, Colorado, 1983, p 74.

<sup>150</sup> A. Sinai, & A. Pollack, *The Hashemite Kingdom of Jordan and West Bank*, American Academic Association for Peace in the Middle East, New York, 1977, p 20.

<sup>151</sup> Bienkowski, op. cit. pp 1-30.

jointly carried out by Greater Syria and Arabia with the aim of establishing an independent Arab state in Asia.<sup>152</sup>

At the end of the First World War, the Arabs were deceived by the allies, who did not respect their commitments to them. In May 1916, the British and French signed the secret Sykes-Picot Treaty, which divided Greater Syria and Iraq between themselves, placing Jordan, Palestine and Iraq under British control, with Syria and Lebanon under French control. On 25 April 1920 Jordan was detached from Syria and attached to the Palestine mandate by the San Remo Agreement.<sup>153</sup> As a reaction to these agreements, the nationalist leaders formed the General Syrian Congress in Damascus in March 1920. They announced the full independence of Greater Syria and proclaimed Faisal, son of Al-Hussein bin Ali, King of the United Kingdom of Syria. In response, French troops occupied Syria and exiled Faisal. Sherif Hussein received an appeal from Syria and Jordan in which people announced their readiness to resist the invaders, anticipating his help and inviting one of his sons to lead them in their struggle. Therefore, Sherif Hussein sent his son Emir Abdullah at the head of a military contingent to liberate the Arab State in Syria.<sup>154</sup>

Emir Abdullah arrived at Ma'an in southern Jordan in November 1920 and invited the local people to join him to free Syria from the French mandate. The French in their turn asked their British allies to send Abdullah back to the Hejaz. The British warned Abdullah and advised him to leave Ma'an, but Jordanian people sent delegations to Ma'an, inviting Abdullah to proceed northwards. Finally, he accepted the idea and moved north, arriving in Amman in March 1921. In the meantime, Winston Churchill, the British Secretary of State for the Colonies, by way of compromise, invited Abdullah to a conference to be held in Jerusalem on 27 March 1921. As a result, the British proclaimed Abdullah ruler of the territory known as Transjordan, where the Emir established the first centralized governmental on 11 April 1921. On 15 May 1923 the British formally recognized the Emirate of Transjordan as a state under the leadership of Emir

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<sup>152</sup> K. Showker, *Fodor's Jordan and the Holy Land*, David McKay Co., New York, 1979, pp 46-49.

<sup>153</sup> M. Faddah, *The Middle East in Transition: A Study of Jordan's Foreign Policy*, Asia Publishing House, New York, 1974, p 3.

<sup>154</sup> D. Pryce-Jones, *The Closed Circle: An Interpretation of the Arabs*, Weidenfeld and Nicolson, London, 1989, p 170.

Abdullah.<sup>155</sup> This state was practically independent in all internal administrative matters, while the British retained control over foreign affairs, finance and fiscal policy.<sup>156</sup>

During that period, Transjordan underwent consolidation and institutionalization. Emir Abdullah started attracting Bedouin tribes to share in Jordanian political life and to challenge the Western colonial powers. The Emir realised the need for a capable security force to establish and ensure the integrity of the state in defence, law, taxation and other matters. He also realised that only by establishing legitimacy according to the democratic precepts of Bedouin culture could true stability be realized. As early as April 1928 he promulgated a constitution, which provided for a parliament known as the Legislative Council. Elections were held in April 1929, bringing to power the first Legislative Council of twenty-one members.<sup>157</sup> After the Second World War, on 25 May 1946, the British granted Jordan its full independence and it became the Hashemite Kingdom of Trans-Jordan.<sup>158</sup>

In 1948, the British terminated their mandate over Palestine, which was divided into three parts: the State of Israel, the West Bank and East Jerusalem under Jordanian control, and the Gaza Strip under Egyptian administration.<sup>159</sup> In the same year, the war between the Arabs and Israel started and hundreds of thousands of Palestinians moved to Jordan. Those Palestinians were given citizenship and allowed to own land. Accordingly, Jordan's population doubled or trebled overnight. An armistice between the Arabs and Israel was signed in 1949.<sup>160</sup>

In April 1950, the Palestinians in the West Bank voted to join Trans-Jordan. The West and East Banks of the Jordan River were united into one state called the Hashemite Kingdom of Jordan. In 1951, King Abdullah died and his son Talal ruled for two years, then in May 1953 his son Hussein bin Talal became King of Jordan. From the outset, King Hussein faced many problems and had to prove his qualities of leadership both within and outside the country. In 1956, the King dismissed Sir John Bagot Glubb, the

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<sup>155</sup> Anon. *Jordan: Keys...*, op. cit. p 10.

<sup>156</sup> K. Abu Jaber, *Economic Potentialities of Jordan*, Institute of Developing Economies, Tokyo, 1984, p 2.

<sup>157</sup> Anon. *Jordan: Keys...*, op. cit. p 11.

<sup>158</sup> P. Patai, *The Kingdom of Jordan*, Princeton University Press, New Jersey, 1985, p 31.

<sup>159</sup> T. Mostyn, *Jordan: A Meed Practical Guide*, Middle East Economic Digest, 1983, p 10.

<sup>160</sup> A. Plascov, 'The Palestinians of Jordan's border', in R. Owen, (ed.), *Studies in the Economic and Social History of Palestine in the Nineteenth and Twentieth Centuries*, The Macmillan Press Ltd, London, 1982, pp 203-241.

British Commander of the Jordanian Army. The following year the Anglo-Jordanian Treaty was terminated and the last British soldier left Jordan. This marked the final stage of liberation from British influence.<sup>161</sup>

In 1967, war with Israel occurred again. As a result, Israel occupied the entire West Bank and Gaza strip and transferred half a million Palestinians to the East Bank.<sup>162</sup> In 1968, Israeli forces carried out a major attack on the village of Karameh in the Jordan Valley, where they began destroying houses with dynamite. The raid was repelled with heavy losses to the invading troops when the Jordanian army and forces of the Palestine Liberation Organization launched a heavy artillery barrage against the Israeli tanks.<sup>163</sup>

In 1970, tensions between the Jordanian government and Palestinian commandos exploded into civil war.<sup>164</sup> This was the last war that directly affected Jordan, although the region was to remain in turmoil. Since then, Jordan has witnessed a period of peace and a stable political situation which has been reflected in all sectors of Jordanian society. In 1975, the area witnessed the Lebanese civil war. Although this war brought with it some negative points, there were several positive outcomes, which will be explained later in the section dealing with the economic situation. In 1980, the war between Iran and Iraq started and continued until 1988. Throughout this eight-year conflict, Jordan maintained a nationalist stand in support of Iraq, while calling for a peaceful settlement.<sup>165</sup>

At the end of the 1980s, Jordan began a process of political democratization and economic decentralization within the country.<sup>166</sup> In 1992, Jordan was cited by Amnesty International as the best country in the region in respecting human rights. In 1993, the organization took a further step by opening a branch in Jordan. In the same year, Jordan established the Centre for Studies on Freedom, Democracy and Human Rights in the Arab World, which is the first Institution of its kind in the Arab world. The Centre was created to raise public awareness of human rights issues, to promote inter-faith and inter-

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<sup>161</sup> Showker, op. cit. p 47f.

<sup>162</sup> Ibid. p 31.

<sup>163</sup> Anon. *Jordan: Keys...*, op. cit. p 21.

<sup>164</sup> Showker, op. cit. p 83.

<sup>165</sup> Ibid. p 21f.

<sup>166</sup> Malt, 2005, op. cit. p 92.



cultural tolerance and to strengthen governmental and non-governmental efforts to bring about changes that promote the wellbeing of people all over the world.<sup>167</sup>

On 2 August 1990, Iraqi forces invaded and occupied Kuwait. As a result, the first Gulf war started in January 1991. Due to its proximity to the crisis, its political stand and its role as Iraq's primary trading partner, Jordan suffered tremendous losses during and after the war on both the political and economic fronts. Moreover, about 300,000 Jordanians returned from the Gulf.<sup>168</sup> In 2003, the USA invaded Iraq, and the second Gulf war was started. This seriously affected all aspects of life in Jordan.

### **Economic Conditions**

Since Jordan is a small country with limited natural resources, it has focused on developing its human potential and concentrated on improving its education, which has helped in supporting the economy and the quality of life of all citizens of the country. From this viewpoint, Jordan's economy relies heavily on the service sector; consisting largely of government, tourism, transportation, communication, insurance and financial services, this sector is the bread and butter of Jordan's economy. About two-thirds of Jordanians are employed in service-related jobs.<sup>169</sup>

Historically, before 1921 the majority of the Jordanian people were engaged in agriculture or led a nomadic existence raising livestock; this was the main economic activity that the Jordanian population depended on, in addition to some internal and external trade mainly with its immediate neighbours. With the creation of the Emirate in 1921, the area of cultivated land increased, transportation was improved and the Agricultural Bank was established in 1922 to support farmers. During the Emirate, simple manual industries such as handicrafts, carpentry, domestic weaving and embroidery were significant.<sup>170</sup>

At the time of independence, Jordanian industry was poorly developed, because of the low purchasing power of the small domestic market, insufficiency of power

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<sup>167</sup> Anon. *Jordan: Keys...*, op. cit. p 47.

<sup>168</sup> R. W. Dutton, 'Population, environment and development', in R. Dutton, J. Clarke, & A. Battikhi, (eds.), *Arid Land Resources and their Management Jordan's Desert Margin*, Kegan Paul International, London, 1998, pp 1-20.

<sup>169</sup> Anon. *Jordan: Keys...*, op. cit. p 74.

<sup>170</sup> Abu Jaber, op. cit. p 5-9.

supplies, the high cost of fuel and the absence of raw materials.<sup>171</sup> As a result of the 1948 war with Israel, the economic situation in Jordan was affected by immigration from Palestine without a corresponding increase in resources and by the loss of trade and communication lines with the world through Palestine's harbours, highways, airports, railways and telecommunication facilities. Therefore, Jordan tried to develop new trade routes along north-south lines instead of east-west. Also, the government had to expand services and to switch the economy from one where agriculture was the primary activity to one where services predominated. According to the British commission in 1961, "the refugee camps and the war with Israel are considered two sources of the unstable economic situation in Jordan".<sup>172</sup>

From 1950, the economy of Jordan started to take off. In 1951, the Jordan Development Board was established and the first Five-Year Plan for Economic Development (1962-67) was drawn up.<sup>173</sup> The plan aimed at increasing the national income of Jordan and improving the trade balance. A revision of this plan was conducted and a new Seven Year Programme for Economic Development of Jordan (1964-70) was developed.<sup>174</sup> Potash, phosphate and cement industries, in addition to oil refineries, were developed and supported Jordan's economy. The country was linked together by a network of highways and a new educational system was introduced. Tourism also began to provide the Kingdom with a wellspring of foreign exchange income.<sup>175</sup>

Unfortunately, this stable situation did not persist. As a result of the 1967 war with Israel, Jordan lost the whole West Bank, containing one-third of its agricultural land,<sup>176</sup> half of the Kingdom's factories, and the most important religious and tourist sites, such as Jerusalem and Bethlehem. Thus, the income from tourism was \$32 million

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<sup>171</sup> E. Kanovsky, *The Economic Development of Jordan*, University Publishing Projects, Tel Aviv, 1976, p 7.

<sup>172</sup> H. Al-Zughul, *Jordan University: its Establishment and Development*, Jordan University Press, Amman, 2000, p 93.

<sup>173</sup> R. Nyrope, *Jordan: A Country Study*, the American University, Washington D.C, 1980, p 110.

<sup>174</sup> Anon. *The Seven Year Program for Economic Development of Jordan 1964-1970*, Jordan Development Board, the Commercial Press, Jerusalem, ND, p 1.

<sup>175</sup> Anon. *Jordan: Keys...*, op. cit. p 19.

<sup>176</sup> K. Showker, op. cit. p 31.

in 1966, but fell to \$13 million in 1968.<sup>177</sup> Furthermore, half a million refugees from the West Bank and the Gaza Strip moved to Jordan, which resulted in severe economic problems.<sup>178</sup> Trade relations with other countries, especially the sale of phosphates to Europe, were also affected and were worsened by the closure of the Suez Canal. This obliged the government to reroute most imports and exports through Syrian and Lebanese ports.<sup>179</sup>

After 1967, the Jordan Valley, the most productive agricultural area in Jordan, became the western border with Israel and thus a dangerous place, especially with the start of the Palestinian Resistance, which caused many farmers to leave their farms. This disrupted cultivation in the most productive area in the country.<sup>180</sup> Moreover, deteriorating security led to a decline in national and international investment and a sharp fall in incomes.<sup>181</sup>

As a result of the 1970 civil war, Jordan faced several problems that affected its economic situation, such as physical damage, closed borders, reduced numbers of tourists, many Arab countries cutting their financial aid and a serious reduction in the money from Jordanians working abroad.<sup>182</sup> This was the last war that Jordan was involved in, however, so that later, political stability gradually returned and investment began to flow back into the Kingdom.

Thanks to this political stability, the 1970s saw Jordan flourishing in terms of its economy, politics, education and services. As a result, the government enacted a number of laws which encouraged local and foreign investment, granted generous tax incentives and expanded its free trade zone system. The National Planning Council drew up several plans, such as for (1973-75)<sup>183</sup> and (1976-80).<sup>184</sup> These aimed to create new employment opportunities, to achieve sustained growth in the gross domestic product and to develop

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<sup>177</sup> E. Kanovsky, 'Economic development in Jordan since 1976', in A. Sinai & A. Pollack, *The Hashemite Kingdom of Jordan and the West Bank: A Handbook*, American Academic Association for Peace in the Middle East, New York, 1977, pp 73-88.

<sup>178</sup> Anon. *Economic Development Indicators of Jordan 1975*, the Royal Scientific Society, Amman, 1977, p 1.

<sup>179</sup> Kanovsky, op. cit. pp 73-88.

<sup>180</sup> M. Mazur, *Economic Growth and Development*, Groom Helm, London, 1979, p 81.

<sup>181</sup> Anon. *Economic Development...*, op. cit. p 1.

<sup>182</sup> Showker, op. cit. p 83.

<sup>183</sup> Nyrope, op. cit. p 110.

<sup>184</sup> Anon. *Five Year Plan for Economic and Social Development (1981-1985)*, National Planning Council, Amman, 1985, p35.

and encourage all social activity throughout the East Bank. On the other hand, the capitalist economic system and the cooperation between the government and private sectors contributed greatly to this prosperity,<sup>185</sup> in addition to the generous aid from Gulf countries.<sup>186</sup>

From the early 1970s, Jordan set up a strategy to develop itself as a provider of skilled manpower and trade-related services for Arab countries in the region. Therefore, the policy makers developed a strategy which concentrated on educating the Jordanian people and preparing them for employment inside and outside Jordan.<sup>187</sup> This was valuable in the Gulf countries, with the oil boom and the need for professionals in many different sectors, where Jordan's young and well-educated population contributed significantly. Their remittances home were a welcome addition to Jordan's exchequer, and they made a powerful contribution to Arab solidarity.<sup>188</sup>

In the seventies, Jordan started its efforts to create modern industry. Although Jordan is a poor country in terms of oil supply, there is commercial production of minerals such as phosphate, potash, copper, manganese, cobalt, iron and uranium,<sup>189</sup> in addition to non-metallic minerals such as limestone, clays, gypsum, silica sand and marble.<sup>190</sup> For example, the capacity of phosphate mining production increased from half a million tons in 1964 to five million tons by the end of the 1970s (50% of the total exports). The total income from the industrial and mining sectors grew rapidly in the 1970s from \$179 million in 1975 to \$430 million by the end of the decade.<sup>191</sup>

Since Jordan is, by contrast, very wealthy in archaeological sites, during the seventies, a number of major tourism projects were initiated in Amman, Petra, Jerash, Aqaba and the Dead Sea. This new policy increased the income from tourism rapidly and

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<sup>185</sup> M. Obaidat, *The Cultural Development of Jordan in the 20<sup>th</sup> Century*, Amman Publications, Amman, 1990, p 80.

<sup>186</sup> J. Lunt, *Hussein of Jordan: A Political Biography*, Macmillan, London, 1989, p 222.

<sup>187</sup> E. Maciejewski & A. Mansur, 'Overview of macroeconomic performance and structural reforms since late 1988', in E. Maciejewski & A. Mansur, (eds.), *Jordan Strategy for Adjustment and Growth*, International Monetary Fund, Washington DC, 1996, pp 2-12.

<sup>188</sup> Lunt, op. cit. p 172.

<sup>189</sup> Kanovsky, op. cit. pp 73-88.

<sup>190</sup> Nyrope, op. cit. p 138.

<sup>191</sup> Anon. *Five Year Plan...*, op. cit. p 114f.

to a very high level from 100 million US dollars at the beginning of the 1970s to \$450 million at the end of the decade.<sup>192</sup>

The outbreak of the Lebanese civil war in 1975 led to large-scale fighting in Beirut, destroying much of the city's banking and insurance infrastructure. Accordingly, much of this regionally-oriented sector relocated to Amman, fuelling a boom in service industries.<sup>193</sup> Also, after the signing of the 1979 Egyptian-Israeli peace treaty, Iraq, Kuwait and the Gulf countries became Jordan's leading trade partners, which brought considerable economic growth to Jordan.<sup>194</sup> Those two events thus brought indirect but significant improvements in the life of the Jordanian people.

At the beginning of the 1980s, the Government drew up another five-year plan (1981-1985), developing its policy to encourage investment, tax incentives and the opening of free trade zones. Several industrial projects were launched and many archaeological and tourism projects were started in cooperation with national and international organisations. Furthermore, the aid from Gulf countries, the USA and Europe continued, as did the remittances from Jordanians working abroad.<sup>195</sup>

In September 1980, the Iraqi-Iranian war started. As a result, all Iraqi ports were closed and Iraq depended on the port of Aqaba to continue its international trade, which contributed to the further development of Jordan's economy.<sup>196</sup> As a result of the war, Jordan also received free or subsidised oil and was able to improve and extend the national road system as a result of using desert roads on the long haul to Iraq and back.<sup>197</sup> In 1989, the end of the Iraqi-Iranian war saw Jordan's economy continuing to flourish thanks especially to the continuing Iraqi support and free oil.

Notwithstanding the general development of Jordan's economy in the 1980s, however, there were many negative points, especially in the industrial and mining sector, such as the concentration of factories in the Amman region, the low level of productivity in many industries, the general poor state of the infrastructure, the high cost of electricity,

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<sup>192</sup> Showker, op. cit. p 33.

<sup>193</sup> Anon. *Jordan: Keys...*, op. cit. p 22.

<sup>194</sup> Malt, 2005, op. cit. p 11.

<sup>195</sup> Anon. *Five Year Plan...*, op. cit. p35.

<sup>196</sup> Anon. *Jordan: Keys ...*, op. cit. p 23.

<sup>197</sup> Lunt, op. cit. p 216.

a lack of facilities for product display, distributions and promotion, and a shortage of comprehensive marketing studies.<sup>198</sup>

In 1991, as a result of the first Gulf war, Jordan lost its largest trading partner and was punished for its independent political stand by the cutting off of aid, oil and export markets. For example, from 1990-1994, the port of Aqaba was particularly affected, as it served as the primary entry point for transit trade bound for Iraq; cargo bound for the Jordanian market was now subjected to strict inspection. Delays resulting from the inspection of Aqaba-bound ships made imports more expensive and damage was done to the Kingdom's vital exports of phosphate and potash by freight surcharges imposed by shipping companies.<sup>199</sup>

The war also affected Jordan's economy through the loss of remittances from 300,000 Jordanians (10% of the population) who returned from the Gulf. This increased the demands on services and infrastructure, bringing a rise in poverty and a sharp increase in unemployment, to around thirty percent. These circumstances created severe economic difficulties for Jordan. Accordingly, in 1991, a new seven-year economic adjustment programme was launched to improve Jordan's balance of payments, reduce inflation and limit the size of the public sector.<sup>200</sup> Another five-year economic and social development plan for the period 1993-1997 was drafted. In the tourism sector, Jordan worked on different projects to upgrade and expand facilities. Hundreds of hotel rooms were added and therapeutic clinic facilities were expanded.<sup>201</sup> A new policy was also put in place to restore selected ancient, historic and tourist sites and to upgrade museums and tourist areas.<sup>202</sup>

In 1994, Jordan and Israel signed a peace treaty. Thus, in the climate of peace and cooperation which now prevailed across the region, a strategy of free-market reforms was designed to promote long-term development, whereby the country reduced its efforts to

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<sup>198</sup> B. Saket & B. Asfour, *Jordan's Economy: 1980 and Beyond*, the Royal Scientific Society, Amman, 1981, p 28f.

<sup>199</sup> Anon. *Jordan: Keys ...*, op. cit. p 85.

<sup>200</sup> Maciejewski & Mansur, op. cit. pp 2-12.

<sup>201</sup> Anon. *Jordan: Keys ...*, op. cit. p 83.

<sup>202</sup> Malt, 2005, op. cit. p 92.

attract international investment and shifted resources from the public to the private sector. The economic activity that benefited most from the peace was tourism.<sup>203</sup>

In 2003, as a result of the second Gulf war, the region in general and Jordan in particular faced a recession that caused remittance and aid levels to fall, prompting government borrowing and the dwindling of Jordan's currency reserves. Therefore, the government took emergency measures to correct the situation, such as trimming the public sector and shifting resources to the private one via privatization, enacting investment promotion laws and increasing the government's partnerships with regional and international countries.

### **Social Setting**

Social life in Jordan and other Middle Eastern countries depends strongly on a spirit of solidarity. The family is the strongest and the closest social group to which the individual is emotionally attached. This begins with individuals in the close family and extends to include the wider family and kinship group, then to the community and the nation. Religion is considered an important element in loyalty to homeland and community.

Jordanian social life also reflects the arrival in the area of various peoples and their cultures. In ancient times, as noted above, immigration began with Semitic people from central Arabia, then continued with Assyrians, Persians, Egyptians, Arabs, Greeks, Romans, Mongols and Turks.<sup>204</sup> More recently, in the nineteenth century, groups of Kurds, Armenians, Circassians, Chechens and Caucasian immigrants to the Ottoman Empire were settled in Turkey and Greater Syria. At the beginning of the twentieth century, groups of Turkomans and Druze migrated from Iran to Syria and Jordan.<sup>205</sup> The mix of peoples in Jordan is sometimes referred to as a 'mosaic' where each ethnic group retains its distinct identity yet contributes to the overall picture of the society.

For many centuries, Jordanian society was divided into two sections: Bedouin and villagers. According to Suleiman Mousa, "Bedouin were in the first instance brought up as warriors, with the vast deserts as their domain, moving comparatively quickly on their

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<sup>203</sup> Anon. *Jordan: Keys ...*, op. cit. pp 93-95.

<sup>204</sup> Mostyn, op. cit. p 6.

<sup>205</sup> Harding, op. cit. p 23f.

camels nicknamed 'ships of the desert'. On the other hand, villagers were essentially farmers, tied to permanent dwellings and land".<sup>206</sup> This situation endured until the colonial period. New cities such as Al-Salt, Amman and Irbid then appeared as western civilizations began conquering the area as well.

According to Mohanna Haddad, "The state in Transjordan had been founded before the formation of society in an organised form. Therefore, it had to institutionalise itself in the new society, while in the meantime it had to work on the formation of the society in an integrative and assimilative process to become congruent with the formation of the modern state". Haddad divides the development of social life in Jordan into four stages, the first begin 1921 to 1950. The state at that time produced a fundamental change in the tribal social structure by giving the individual a formal state identity in addition to his tribal one. This was an attempt to transfer his loyalty from his tribe to the state. The second stage, from 1950 to 1970, is considered the main period in identifying the establishment and institutionalisation of Jordanian society. With the extension of Jordan's territory by the incorporation of the West Bank, the population was doubled. Then, as a result of the war with Israel, Jordan lost the West Bank and the population increased and became double. The third and the fourth stages are from 1970 to the present day. During this period, civil society emerged to pave the way for a modern democracy. This period helped to promote a reformation of the smaller socio-political structures, an increase of individualisation, an expansion of education and a striking de-tribalisation.<sup>207</sup>

Modern Jordan has faced several social problems, such as the absence of a comprehensive social development policy which identifies the role of all the organizations and institutions. The rural communities, which constitute 39% of Jordan's population, faced a variety of problems, such as low standards of living, a lack of basic social services, migration to the cities and a gradual decline in agricultural production. Jordanian women in rural communities also faced many problems, such as illiteracy, a lack of awareness of the proper methods of child care and a shortage of effective women's organizations. The urban communities were suffering from the growth of

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<sup>206</sup> S. Mousa, 'Jordan: towards the end of the Ottoman Empire 1841-1918', in A. Hadidi, (ed.), *SHAJ* I, DOA, 1982, pp 385-391.

<sup>207</sup> M. Haddad, 'Institutionalisation of the state and the formation of society in Jordan: an analytical study', *NIAA* 14 (1993) pp 14-15.



slums, poor sanitary conditions, a low level of public awareness and a general weakness of voluntary organizations. The handicapped in Jordan were beyond the reach of both public and private social welfare programmes, so they had little chance to participate in productive work. Besides, the rapid acculturation process that took place in Jordan under the impact of western culture, the introduction of technology and the expansion of universal public education affected social life in Jordan. The technology imported from the West has caused many changes in Jordanian society, because technology has become closely associated with all ways of life and brought new techniques, methods, innovations and thoughts, all of which have influenced the outlook of Jordanians. Finally, there was a lack of trained personnel in the social field and its various institutions.<sup>208</sup>

In the light of these problems, several plans were drawn up. Many activities were encouraged and initiatives taken, such as an increase in the productive efforts of individuals and groups in local communities, improved social services, expanded family welfare and protection programmes, protection of the community from crime and delinquency, expansion of institutions and programmes for the handicapped and the development of handicrafts and rural occupations, with the purpose of preserving their traditional character and exploiting them as a source of individual and national income.<sup>209</sup>

Nowadays, the majority of Jordanians are Muslims, while roughly 5% are Christians. Most of them live in cities, such as Amman, Zarqa and Irbid. Other Jordanians live in towns and villages, although nomadic and semi-nomadic Bedouins still live in the desert areas. Another thing that distinguishes Jordanian society is that no big city in Jordan is without one or more Palestinian refugee camps, which are administered by the United Nations Relief and Works Agency (UNRWA).<sup>210</sup>

Arabic is the official language of Jordan, but many Jordanian people speak English fluently, so that English is considered the second language of the country. Hospitality is a cornerstone of Arab life; it is commonplace for Jordanian families to welcome strangers into their homes. Generally, Jordan's is a conservative community, especially in the relationship between males and females, one of many traditions which

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<sup>208</sup> Anon. *Five Year Plan...*, op. cit. pp 248-285.

<sup>209</sup> Ibid, p 286.

<sup>210</sup> S. Shami, et al. *Women in Arab Society: Work Patter and Gender Relations in Egypt, Jordan, and Sudan*, UNESCO, Oxford, 1990, p 34.

have been preserved by religious adherence; but modern western technology, information and education have conquered Jordan and the Arab world to the point where they influence and threaten tradition and culture. An example of change is that women's participation in the Jordanian labour market had increased to 12% in the early 1980s and 16.9% in 1985, which was higher than in most Arab countries.<sup>211</sup>

## Educational System

The public education system was established in Jordan after the First World War. During the Ottoman period, when Jordan was part of Greater Syria, education was run by a director of education in Damascus according to the Ottoman Empire's laws and received little attention.<sup>212</sup> By 1921, nineteen schools for boys and two schools for girls had been established, with 27 male and two female teachers. All these schools were at the primary level and the total number of pupils was 980 boys and 59 girls.<sup>213</sup>

After the establishment of the Transjordan state in 1921, 25 new schools were opened with 59 teachers.<sup>214</sup> Two years later, the first Educational Council was established and chaired by the Prime Minister. This Council was authorized to select teachers and office personnel and to supervise the curriculum. It was not until 1939 that private schools appeared in Jordan, set up by individuals and religious bodies. Schools and the whole educational system remained under the control of the Educational Council until 1948, when the first Ministry of Education was established and took over responsibility for organizing all educational matters.<sup>215</sup>

With the creation of the Ministry of Education the first Law of Education was enacted. According to article 16: 1964,

Education aims at preparing good citizens who believe in the basic principles of the philosophy of education, the practical realisation of moral ideals in all aspects of behaviour and an understating of the social, intellectual, and physical features of the environment, from the homes,

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<sup>211</sup> Ibid. p 2.

<sup>212</sup> A. Mahafza, *Contemporary History of Jordan: Emirate Period 1921-1946*, Jordan University Press, Amman, 1973, p 145.

<sup>213</sup> A. Al-Tall, *Education in Jordan*, National Book Foundation, Islamabad, 1979, p 51.

<sup>214</sup> M. Al-Bakhit & H. Al-Zughul, *The University of Jordan: Background and Prospects*, Jordan University Press, Amman, 1987, p 11.

<sup>215</sup> Anon. *The History of Education in Jordan 1921-1970*, Ministry of Education, Amman, ND, p 229f.

schools, villages, cities, and the Arab homeland to the world community at large. Education aims at helping every student to grow intellectually, socially, physically, and emotionally in order to become an ideal citizen capable of self-support and contributing to the development of the society.<sup>216</sup>

The law also upholds the principles of equality of educational opportunity for all Jordanians and freedom of the individual in religion and opinion; education is free and compulsory; curriculum and textbooks are the responsibility of the Ministry of Education; private institutions are subject to the supervision of the Ministry of Education; and males and females are entitled to equal opportunities in education.<sup>217</sup>

Since its establishment, the Ministry of Education has paid great attention to developing the education system in Jordan and has built thousands of schools at all levels. In 2001, the number of schools reached 5000, with 1.5 million students, while the illiteracy rate decreased from 67% in 1960 to 3% in 2000 and will have reached 0% by 2010.<sup>218</sup>

Higher education in Jordan began in 1951 with a one-year teacher training programme at Al-Hussein College in Amman. One year later, the Ministry of Education established a two-year training programme at the Amman Teacher Training Institute. At the end of the 1970s, the Ministry of Education converted the existing teacher training colleges into 'Community Colleges' in response to the wide range of interests of students beyond the age of eighteen and in order to improve the economy and social structure of the country. These community colleges aimed to provide access to technical education and training, to develop post-secondary education, ease pressure on universities, reduce the cost of post-secondary education, introduce an alternative to university education and provide programmes for life-long education.<sup>219</sup>

The idea of establishing university education in Jordan started in the late 1940s when Jordanian educators saw the need to establish a university on the model of the American University of Beirut (AUB) and the American University of Cairo (AUC).

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<sup>216</sup> S. Mahafza, *The Historical Development and External Influence on the University Education System in Jordan: The Case of the University of Jordan*, PhD Dissertation, State University of New York at Buffalo, New York, 1987, p 79.

<sup>217</sup> Obaidat, 1990, op. cit. p 183.

<sup>218</sup> Y. Khawaldeh, *Jordan: Past, Present, and Future*, Higher Council for Youth, Amman, 2002, p 86.

<sup>219</sup> Mahafza, 1987, op. cit. p 83f.

Another group of scholars discussed the possibility of establishing a national university in 1950.<sup>220</sup> These endeavours continued at various levels: public, official and individual. In November 1953 the director of the Women's Teacher Training College submitted an application to the Ministry of Education asking to establish a university in Jordan.<sup>221</sup> In February 1954, the people of Al-Salt raised a petition to establish a national university in their city. Another petition was submitted in May 1955 by the citizens of Ajlun, who offered to donate the land and to share in the construction expenses.<sup>222</sup> In addition, some individuals offered land and financial help to establish a university. Among these were Qasem Polad, the Mayor of Zarqa, and Mohammad Musa Khair and George Sheber from Jerusalem.

At the official level, in 1954, the government requested the director of Amman Teacher Training College to study the possibility of establishing a university college in the country. A committee was formed of the deputies of the Ministries of Economy, Finance and Education to look for necessary funding from the government's budget and any other sources. Unfortunately, the project was not approved, due to the lack of funds.<sup>223</sup>

The main objectives of establishing a university in Jordan were the need for qualified teachers to meet the rapid expansion of education at all levels in the country, the increasing number of students who travelled abroad, the enhancement of the educational level of the students and the need for specialists in arts and sciences.<sup>224</sup>

At the beginning of 1961, the government invited a British academic delegation to study the possibility of establishing a national university in Jordan. In October 1961, the British delegation arrived in Jordan under the chairmanship of Sir Douglas Veale of Oxford University, having as members Dr. W.W. Grave of Cambridge University and Professor R.L. Wain of the University of London. These academics spent two weeks travelling to various places in Jordan, visiting the existing educational institutions,

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<sup>220</sup> Ibid, p 95.

<sup>221</sup> Anon. *Jordan University Handbook 1966/1967*, Jordan University Press, Amman, 1967, p 11.

<sup>222</sup> Al-Bakhit & Al-Zughul, op. cit. p 89.

<sup>223</sup> Mahafza, 1987, op. cit. p 97-101.

<sup>224</sup> Ibid. p 96.

studying the problems facing the country and asking the local academics and intellectuals what kind of university was needed and how it should be organised.<sup>225</sup>

At the end of the visit, the delegation submitted an extensive report with many recommendations, concluding that “the scale and standard of secondary education in Jordan and the number of Jordanians qualifying for university education justified the foundation of a university”. Several recommendations were made, such as that “immediate steps should be taken toward the establishment of a national university in Jordan; the university courses should be provided at two levels: bachelor and diploma; the new university would be affiliated to or consult with universities in Britain and United States; and the first faculties would be in arts, science and agriculture”.<sup>226</sup>

One of the important recommendations was that “archaeology should be one of the subjects offered for a degree in Arts”. This was because

Jordan is considered one of the richest countries in its antiquities in the world. These antiquities [have] attracted several generations of scholars and visitors. ...there are many civilizations still undiscovered in Jordan. There is a need for scientific research in this field. There is special need for archaeologists to deal with this matter. ...this will participate in developing Jordan’s economy. ... Tourists and the Department of Antiquities need qualified guides and trained workers to supervise excavations and restoration projects. Scholars who visit the country for research or work need archaeologists to facilitate their goals.<sup>227</sup>

On 10<sup>th</sup> May 1962, an article entitled ‘A University in Jordan’ was published in the Times newspaper reporting the British commission’s recommendations in establishing a university in Jordan and the importance of establishing a department of archaeology. Two days later, another article was published in the same newspaper by Sir Erick Fletcher, who emphasised the importance of creating an archaeology department in the new university.<sup>228</sup> It is worth noting that the British commission underestimated the importance to Jordanian society of archaeology as a discipline.

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<sup>225</sup> Al-Zughul, op. cit. p 91.

<sup>226</sup> Mahafza, 1987, op. cit. p 104f.

<sup>227</sup> Al-Zughul, op. cit. p 94, 102.

<sup>228</sup> Ibid. p110f.

In February 1962, the cabinet formed a Royal Commission on Education in order to take a decision on establishing a national university in Jordan. The Commission started its work by examining reports submitted by a range of advisory committees and continued by looking at economic development plans, visiting certain Arab, Western European and American Universities, studying the social, economic, cultural and administrative circumstances in Jordan and identifying the number of students studying abroad, which cost Jordan a large amount of money. The Royal Commission presented a report asserting that the existence of a university in any country is an aspect of its national pride and self-rule. Its main recommendation was to establish a national university in Jordan.<sup>229</sup>

On 2 September 1962, King Hussein issued a Royal Decree announcing the establishment of the first national university, the University of Jordan in Amman.<sup>230</sup> Due to the shortage of Jordanian specialists, the University recruited teachers from Baghdad, Cairo, Beirut, Damascus and elsewhere. It also made contact with bookstores and publishers to buy the essential reference works for its scholars. As a result, the University of Jordan started the academic year on 15 December 1962, with one faculty and 8 professors: three Jordanians, three Syrians, one Briton and one American. After three months a professor from Iraq also joined the staff.<sup>231</sup>

The Royal Commission took into consideration one of the British commission's recommendations, which was the establishment of an archaeology department, but decided to give archaeology the status of a sub-discipline to history, because of the lack of specialists in archaeology in Jordan and the region at that time. As a result, the Department of History and Archaeology was established in the Faculty of Arts.<sup>232</sup>

The University of Jordan was the first public university in Jordan. At the beginning of the 1970s, with increasing numbers of students completing a secondary education and the number of students who went abroad to study proving a drain on the country's hard currency, the need to establish a new university became apparent. As a result, Yarmouk University was established in Irbid northern Jordan in 1976. Its creation

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<sup>229</sup> Mahafza, 1987, op. cit. p 111.

<sup>230</sup> Anon. *Jordan University Handbook 1970/1971*, Jordan University Press, Amman, 1971, p III.

<sup>231</sup> Anon. *Jordan University Handbook 1989/1990*, Jordan University Press, Amman, 1990, p ix.

<sup>232</sup> Gharaibeh, A. Direct Question and Answer Interview, Jordan University, Amman, 14/09/2005.

aimed at increasing the opportunities of university education for the majority of students receiving their higher school certification, creating a modern scientific, technological and cultural nucleus for scientific progress and development, and providing the country and the Arab world with specialised and well trained graduates.<sup>233</sup>

In 1980, the council for Higher Education was established to deal with the planning and coordination of higher education in the country. As the University of Jordan and Yarmouk University had succeeded in gaining an excellent reputation at the national and regional levels, Jordan decided to establish a new university in the southern part of the country. Accordingly, Mu'tah University was established in 1981 in Kerak southern Jordan. Initially, it was founded as a national institution for military higher education, but a civilian wing was established in 1986. In 1985, the Ministry of Higher Education took over the functions of the Council for Higher Education and became responsible for all post-secondary educational matters. From that date, several governmental universities were established in different parts of Jordan. These were the Jordan University of Science and Technology in 1986 in Ramtha northern Jordan, the Hashemite University in 1991 in Zarqa eastern Jordan, Al al-Albeit University in 1992 in Mafraq eastern Jordan, Al-Balqa' Applied University in 1997 in Salt middle Jordan and Al-Hussein bin Talal University in 1999 in Ma'an southern Jordan.

At the beginning of the 1990s, the Ministry of Higher Education, after many requests, agreed to the establishment of private universities, which would nevertheless operate under the control of the Ministry of Education and follow its rules. As a result, many private universities were established in Jordan. In 2001, Jordan's higher education sector comprised eight public universities, thirteen private universities and 55 community colleges, serving 135,000 students. Women comprise a large percentage of Jordan's higher education attendees, accounting for 61.7% of community college students and almost half of the university population. Jordan has also been a popular choice among students around the Arab world, especially the Gulf countries. According to the 1997 United Nations Report on Human Resources Management, the Hashemite Kingdom of

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<sup>233</sup> Mahafza, 1987, op. cit. p 85.

Jordan achieved the highest rate of higher education in the Arab world and the third highest in the world.<sup>234</sup>

### **Conclusion**

The ancient history of Jordan has contributed to some extent to shaping its modern history. People lived in this area one million years ago, since when the area has witnessed a continuity of cultures until modern times. The most significant events in forming the modern history of Jordan are the fall of the Ottoman Empire and the establishment of the State of Transjordan. The Arab-Israeli conflict strongly affected the basic structure of the country in many ways: politically, socially, economically and educationally. Several wars have occurred, Jordan has lost part of its land, hundreds of thousands of Palestinians have moved to Jordan, changing the demographic structure and bringing economic and social problems. When confronted with the need to change its systems radically or to lag behind neighbouring countries, Jordan concentrated on and succeeded in developing the country through education, which it viewed as a means of progress, industrialisation and modernisation. Approximately 85 governmental and private universities and community colleges were established in Jordan during the second half of the twentieth century putting Jordan in the highest rate of higher education in the Arab world and the third highest in the world.

The evolution and development of museums in Jordan can now be explored in the context of its political, economic, social and cultural life, as will be discussed in the next chapter.

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<sup>234</sup> Khawaldeh, op. cit. p 86.



## *Chapter Three*

# *Archaeological Heritage and the Museum in Jordan*

## Chapter Three

### Archaeological Heritage and the Museum in Jordan

#### **Introduction**

The previous chapter dealt with the political, economic, social and educational circumstances that formed the modern history of Jordan. This chapter explores the establishment and development of museums in Jordan from the time of the Emirate until the present, particularly archaeology and university archaeology museums. It considers the interest in cultural property in Jordan through time and how this led to the establishment of the Department of Antiquities and its archaeology museums. While it focuses on the development of university archaeology museums, it also makes some reference to other kinds of museum.

#### **The Recognition of Cultural Heritage and the Formation of the Department of Antiquities**

Because of the status of the Holy Land, Palestine and various parts of Jordan received special attention from Christian missionary orders and individuals who wished to study places that were mentioned in the Old and New Testaments. They played a vital role in protecting the Holy Land's cultural heritage by conducting excavations and surveys, by preserving old churches, buildings and movable objects and by documenting many archaeological and heritage sites in the area. They saved and protected objects that formed the collections of the current museums in Palestine and Jordan. Examples of these missions are the Franciscans, who came to Palestine in 1333, the White Fathers, who arrived in Jerusalem in 1878, the Betharamite Fathers, who came to Bethlehem in 1879, and the Dominican Fathers, who established the École Biblique d'Archéologie in 1891.<sup>235</sup> Several expeditions also arrived from Germany in the 18<sup>th</sup> and 19<sup>th</sup> centuries.<sup>236</sup>

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<sup>235</sup> H. Abazah, *Legislation Relating to the Protection of Cultural Property with Particular Reference to the Arab States*, DOA, 1981, p 29.

<sup>236</sup> Sadek, op. cit. pp 287-291.

Regarding individuals, Ulrich Jasper Sitzen of Germany and Johann Ludwig Burckhardt of Switzerland carried out surveys from 1805 to 1807 and 1810 to 1812 respectively in Greater Syria, including Palestine and Jordan. Captain C.R. Condor also conducted surveys on the West and East Banks of the Jordan River in 1881.<sup>237</sup> In 1868, Dr. F. Klein, a Prussian missionary, saved the Mesha Stele, which was found in Dhiban in southern Jordan. He recognized the value of the stele and purchased it from the Bedouins. Later, the stele was displayed in the Louvre and is still there.<sup>238</sup> In 1865, "The Palestine Exploration Fund (PEF) was founded by a group of distinguished academics and clergymen, most notably the Dean of Westminster Abbey, Arthur P. Stanley and Sir George Grove... The purpose of the PEF was (and is) to promote research into the archaeology and history, manners and customs and culture, topography, geology and natural sciences of biblical Palestine and the Levant".<sup>239</sup> The American Palestine Exploration Society (APES) was founded in 1870 for the same purposes.<sup>240</sup>

A Department of Antiquities was established in Palestine in 1920 under the British Mandate.<sup>241</sup> In 1927, a museum was established in Jerusalem to house thousands of archaeological objects that were discovered in 19<sup>th</sup> and 20<sup>th</sup> century surveys and excavations. Initially, the museum was located in an Arab-style building; later, John D. Rockefeller Jr. granted two million dollars for constructing a new building and for operating expenses.<sup>242</sup> The Palestinian Archaeological Museum, as it was known, was opened to the public in 1938.<sup>243</sup> It was one of the largest and richest in the Middle East, representing the history of Palestine from prehistoric times to the late Islamic period. From 1951-1967 the museum was operated by the Jordanian Department of Antiquities.<sup>244</sup>

In 1921, with the establishment of the Transjordan Emirate, the government discussed the matter of how to protect thousands of archaeological sites that were

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<sup>237</sup> Ibrahim, 1973, op. cit. p3.

<sup>238</sup> Abazah, 1981, op. cit. p 30.

<sup>239</sup> Anon. *The Palestine Exploration Fund: Archaeology, History, and Geography*, [www.pef.org.uk/index.htm](http://www.pef.org.uk/index.htm) last accessed 26/03/2007.

<sup>240</sup> Ibrahim, 1973, op. cit. p 3.

<sup>241</sup> Ibid. p 4.

<sup>242</sup> Sadek, op. cit. pp 287-291.

<sup>243</sup> Malt, 2005, op. cit. p xvi.

<sup>244</sup> A. Barghouthi, Tape-Recorded Interview, his home, Amman, 30/11/2005.

scattered throughout the country. For this reason, in June of the same year, the Minister of Finance sent a memorandum to the prime minister asking him to establish a department of antiquities, like the one in Palestine. According to the memorandum, this department would play an important role in protecting the archaeological sites from illegal excavation, illicit sales and export. It would also house movable antiquities and collections by establishing museums for this purpose.<sup>245</sup> Consequently, the Department of Antiquities was founded on 27 June 1923 and is considered the earliest cultural organization in Jordan. It aimed to prevent damage to ancient cities in the country and to carry out such work of conservation and excavation.<sup>246</sup> On 15 September 1925, the legislation for the safeguarding of antiquities was enacted as the first law of Antiquities.<sup>247</sup> This law has been amended many times, most recently in 2004<sup>248</sup> (See Appendix 5).

The DOA was originally located in the Roman city of Jerash. In 1928, when Transjordan broke away from the colonial government in Palestine, the Department was transferred from Jerash to Amman and Dr. Rida Tawfiq, the Turkish philosopher, was appointed as its first director.<sup>249</sup> Since Jordan was under the British mandate, a British archaeologist, Gerald Lankester Harding, was appointed in 1936 as Chief Curator of Antiquities, a title subsequently changed to Director General of the Department of Antiquities. In 1956, a mission to dismiss all British leaders from the governmental sector was launched in Jordan. King Hussein started with Sir John Bagot Glubb, the British Commander of the Jordanian Army. In the same year, the British director of the DOA, Lankester Harding, was dismissed and replaced by the first Jordanian director, Dr. Abdul Kareem Gharaibeh.<sup>250</sup>

In 1945, Jordan participated effectively in establishing the Arab League Educational Scientific and Cultural Organisation (ALESCO) to protect cultural property in the Arab world. Jordan also participated in ALESCO conferences, from the first one, held in Damascus in 1947. The major topics dealt with during the conference included

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<sup>245</sup> Abazah, 1981, op. cit. p 31.

<sup>246</sup> S. Mousa, *Amman the Capital of Jordan*, Municipality of the Capital's Publications, Amman, 1985, p 109.

<sup>247</sup> Abazah, 1981, op. cit. p 31.

<sup>248</sup> S. Hababbeh, 'The Department of Antiquities: historical spotlight', *Antiquities* 1(1997) P 7.

<sup>249</sup> M. Al-Abedi, *We and the Antiquities*, Association of Prints Workers, Amman, 1972, p 9.

<sup>250</sup> Gharaibeh, interview, 14/09/2005.

the law of antiquities in the Arab world, rescuing the endangered archaeological heritage, studying the areas to be destroyed due to the development of cities and towns, establishing museums to house and preserve antiquities, and training personnel in conservation, excavation and museum administration.<sup>251</sup>

From 1948, excavations were conducted by Jordanians and 1950 saw the first issue of the periodical the *Annual of the Department of Antiquities of Jordan* (ADAJ). This journal contains studies and reports of archaeological excavations and surveys conducted in Jordan by Jordanians or foreigners, as well as other archaeological activities. In 1980, the DOA held the first conference on the history and archaeology of Jordan at Oxford University in the United Kingdom. Since that date, this conference has been held every three years. The DOA conferences are published in a special journal called *Studies in the History and Archaeology of Jordan* (SHAJ).<sup>252</sup> The DOA has effectively participated in international exhibitions throughout the world by its loans of objects. For example, the exhibition *Jordan: Treasures from an Ancient Land* was shown in various countries including Britain, France, Tokyo, America and Singapore.<sup>253</sup>

Malt mentions that many popular writers have said that Arabs place very little value on presenting their past. She quotes Leon Uris in his book *The Hajj*: “There is a Department of Antiquities in Jordan. The Department exists only to interest foreigners in coming to Jordan to dig. They take almost everything out”. Malt rejects this view, which does not represent official policy, since the government controls the movement of all antiquities.<sup>254</sup> Malt’s interpretation seems to be correct, because even though Jordanians had little interest in preserving their past, the Department of Antiquities was not established to help in transferring cultural property out of the country, a point emphasised by the DOA’s regulations concerning foreign expeditions. These regulations are not new, having been enacted when the DOA was first established (See articles 16: A, 21: A & B in appendix 5).

Jihad Haroun, the current head of the Excavations and Surveys Department at the DOA, highlights the control of the DOA over excavations carried out in Jordan:

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<sup>251</sup> Abazah, 1981, op. cit. p 77f.

<sup>252</sup> Mousa, 1985, op. cit. p 110.

<sup>253</sup> P. Bienkowski, ‘Editor’s preface’, in P. Bienkowski (ed.), *The Art of Jordan: Treasures from an Ancient Land*, National Museums and Galleries on Merseyside, Liverpool, 1991, p x.

<sup>254</sup> Malt, 2005, op. cit, p xviii.

Normally, every year the DOA gives permission to 60-70 foreign expeditions to conduct surveys, excavations, and conservation in archaeological sites in Jordan. These expeditions could not start their work without a representative from the DOA. This representative is an archaeologist and accompanies the expedition from the first day until the last day of the project.<sup>255</sup>

It is clear now that no one could carry out excavations without permission, and that the only way to release objects for foreign exhibitions is if there are similar ones and if they are to be exhibited for a specific purpose.

### **The Emergence of the Museum in Jordan**

The use and meaning of the word *Muthaf* in Arabic is different from that of the word 'museum' or its equivalent in the developed countries. The word *Muthaf* came from '*Tuhfah*' which is the precious thing. Most Arab people consider museums as places to display precious and ancient objects or traditional costumes. Part of the explanation for this may be that museums in Jordan and the Middle East began because of departments of antiquities and have continued to have a direct connection with them.<sup>256</sup> This idea is mentioned by Carol Malt in her report of a project on museums in Jordan in 1999. She states that one of her first tasks was to define the word museum,

Many there regard museum as synonymous with the word antiquities, as in this definition from a Jordanian museum curator: a museum should reflect the old civilizations. When I asked others in the profession the question: what is a museum? I received such answers as: a museum is a place for the old things, for ancient things, things that show us the past and things we don't use anymore.<sup>257</sup>

Through my work in the Jordan Archaeological Museum and during the fieldwork for this research, it has been noticed that many Jordanian people who visit museums have the same idea. They believe that museums are a place for ancient and valuable objects

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<sup>255</sup> J. Haroun, The Department of Antiquities' Projects (1990-2005), Unpublished Report, Excavation Section, DOA, 2005, p 1.

<sup>256</sup> Abazah, 1981, op. cit. p 22.

<sup>257</sup> Malt, 2005, op. cit. p viii.

such as treasure, jewellery, gold and coins. They also think that museums have been founded for high-class people.

Historically, in 1923, under the British mandate, the first archaeological museum was established in Jerash at the same time as the founding of the Department of Antiquities.<sup>258</sup> The museum was located in one of the vaults of the Temple of Artemis.<sup>259</sup> It reflects the beginning of interest in establishing a place to house archaeological objects rather than in establishing a museum to display objects for public or for educational purposes. It was a warehouse rather than a museum.<sup>260</sup>

Malt discusses the positive side of colonialism in establishing cultural institutions, noting that Jordan benefited from the expertise of foreign experts in the establishment of their museums. According to her,

Although the government may have desired and planned museums throughout the country, it was often private enterprise and foreign support and expertise that initiated them and made them reality. The British have long played an important role in the development of cultural activities. Affiliations with British museums, archaeological institutes, and cultural councils guided the early establishment of museums, such as the Jerash Archaeological Museum and the Jordan Archaeological Museum in Amman.<sup>261</sup>

Henrique Abranches describes the colonial museum as a warehouse rather than a museum. Objects were displayed in a way that caused them to lose their true spirit and the people who created them were treated as unimportant. Specifically in relation to Arab culture, Abranches states that “Arabs have been dispossessed of their own artistic creations and their museums do not reflect the greatness of the Arab peoples. The Arab’s cultural identity is smothered when seeking his own essence and originality, and his

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<sup>258</sup> E. Oweis, ‘Difficulties arising from present structure of our museums’, in *Proceedings of the Encounter Museums, Civilization and Development*, Amman-Jordan, 26-30 April 1994, ICOM, Paris, pp 171-174.

<sup>259</sup> Malt, 2002, op. cit. p 14.

<sup>260</sup> Barghouthi, interview, 30/11/2005.

<sup>261</sup> Malt, 2005, op. cit. p xxv.

identification with his past is blurred by colonialism and lingering colonialist attitudes”.<sup>262</sup>

The picture is rather more complex: the exportation of antiquities certainly deprived local populations of them, but it ensured their survival and preserved them for study, which in turn led to recognition and local protection. This contributed to the Arabs themselves recognising and valuing the heritage of their cultures and civilisations, and facilitating in particular the creation of Arab museums and cultural organizations.

However, for three decades from 1923, no new museums were established in Jordan, for various reasons. First, the Emirate was young and the government was concentrating on building the country rather than establishing cultural institutions. Second, there was instability in the political, economic and social situations. Third, there was a shortage of archaeologists and a lack of awareness of the role of museums.<sup>263</sup> Finally, foreign archaeologists and their institutions at that time focused their work on Palestine more than Jordan.<sup>264</sup>

Saifur Dar discusses the way in which developing nations focus on building the country rather than creating cultural institutions. According to him, “[Pakistan] is a developing country and as such more attention is being paid to the establishment of industries and communications, development of agriculture and education rather than on purely cultural matters like museums. Besides, in Pakistan, cultural programs have suffered from the political instability, internecine wars, internal disruptions, natural calamities, etc”.<sup>265</sup>

After independence in 1946, the British control over the country did not cease completely, as the DOA remained under the British director, Lankester Harding. In 1949, Harding nominated the British architect Austin Harrison who had designed and built the Palestinian Museum in Jerusalem, to design and build the Jordan Archaeological Museum on the Amman Citadel. The Museum, which was completed and opened to the

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<sup>262</sup> H. Abranches, ‘Museums and cultural identity’, in *Proceeding Museums for a Developing World*, the 13<sup>th</sup> General Conference and 14<sup>th</sup> Assembly of ICOM, London 24 July- 2 August 1983, ICOM, 1984, pp 19- 31.

<sup>263</sup> Barghouthi, interview, 30/11/2005.

<sup>264</sup> L. Khaleel, Direct Question and Answer Interview, Jordan University, 25/9/2005.

<sup>265</sup> S. Dar, ‘Museums in Pakistan: potentials, prospects and problems’, in S. Dar, *Museology and Museum Problems in Pakistan*, Lahore Museum, Lahore, 1981, pp 13-26.



public in 1951,<sup>266</sup> was built to reflect the East Bank's history and cultures and to establish a balance with the West Bank museum in Jerusalem, in order to encourage visits to Amman and to the East Bank.<sup>267</sup> The museum was considered the first National Museum of Jordan and has played an important role in establishing and developing all archaeology museums in Jordan by supporting them with archaeological collections. The Jordan Archaeological Museum is one of the few in Jordan that was built to be a museum and whose showcases were made to fit the space. It contains objects from the Palaeolithic age to the Ottoman period which have come from archaeological sites in Jordan—some of them from the West Bank before 1967.<sup>268</sup>

During the rest of the 1950s no new museums were built in Jordan. As a result of the unification of the West and East Banks in 1951, the government concentrated on developing the economic situation, industry, education and infrastructure, rather than establishing museums. Also, since the West Bank is particularly rich in religious places, archaeological sites and museums, the government gave little consideration to establishing new museums in the East Bank.<sup>269</sup> However, in 1954, the DOA was enrolled in the UNESCO list of state parties which ratified the 1954 Hague Protocol and Convention for the Protection of Cultural Property in the Event of Armed Conflict.<sup>270</sup>

### **University Archaeology Museum and the Continuing Development of the DOA's Museums**

Jordan University was established as the first national university in Jordan in 1962. At the same time, the Archaeology Museum was established on campus through generous support from the Department of Antiquities, which donated the archaeological objects while the University offered a place to house them.<sup>271</sup> This is a clear indication that Jordan University, like universities in the Middle East and worldwide, played an

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<sup>266</sup> S. Balqar & M. Al-Zayyat, 'The Jordan Archaeological Museum: Amman: exhibiting a permanent collection', in *Proceedings of the Encounter Museums, Civilization and Development*, Amman-Jordan, 26-30 April 1994, ICOM, Paris, pp 155-157.

<sup>267</sup> Malt, 2005, op. cit. p 60.

<sup>268</sup> Anon. Jordan Archaeological Museum, Registration Section, Unpublished Report, DOA, ND.

<sup>269</sup> Gharaibeh, interview, 14/09/2005.

<sup>270</sup> A. Moflah, *The Department of Antiquities (DOA)*, May 2004. <http://www.doa.jo/doa1.htm>\_last accessed on 01/10/2007

<sup>271</sup> Anon. *The University of Jordan Profile 2004-2005*, Jordan University Press, Amman, 2005, p 297.

early role in establishing museums in Jordan. For example, the first university museum and one of the first museums in the Middle East is the Archaeological Museum of the American University of Beirut, which was founded with a collection from Cyprus donated by General Cesnolla, the American Consul in Cyprus, to the newly founded American College in 1867.<sup>272</sup> The Archaeology Museum at Jordan University is one of the case studies examined in the present research, and will be considered in detail later.

Before the 1967 Arab-Israeli war, with an increase in archaeological activity all over the country, the DOA created two branches in Petra and Irbid, in the south and north of Jordan respectively. As a result, the Petra Archaeological Museum was created inside a Nabataean cave in Al-Habis Mountain in 1963,<sup>273</sup> while the Irbid Archaeological Museum was created on Tell Irbid in 1966.<sup>274</sup> The establishment of these museums reflects the economic and cultural development in Jordan which began in the 1950s, as well as the DOA's policy of protecting the archaeological sites, of promoting the awareness of archaeology and heritage and of creating archaeology museums throughout the country.

Meanwhile, Jordan was planning to establish four other museums in the West and East Banks. According to the Seven Year Programme for Economic Development of Jordan 1964-70, "The new policy of the DOA is to establish local museums in every important antiquity site that is frequently visited by tourists.... The Seven Year Programme calls for the establishment of four others during the first four years. Jerash and Kerak museums are to be established in 1964 and 1965 [in the East Bank]. Hebron and Nablus museums are to be established in 1966 and 1967 [in the West Bank]".<sup>275</sup> Unfortunately, none of these museums was opened during that time, as a result of the war.

In fact, the DOA prepared a project in 1966 to establish a folk museum in the old city of Jerusalem, but because of the war the project was not completed.<sup>276</sup> In 1971, the DOA re-launched the idea in Amman and the Museum of Popular Traditions was

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<sup>272</sup> L. Bader, 'Relationship between museums and universities', in Proceedings of the Encounter *Museums, Civilization and Development*, Amman-Jordan 26-30 April 1994, ICOM, Paris, pp 207- 210.

<sup>273</sup> Malt, 2002, op. cit. p 39.

<sup>274</sup> Anon. *Archaeological and Ethnographical Museums in Jordan*, DOA, Amman, 1994, p 9.

<sup>275</sup> Anon. *The Seven Year...*, op. cit. p 186.

<sup>276</sup> H. Abazah, *The Folklore Museum*, DOA, Amman, 1975, p 5.

established by Mrs. Saadeyyah Al-Tall, the chair of the Heritage Club of Jordan.<sup>277</sup> The DOA provided the building and staff, while Mrs. Al-Tall, through the Club, raised funds and purchased collections of the costumes, jewellery and weaving of the East and West Banks of Jordan.<sup>278</sup> This was the first semi-governmental Museum in Jordan with its own budget. It was managed by a committee including Mrs. Al-Tall, the Director General of the DOA and a representative each from the ministries of Culture and Finance.<sup>279</sup> The Museum is located in one of the vaults of the Amman Roman Theatre. In 1975, another Folklore Museum was opened by the DOA in Amman through the efforts of Mrs. Hadyieh Abazah and located in the opposite vault of the same theatre.<sup>280</sup> Both museums aim to collect, preserve, document and display the cultural heritage of Jordan in order to increase the cultural awareness and affiliation of the people. Their collections, dating from the nineteenth century to the middle of the twentieth, represent the traditional life and costumes of the people of Jordan.<sup>281</sup>

At the beginning of the 1970s, the growth of the population and increasing urban and industrial development led to several archaeological and historical sites and monuments in Jordan being damaged or destroyed. As a result, the DOA adopted a new policy to protect such sites around the country. First, it compiled lists of archaeological and historical sites and buildings. Second, the DOA specified an annual amount of money from its budget to purchase land containing ruins and historical buildings, or adjacent to sites of antiquities<sup>282</sup> (See article 5: A, D, and E in appendix 5).

Normally, the owner of such land is compensated by the DOA, but the value is often estimated regardless of its archaeological importance. One of these properties was a number of old houses containing Byzantine mosaic floors in Madaba, 20 km south of Amman.<sup>283</sup> In 1974, to gain publicity and to increase the awareness of Jordanians, the DOA renovated these houses and turned them into the Madaba Museum, which

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<sup>277</sup> The Heritage Club of Jordan is a private organisation formed by wealthy Jordanian women to collect traditional objects, costumes and jewellery and to display them in museums.

<sup>278</sup> Anon. *Archaeological and Ethnographical ...*, op. cit. p 3.

<sup>279</sup> Malt, 2002, op. cit. p 28.

<sup>280</sup> I. Al-Qudah, 'Folklore Museum', in *Proceedings of the Encounter Museums, Civilization and Development*, Amman-Jordan 26-30 April 1994, ICOM, Paris, pp 165-166.

<sup>281</sup> Abazah, 1975, op. cit. p 5.

<sup>282</sup> N. Rida, Direct Question and Answer Interview, her home, Amman, 4/9/2005.

<sup>283</sup> Anon. *Archaeological and Ethnographical ...*, op. cit. p 17.

comprised Archaeological and Ethnographical museums as well as the Old House, representing a traditional village family room of the nineteenth century.<sup>284</sup> His Excellency Prince Hassan officially inaugurated the Museum in December 1978.<sup>285</sup>

In 1974 and 1975 the DOA approved, signed and ratified the UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property and the Convention Concerning the Protection of the World Cultural and Natural Heritage.<sup>286</sup> Consequently, in 1976, in order to reduce the large number of antiquities accumulated illicitly and to stem the flow of cultural property leaving the country illegally, the DOA prohibited both dealing in and possessing antiquities. According to Hadyieh Abazah:

The DOA cancelled all trading licences, and all dealers were required to hand over to the DOA all registers of antiquities in their possession within two months. The Department bought the important antiquities in the possession of the dealers for a price agreed by the Minister and the dealer.<sup>287</sup>

The 1970s was a decade of growth in all sectors in Jordan and this was reflected in the museums as well. In addition to archaeology and folk museums, several museums were established with new disciplines under various authorities. For instance, the Jordanian Military Forces established the Martyrs' Museum, while the Ministry of Posts and Communications created a philately museum. Jordan University, in turn, as a result of founding new faculties, established three university museums: the Animal Museum in the Department of Biological Science,<sup>288</sup> Aqaba Aquarium and Marine Science Station on the Red Sea, under the Faculty of Science—which was the first off-campus university museum—<sup>289</sup> and the Insect Museum in the Department of Horticulture and Plant Protection of the Faculty of Agriculture.<sup>290</sup> The private sector also participated in

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<sup>284</sup> Malt, 2002, op. cit. p 34f.

<sup>285</sup> Anon. *Archaeological and Ethnographical ...*, op. cit. p 17.

<sup>286</sup> Mofitah, *The Department ...*, op. cit.

<sup>287</sup> Abazah, 1981, op. cit. p 95f.

<sup>288</sup> Anon. *Jordan University ...*, 1990, op. cit. p 603.

<sup>289</sup> A. Majdoubah & C. Sweiss, *The University of Jordan Profile 1996/1997*, Jordan University Press, Amman, 1997, p 66.

<sup>290</sup> Anon. *The University of Jordan ...*, 2005, op. cit. p 603.

establishing two contemporary art galleries in the Intercontinental Hotel and the Plastic Art Association.<sup>291</sup>

At the end of the 1970s and the beginning of the 1980s, the DOA participated in establishing archaeological museums not only in Jordan, but also in other Arab countries. For example, several archaeological collections were donated to the Abu Dhabi Museum and Kuwait National Museum. In order to market its culture and heritage worldwide, the DOA also loaned several objects to international museums in Britain, America, France and Germany. In cooperation with the Royal Court, it also gifted numerous archaeological objects to presidents, kings, princes and official visitors.<sup>292</sup> This indicates that museums in Jordan played a political role in impressing political leaders who visited the country.

In conclusion, the 1970s marked a basic phase in the development of museums in Jordan, seeing a new diversity in the types of museum, in governance and in concepts. The 1980s may be seen as an extension of the seventies in terms of the growth of museums. This reflects the development of the economic situation arising from political stability. Many archaeological and tourism projects were started in cooperation with national and international organisations. In 1980, the DOA re-launched the idea of establishing Kerak Archaeological Museum, 120 km south of Amman, locating it in the vaulted hall of a Crusader castle. This museum, which was inaugurated by Her Majesty Queen Noor Al-Hussein,<sup>293</sup> had been included in the 1964-70 Economic Plan and was to have been established in 1965, but was delayed because of the 1967 war.

The DOA continued its policy of decentralising its museums by establishing local museums in every major city of the country. Accordingly, in 1983, Al-Salt Archaeological Museum was established in the city of that name 30 km northwest of Amman to house materials excavated in the Al-Salt and Al-Balqa District.<sup>294</sup> Four years later, the Al-Salt Folklore Museum was established and attached to the Archaeology Museum in a restored villa, built ca. 1892. The Museum was inaugurated by His Majesty

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<sup>291</sup> Malt, 2002, op. cit. p 49.

<sup>292</sup> Anon. Registration Books of the Jordan Archaeological Museum, DOA, N.D.

<sup>293</sup> Anon. *Archaeological and Ethnographical ...*, op. cit. p 14.

<sup>294</sup> Malt, 2002, op. cit. p 15.

King Hussein during his visit to Al-Salt city.<sup>295</sup> The DOA, in cooperation with the German Protestant Institute for the Archaeology of the Holy Land, also established the Umm Qais Archaeological Museum in a renovated house on the acropolis of the Umm Qais archaeological site, 120 km north of Amman, in 1987. This museum was also inaugurated by Her Majesty Queen Noor Al-Hussein.<sup>296</sup> According to Nazmeyyah Rida,

The DOA's policy in establishing archaeological and heritage museums around the country was to activate the role of the DOA's branches in different cities, spreading the awareness of archaeology and heritage everywhere in the country, to house archaeological objects of every city or region in their local museums, and decreasing the pressure on the Jordan Archaeological Museum, the only archaeology museum in Amman with limited facilities and storages.<sup>297</sup>

Another important reason was the large number of archaeological objects the DOA purchased in the second half of the 1970s as a result of prohibiting the trading and possession of antiquities;<sup>298</sup> these objects needed many museums around the country to house them. What also facilitated this policy was the nature of the museums. They did not cost the DOA much money, since the archaeological objects, places to house them and employees were available. The DOA also displayed objects in simple showcases, without paying attention to museological issues such as environment, collection management or education.<sup>299</sup>

The DOA, through its policy of supporting other Jordanian ministries and departments in creating their museums, participated in establishing the Numismatics Museum in the Jordan Central Bank by providing a collection and two employees: the director and the curator.<sup>300</sup> This is very clear in article 3: 6 of the Law of antiquities, according to which, "The Department [of Antiquities] will carry out the following: rendering assistance in organising museums pertaining to Government activities in the

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<sup>295</sup> Anon. *Archaeological and Ethnographical ...*, op. cit. p 16.

<sup>296</sup> Malt, 2002, op. cit. p 8.

<sup>297</sup> Rida, interview, 04/09/2005.

<sup>298</sup> Abazah, 1981, op. cit. p 95.

<sup>299</sup> A. Naghaway, Direct Questions and Answers Interview, Jordan Archaeological Museum, Amman, 13/9/2005.

<sup>300</sup> Rida, interview, 04/09/2005.

Kingdom including historic, artistic, and popular museums”.<sup>301</sup> The Museum houses a collection of coins representing those circulating in Jordan from the fourth century BC to the Hashemite Kingdom.<sup>302</sup>

The 1980s is considered a productive decade in establishing various university museums, as a result of the founding of new universities with new faculties and disciplines. In 1980, Jordan University established the Folklore Museum and attached it to the Department of Sociology, later transferring it to the Archaeology Department.<sup>303</sup> The purpose of the Museum is to preserve Jordanian heritage as evidence of the activities of Jordanian society and to provide a resource of Jordan’s heritage for the University’s students, local and national school pupils, University visitors and the local community.<sup>304</sup> It houses objects representing the evolution of the traditional life of Jordan from the nineteenth century and illustrates the lifestyle of Jordanian societies in villages and Badia before the spread of Western civilisation.<sup>305</sup> The Museum displays various objects of material culture and focuses on the representation of traditional agriculture, domestic tools, food preparation and costume.<sup>306</sup>

Yarmouk University in Irbid, in its turn, founded the Museum of Jordanian Heritage with new concepts and perspectives in 1984. The Museum, which has played a unique role in the history of Jordanian museums in general and university museums in particular, is the subject of the second case study described in this thesis and will be considered in later chapters.

Mu’tah University in Kerak, originally a military establishment, added a civilian wing in 1986. Two years later, the Department of Archaeology and Tourism was founded and affiliated to the Faculty of Arts. Accordingly, when the Archaeology Museum was founded it was affiliated to this Department. The Museum aims to support the educational programme and to serve the University community.<sup>307</sup> As with the archaeology museums in Jordan and Yarmouk Universities, the DOA supported the Museum with

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<sup>301</sup> Anon. *Law of Antiquities* ..., op. cit. p 7.

<sup>302</sup> Anon. *Archaeological and Ethnographical* ..., op. cit. p 5.

<sup>303</sup> Anon. ‘The Folklore Museum at Jordan University’, *Anba’ Aljami’h* 170 (February 1986) pp 6-8.

<sup>304</sup> J. Al-Asad, *The National Heritage Museum of the University of Jordan*, Jordan University Press, Amman, 1990, p 1.

<sup>305</sup> A. Majdoubeh & C. Sweiss, *The University of Jordan*, Jordan University Press, Amman, 2002, p 91.

<sup>306</sup> Anon. *The University*..., 2005, op. cit. p 89.

<sup>307</sup> Malt, 2002, op. cit. p 37.

archaeological collections in 1989 and 1996.<sup>308</sup> The Museum has also acquired objects from the Department's excavations in southern Jordan. Since the date of establishment, however, the Faculty and the University have failed to provide a permanent place to house its collections, which are still located in the Faculty's corridors. The Museum should therefore be considered a departmental collection, rather than a museum proper.

Many other university museums were established in the 1980s, such as the Medical and Botanical museums at Jordan University<sup>309</sup> and the Jordan Natural History Museum at Yarmouk University. Ibrahim Abu Yaman, the curator of this last museum, has noted that a university museum on campus is often the first in its discipline. According to him, "the realisation of the significance of this project [the National History Museum], which is the first of its kind in Jordan, leads one to believe that it is a necessary and a cultural feature. As Yarmouk University was the first to start and complete such a project, it has the right to boast of it as one of its pioneering scientific enterprises".<sup>310</sup>

From 1987, the DOA, in cooperation with the Oriental Institute at the University of Chicago, started a series of archaeological excavations in Aqaba on the Red Sea in southern Jordan. The expedition discovered the Islamic city of Ayla and hundreds of related archaeological objects, which were exhibited at the Oriental Institute, the DOA and Yarmouk University. From this travelling exhibition, the idea of establishing the Aqaba Archaeological Museum was launched in 1990.<sup>311</sup> The Museum is located in the former house of Sherif Hussein Bin Ali next to Mamluk Castle, which was built at the beginning of the 16<sup>th</sup> century. The Archaeology Museum contains archaeological objects from the mid-seventh to twelfth centuries that have been excavated at Aqaba and Wadi Rum.<sup>312</sup>

### **A Failed University Museum**

During the 1990s there occurred the unusual event of the failure of an archaeological and ethnographical museum. The Samarqand Museum was established in 1995 and attached to the Institute of Islamic Arts at Al al-Bait University as a

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<sup>308</sup> Anon. Registration Books of the Jordan Archaeological Museum, op. cit. ND.

<sup>309</sup> Al-Zughul, op. cit. p 356, 366.

<sup>310</sup> I. K. Abu Yaman, *The Jordan Natural History Museum*, Yarmouk University, Irbid, 1985, p I, II.

<sup>311</sup> Rida, interview, 04/09/2005.

<sup>312</sup> Malt, 2002, op. cit. p 44f.



pedagogical, research and academic centre.<sup>313</sup> It was intended to preserve, maintain and enrich the heritage of Islamic civilization.<sup>314</sup> In 1997, however, the Institute of Islamic Arts was closed, leaving the Museum without a point of reference. This led to the weakening of its position and a loss of interest on the part of the University.<sup>315</sup> As a result, the DOA rejected the idea of loaning any kind of archaeological objects to the Museum, because it was not attached to any academic department at the University, a fundamental requirement for the loan of archaeological objects.<sup>316</sup> The same idea was adopted by the University Administration in paying its attention to the Museum. According to Daif Allah Obaidat, the Museum's current curator,

Although the Museum was established at the same time as the University, it is still at a primary stage. This is because the University paid attention to units that have direct relations to academic departments, such as the library, laboratories and classrooms, and neglected the non-academic ones such as the Museum.<sup>317</sup>

A similar thing happened to the art galleries at the Curtin University of Technology in Australia. As a result of the closure of the School of Visual and Performing Arts, the Vice Chancellor tried to close them and sell their collections.<sup>318</sup> These cases echo sentiments expressed in a report issued some years ago by the UK Standing Commission on Museums and Galleries, which noted that "since university budgeting is primarily concerned with the financial needs of teaching and research it is difficult to adapt the present system to meet the wider role of university museums".<sup>319</sup>

In the mid-nineties, the DOA and the private sector group Friends of Archaeology participated in an international project called Museums with No Frontiers. This virtual and cyberspace project was launched by the European Commission in order to foster

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<sup>313</sup> A. Sa'id, 'Samarqand Museum at Al-al Bayt University', *Al-Zahra* 4: 17 (May 1997) p 28.

<sup>314</sup> D. Obaidat, 'Samarqand Museum: a museum of the Islamic civilization', *Arab Museums Newsletter* 5: 8 (2001) pp 43-46.

<sup>315</sup> M. Al-Bakhit, Direct Question and Answer Interview, Jordan University, Amman, 11/9/2005.

<sup>316</sup> G. Beisheh, Tape-Recorded Interview, his home, Amman, 15/12/2005.

<sup>317</sup> D. Obaidat, Tape-Recorded Interview, Archaeology Museum at Jordan University, Jordan University, Amman, 15/12/2005.

<sup>318</sup> T. Snell, 'Valuing university art galleries', in *Proceeding Rhapsody 21C: The Future of University Museums and Art Galleries in the New Century*, University of Tasmania, Launceston Tasmania, Australia, 25-27 May 2005, (Published as a CD).

<sup>319</sup> Standing Commission on Museums and Galleries, 1977, op. cit. p 6.

cultural relations among fifteen Mediterranean countries.<sup>320</sup> It is an on-line museum of Islamic art which aims to establish a vast transnational museum that presents Islamic works of art, architecture and the archaeological context in which they were created.<sup>321</sup> It provides an opportunity to learn about and enjoy the shared cultural heritage of Europe, North Africa and the Middle East in a completely new way. Every country was asked to work on a particular historical period. Thirty-five monuments and sites from Jordan connected to the Umayyad, Early Abbasid, Ayyubid, Mamluk and Ottoman periods were included in the database.<sup>322</sup>

In 1999, Jordan witnessed the establishment of the first archaeology museum by the private sector. This was the Numismatic Museum at the Jordan National Bank, which houses the special coin collections of Dr. Nayef Qsus.<sup>323</sup> These were collected over 40 years and represent the development of numismatics from the Lydian period to modern times. Dr. Qsus sold his private collections to the National Bank to establish the Museum under the supervision of a committee from the DOA. The Museum contains a specialised library on the science of numismatics.<sup>324</sup>

During the 1990s many other museums were founded by the DOA, the government, the private sector and universities. For example, the DOA continued its policy of establishing archaeological museums in every city in Jordan by founding the Ajlun Archaeological Museum in the north and Mafraq Archaeological Museum in the east. It also converted the house of King Abdullah the First in Ma'an (southern Jordan) into a historical Museum and gave permission to the College of Archaeology at Al Hussein bin Talal University to manage it.<sup>325</sup> The DOA supported the Ministry of Awqaf and Islamic Affairs in establishing the Abu Obadiyah Islamic Museum in the Jordan

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<sup>320</sup> Anon. *Discover Islamic Art: Museum with no Frontiers, the European Union*. <http://www.discoverislamicart.org/> last accessed on 24/09/2007.

<sup>321</sup> M. Najjar, 'Discover Islamic art/virtual museum', in *Proceeding Crossing Jordan*, the 10<sup>th</sup> International Conference on the History and Archaeology of Jordan, 23-28 May 2007, Washington, D.C. <http://www.ichaj.org/academic-program.php#5B> last accessed on 01/10/2007.

<sup>322</sup> A. Naghaway, 'The contribution of Jordan in discover Islamic art project', in *Proceeding Crossing Jordan*, the 10<sup>th</sup> International Conference on the History and Archaeology of Jordan, 23-28 May 2007, Washington, D.C. <http://www.ichaj.org/academic-program.php#5B> last accessed on 01/10/2007.

<sup>323</sup> Dr. Nayef Qsus is a dentist and one of the most active numismatics collectors in Jordan and the Middle East. He is member of the Royal Numismatic Society/ UK and the American Numismatic Society/ USA. He was awarded the prize of the Royal Numismatic Society in 1996 on his book 'Umayyad Coins'.

<sup>324</sup> N. Qsus, Tape-Recorded Interview, the Numismatics Museum at the Jordan National Bank, Amman, 29/12/2005.

<sup>325</sup> Rida, interview, 04/09/2005.

Valley, by supplying Islamic objects. Jordan University of Science and Technology established three university museums on its campus: the Museums of Pathology, Medicinal Plants and Anatomy. The private sector, for its part, established many contemporary art galleries.

Despite the severe political and economic instability suffered by the country during this decade, twenty-five museums were established in Jordan during the nineties. This high number was possible because of a number of factors: the majority of these new museums relied on available objects and existing buildings; some were galleries without permanent collections; none of them paid attention to museological issues such as environment, collection management or educational programmes; and those affiliated to universities were educational collections rather than true museums.<sup>326</sup> Therefore, one could say that these museums were developed in quantity not in quality; they concentrated on providing exhibition space and housing objects as warehouses, more than on educating people.<sup>327</sup>

The third millennium started with the construction of a number of governmental museums to be completed within three years. At the beginning of the 1990s, Jordan had received a grant from the Japan International Cooperation Agency (JICA) to develop several archaeological and heritage sites. Part of this grant was made to establish a National Museum and to develop other museums in Salt, Kerak and the Dead Sea.<sup>328</sup> Five other institutions funded by the government were the Dar As-Saraya, Fidan, Baptism, Children's and Police museums.<sup>329</sup> The third millennium has not seen the establishment of any new university museums, nor indeed a proposal for one, since no new public universities have been founded.

As far as the National Museum is concerned, the idea of establishing such a museum arose in the 1960s. In pursuit of this project, numerous committees were formed by representatives from the Ministry of Tourism and Antiquities, the Ministry of Culture, the National Resources Authority, various Jordanian universities and private sector interests including architects, artists and archaeologists. Over the years, many suggestions

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<sup>326</sup> Gharaibeh, interview, 14/09/2005.

<sup>327</sup> Malt, 2005, op. cit. p 23.

<sup>328</sup> Anon. Jordan National Museum, Unpublished Report, JICA, Amman, 2000, p 1.

<sup>329</sup> Haroun, op. cit. p 3.

have been made concerning concepts, objectives and locations for such a museum,<sup>330</sup> but the idea was not realised due to the lack of experts and funding. The Jordan National Museum is now at last under construction and is expected to be opened in 2008. The Department of Antiquities enacted a temporary law for the Museum and added it to the Law of Antiquities (See article 31, appendix 5).

To summarise this account, sixty-six different museums have been established in Jordan since 1921 and eight are under construction (See Table 5). The largest category is archaeology museums, which reflects the desire of the DOA to establish a museum at every major archaeological site. Sixteen museums in various disciplines have been affiliated to public universities, four of them being archaeology museums (See Table 6). Although many private universities have been created, no museums have yet been established on their campuses. Of the 66 museums in Jordan, 59 are government-run and only seven are private.

According to Gazi Beisheh, the previous Director General of the DOA, "Museums in Jordan were developed slowly because they are governmental ones. They totally depend on the government budget, which is very low. They also do not benefit from their income; that goes directly to the Ministry of Finance, not to the museum". Beisheh added that "Jordanian museums are not yet interconnected or represented by any official association. There are no museum councils, commissions, or university museum group like the ones in the West. The absence of these organisations has seriously limited the development of museums in Jordan".<sup>331</sup> Such associations promote the interests of collections and museums and provide umbrella organizations for their implementation.<sup>332</sup>

Nazmeyah Rida gave another important reason for this slow development: "Since the governmental museums are attached to a department or a ministry, they are managed by that department or ministry. Museum staff do not have the right to make decisions in order to develop their museums".<sup>333</sup> This idea was mentioned by Kate Hill in connection with the relations between English local councils and the curators of municipal museums in the nineteenth century. According to her, "the slow development

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<sup>330</sup> M. Ibrahim, 'Studies and reports: Jordan National Museum', *NIAA* 11 (1991) pp 1-4.

<sup>331</sup> Beisheh, interview, 15/12/2005.

<sup>332</sup> Hill, 2005, op. cit. p 68.

<sup>333</sup> Rida, interview, 04/09/2005.

of curatorial authority is reflected in the fact that curators continued to face conflict with councillors and members of scientific societies”.<sup>334</sup> Carol Malt, in her turn, states that public museums lack qualified staff. On the one hand, curators and their staff often do not have degrees in museum studies, having attended only general training courses. On the other hand, they are considered employees like those of any other government department and do not participate in the power structure or in the planning and evaluation processes.<sup>335</sup> They do not even have an official job description. The curator carries out every task in the museum, such as administration, research, the curating of exhibitions, collection management, public relations, teaching and tour guiding.<sup>336</sup> Malt adds that

The development of museums in Jordan has been done slowly because there has been a general lack of interest by the people and the power structure in the monuments and relics that are so prevalent in the region. Muslims generally had an attitude of benign neglect for the architectural monuments of previous cultures found in their territories and only began to appreciate and seriously preserve them some fifty years ago. This interest in their heritage also coincides with the surge of interest in museums and private collecting.<sup>337</sup>

Asem Barghouthi, the director of the National Museum project, notes that “as a result of lack of awareness of the role of archaeology and heritage, establishing museums in Jordan was not taken seriously by either the government or the general public”.<sup>338</sup> Abdul Rahman Al-Hunaiti mentioned a social reason, which is habituation. According to him, “the lack of interest in archaeology and heritage come through the habituation around archaeological sites. People think that they know everything about the ruins and there is no need to visit these ruins or museums to see what they see every day around them”.<sup>339</sup>

Other factors in the slow development of Jordanian museums are the economic situation, political instability, the Arab-Israeli and Gulf wars, demographic changes and population movement. These issues apply not only in Jordan; they are common in many

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<sup>334</sup> Hill, 2005, op. cit. p 64.

<sup>335</sup> Malt, 2005, op. cit. p 83.

<sup>336</sup> Ibid. 26.

<sup>337</sup> Ibid. p xviii.

<sup>338</sup> Barghouthi, interview, 30/11/2005.

<sup>339</sup> Al-Hunaiti, A. Tape-Recorded Interview, Jordan University, Amman, 20/12/2005.

developing countries. According to Saifur Dar, “museums are institutions of slow growth; this growth is much slower in developing countries than in developed countries. This is as a result of the lack of attention from government, wars, political instability and the lack of cooperation between the government and private sector”<sup>340</sup>

The situation is different for the private museums in Jordan. According to Malt, Darat al Funun (Home of the Arts), which is a private museum, is a successful case of museums in Jordan because of its “funding, staff and leadership. Guaranteed a percentage of profit from the Arab Bank annually, the Dara’s programs, record keeping, maintenance, staff salaries, utilities—and all other aspects of its operation—are maintained, and new initiatives can be developed as well. The staff members are qualified, professional, and dedicated. They exude an attitude of helpfulness and competence, and are multilingual”.<sup>341</sup> The Numismatics Museum at the Jordan National Bank, which is the only private archaeological museum, is another successful private museum in Jordan as a result of available funding and staff.

It is notable that the private sector in Jordan has focused on contemporary art galleries, while there is only one private archaeology museum, which was established in 1999 as the result of an individual effort. This may be explained by the fact that establishing archaeological museums is the responsibility of the DOA. Also, according to Widad Qewar, the Jordanian folklore collector, “the idea of creating non-profit institutions in Jordan, such as museums, is still at the beginning. It needs motivation from the government by facilitating the laws and regulations and special support from the private sector by making donations to this kind of institution”.<sup>342</sup>

The majority of museums in Jordan were not built for their present purposes. Many are located in old buildings or at ancient historical sites, such as monuments, public buildings, castles, theatres and houses. For example, the Petra Archaeological Museum is located in a cave, the Folklore and Popular Tradition Museums are located inside the eastern and western vaults of the Roman Theatre in Amman, while the Irbid Archaeological Museum occupies a renovated Ottoman prison called As-Saraya. This constitutes a critical problem facing Jordanian museums. For example, Jerash Museum,

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<sup>340</sup> Dar, op. cit. pp 13-26.

<sup>341</sup> Malt, 2005, op. cit. p 51.

<sup>342</sup> W. Qewar, Tape-Recorded Interview, her home, Amman, 15/12/2005.

which was the first in Jordan, is located in a building constructed in 1923, which has become unsuitable to house the Museum's collections. According to its curator, "the museum is small in size, in an old building, lacks many of the facilities that are necessary for both visitors and staff; it is also insecure".<sup>343</sup>

Even those museums housed in purpose-built accommodation fall short of international standards in terms of architecture, planning and controls.<sup>344</sup> They lack necessary museological requirements, such as stability of environment, appropriate facilities for display and storage. According to Rasmi, "as a result of inadequate funds and lack of museum knowledge, Jordanian museums lack most modern museological requirements".<sup>345</sup> Several scientific studies of the environment of Jordanian museums have been conducted by Aryaf Al-Rousan,<sup>346</sup> Raed Al-Ghazzawi<sup>347</sup> and Tammam Khasawneh.<sup>348</sup> These studies examined how far Jordanian museums conformed to the recommended measurements and international standards for places suitable to preserve valuable collections. They concluded that due to poorly equipped museums and high fluctuation in relative humidity and temperature inside museums, archaeological objects and other sensitive materials are under the imminent threat of damage. Other environmental factors have a negative effect on artefacts, particularly light, dust, and micro-organisms, in addition to the human factor.

In addition, Jordanian museums face a number of other obstacles, according to Rishaidat:

These obstacles are the financial difficulties, the absence of qualified museological professionals, the need for modern technology, absence of coordination between museums and other institutions, inadequate exhibition spaces, lack of complementary activities such as seminars, lectures and educational programs, competition with other forms of entertainment, absence of museum publications, references, and

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<sup>343</sup> Oweis, op. cit. pp 171-174.

<sup>344</sup> A. Al-Rousan, Suitability of Jordan Museums for Housing of Archaeological Artefacts, MA thesis, Yarmouk University, 1998, p 55.

<sup>345</sup> M. Rasmi, The Archaeological Museums in Jordan, MA thesis, Jordan University, 1993, p 222.

<sup>346</sup> Al-Rousan, op. cit. p iii.

<sup>347</sup> R. Al-Ghazzawi, Assessment of Museum Environment: A Case Study from Jordan, MA thesis, Yarmouk University, 2003, p viii.

<sup>348</sup> T. Khasawneh, Museum Environmental Control as a Tool for Preventive Conservation Museum of Jordanian heritage as a Case Study, MA thesis, Yarmouk University, 2006, p v.

brochures, and lack of public awareness and interest in archaeology and museums.<sup>349</sup>

These obstacles are not restricted to Jordanian museums; they apply throughout the Middle East.<sup>350</sup> To overcome them, museums in Jordan need publicity through media, publications, guides and educational programmes. They also need administrative autonomy, the creation of a training centre for museology, financial assistance, the development of special organizations for museums, new ideologies, cooperation among themselves and with schools and universities, and the development of facilities such as new computers technology and software for collection management.<sup>351</sup>

Jordanian museums do not have policies of interactivity with local communities and schools. According to Safwan Al-Tal, Jordanian and other Third World museums are facing isolation in the community. To overcome this obstacle, “we need to encourage public, individuals and organisations to become familiar with museums, especially the educational fields. We need to organise field visits to archaeological sites, and enable students to participate in excavations. We have to increase the role of the media to help raise public awareness”.<sup>352</sup>

Nazmeyyah Rida studied the effectiveness of students’ visits to archaeology museums in Jordan and drew a number of conclusions. First, school visits lack comprehensive planning to acquaint students with the significance of archaeology. Second, there is no coordination between the Ministry of Education and the DOA’s museums. Finally, school visits are subject to teachers’ interpretations; the teachers who conduct the visits do not have sufficient information about the museums or sites they visit. Therefore, such visits are considered as entertainment. Consequently, several recommendations were presented to improve school visits to archaeological museums, such as adding archaeological studies to the curriculum of schools, creating educational units in archaeological museums, developing museum facilities, producing educational

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<sup>349</sup> Rishaidat, op. cit. pp 175-181.

<sup>350</sup> B. Mershen, ‘The museum as a reflection of interdisciplinary research: suggestion from the Museum of Jordanian Heritage, Institute of Archaeology and Anthropology Yarmouk University, Jordan’, *Berytus* XLI (1993-1994) pp 77-98.

<sup>351</sup> Malt, 2005, op. cit. pp 83-92.

<sup>352</sup> S. Al-Tal, ‘The role of museums in scientific research’, in *Proceedings of the Encounter Museums, Civilization and Development*, Amman-Jordan 26-30 April 1994, ICOM, Paris, pp 187-188.



materials for students and increasing the numbers of television programmes about archaeology and museums.<sup>353</sup>

Umm Qais Archaeological Museum conducted a special study of its visitors which concluded that 60% of them were on school visits. This means that the Museum plays a vital educational role in north of Jordan.<sup>354</sup> The high rate of school visits arises because the Museum itself is located on the Roman Umm Qais Archaeological site, which is considered one of the most attractive sites for local people, schools and tourists in northern Jordan.

Arwa Badran examined the communication of Jordanian archaeology museums with the community, the extent of public interest in museums and the depth of understanding of their importance. According to her, “Jordanian museums ... lack ... staff specialized in the field of museums and education [which has] led to the absence of [a] clear framework for an education policy. This is very clear through the severe shortage of activities, presentation techniques, display layout and design, education programs, and educational strategies for school children”. She also notes that the DOA and the Ministry of Education have paid little attention to encouraging interaction between students and museums.<sup>355</sup> Badran goes on to make several recommendations, such as “establishing education departments that include [staff] specialized in museum education, increasing the DOA’s [financial] support to its museums... [Furthermore], the Ministry of Education should consider museums as educational institutions and create special programs of collaboration between schools and museums”.<sup>356</sup>

Concerning university museums and their visitors, like most university museums in the world, those in Jordan form part of academic departments or institutions and are designed as exhibition facilities for educational purposes. Carol Malt and Nabil Khairi describe most university museums in Jordan as ‘teaching collections’. According to Malt,

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<sup>353</sup> N. Rida, ‘School visits to archaeological museums in Jordan’, in *Proceedings of the Encounter Museums, Civilization and Development*, Amman-Jordan 26-30 April 1994, ICOM, Paris, pp 183-185.

<sup>354</sup> A. Al-Zebdeh, ‘The educational role of museums’, in *Proceedings of the Encounter Museums, Civilization and Development*, Amman-Jordan 26-30 April 1994, ICOM, Paris, pp 143-154.

<sup>355</sup> A. Badran, *Communication of Archaeology Museums with their Communities in Jordan*, MA thesis, Newcastle Upon Tyne University, 2001.

<sup>356</sup> A. Badran, ‘Education in museums’, in T. Akasheh, (ed.), *The First International Conference on Science and Technology in archaeology and Conservation*, August 12-17 August 2002, Jordan” Fundacion El Legado Andalusi, Amman, pp 83-89.

“since their primary purpose is to serve students, they are properly ‘collections’ rather than museums”.<sup>357</sup> What Khairi and Malt have written is correct to some extent, but most university museums are open to the public, even if not in a systematic or organised way.

## **Conclusion**

The idea of establishing museums in Jordan and the region started after Europeans began to turn their attention to the antiquities and traditional objects of the Arab world, whether as Christian missionaries, colonists or private individuals. In Jordan, the Department of Antiquities was established and participated in protecting the movable and immovable cultural heritage, which led to the establishment of museums. The DOA created museums throughout the country to spread the awareness of archaeology and heritage and to house archaeological objects. However, Jordanian museums developed slowly, as a result of a lack of interest and awareness, unqualified staff with inadequate power structures, political instability, poor economic conditions, the fact that publicly-run bodies do not benefit from their own income, and the absence of official associations or museum councils.

On the other hand, Jordan’s universities, like most universities in the world, played an early role in the establishment and development of campus museums. However, most of these are ‘teaching collections’ rather than true museums. The investigation of such museums in Jordan will be reported in the following chapters in the form of two case studies, of the Archaeology Museum at Jordan University and the Museum of Jordanian Heritage at Yarmouk University, which form the nucleus of this thesis.

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<sup>357</sup> Malt, 2005, op. cit. p xxi.

## *Chapter Four*

### *Establishing the University Archaeological Museum in Jordan*

## Chapter Four

### Establishing the University Archaeological Museum in Jordan

#### **Introduction**

As has already been stated, the university archaeological museum was first established in Jordan at the University of Jordan. This chapter discusses the internal vision and shaping of this institution which became so influential in the nation's view of the university museum and its role in the academic institution and within the archaeological discipline. In particular, it analyses the historical development of the museum, paying particular attention to its mission, building and location, collections and management. The next chapter will then consider how the museum has engaged with its principle functions of supporting teaching and research.

The development of the Archaeology Museum at the University of Jordan became a model for the later development of other such museums. This chapter examines the factors that led to the development of this model such as the mission, concepts, building, collections, the relationships between the Museum and the University administration, and the staff. This chapter, through a discussion between the University administration and members of the Archaeology Department, tries to answer the question of why during the 45 years of the Museum's life the University has not constructed a special building to house the Museum.

#### **The Founding Idea**

The Department of History and Archaeology at Jordan University arose from a British Commission recommendation,<sup>358</sup> and it was through the personal efforts of the first Head of Department, Dr. Abdul Kareem Gharaibeh, that the Archaeology Museum was established in 1962.<sup>359</sup> Gharaibeh saw real objects as critical to underpinning the theoretical and practical aspects of archaeological teaching: a subject that in this regard was fundamentally different from history. A PhD student in London in the 1950s,

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<sup>358</sup> Mahafza, 1987, op. cit. p 113f.

<sup>359</sup> Rida, interview, 04/09/2005.

Gharaibeh had been exposed to a number of important archaeological museums including that at University College, where he was studying.<sup>360</sup> On his return to Jordan in 1956, he became Director General of the Department of Antiquities, where he developed his interests in archaeological museums. At the time, the Jordan Archaeological Museum and the Jerash Archaeological Museum were the only museums serving this discipline in the country, and their collections were not particularly accessible. Gharaibeh's role in the successful establishment of the University's museum is widely acknowledged, as is the role of its parent department.<sup>361</sup> It is a noteworthy contrast to a similar attempt in 1995 by Samarqand Museum at Al al-Bait University, where neither a permanent disciplinary home nor personal patronage could be found. As a result, the DOA refused to loan its archaeological objects to the Museum.

As suggested by the failure of the Samarqand Museum, the Department of Antiquities has played a critical role in the success of Gharaibeh's project. Jordan is rich in historical and archaeological sites and objects, many of which are housed in the DOA's museums and stores. The availability of these objects gave the University a chance to borrow some of them to create the Museum, at the time that the Department of History and Archaeology was being established.<sup>362</sup> The Law of Antiquities offered an inherent flexibility that permitted the DOA to provide objects on long-term loan to governmental organisations such as universities, for educational purposes.<sup>363</sup> The long-term aspect here is particularly important, as it supports the notion of investment in projects to develop major infrastructure such as museums. Although the University was young and facing a critical financial situation, the idea was accepted because the Museum would be housed in a classroom and would not cost much money.<sup>364</sup> This unsophisticated notion of a university museum made its establishment easy and acceptable, because the people involved thought of it as a place to house real objects in showcases without paying attention to museological issues such as environment, collection management and public access.

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<sup>360</sup> Gharaibeh, interview, 14/09/2005.

<sup>361</sup> Z. Kafafi, Tape-Recorded Interview, Archaeology Museum at Jordan University, Jordan University, Amman, 28/11/2005.

<sup>362</sup> Rida, interview, 04/09/2005.

<sup>363</sup> Anon. *Law of Antiquities* ..., op. cit. p 10.

<sup>364</sup> Gharaibeh, interview, 14/09/2005.

Although established through a certain set of circumstances that permitted the formation of a university museum and collection, the Museum remained responsive to changes in its institutional setting. Initially, its only aim was to make available real objects for teaching purposes. At that time, its creators concentrated on students rather than on the general public.<sup>365</sup> This is quite normal for a small museum in a classroom with limited collections and display, and within a very limited museum culture, not only on campus but also in the country as a whole. From its founding moment, the Museum's objectives became progressively wider and more varied, and the general public came increasingly into its plans, as will be discussed later.

While the establishment of the Archaeology Museum at Jordan University appears to have coincided with the founding of the University in 1962, the actual act of establishment was rather more protracted than this might suggest. Teaching in Jordan University started on 15<sup>th</sup> December 1962 within the newly established Faculty of Arts.<sup>366</sup> Before that date, the campus was used by the Ministry of Agriculture as a Herbarium and was the site of various administrative buildings. From 1962 until 1965, the University used a limited number of the available buildings, each of which was composed of small rooms, to accommodate the University administration and the Faculty of Arts. There were, then, architectural reasons why the Museum did not appear immediately. However, history and archaeology students, in their first and second years, studied only general courses in history, not specialising in history or archaeology until their third year. For this reason there was no imperative to establish a museum in 1963 or 1964, and only in 1965 and 1966 did third- and fourth- year students begin to use the existing Jordan Archaeological Museum to some degree.<sup>367</sup> The University's 'museum' between 1962 and 1966 was nothing more than a classroom with some pottery sherds that the Department's lecturers and students had brought from various archaeological sites in Jordan.

The Archaeology Museum at Jordan University really became established in the academic year 1966-67. Abdul Jaleel Amr, currently a professor specialising in the Iron Age and one of the first archaeology students in 1962, said: "the idea became reality in

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<sup>365</sup> Gharaibeh, interview, 14/09/2005.

<sup>366</sup> Al-Bakhit & Al-Zughul, op. cit. p 158.

<sup>367</sup> Amr, A. Tape-Recorded Interview, Jordan University, Amman, 29/12/2005.

1966 when the Faculty of Arts was transferred to a new building known as Arts A, and the first museum was established in a classroom in this building”.<sup>368</sup> This is supported by the remarks of Asem Barghouthi, the previous director of Jordan Archaeological Museum, who recalls a visit to his museum:

At the end of 1966, Mr. Awni Al-Dajani, the Director General of the Department of Antiquities, asked me to accompany Dr. Gharaibeh, the Dean of the Faculty of Arts, to select an archaeological collection from the Museum. The collection would form the core of the Archaeology Museum in order to be attached to the Department of History and Archaeology for teaching purposes.<sup>369</sup>

Naturally, the processes of review, selection, correspondence, agreement and transfer took many months. According to the Jordan Archaeological Museum’s registration books, the first collection was sent to Jordan University in 1967.<sup>370</sup> At the beginning of 1967, the first university museum at Jordan University was established in a classroom in the Faculty of Arts. It was called simply ‘the Museum’ (*Al-Muthaf* in Arabic), because it was the only one on campus.<sup>371</sup>

### **Finding a Place in the University**

In 1967, according to article 10 of the Jordanian Law of Antiquities, the Council of Ministers (Cabinet) approved the request of the DOA’s director through the Minister of Tourism to support the University of Jordan with archaeological objects. This process was made possible not least because Dr. Gharaibeh had been the previous director of the DOA. He retained excellent relationships with the new director and his employees and was thus able to select and transfer objects himself.<sup>372</sup> The process at that time was also facilitated by all governmental and private bodies having been invited to support the first National University by all available means.<sup>373</sup>

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<sup>368</sup> Amr, interview, 29/12/2005.

<sup>369</sup> Barghouthi, interview, 30/11/2005.

<sup>370</sup> Anon. Registration Books of the Jordan Archaeological Museum, op. cit.

<sup>371</sup> Rida, interview, 04/09/2005.

<sup>372</sup> Rida, interview, 04/09/2005.

<sup>373</sup> Barghouthi, interview, 30/11/2005.

The DOA loaned the University 127 objects from the Jordan Archaeological Museum, from eighteen sites in the East and West bank of Jordan, such as Amman, Jerash, Petra, Jericho and Faraah.<sup>374</sup> However, the variety was limited: the majority of the objects were of pottery, with a small number of flint, alabaster and bone, which together did not represent all historical periods in Jordan.<sup>375</sup> Although the objects were few in number, they were judged suitable as a starting point for a new museum. All objects within the collection were scientifically significant, having been discovered in excavations, examined and published. This helped in the teaching process, as students read about them in books and articles and saw them in the Museum at the same time.

Gharaibeh and his colleagues sought a place to house these objects, but it was extremely difficult to find a special building for museum purposes, for three reasons. Firstly, the University was newly established and was still in a critical financial position. It thus had to concentrate on establishing new faculties and disciplines and on attracting students. Secondly, the collections at that time were not sufficiently significant in size to justify the dedication of a separate building.<sup>376</sup> Thirdly, with their poor understanding of the museum field, the Faculty members saw the Museum as a teaching unit to be situated inside the Department, where real objects could be available within the theoretical classes.<sup>377</sup> Their ambitions were thus constrained, and no one asked the University to create a separate museum building.

The Museum was therefore housed in a classroom located on the second floor of the Faculty of Arts A building at the heart of the campus. At that time, no one paid attention to the role of the Museum's location on campus, nor to its potential benefits for the wider student population or for the public, who were kept off campus<sup>378</sup> (See Figures 2, 3 and 4). But the existing arrangement also constrained the development of the Museum internally: because the Museum was located in a classroom, there was no vision of developing a laboratory or photographic and drawing facilities. The Museum was managed by a curator or a teaching assistant, who had to perform all Museum tasks from

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<sup>374</sup> A. Naghaway, A. 'The first core of the Archaeological University Museums in Jordan', *ADAJ* 49 (2005) pp 7-11.

<sup>375</sup> Anon. Registration Books of the Archaeology Museum at Jordan University, Jordan University, ND.

<sup>376</sup> Gharaibeh, interview, 14/09/2005.

<sup>377</sup> N. Khairi, Direct Question and Answer Interview, Jordan University, Amman, 9/10/2005.

<sup>378</sup> Gharaibeh, interview, 14/09/2005.



registering and marking objects to making labels.<sup>379</sup> They were not in a position to lead or to suggest development.

This remained the situation until 1972, when an agreement with the DOA was signed to develop the Museum as a research centre in archaeology at the University. According to this agreement, the University was to transfer the Museum to a new suitable place on campus, while the DOA, in return, was to support the new Museum with archaeological collections and staff.<sup>380</sup> The Museum was relocated in an old building on a small hill on the western part of the campus, which had been the house of the supervisor of the University's halls of residence (See Figure 2). This building had three rooms, as well as a kitchen, toilet and a veranda (See Figures 5 and 6). There was no specific reason for choosing this building; it was simply the only empty place available on campus at that time.<sup>381</sup> On the other hand, as a result of the lack of knowledge of museological issues, no one paid attention to issues of environmental control to house the objects in. Also, the Museum's security depended on the University's guards.

The DOA then formed a committee from its employees to select and transfer the objects.<sup>382</sup> Accordingly, 565 different objects were loaned from the Jordan Archaeological Museum, from various sites in Jordan including Quailbeh, Amman, Jericho and Jerusalem.<sup>383</sup> Although the majority of objects were pottery, the new collections now also contained glass, terracotta figurines, scarabs, stone statues and metal objects, covering most archaeological periods.<sup>384</sup> The agreement stipulated three clear conditions: firstly, that the collections should be used for teaching purposes; secondly, that they should be displayed and stored in safe places; and thirdly, that the University had no right to dispose of, sell, donate or exchange any object for any purposes to any party inside or outside the country without the express permission of the DOA.<sup>385</sup>

To meet its obligations, the DOA mandated two archaeologists from Jordan Archaeological Museum to manage and develop the Museum. The University, in its turn,

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<sup>379</sup> T. Assaf, Direct Question and Answer Interview, Jordan University, 5/12/2005.

<sup>380</sup> Y. Al-Alami, 'The Department of Antiquities' achievements 1972', *ADAJ* 17(1972) pp 41-45.

<sup>381</sup> Kafafi, interview, 28/11/2005.

<sup>382</sup> Gharaibeh, interview, 14/09/2005.

<sup>383</sup> Naghaway, op. cit. p 7-11.

<sup>384</sup> Anon. Registration Books of the Jordan Archaeological Museum, op. cit.

<sup>385</sup> Rida, interview, 04/09/2005.

appointed a director for the Museum from the academic staff of the Archaeology Department.<sup>386</sup>

Despite the new resources and rising professionalism of the Museum, it was now too far from the Faculty of Arts. It became invisible, isolated and unvisited, especially in winter. The students responded, as one of them, Abu Shmais, later recalled that a year after the establishment of the Museum, the Archaeology students addressed a petition to the University's president protesting against its location.<sup>387</sup> This call for change seems to have resonated with the staff, who felt that the location also put the collections at risk.

While the Museum became a subject of campus debate, Zaidan Kafafi, the Museum's curator, began to plan for more extensive facilities and suggested using the kitchen and the veranda to operate a laboratory, along with photography and drawing units. He prepared the place for this purpose and gathered some books to establish a library, but just as he did so he was told that the Museum was to move yet again.<sup>388</sup>

Once the University had agreed to relocate the Museum, the Archaeology Department's staff attempted to find a suitable place near to the Department. With around seven hundred objects in the collections and many showcases, it was no longer possible to house the Museum in a classroom. Meanwhile, there was no separate building close by. Finally, in 1973, a decision was taken to use the cafeteria of the Faculty of Arts, in the Arts B building (See Figure 2). This was a hall with a small corridor connecting the two Faculty of Arts buildings, A & B (See Figure 7). While this satisfied the need for the Museum to be close to the Archaeology Department, no one paid attention to the needs of the general public.<sup>389</sup> The Museum's location was now at the heart of the campus and part of the Faculty of Arts. The people involved did not consider the Museum's location as an important issue, as long as the museum was on campus. In this regard, according to Gharaibeh, "even though the campus was open to the public, we did not realise the role of the Museum's location on campus; we still thought that this unit was to serve the

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<sup>386</sup> Kafafi, interview, 28/11/2005.

<sup>387</sup> A. Abu Shmais, Direct Question and Answer Interview, the Department of Antiquities, Amman, 9/12/2005.

<sup>388</sup> Kafafi, interview, 28/11/2005.

<sup>389</sup> Khaleel, interview, 25/09/2005.

University community”.<sup>390</sup> Also, as in the previous building and for the same reason, no one paid attention to the Museum’s environmental control and its security.

The collections were once again enriched with 76 new objects from Jordan Archaeological Museum,<sup>391</sup> including material from the Byzantine period. A small laboratory was created in the corridor of the Museum, acquiring spare equipment and materials from the University and from the DOA. This, the first laboratory, was established for educational purposes and to be used to restore and conserve objects.<sup>392</sup>

Even now, however, the Museum’s location was not settled. It became almost immediately clear that students and others in the Faculty also had designs on the Hall; the Museum had to move. The ground floor of the Arts A building was open, empty and unused, and it now became the desired location (See Figure 2). A Committee from the Department of Architecture in the Faculty of Engineering was set up to study and advise on the suitability of the location, known as the ‘forest of columns’ due to its most obvious architectural characteristic (See Figures 8 and 9).<sup>393</sup> For economic reasons, a simple renovation of this area was preferred over the construction of a new building. As a result a low wall, 60 cm high, was built around the area, and glazed aluminium walls were erected upon it. By this means it became a museum with transparent walls (See Figure 10). Then again, the involved people did not think about environment control or the Museum’s security. The Museum was opened in its new location at the beginning of the academic year 1974/1975.<sup>394</sup>

With the Museum now positioned clearly within the Faculty building, the Dean invited the head of the Department of History and Archaeology to create a commission or a council to supervise its affairs.<sup>395</sup> The Museum Director, Asem Barghouthi, objected, stating that “Since the Archaeology Department has an academic council that deals with its affairs, including the Museum, there is no need to establish another one”. His objection was unchallenged and the Department retained control of its museum.<sup>396</sup>

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<sup>390</sup> Gharaibeh, interview, 14/09/2005.

<sup>391</sup> Naghaway, op. cit. pp 7-11.

<sup>392</sup> Kafafi, interview, 28/11/2005.

<sup>393</sup> Gharaibeh, interview, 14/09/2005.

<sup>394</sup> Kafafi, interview, 28/11/2005

<sup>395</sup> Letter to the Dean of the Faculty of Arts, University of Jordan, Amman, 17/8/1975.

<sup>396</sup> A. Barghouthi, Letter to the Dean of the Faculty of Arts, University of Jordan, Amman, 1/9/1975.

In its new location the Museum now found new sources of collections through the Archaeology Department's excavations, and from a long term-loan from outside the country. As successful PhD students returned from abroad, so the Archaeology Department started its own excavations in Jerash in 1975.<sup>397</sup> These new excavations provided a rapid and continuous enrichment of objects, becoming the main source of the Museum's collections. The Department also participated in the DOA excavations in Ain Al Basha in 1975 and in the Jordan Valley Surveys 1 and 2, in 1975, in cooperation with the American Centre of Oriental Research in Amman (ACOR).<sup>398</sup> In its turn, the DOA gave the University permission to work in various other archaeological sites without restriction, permitted it to keep excavated objects and provided funding, expertise, workers and equipment.<sup>399</sup> In 1976, the Department of Archaeology, in cooperation with the DOA and ACOR, also established a shared fund to support the University's excavations.<sup>400</sup>

From 1975 to the present day the Archaeology Department conducted many excavations around the county, for examples at Al-Mazar in the Jordan Valley in 1977,<sup>401</sup> at Rujm Al-Kursi in Amman in 1983-1994,<sup>402</sup> at Al-Maqass in Aqaba in 1985 and 1990,<sup>403</sup> Yajuz in 1995- 1997,<sup>404</sup> and in Jerash 2005- 2006.<sup>405</sup> The collections that come out of the Department's excavations have benefited the archaeology students and played a significant role in teaching archaeology. The students became more familiar with these objects because they participated themselves in the excavations; they took part in handling, drawing, photographing, registering, conserving and displaying them. Meanwhile, the majority of objects was sherds, not completed, which gave the students a chance to deal with them closely and to study the materials, industry, ornaments, etc.<sup>406</sup> These collections formed a wealth of material for postgraduate students to use in their

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<sup>397</sup> M. Ibrahim, 'Excavations in Jordan 1975', *ADAJ* 20 (1975) pp 15-20.

<sup>398</sup> Ibrahim, 1975, op. cit. pp 15-20.

<sup>399</sup> Beisheh, interview, 15/12/2005.

<sup>400</sup> Anon. *Jordan University Handbook 1976/1977*, Jordan University Press, Amman, 1977, p 38.

<sup>401</sup> Kh. Yassine, 'Tell Al-Mazar: field I' *ADAJ* 27 (1983) pp 495-513.

<sup>402</sup> A. Abu Sbait, *Umayyad Pottery from Rujm Al- Kursi: Season 1986-1987*, M.A thesis, Jordan University, 1994, p 2.

<sup>403</sup> L. Khaleel, 'The second season of excavation at Al-Maqass – Aqaba 1990', *ADAJ* 39 (1995) pp 65-80.

<sup>404</sup> L. Khaleel, 'University of Jordan excavations at Khirbet Yajuz', *ADAJ* 42 (1998) pp 457-472.

<sup>405</sup> M. Al-Nahar, *Direct Questions and Answers Interview*, Jordan University, Amman, 16/11/2005.

<sup>406</sup> Khaleel, Interview, 25/09/2005; Baramki, 1968, op. cit. pp 130-38.

researches and in writing theses.<sup>407</sup> According to Abdul Jaleel Amr, what distinguishes these collections from those of the public museums is that the former were studied scientifically more than the latter, because they were collected within scientific projects by specialists and scholars of archaeology. These collections not only benefited students, moreover, they contributed greatly to raising the rank of the faculty members who studied them. For example, many of the Archaeology Department's members have been upgraded to the rank of professor by studying and publishing on these collections.<sup>408</sup> Mrs. Naghaway, the current director of Jordan Archaeological Museum, confirmed this point. According to her comments, hundreds of archaeological objects were stored in the Museum from 1930s and 1940s without registration, documentation or study, such as those from the Bab Adhraa excavations.<sup>409</sup> Susan Pearce has raised a similar idea regarding the archaeological objects that were acquired through excavations, especially those undertaken before c.1960 and stored in museums.<sup>410</sup>

In addition, a collection of glazed Islamic pottery was acquired in 1975/1976 from the Egyptian government. This was the first archaeological collection from a source other than the DOA.<sup>411</sup> Surprisingly, the Museum's registration books give no indication of the date this collection was received, the organization that donated it, or the reason behind the donation; this is perhaps an indication of the novelty of these new relations with foreign organizations.

With the development of the Museum's own excavations, the need for technical staff became apparent, not least to undertake basic museum work. Zaidan Kafafi, the Museum's Curator, presented a proposal to establish a special unit at the Museum for excavation affairs that would include research, registration, drawing, photography, and storage sections. A request was also made for the employment of an excavations technician, a photographer, a conservator, and an objects artist.<sup>412</sup> Perhaps unsurprisingly, the University did not respond positively.

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<sup>407</sup> M. Suleiman, *Burial Customs in Jordan in the Iron Age (1200-331 B.C)*, MA thesis, Jordan University, Amman, 1981.

<sup>408</sup> Amr, interview, 29/12/ 2005.

<sup>409</sup> Naghaway, interview, 13/9/2005.

<sup>410</sup> S. Pearce, *Archaeological Curatorship*, Leicester University Press, Leicester, 1990, pp 120-123.

<sup>411</sup> Kafafi, Interview, 28/11/2005.

<sup>412</sup> Z. Kafafi, Proposal to the Dean of the Faculty of Arts, University of Jordan, 13/10/1975.

However, in 1977, the Department gained its freedom from the discipline of history and could now begin the process of specialisation. This began with the appointment of a photographer, an excavations technician and a conservator. They were all working in the DOA and had excellent experience in their fields.<sup>413</sup> This was the first time in the Museum's life that it had a full staff: a director, a curator and technicians. In the same year, three small rooms were created inside the Museum: an office, a store and photography unit. A large room behind the Museum was also used as storage space for excavated objects, pottery sherds and equipment<sup>414</sup> (See Figure 11). Since the Museum's location was very close to the previous one, the same laboratory was used, but accessed from the other side. The laboratory allowed 20 students to work at one time. It gave students a chance to study the technology of the creation of the objects as well as drawing, conservation, restoration, and reconstruction. In 1979, a drawing unit, a carpentry workshop, and a staff office were added to the Museum<sup>415</sup> (See Figure 12).

In the early 1980s, under stable political conditions and a flourishing economy, Jordan University started a number of new projects in order to expand its faculties and departments. Accordingly, in 1984, the Faculty of Arts was moved to a new building. Gharaibeh, the Dean of the Faculty at that time, stated:

The designers who built this building did not realize that there was a Museum attached to the Archaeology Department. This was the fault of the Archaeology Department's members. They did not present the idea to the University to consider the Museum during the construction of the new building.<sup>416</sup>

This statement indicates that, even though the economic situation was flourishing in Jordan and the construction of a special building for museum purposes could have been agreed, the people involved from the Archaeology Department did not think about this because of their lack of awareness and their lack of museological knowledge. It also indicates that Jordanians still believed that the university museum existed only for

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<sup>413</sup> Barghouthi, interview, 30/11/2005.

<sup>414</sup> Kafafi, interview, 28/11/2005.

<sup>415</sup> L. De Polacky, The development project of the Archaeology University Museum: a proposal presented to the head of the Department of Archaeology for forwarding to the Dean of the Faculty of Arts to be handed to the President of the University of Jordan, Jordan University, Amman, 1980, p 1-15.

<sup>416</sup> Gharaibeh, interview, 14/09/2005.

teaching purposes and not for the general public. This opinion was also suggested by Lutfi Khaleel, one of the academic staff of the Archaeology Department. According to him, "A university museum should be located in the same building or very close to the department to which the museum is attached. It is good if the museum can be located at the heart of the campus".<sup>417</sup>

At that time, the University's Registration Department was moved to a new building, and the old one became empty. Accordingly, a committee from the Archaeology Department was formed and recommended the suitability of the building.<sup>418</sup> According to Gharaibeh, "after a special effort on my part, the University agreed to this idea"<sup>419</sup> (See Figure 2). The choice of this building was not made for a specific museological reason; rather, it was because the building was empty, available and unused. It is considered to be the first large and independent building in the Museum's life. Regardless of the reasons for choosing it, the Museum's location was suitable and attractive because it was at the heart of the campus. It is in a very busy area that is full of students, in an open space with green land and trees, within easy reach of the students on campus and of the public. It is less than five minutes walk from the main gate and two minutes from the car park.<sup>420</sup> The Museum was eventually inaugurated by the President of the University, Dr. Abdul Salam Al Majali, in October 1985.<sup>421</sup>

The building itself had been constructed in 1962 on one floor.<sup>422</sup> At the front of the Museum were glazed facades, which gave the display halls good natural light (See Figure 13). The Museum plan included three parallel halls connected to each other and a corridor as a display area. It also contained offices, a lecture room, photography and dark rooms, a small library, a drawing room, a small store, kitchen and toilets (See Figure 14). Since the building was old and had not been designed for museum purposes, a controlled environment system was not installed. The Museum seems to be protected from dust by

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<sup>417</sup> L. Khaleel, 'The role of university museums in pedagogical process', *Yemen Studies* 27 (1987) pp 191-208.

<sup>418</sup> N. Khairi, 'Archaeology Museum at Jordan University', *Anba' al-Jami'ah* 170 (1986) pp 31-34.

<sup>419</sup> Gharaibeh, interview, 14/09/2005.

<sup>420</sup> Khairi, op. cit. pp 31-34.

<sup>421</sup> A. Al-Tobasi, 'The development and achievements of the University of Jordan', *Anba' al-Jami'ah* 166 (October 1985), p 3.

<sup>422</sup> Malt, 2002, op. cit. p 18.

the surrounding trees, which act as a natural filter. The Museum's security relied on the University's guards and not on electronics, cameras or alarms.<sup>423</sup>

In this building, the Museum developed its technical units appropriately and created new ones. Various modern machines were added to the laboratory such as pottery ovens and a special saw to train students on firing and cutting pottery sherds for drawing, microscopic study and analysis. Other new equipment was supplied, such as a microfilm machine, projectors, microscopes, a water distillation machine and chemical materials for cleaning, restoration and conservation.<sup>424</sup> As well as conservation and restoration of the archaeological objects, a special section was created in which to restore and reconstruct mosaic floors.<sup>425</sup> Although the laboratory was well developed, it was located in a separate building, in a basement characterized by poor environmental conditions and inadequate security (See Figure 15).

The new Museum building allowed the development of the responsibilities of the photography and drawing units,<sup>426</sup> which included photographing and drawing old and new objects for registration, documentation, and publication, as well as photographing and drawing the Department's excavations.<sup>427</sup> The units were to provide high quality pictures and drawings for students, faculty members, researchers, the University, and national and international organizations.<sup>428</sup> The building facilitated the establishment of a small library and a lecture room, which motivated archaeology students to study inside the Museum. Several books, periodicals, tourism guides, brochures and archaeological magazines were received from national and international organizations, such as the Walter Art Gallery in Baltimore, USA,<sup>429</sup> ACOR in Amman, the Shoman Library in Amman, the DOA and the Ministry of Tourism and Antiquities, in addition to maps, plans, and geological reports from the Natural Resources Authority.<sup>430</sup>

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<sup>423</sup> Rasmi, op. cit. p 140.

<sup>424</sup> D. De Polacky, Question and Answer Interview, Jordan University, Amman, 15/11/2005.

<sup>425</sup> J. Al-Asad, Report of the year 1988 of the Archaeology Museum, Jordan University, Amman, 11/7/1989, p 2.

<sup>426</sup> M. Adi, Direct Questions and Answers Interview, Jordan University, Amman, 8/11/2005.

<sup>427</sup> Khaleel, 1987, op. cit. pp 191-208.

<sup>428</sup> J. Al-Asad, Report on Archaeology Museum, no. 3/3/62, Jordan University, Amman, 23/3/1988.

<sup>429</sup> Letter to the Dean of the Faculty of Arts, no. 1/3/251, Jordan University, Amman, 7/8/1990.

<sup>430</sup> Letter to the Dean of the Faculty of Arts, no. 10/2/10, Jordan University, Amman, 3/5/1995.



In 1988 the Museum acquired 59 large stone objects from the DOA to establish an outdoor museum. These objects were statues, sarcophaguses, stone doors, architectural elements, mosaic floors<sup>431</sup> and three Bronze Age dolmens.<sup>432</sup> These dolmens were brought from their archaeological sites in cooperation with the DOA, Dir Alla Municipality and the Jordan Military,<sup>433</sup> having been in danger of destruction due to the construction of a new dam in Damiah in the Jordan valley.<sup>434</sup> The University, in cooperation with the DOA, conducted a salvage excavation to study and document the site and the dolmens before the transfer process<sup>435</sup> (See Figure 16). This is an indication that the Archaeology Department and the Museum played a significant role in protecting and publicising the Jordanian heritage.

### **A Special Building for Museum Purposes**

The Archaeology Museum has had several homes since it was established in 1962, but it has never been housed in a building designed specifically for a museum. Why was Jordan University so well developed from all sides, without plans for the Museum being included within this development? Investigation in the Museum's archive failed to reveal any document or correspondence answering this question. The only documents that were found are letters to the Deans and Presidents, requesting use of this or that building. However, many letters were found in the Museum's archive asking for increasing the University's support. Rawyah Salameh from the Department of Public and Cultural Relations states:

“The Museum has not been neglected since the first day of its life until now. Maybe attention has been changed according the financial situation, which was, in turn, dependent on governmental support. The Museum's development has been entirely in line with the development of the University itself. The Museum started in a classroom, and then transferred from one building to another, until it came to house its collections in the current building. From 1962 to the present the Archaeology Department presented no proposal to construct a special building for museum

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<sup>431</sup> Approval letter from the Prime Minister, no.26/11/2/13409, Cabinet, Amman, 12/10/1987.

<sup>432</sup> Dolmen: a tomb made of a flat slabs of stone laid upon a rough wall of smaller slabs set upright. Slabs having a porthole or two ends may be open.

<sup>433</sup> Kh. Yassine, 'The dolmens: construction and dating reconsidered', *BASOR* 259 (Summer 1985), pp 63-69.

<sup>434</sup> Approval letter from General Director of the DOA, no. 17/5/439, DOA, Amman, 23/2/1988.

<sup>435</sup> Amr, interview, 29/12/2005

purposes. The neglect came from the Archaeology Department's members and not from the University".<sup>436</sup>

Members of the Archaeology Department did not deny this claim. According to Nabil Khairi, the Museum's director at different periods in the 1980s and 1990s, many requests to develop the Museum were offered to the University, but all of them were presented orally, rather than as formal proposals or projects.<sup>437</sup> Professor Abdul Jaleel Amr accepted the University's opinion with reservations. According to him "the Faculty members were well aware that constructing a special building for museum purposes would be expensive and that the University would not accept such a project. Also, the University did not give them a chance to express their ideas about developing the Department and its Museum".<sup>438</sup> Gharaibeh, who patronised the Museum from its conception, believes that members of the Archaeology Department did not present detailed projects because of their lack of knowledge in the museum field, because they were busy with their teaching and research, and because the idea of having external support was not considered.<sup>439</sup>

Abdul Rahim Al-Hunaiti, the current President of Jordan University, says that it is the Archaeology Department's responsibility. According to him, "in a governmental university, constructing a special building for museum purposes is not a priority. The initial step should be taken by the department, because it knows what it needs". Al Hunaiti presented an example of how the University deals with such projects. He stated that "this year [2005] a reasonable proposal to renovate the Museum was presented and the University replied positively according to its financial capability. The proposal included a request to develop the displays and to create new showcases, but because of the lack of funding, the University postponed this request to the next financial year". This suggests that the development of the Museum could be accomplished in different stages; even though this takes time, it will eventually be achieved.

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<sup>436</sup> R. Salameh, Question and Answer Interview, the Department of Public and Cultural Relations, University of Jordan, Amman, 9/11/2005.

<sup>437</sup> Khairi, interview, 09/10/2005.

<sup>438</sup> Amr, interview, 29/12/2005.

<sup>439</sup> Gharaibeh, interview, 14/09/2005.

Al-Hunaiti said that if the Archaeology Department had presented a detailed proposal, it could have been acted upon at some time during the 44 years of the Museum's life. Perhaps the Archaeology Department sent many requests to develop the Museum, but these requests did not include a reasonable proposal. This was possibly because the academic staff did not have the ability or the means to deliver their ideas to the University's administrators to help them understand the role of the University Museum. The Department had to realise that even though the University's administrators are well-educated, they are not interested in the museum field and lack the archaeological and museological culture to consider the Museum as a priority.<sup>440</sup> This idea has been mentioned by Collins, King and Tirrell. According to Collins, "the museums should work to make the university administrators aware of the role of the Museum in the university".<sup>441</sup> King emphasises the same idea by saying that the most critical problem university museums face is the universities' attitudes toward them. University administrators do not understand the position and value of university museums.<sup>442</sup> Tirrell stated that "the role of the university museum has not always been clear to administrators, faculty, or even to museum staff and curators".<sup>443</sup>

Al Hunaiti added that during the 1970s and 1980s, Jordan witnessed political stability, a flourishing economy, educational development and good relations with international cultural organizations, yet the academics concerned did not exploit this revolution to gain support for the development of the Museum. On the other hand, if the Museum were to receive funding from outside the University, it is inconceivable that the University would stand in the way of the project. Instead, it would help by filling any gaps that might need to be filled, because any such project going to Jordan University would be a great credit to its president.

### **Individuals and the Museum**

The Museum in its new location has witnessed the emergence of a new source of archaeological collections through individuals donations from the University community

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<sup>440</sup> Al-Hunaiti, interview, 20/12/2005.

<sup>441</sup> Collins, op. cit. pp 41-43.

<sup>442</sup> M. King, op. cit. pp 25-29.

<sup>443</sup> Tirrell, 2001, op. cit. pp 105-120.

of academics, employees, and students, as well as from the general public.<sup>444</sup> From inside the University, the Museum itself has played a significant role in encouraging people to support it, especially since it has become well known, visible, accessible and active. For example, the Dean of the Faculty of Arts donated a unique textile from the Dead Sea Manuscripts.<sup>445</sup> Abdul Razeq Younis, a Faculty of Education professor who donated objects to the Museum, stated:

Antiquities are part of the nation's heritage and history; they should be kept in a safe place ..... It is amazing that we have the Archaeology Museum on campus .... This Museum motivated me strongly to donate the archaeological objects that I found in front of my house when the municipality was digging works to place the sewage system and water pipes supply. .... Because the Archaeology Museum is the nearest place to me, part of the institution I work in, and an official place, I decided to donate these objects to this Museum.<sup>446</sup>

Concerning people from outside the University, according to Mrs. Muna Harb, Secretary of the Archaeology Department:

Many people, when they know that I work in the Archaeology Department, ask me about archaeology, objects, treasures and gold. Often, they bring objects to the Department's professors in order to learn their dates and value. I constantly encourage them to visit the Archaeology Museum to see the real objects, to learn about our history, culture and heritage. Consequently they come and donate objects to the Museum.<sup>447</sup>

In this regard, people from the University can play an important role in supporting the University Museum and can be successful ambassadors to the public. According to the Museum's registration books and the *Al-Rai* newspaper of 19 September 1990, two schoolchildren discovered a piece of the gate to a Roman tomb, which they donated to the Museum.<sup>448</sup> These donations indicate that the awareness of the idea of protecting archaeology and heritage has increased among the Jordanian people. In

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<sup>444</sup> Anon. Registration Books of the Archaeology Museum, op. cit.

<sup>445</sup> Letter to the Dean of the Faculty of Arts, no. 4/a/ 000, Jordan University, Amman, 24/1/1987.

<sup>446</sup> A. Younis, Questions and Answers via email, 11/5/2006.

<sup>447</sup> M. Harb, Direct Questions and Answers Interview, Jordan University, 15/8/2005.

<sup>448</sup> Anon. 'Two school students find antiquities and donate them to the Archaeology Museum at Jordan University', *Al-Rai Newspaper*, 19 September 1990.

its turn, the University sends letters of thanks to people who have donated objects in order to encourage others to support its museums.<sup>449</sup> Although objects received from this source are few, they have contributed to the Museum's development and increased the variety of sources.

Investigations in its archive showed that the Museum has not purchased any archaeological objects from any source. In Jordan, this is logical because it is forbidden by law. However, Jumana Al-Asad, the Curator of the Museum, mentions in the Museum's guidebook that the Museum had acquired some objects through purchase.<sup>450</sup> This might have happened in cooperation with the DOA, or perhaps the objects concerned were ethnographic ones.

### **New Blood and New Achievements**

Jumanah Al-Asad was appointed curator of the Museum in 1988. As a result, several major achievements were reached for the first time in the Museum's life: enacting the first Regulations of the Museum, establishing the first Museum Council,<sup>451</sup> separating the Museum from the head of the Archaeology Department and connecting it directly to the Dean of the Faculty of Arts,<sup>452</sup> publishing the first guidebook,<sup>453</sup> and recruiting three employees.<sup>454</sup>

Initially, Al-Asad sent her views about the Museum's regulations to the President of the University,<sup>455</sup> who forwarded the request to the Legal Department, where they were approved<sup>456</sup> under articles 12 and 20 of the Jordanian Universities' Law number 29 for the year 1987.<sup>457</sup> A copy of these regulations was sent for approval to the DOA, as the only body responsible for establishing archaeological museums in the Kingdom.<sup>458</sup>

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<sup>449</sup> Letters of thanks to different people who donated archaeological objects to the Museum, Museum's Archive, various dates.

<sup>450</sup> J. Al-Asad, *A Guide of the Archaeology Museum of Jordan University*, Jordan University Press, Amman, 1989.

<sup>451</sup> A. Abu Hilal, Direct Questions and Answers Interview, Jordan University, 15/10/2005.

<sup>452</sup> R. Qaqish, Direct Questions and Answers Interview, Jordan University, Amman, 15/12/2005.

<sup>453</sup> Al-Asad, Report ..., 11/07/1989, op. cit. p 3.

<sup>454</sup> J. Al -Asad, Different letters to the President of the University, Jordan University, Amman, 1988-1992.

<sup>455</sup> Letter to the President of the University, no. 1/2/5b/833, Jordan University, Amman, 13/8/1990

<sup>456</sup> Letter from the Legal Department to the President of the University, no. Sq/90/86, Jordan University, Amman, 18/8/1990.

<sup>457</sup> Decision no. 10/1/1/14850, Presidency Office, Jordan University, Amman, 1/9/1990.

<sup>458</sup> Letter to the General Director of the Department of Antiquities, no. 9/4/7/149, Amman, 12/8/1990.

Finally, the regulations were enacted on 1 September 1990 and called “the Regulations of the Archaeology Museum at Jordan University”. They refer to the Museum’s administration and its relationship with the Dean of the Faculty of Arts. They also cover its units, aims and objectives, documentation, acquisition of objects, and duties. They have been amended many times, most recently through the University Council’s decision number 4/2004 on 3 October 2004, in the light of article number 27 of Jordanian Universities’ Law number 42 for the year 2001.<sup>459</sup> The details of all articles of these regulations are available in appendix 6.<sup>460</sup>

The response of the University President to Al-Asad’s request was to set up the Museum Council,<sup>461</sup> which was approved by the Legal Department in May 1991.<sup>462</sup> The Council was appointed for three years subject to renewal; its president was the Vice President of Humanities Faculties and its members were the Dean of the Faculty of Arts, the General Secretary of the University presidency, the Head of the Archaeology Department, the Director of the Centre for Consultations, the Director of the Public and Cultural Relations Department and the Curator of the Museum. The Council was to supervise the Museum’s affairs on the basis of University regulations, monitor the financial situation, make an annual report of the Museum’s activities and achievements, and suggest anything that might contribute to its development. The council’s decisions were communicated directly to the President of the University.<sup>463</sup>

The first meeting of the Council was held on 7 May 1991 and several issues were discussed, including the Museum staff, the financial situation, developing facilities and displays, and marketing the Museum. They also discussed its relationships with archaeology students, with other students of the University, with archaeological institutions and with the local community. At the end of this meeting, a second one was scheduled for 14 May 1991.<sup>464</sup> Unfortunately, this next meeting was not held, and none

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<sup>459</sup> Letter to the Archaeology Museum, no. 3/3/297, Presidency Office, Jordan University, Amman, 8/11/2004.

<sup>460</sup> Amended Regulations of Archaeology Museum at Jordan University, Jordan University, Amman, 2004.

<sup>461</sup> Letter to the President of the University, no. 1/2/5b/1196, Jordan University, Amman, 30/10/1990.

<sup>462</sup> Letter from the Legal Department to the President of the University, no. sq/90/136, Jordan University, Amman, 18/11/1990.

<sup>463</sup> Report of the First Meeting of the Museum Council on 7/5/1991, Jordan University, Amman, p 1.

<sup>464</sup> Ibid. p 2.

of the recommendations of the first meeting were enacted. In other words, this meeting was the first and the last.

After Al-Asad took up her post, she succeeded in separating the Museum from the Archaeology Department, making it independent.<sup>465</sup> As a result, the position of director was abolished and the Curator became the only person responsible for the Museum's affairs.<sup>466</sup> This action was not comfortably accepted by members of the Archaeology Department, who worked hard to return the Museum to the Department's mandate. The question that should be asked here is: which is better for the Museum, to be independent or to be governed by the Department?

According to Barghouthi, "if the Museum is independent, it can take decisions in quick response to its needs, which will hasten its development and save it from the Department's restrictions and undesirable routines".<sup>467</sup> Miss Awamleh, the current supervisor of the Museum, stated that "the independent Museum has its own budget and there is no need to depend on the Department's, which speeds up the development process".<sup>468</sup> Kafafi has his own different perspective and suggests that "this will be positive if the Dean or the President is enthusiastic towards the Museum but, if not, the Museum will be in a critical situation".<sup>469</sup> This is reflected in the story of the art galleries at Curtin University of Technology in Australia. There, the Vice Chancellor was unenthusiastic about the campus art galleries and tried to close them and sell their collections, after closing the School of Visual and Performing Arts.<sup>470</sup>

According to Al-Nahar, the current Director of the Museum and the head of the Archaeology Department, managing the Museum through the Department "will strengthen the relationship between the Museum and the academic staff, who will support the Museum academically. Administratively, the Department is the only party that can support the Museum against any negative decision that might be taken by the University".<sup>471</sup> According to Khairi, "this will impact on students; they will be more

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<sup>465</sup> Amended regulations of Archaeology Museum at Jordan University, Jordan University, Amman, 1990.

<sup>466</sup> Qaqish, interview, 15/12/2005.

<sup>467</sup> Barghouthi, interview, 30/11/2005.

<sup>468</sup> M. Awamleh, Direct Questions and Answers Interview, Jordan University, Amman, 9/11/2005.

<sup>469</sup> Kafafi, interview, 28/11/2005.

<sup>470</sup> Snell, op. cit.

<sup>471</sup> Al-Nahar, interview, 16/11/2005.

familiar with the Museum, and this will serve the teaching process and achieve the Museum's goals and aims".<sup>472</sup>

Lutfi Khaleel discussed the topic in a balanced way, suggesting that the Museum should be managed through the Department, but that whoever is nominated as director should be employed full-time, without any academic duties. A director with academic duties either concentrates on teaching and neglects the Museum's affairs, or vice versa. On the other hand, if the University decided to appoint a director from outside the Faculty, he should hold a PhD, and so be on an equal academic footing with the faculty members.<sup>473</sup> Vanessa Mack considers that university museums should not be managed by academics, but by full-time directors.<sup>474</sup> This is because academic curators rarely have time or feel any obligation to deal with many ongoing curatorial duties.<sup>475</sup>

This debate is taken up by Rosenbaum, who suggests that such a museum

Should not be subordinate to a single department, nor should the director report to the chairperson of that department. Even if a concession is made on the issue of reporting, the department may only be willing to cede custodial responsibility but not governance. The problem may be compounded by the different agendas of the department and the administration. ... The greatest benefits are derived from a strong department and a strong museum, with mutual understanding, respect, consideration and support for each other's responsibilities and roles within the institution.<sup>476</sup>

From the previous debate, it is clear that the archaeology department members believed that the Museum should be managed through the department and this will benefit the Museum, students, and the department members as well. I think this is the typical way to manage any museum that is attached to an academic department on campus.

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<sup>472</sup> Khairi, interview, 09/10/2005.

<sup>473</sup> Khaleel, interview, 25/09/2005.

<sup>474</sup> Mack, op. cit. pp 29-35.

<sup>475</sup> Danilov, op. cit. p 95.

<sup>476</sup> A. Rosenbaum, 'Where authority resides: a look at the governance of university museums', *Museum News* (Nov/Dec 1988) pp 47-48.



The Department's staff continued to press for the return of the Museum and in 1992, after Al-Asad left the Museum, they eventually achieved their goal. As a result, member of the academic staff was appointed Director of the Museum and the new position of supervisor was created to run the Museum's affairs.<sup>477</sup>

Al-Asad, in addition to her success in appointing three employees, made an agreement with the Deanship of Students Affairs and the Students' Employment Fund,<sup>478</sup> under which undergraduate and postgraduate students were offered the opportunity to work 20 hours per week in the Museum, undertaking a range of tasks such as registering objects or working in the lab, in the photography unit and in display halls.<sup>479</sup> This kind of work contributes to achieving the Museum's works<sup>480</sup> and saves money by reducing the number of official employees.<sup>481</sup> It also provides students with job training and career avenues in museum work while earning them some money.<sup>482</sup> Al-Asad also succeeded in expanding the Museum's relationship with national and international organizations through different means. For instance, in 1991, she participated in a training course in Museology in Germany, in cooperation with ICOM.<sup>483</sup>

During the second half of the 1990s, the Museum faced a critical situation concerning its staff. When the Museum's technicians retired, the University did not appoint new ones; its policy was to replace each retiree by a current member of staff.<sup>484</sup> As a result, staff numbers decreased and the Museum's activities were affected. Nabil Khairi, the Museum's director until 1995, says that this was a general policy in the University as a result of the political and economic problems of the Gulf war, which affected all sectors of the country<sup>485</sup> and meant that many decisions were taken in the University of Jordan and other universities to reduce expenditure.<sup>486</sup>

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<sup>477</sup> Abu Hilal, interview, 15/10/2005.

<sup>478</sup> Report of Student Employment Fund Committee, session no. 5/89, Jordan University, Amman, 16/9/1989.

<sup>479</sup> J. Al-Asad, Letter to the Deanship of Student Affairs, Jordan University, Amman, 13/9/1990.

<sup>480</sup> R. C. Wilson, 'Obscured by ivory towers: the dilemmas of science collections on campus', *Museum News* (Nov/Dec 1988) pp 49-51.

<sup>481</sup> King, 1989, op. cit. pp 25-29.

<sup>482</sup> Heffernan, op. cit. pp 26-35.

<sup>483</sup> Letter from the Dean of the Faculty of Arts, Jordan University, Amman, 1991.

<sup>484</sup> Awamleh, interview, 09/11/2005.

<sup>485</sup> Khairi, interview, 09/10/2005.

<sup>486</sup> Generalization, 3/1/1370, Presidency Office, Jordan University, 5/8/1990; Generalization, 3/1/13954, Presidency Office, Jordan University, 19/8/1990.

Lutfi Khaleel, the head of the Archaeology Department from 1995 until 2003, concluded that the University thinks that the existing Museum staff is sufficient to run its affairs. On the other hand, the University considers the entire academic staff of the Department as Museum staff.<sup>487</sup> This idea was mentioned by Danilov, according to whom “a list of faculty curators may give the [false] impression that the museum is well staffed”.<sup>488</sup>

Maysoon Al Nahar, the current Museum Director and Head of the Archaeology Department, has another opinion. According to her, it was not only the University’s responsibility but also that of the Museum and the Archaeology Department, as a result of their inadequate attempts to appoint new staff. When a member of staff resigned, the Museum Director or the Head of Department did not pursue the need to fill the vacancy with sufficient urgency. The University regulations are clear: if a vacancy is not filled in the same year, it will be cancelled; this is how the Museum lost most of its posts.<sup>489</sup>

In 2004, in an echo of the 1988 decision, at the request of the Director, the Museum was separated from the Archaeology Department and connected directly to the Deanship of the Faculty of Humanities and Social Sciences.<sup>490</sup> This decision was objected to again by members of the Archaeology Department, who signed a petition against it. The Dean did not respond positively, and the situation continued until the Dean was replaced in 2005, when the Museum returned to the Archaeology Department’s authority.<sup>491</sup>

In 2005, an accident occurred in the Museum which led to the discovery that its objects were not registered in the way legally required by the Audit Bureau, as a trust under the name of the Museum’s curators. Instead, collections were registered in the names of either the previous curators or the Archaeology Department members who received them from the DOA. Meanwhile, the Department’s excavation objects were registered under the name of the excavators, not of the Museum’s curator, and many other objects were discovered to be unregistered. As a result, the University took urgent

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<sup>487</sup> Khaleel, interview, 25/09/2005.

<sup>488</sup> Danilov, op. cit. p 95.

<sup>489</sup> Al-Nahar, interview, 16/11/2005.

<sup>490</sup> Decision no. 19/2004, Deans Council, Jordan University, Amman, 3/10/2004.

<sup>491</sup> Khaleel, interview, 25/09/2005.

action and appointed a new curator who would be officially and legally responsible for the Museum's objects to the satisfaction of the Audit Bureau.<sup>492</sup>

## **Conclusion**

In this chapter, I have dealt in considerable detail with the formation of the first university archaeological museum in Jordan. This history has until now existed only in partial form in the recollections, conversations and sparse documentation that remain in the University of Jordan. The detail here is important in understanding the individual history of this university museum, which plays an important part in shaping the museum's role and identity within the institution. While the politics of possession dominated the later stages of the Museum's life, its relationship to teaching and to the birth of the University itself, with all its financial aspirations and worries, shaped its early years. In the middle part of its history, archaeology itself obtained a disciplinary identity and burgeoned, but in doing so it created a museum that could exist outside of its control. Yet never did the Museum achieve what might be imagined as the ultimate goal of its ambition. The next chapter will examine the historical development of the Museum and its audiences, from the Archaeology Department, the University community and the general public.

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<sup>492</sup> Al-Fuqaha, M. Direct Questions and Answers Interview, Jordan University, Amman, 8/11/2005.

## *Chapter Five*

### *The University Archaeological Museum and its Public*

## Chapter Five

### The University Archaeological Museum and its Public

#### **Introduction**

The previous chapter dealt with the historical development of the Archaeology Museum at Jordan University and sought to review the contextual factors that shaped that Museum and its operation. This chapter examines this museum from another perspective: that of its public, by considering its changing relationships with the Department, the University and the wider public. These can be analysed by setting the Museum in the particular contexts of the activities of display and teaching, to reveal how the University began life with insular and narrowly academic expectations of the Museum but, as a result of a range of factors, progressively grew its audience and its public role. Again, this can only be fully understood by attempting a detailed biographical study of the institution in its setting.

#### **Starting with Archaeology Students**

Inevitably, in their earlier years the University and the Department had their sights set on the academic mission of the institution and the services that would be required to achieve those academic ends. A university museum in this context would necessarily be narrowly defined in terms of its users and academic purpose. Museum culture in Jordan at the time was such that there was no grander vision, but in this regard Jordan was not so very different from many countries.<sup>493</sup> Initially, student engagement with the collection reflected a curriculum within which archaeology played a subservient role. The collections were thus a point of casual engagement rather than securely linked to elements in the curriculum and so studied scientifically. In those early years, the Department was reliant on foreign teachers, particularly from Egypt, Iraq, Syria, Britain and America, who contributed to this historical bias.<sup>494</sup>

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<sup>493</sup> Gharaibeh, interview, 14/09/2005.

<sup>494</sup> Mahafza, 1987, op. cit. p 155.

Only as the first students reached their third year did some choose to specialise in archaeology, and it was only in the fourth year that the materials of archaeology became an essential component of the curriculum. These courses covered such material-centred topics as ‘Pottery and Metals’, ‘Numismatics’, ‘Fieldwork’, and ‘Archaeology of Jordan’.<sup>495</sup> Students examined the Museum’s objects directly. Those in their fourth year could also take an elective course in ‘The Art of the Museum’ which permitted them to examine museological issues. For some, this introduction to archaeological objects was then extended into the fourth year thesis, of 16,000 to 20,000 words.<sup>496</sup> This academic development of the study of the objects was given further practical assistance in an internship programme which involved students spending 100 hours working in DOA excavations or the Jordan Archaeological Museum.<sup>497</sup>

For example, archaeology students participated in the Tell Siran excavation on the campus of Jordan University. According to H.O. Thompson, the excavation’s director, “the Tell Siran excavation was approached with the thought that it might serve as an outdoor laboratory for the Department’s students. These students learned the rudiments of digging, drawing, recording, handling artefacts, and registration”.<sup>498</sup> This excavation helped to build a good reputation for the Archaeology Department when students discovered the famous bronze bottle with the Ammonite inscription “Tell Siran Bottle”.<sup>499</sup> The archaeology students also participated in the excavation at Khelda, an archaeological site close to the University.<sup>500</sup> It is noteworthy, however, that the University’s own archaeological museum was then considered inadequate for the purposes of providing these students with these practical experiences.

Early display in the Museum was simple and traditional: four small showcases were distributed around the classroom and objects were displayed in chronological order regardless of their composition: pottery, stone, glass, metal, etc.<sup>501</sup> This style of display remained unchanged when the Museum moved to its new location in 1972, but a few new showcases were added. This approach to display was borrowed directly from the Jordan

<sup>495</sup> Anon. *Jordan University...*, 1967, op. cit. p 50f.

<sup>496</sup> Rida, interview, 04/09/2005.

<sup>497</sup> Al-Bakhit & Al-Zughul, op. cit. pp 177-182.

<sup>498</sup> H. O. Thompson, ‘The excavation of Tell Siran 1972’, *ADAJ* 18 (1973) pp 5-13.

<sup>499</sup> Y. Al-Alami, *The Archaeology of Amman: 2000BC-750 AD*, DOA, Amman, 1975, p 28.

<sup>500</sup> M. Ibrahim, ‘Excavations in Jordan 1973-74’, *ADAJ* 19 (1974) pp 11-20.

<sup>501</sup> Assaf, interview, 05/12/2005.

Archaeological Museum. Its display cases were made in the University's workshops and mirrored those that had been supplied to the Jordan Archaeological Museum by the British in 1950<sup>502</sup> (See Figure 17). The DOA clearly had an all-pervasive influence on how the University's museum should be conceived and function; it believed it performed the ideal achievable model. In this regard, I think the DOA did not only have an affect upon the Museum's display, it also strongly affected the Museum through its collections, staff and funding.

In the academic year 1970/1971 new archaeology courses were added to the third- and fourth-year courses, which enhanced the archaeology students' interaction with the Museum its objects. The 'Arts of the Museum' course was renamed 'The Arts of the Museum and Internship' and moved from the fourth to the third year, giving students an early opportunity to learn about museological issues.<sup>503</sup> According to Gharaibeh, "even though this course is a basic one, it was very helpful in teaching museological issues. The course and the fieldwork formed a harmonized unit to deal with real objects, from excavation to the museum display".<sup>504</sup>

Despite the problems with the Museum's isolated location, in 1972 it witnessed the arrival of a new kind of visitor. According to Kafafi, "visits by the University's students started at this stage but in very limited numbers. This was because of the Museum's location and the absence of programmes and activities to attract the other University students".<sup>505</sup> In the meantime, there was a decision to start a visitors' book. This kind of registration started 10 years after the Museum's establishment, because its initial focus was on archaeology students. Now, the Museum's aims were expanded to include the University's other students. According to the visitors' book, 609 people visited the Museum in 1972.<sup>506</sup> The total number of students at the University in this year was 3030;<sup>507</sup> the number of visitors is thus impressive, given the size of the University.

When, in 1973, the Museum was moved back to the Faculty building, the number of visits doubled, justifying the earlier claim of its perceived inconvenience. The Museum

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<sup>502</sup> Gharaibeh, interview, 14/09/2005.

<sup>503</sup> Anon. *Jordan University ...*, 1971, op. cit. p 107-109.

<sup>504</sup> Gharaibeh, interview, 14/09/2005.

<sup>505</sup> Kafafi, interview, 28/11/2005.

<sup>506</sup> Visitor Book of the Archaeology Museum at Jordan University, 1972.

<sup>507</sup> Anon. *Jordan University Handbook 1971/1972*, Jordan University Press, Amman, 1972, p 45.

became very close to Archaeology Department students and visible to all the University's students, a factor that encouraged them to visit the Museum frequently and to investigate it from inside. As a result, according to the visitors' book, the Museum was visited by 1232 people.<sup>508</sup> This also reflected a growing appreciation of the value of the museum within the University, illustrated in 1972 by the establishment of the second university museum, the Animal Museum in the Biology Department of the Faculty of Science. This is an indication that the University was encouraging students to visit museums and trying to develop a museum culture on campus. These were the internal factors. Externally, there was a general revolution in every sector of Jordanian life in the seventies, especially among educated people within the universities.

The Museum's display in this period did not change. The same showcases were moved to the new building without adding new ones. According to Kafafi, the Curator at that time,

The most important thing that developed in this building is the feeling or the concept of a museum environment due to the nature of the place. This is the first time in the Museum's life that objects and showcases were displayed in a big hall and not in a classroom or in ordinary rooms. The nature of the place gave a kind of feeling to the staff, students and visitors that the Museum had found an appropriate home. The hall was big, the showcases were not crowded, and the place was comfortable and spacious.<sup>509</sup>

Although the museum was expanding its internal audience, the University itself remained too distant from the centre of the city to attract an outside audience.<sup>510</sup> As an institution, the University was not set up for visitors, but then the Jordanian public were not attuned to museum visiting.<sup>511</sup> This was, however, about to change.

### **Emerging Audiences and a New Department**

In 1974, the Museum's aims widened and the Museum itself, in its new location, became prepared to receive visitors other than archaeology students and other members

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<sup>508</sup> Visitor Book of the Archaeology Museum at Jordan University, 1973.

<sup>509</sup> Kafafi, interview, 28/11/2005.

<sup>510</sup> Gharaibeh, interview, 14/09/2005.

<sup>511</sup> Kafafi, interview, 28/11/2005.



of the University. It now began to welcome members of the general public and school parties.<sup>512</sup> However, according to the visitors' book in 1974, the majority of visitors were still students of the University.<sup>513</sup> Asem Barghouthi, the Museum's director, recalls that "We were very enthusiastic about attracting a new kind of visitor, especially the younger generation, to increase their knowledge of our history and archaeology, and to spread a general cultural awareness". Dr. Barghouthi added "Although the numbers of external audiences started slowly, these visits produced very positive effects on all visitors".<sup>514</sup>

The Museum's displays at the beginning of this period had not been changed. It was not until 1976 that a new project was presented by Zaidan Kafafi, the Museum's curator, to develop the displays. According to Dr. Barghouthi, "the goal of this project was to increase the numbers of on- and off-campus visitors and to get more support from the University".<sup>515</sup> As a result, new themes in displaying objects were adopted with various issues, such as the source of collections, the type and function of objects, and excavations. For example, a special showcase was dedicated to Islamic glazed pottery from Egypt; another was used to display the development of lamps from the Bronze Age until the Islamic period; special showcases were dedicated to the University's excavations, such as at Jerash and Al Mazar; and others focused on particular types of object, such as jewellery, coins, scarabs, glass objects and terracotta figurines.<sup>516</sup> The Museum also displayed some of its archaeological objects on open display, such as stone statues, large jars, architectural elements and inscriptions. To enrich the display, the DOA supported the Museum with many replicas of unique objects and models, such as the famous Maisha Stele, statues of the Ammonite Kings and three plaster models representing Roman architectural elements from Jerash: the Amman Gate or Hadrian's Arch, the Nymphaeum and the Temple of Zeus.<sup>517</sup>

After finishing the renovation of the Museum, Barghouthi felt

that the Museum was ready to receive the University's official visitors and deserved to be inaugurated by a notable person such as a minister or a

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<sup>512</sup> Kafafi, Z. interview, 28/11/2005.

<sup>513</sup> Visitor Book of the Archaeology Museum at Jordan University, 1974.

<sup>514</sup> Barghouthi, interview, 30/11/2005.

<sup>515</sup> Barghouthi, interview, 30/11/2005.

<sup>516</sup> Kafafi, Z. interview, 28/11/2005.

<sup>517</sup> Barghouthi, interview, 30/11/2005.

prime minister. I never thought about His Majesty King Hussein. I presented the idea in the following meeting of the Archaeology Department's Council which forwarded it to the Dean of the Faculty of Arts who in turn forwarded to the University's President. At that time, we heard that King Hussein would be visiting the University soon to attend the University's celebration in his silver jubilee year. Then, we asked the President to exploit this visit and invite His Majesty to inaugurate the Museum, and he did.<sup>518</sup>

Consequently, in May 1977, King Hussein and his guest President Tsatsos of Greece inaugurated the Museum (See Figure 18). On this occasion the Museum, in cooperation with the Ministry of Tourism and Antiquities and the DOA, minted large gold and bronze memorial coins depicting Abdul Malik bin Marwan, the Umayyad Caliph, on Islamic dinar. King Hussein and President Tsatsos were given two gold coins, while the bronze ones were offered as souvenirs to other official visitors.

This event is considered a turning point in visits to the Museum in the seventies. It significantly contributed to the development of the Museum during the following years by encouraging the University to support it. The Museum staff and members of the Department exploited this occasion and invited the University to develop the Museum's facilities and to appoint staff. The University, remarkably, agreed without restrictions.<sup>519</sup> Following this visit, the University approved the Museum as a destination for official visitors and for school visits through the Public and Cultural Relations Department.<sup>520</sup> Since that time, the Royal Family has paid further visits to the Museum with their official and unofficial guests.

This attempt to gain public and royal recognition produced a political context which empowered the Museum in its pursuit of resources. When it was a small classroom affair it was powerless, but now it was acquiring cultural status, and access for the public was vital to this.

In meeting during March 1977 "... the Council of the Deans, upon the request of the Dean of the Faculty of Arts, and with the feeling of the importance of Archaeology in Jordan, decided to establish in the Faculty of Arts two departments: the History

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<sup>518</sup> Barghouthi, interview, 30/11/2005.

<sup>519</sup> Barghouthi, interview, 30/11/2005.

<sup>520</sup> Salameh, interview, 09/11/2005.

Department and the Archaeology Department, instead of the Department of History and Archaeology".<sup>521</sup> The reason behind the separation was the return from abroad of successful PhD students in archaeology. The University's policy at that time was to encourage new disciplines to meet the country's needs for different specializations. Jordan was in need of archaeologists to work in tourism and in excavations and to help foreign researchers study the history of Jordan.<sup>522</sup> This was the internal factor. The external one related to the general situation of Jordan in the 1970s. During that decade, Jordan witnessed political stability and developed its economy, culture, education and tourism. These factors participated to some extent in influencing opinions within the government and the University about establishing a separate archaeology department to match the wider developments.<sup>523</sup> Therefore, the University established a new Department of Archaeology, and appointed Adnan Al Hadidi as its first Chairman.<sup>524</sup>

Consequently, a new study plan was adopted with new perspectives and courses for the new graduates. It concentrated totally on archaeological issues rather than historical ones from the first year. For instance, the course entitled 'History of the Ancient Near East' became 'Archaeology of the Ancient Near East', while 'History of Greece and Rome' became 'Archaeology of Greece and Rome'.<sup>525</sup> These courses gave archaeology students more opportunity to visit and interact with the Museum's collections. The new study did not, however, include a course to teach museological issues; it was not until the academic year 1980/1981 that a new elective course, 'Museum Administration', was added.<sup>526</sup> This course had a direct link with the University Museum, where museological aspects such as building, display, optimum methods of recording, documenting, and preserving collections were examined.<sup>527</sup>

These were the changes involving archaeology students and the Museum. Regarding its other students, Jordan University was adopting the credit-hour system instead of the annual one. Under this system, each department offers general courses in its discipline, and students have the chance to select courses from any department or

<sup>521</sup> Anon. 'Establishing history and archaeology departments', *Anba' al-Jami'ah* 37 (1977) p 3.

<sup>522</sup> Gharaibeh, interview, 04/09/2005.

<sup>523</sup> Al-Zughul, op. cit. p 101.

<sup>524</sup> Amr, interview, 29/12/2005.

<sup>525</sup> Anon. *Jordan University Handbook 1978/1979*, Jordan University Press, Amman, 1979, p 71f.

<sup>526</sup> Anon. *Jordan University Handbook 1982/1983*, Jordan University Press, Amman, 1983, p 128.

<sup>527</sup> Ibid, p 136.

faculty according to their interests.<sup>528</sup> The Archaeology Department offered three such courses in archaeology: 'Introduction to the History of Arts', 'Ancient Civilizations' and 'Archaeology of Ancient Jordan and Palestine'. These courses could be taken by any student as faculty, university, or free requirements.<sup>529</sup> Students thus had an excellent chance to visit and interact with the Museum collections; the courses played a significant role in marketing the Museum to all the University's students, and to widening the museum culture.

With the establishment of the Department of Archaeology to award a bachelor degree, an MA programme in Archaeology was established as well. In addition to the courses attended, MA students had to submit a thesis as part of the programme requirements. The Museum played a significant role in providing materials for these theses through its collections, either from the Department's excavations or from the permanent collections.<sup>530</sup>

The new Archaeology Department participated widely in the development of the field of archaeology, not only in Jordan but also in the surrounding area. It played an important role in discovering, protecting, studying and publishing material about Jordanian antiquities through its surveys and excavations. Numerous books, reports and articles were published in national and international periodicals.<sup>531</sup> The Department highlighted the history of the land and increased the awareness of archaeology in the local community throughout its cultural programmes, lectures, workshops and conferences, both national and international.<sup>532</sup> It participated in supporting the public and private sectors by providing specialists in archaeology, especially to the DOA and the Ministry of Tourism,<sup>533</sup> and helped the archaeology departments in other Arab countries, especially Gulf ones.<sup>534</sup> By this means the Department and Museum grew their public profile beyond the various visitors the Museum had previously attracted.

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<sup>528</sup> Mahafza, 1987, op. cit. p 177.

<sup>529</sup> Anon. *Jordan University...*, 1979, pp 71f.

<sup>530</sup> Al-Bakhit & Al-Zughul, op. cit. p 513.

<sup>531</sup> Kafafi, interview, 28/11/2005.

<sup>532</sup> Khairi, 1986, op .cit. pp 31-34

<sup>533</sup> Beisheh, interview, 15/12/2005.

<sup>534</sup> Al-Nabulsi, op. cit. pp 213-238.

## The Outdoor Museum

In his 1979 proposal, Langer De Polacky, the Museum's conservator, presented the idea of establishing an outdoor museum in the front garden. According to him:

Because hundreds of small structures and large-sized artefacts are facing destruction all over the country, the Department of Antiquities has declared its readiness to give structures that are in danger to the Archaeology Museum at the University of Jordan for reconstruction, and to create an outdoor museum.<sup>535</sup>

Acquiring objects in this way shows that the Museum's aims and objectives were not confined to teaching purposes; it was becoming a place which could contribute to protecting archaeological sites and objects.<sup>536</sup> It also spread archaeological awareness, enriched Jordanians' knowledge of the civilizations of the area and generated a Jordan national identity.<sup>537</sup> Unfortunately, the idea was not realised at that time. According to Barghouthi:

The front garden was surrounded by buildings on all sides that hid the area and the archaeological objects to be displayed, and this would not achieve the aim of creating the outdoor museum. The area itself was not big enough and was not at the same level. At that time, the majority of objects were still on different archaeological sites in Jordan. It would have been very expensive to transfer them from their locations to the University.<sup>538</sup>

For these reasons, the establishment of the outdoor museum was postponed. However, the Museum started a new way of displaying part of its collections outside the Museum, by participating in the University's activities. For example, in November 1979, the Museum provided some of its Islamic objects for the Islamic Book Exhibition that took place in the University Library.<sup>539</sup> These exhibitions were considered a kind of

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<sup>535</sup> De Polacky, 1980, op. cit. p 8.

<sup>536</sup> Anon. 'The Archaeology Museum on campus', *Anba' al-Jami'ah* 167 (November 1985) p 6.

<sup>537</sup> Anon. 'Her Majesty Queen Noor Al-Hussein visits the University of Jordan', *Al-Rai Newspaper*, 22 October 1988.

<sup>538</sup> Barghouthi, interview, 30/11/2005.

<sup>539</sup> A. Barghouthi, Letter to the Dean of the Faculty of Arts, no. 27/A/403, Jordan University, 13/11/1979.

advertisement to the general public, which might lead to increases in the number of visitors from inside and outside the University.

Throughout, there was constant support by the Royal Family. In March 1984, Prince Hassan and his guest Prince Philip the Duke of Edinburgh visited the Museum during their visit to the University of Jordan<sup>540</sup> (See Figure 19). According to Lutfi Khaleel, the Museum's director, "This visit reinforced the Museum's importance in the eyes of the University, which in its turn paid more attention to the Museum's affairs".<sup>541</sup>

Unfortunately, there are no visitors' books available from 1975 until 1985. This is either because the Museum stopped registering its visitors or—which is more probable—because the books were lost. As a result, it is very difficult to gain a clear picture of the number of visitors and how they changed during that period.

Moving the Museum to its new location in 1985 greatly helped to develop the Museum's display, facilitate the teaching of archaeology and increase visitation. In the new building, the nature of the internal display was not changed: objects were displayed in a chronological order. But new showcases were added, and some objects were on open display: on the floor, on wooden stands and hanging on walls (See Figure 20). However, the availability of space in the Museum allowed it to mount some temporary exhibitions, such as one on the Tel Al Mazar excavation and another on the Archaeology Department excavations in 1987. In the same year, the Museum, in cooperation with the DOA, participated in the international exhibition of Jordanian Archaeology that took place in Brussels.<sup>542</sup> Two years later, the Museum hosted temporary exhibitions from other archaeological museums such as the Tell Abu Hamed exhibition that took place from 20-28 February in cooperation with the Institute of Archaeology and Anthropology at Yarmouk University.<sup>543</sup> From this viewpoint, the Museum's aims were extended to cover cooperation with national and international organizations in the field of archaeology and heritage.<sup>544</sup>

The most important achievement that distinguished the Museum's display in this period was the creation of the outdoor museum in 1988. The Museum's new location

<sup>540</sup> Anon. 'Princes Hassan and Philip visit Jordan University', *Anba' al-Jami'ah* 147 (1984) p 2-3.

<sup>541</sup> Khaleel, interview, 25/09/2005.

<sup>542</sup> Letter to the President of the University, no. 18/1/M/128, Jordan University, Amman, 18/3/1987.

<sup>543</sup> Anon. 'Tell Abu Hamed exhibition in Jordan University', *Al-Rai Newspaper*, 21 February 1989.

<sup>544</sup> Anon. *Jordan University Annual Book 1991*, Jordan University Press, Amman, 1991, p 311.

with its open and wide setting contributed strongly to realising this idea. The outdoor museum displays large stone objects that are not affected by changes in the weather, such as stone statues, sarcophaguses, dolmens, alters and basalt gates<sup>545</sup> (See Figures 21). According to Jumana Al Asad, the Museum's curator at that time, "The aim of establishing the outdoor museum was to widen the awareness of archaeology, heritage and culture as much as possible for the University's students, academic staff, employees and the general public".<sup>546</sup> To achieve this aim, archaeological objects were distributed not only in front of the Museum, but also in different areas around it.

Dr. Gharaibeh, who supported the idea, stated that "The outdoor museum motivates the University's community to visit the Museum and to see what is inside the building. It plays a significant role in marketing the Museum".<sup>547</sup> Abdul Al-Jaleel Amr elaborated on this idea:

Since I was the head of the Archaeology Department, during and after the establishment of the outdoor museum, a lot of students, academics, and university employees came to my office and asked about the objects that were displayed outside of the Museum, the purpose of displaying them, their nature and dates. I always answered the questions and encouraged them to visit the Museum and to have a look inside it. Many times I accompanied people to the Museum myself.<sup>548</sup>

Nabil Khairi, the Museum's director, commented on the creation of the outdoor museum as "...a commercial signboard that motivated and attracted the whole University community. It has greatly contributed to increasing the Museum's visitors, especially in the year of its establishment".<sup>549</sup> What confirmed this idea is the Museum visitors' book and Jumanah Al-Asad's report to the University's President. According to the former, the Museum received 6,000 visitors in 1987,<sup>550</sup> doubling in 1988 to 12,000 visitors.<sup>551</sup>

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<sup>545</sup> An-Nabulsi, op. cit. p 237.

<sup>546</sup> H. Mango, 'Jordan through ages', *Jordan Times Newspaper*, 1989.

<sup>547</sup> Gharaibeh, interview, 14/09/2005.

<sup>548</sup> Amr, interview, 29/12/2005.

<sup>549</sup> Khairi, interview, 09/10/2005.

<sup>550</sup> Visitors' Book of the Archaeology Museum at Jordan University, 1987.

<sup>551</sup> J. Al-Asad, Letter to the President of the University, Jordan University, 26/7/1989.

Dr. Gharaibeh noted that “...the idea of creating the outdoor museum was initiated for the first time by the Archaeology Museum at Jordan University”.<sup>552</sup> However, according to Barghouthi, this information is not accurate. First, the Jordan Archaeological Museum did something similar in 1951 with its garden; moreover, some of the objects in the outdoor museum at Jordan University were taken from this garden. What might be new in the University’s outdoor museum is the kind of objects such as the dolmens, but the idea itself was well known in the Department of Antiquities eleven years before the University of Jordan came into being.<sup>553</sup>

Both the internal display and the outdoor museum aimed to show how humans interacted with their environment and how civilizations developed according to this interaction.<sup>554</sup> As well as the display, the new Museum building greatly facilitated the teaching of archaeology and enhanced the practical processes.<sup>555</sup> This was clearly achieved through expanding and developing the laboratory, photography and drawing units, and supporting them with new machines; establishing a library; and founding a lecture room. Many undergraduate and postgraduate courses, lectures and workshops were now given in the new lecture room, which made the Museum attractive not only for archaeology students but also for academic staff. The new laboratory was used for training students in the principles of excavation, surveys and cadastral works in the field and in the Museum. The laboratory’s staff taught students the principles of restoration and conservation, especially in the practical side of the course on ‘Conservation and Restoration’. They also helped postgraduate students to conduct research and write theses on the Museum’s objects. The photography and drawing units trained students in their methods both in the field and in the Museum. They produced pictures, slides and drawings for teaching purposes that were used in the classrooms and for the students’ research, theses and publications.<sup>556</sup> During this period, the Museum participated widely in developing museological skills by giving students experience in registering,

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<sup>552</sup> Gharaibeh, interview, 14/09/2005.

<sup>553</sup> Barghouthi, interview, 30/11/2005.

<sup>554</sup> Mango, *op. cit.*

<sup>555</sup> Khaleel, 1987, *op. cit.* pp 191-208.

<sup>556</sup> Al-Asad, Report of ..., 11/7/1989, *op. cit.* p 5f.



documenting, displaying and storing the Museum's objects, in addition to encouraging a spirit of teamwork.<sup>557</sup>

The Museum opened its doors to students and researchers not only from outside the University but also from outside the country. For instance, in 1989, the Department of Archaeology at the Université Catholique de Louvain in Belgium sent a student to study the gold, silver and bronze coins of the Ptolemaic Emperors Ptolemy I and II from the Museum's collections.<sup>558</sup> The Museum also invited a scholar from the British Institute of Archaeology in Amman to train students on producing the coloured Nabataean pottery on its pottery wheel.<sup>559</sup> From this point, the Museum's aims were developed to cover academic archaeological research and provide scientific information for students and for researchers and scholars from outside the university.<sup>560</sup>

Visits to the Museum increased during this period in various sectors especially schools parties, official visitors and groups and public access, in addition to the University community. A reasonable effort was made in marketing the Museum by its staff, by members of the Archaeology Department and by the Department of Public and Cultural Relations. The University approved the Museum for inclusion in some of its programmes, such as the orientation week and open days for new students, international students' days, faculties' academic days, and academic conferences and workshops.<sup>561</sup> Information about the Museum was also published in the University magazine, *Anba' Al Jami'ah*, in almanacs and in newspapers.<sup>562</sup> A programme about the Museum and its collections was shown on the local television channel and important official visits, including those by the Royal Family, received some TV news coverage.<sup>563</sup> The Museum itself participated in the University's festivals and in national events such as the University Anniversary Festival.<sup>564</sup> This kind of activity is well known in the majority of university museums across the world, such as the Ian Potter Museum of Art at the University of Melbourne, which participated in the 150<sup>th</sup> anniversary of the University

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<sup>557</sup> Barghouthi, interview, 30/11/2005.

<sup>558</sup> Letter from the Catholic University in Belgium, Jordan University, Amman, 1989.

<sup>559</sup> Kh. Amr, Direct Question and Answer Interview, the Hashemite University, Zarqa, 8/12/2005

<sup>560</sup> Anon. *Jordan University...*, 1991, op. cit. p 311.

<sup>561</sup> Salameh, interview, 09/11/2005.

<sup>562</sup> Awamleh, interview, 09/11/2005.

<sup>563</sup> Adi, interview, 8/11/2005.

<sup>564</sup> Letter to the Dean of the Faculty of Arts, no. 10/13/206, Jordan University, Amman, 23/4/1988.

with the exhibition 'Curiosity: 150 Years of Collecting at the University of Melbourne'.<sup>565</sup>

The Museum, in cooperation with the Department of Public and Cultural Relations, paid special attention to school visits (See Figure 22). The visitors' book does not give a specific number of school visitors, but according to Rawyah Salamah, about 150 schools visit the University annually, each with an average of 25-35 students.<sup>566</sup> The majority of school parties come to visit the University, rather than the Museum in particular, with some exceptions on the part of private schools. For instance, a private school established an Archaeology Club which arranged scientific trips to archaeological sites and museums to increase awareness of the heritage and archaeology of Jordan. According to Manal Awamleh, the current Supervisor of the Museum, "private school visits are more active than the public ones, because they have their own facilities, especially transport".<sup>567</sup>

The new building received frequent visits by the Royal Family and their official visitors and groups. Less than two months after the inauguration of the Museum, Prince Hassan again visited the Museum during a visit to the University. He showed his great admiration of the Museum and promised to support it as much as he could.<sup>568</sup> In addition to his MA degree in Oriental Studies, the Prince is considered one of the most distinguished figures not only in Jordan but in the wider area. He is known for his love of antiquities and archaeological museums. He usually accompanies his official and unofficial visitors to museums and archaeological sites in Jordan. Queen Noor Al Hussein visited the Museum when she visited the University in October 1988.<sup>569</sup> In the same year, the Museum was visited by 200 groups.<sup>570</sup>

The Museum has a special visitors' book for official and high-ranking visitors, which lists among its visitors presidents, kings, princes, prime ministers, ministers,

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<sup>565</sup> H. Gaughan, 'University Art Museums: playing advantages', in *Proceeding Rhapsody 21C: The Future of University Museums and Art Galleries in the New Century*, University of Tasmania, Launceston Tasmania, Australia, 25-27 May 2005, (Published as a CD).

<sup>566</sup> Salamah, interview, 09/11/2005.

<sup>567</sup> Awamleh, interview, 09/11/2005.

<sup>568</sup> Anon. 'His Excellency Prince Hassan meets a selection of superior students', *Anba' al-Jami'ah* 168 (January 1986) p 2.

<sup>569</sup> Anon. 'Her Majesty ...', 22/10/1988, op. cit.

<sup>570</sup> Al-Asad, Report ..., 11/7/1989, op. cit. p 6.

ambassadors, members of diplomatic missions and university chancellors. All have expressed their high regard for the Museum and the University. Through these visits, the Museum became the civilised face of the University. According to the Public and Cultural Relations Department, many visits to the Museum take place upon the request of official visitors, and the purpose of some official visits has been to visit the Museum in particular, not the University as a whole.<sup>571</sup>

As for archaeology and other students of the University, they were active in visiting the Museum after it moved to its new location. The daily average number of such visits was 50-70 in 1988.<sup>572</sup> According to the visitors' book, the Museum was visited by up to 5,000 students per year from 1987 until 1992, when the number decreased to 2500. According to Manal Awamleh, "Although the Museum paid attention to attracting the University's students in general, and archaeology students in particular, they were not enthusiastic about visiting the Museum".<sup>573</sup> This cultural problem reflects a lack of interest in museums since childhood and the absence of awareness programmes. Lutfi Khaleel placed the blame on the educational system in Jordan:

Students who finish high school apply to the public universities through the Unified Acceptance Committee [UAC]. Normally, students who get high grades study medicine, engineering and science, while students with low grades study the other specialisations. In other words, the UAC is the body that chooses the faculty or department for students according to their grades. Therefore, 90% of the archaeology students did not choose this field, but this is what their grades offered. As a result, not all of them like studying archaeology; they just need a degree in order to find a job.<sup>574</sup>

This idea is mentioned by Peter Davies and Peter Stone in their report on the Jordan Higher Education Development Project: "Most students who arrive at the [Hashemite] University to study Cultural Resources Management and Museology have not elected to do so through choice, but because they were rejected by other (preferred)

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<sup>571</sup> Letter from the Public and Cultural Relations Department to the Museum, Jordan University, 25/2/2004.

<sup>572</sup> Al-Asad, Report ..., 11/7/1989, op. cit. p 6.

<sup>573</sup> Awamleh, interview, 09/11/2005.

<sup>574</sup> Khaleel, interview, 25/09/2005.

programmes. Consequently many students drop out of the programmes after the first year”.<sup>575</sup>

Khaleel added that the Museum did not market itself well through its educational programmes. This is because of the lack of specialists in educational and museological concepts. Many students from different faculties at Jordan University learned of the Museum from other students, friends or by chance, not from the University’s advertisements or from the Archaeology Department. Some students do not know that there is a museum on campus.<sup>576</sup> This is not only the situation in Jordanian university museums, but is common in various university museums across the world. According to Ann Schilo from Curtin University of Technology in Australia, “You might imagine my chagrin, in 2000, when a graduating student who had been studying in the School of Art since the first year expressed surprise that there was an art gallery on campus”.<sup>577</sup>

Maysoon Al-Nahar, the current director of the Museum, says in this regard that the Museum should pay special attention to students of the University. According to her:

There are around 35,000 Jordan University students. If the Museum succeeded in attracting this number to visit the Museum, it would be a great achievement. Every student could be an ambassador to his/her friends, families and relatives. In addition, students at the University are considered a vital category in terms of age —18-24—and education. If we adopted this process, it would contribute greatly to developing a museum culture in the whole community through the development of generations.<sup>578</sup>

This idea is mentioned by Claudia Bach. According to her, “The university years are a period of new experiences and investigation. University museums should allocate resources to build curiosity, involvement, and commitment among tomorrow’s audiences

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<sup>575</sup> P. Davies & P. Stone, *Jordan Higher Education Development Project: Report on the Cultural Resources Management and Museology programs at the Queen Rania Institute of Tourism and Heritage*, Hashemite University, Zarqa, 2004, p 10.

<sup>576</sup> A. Hammad, Question and Answer Interview, Jordan University, Amman, 11/11/2005.

<sup>577</sup> A. Schilo, ‘Concerto for school and gallery’, in *Proceeding Rhapsody 21C: The Future of University Museums and Art Galleries in the New Century*, University of Tasmania, Launceston Tasmania, Australia, 25-27 May 2005, (Published as a CD).

<sup>578</sup> Al-Nahar, interview, 16/11/2005.

in the face of extraordinary competition from sport, movies, and shopping malls for leisure time”.<sup>579</sup> Tom Klobe stated that

Within the context of a university, museums have the further role of providing the basis for research and of preparing new generations of professionals who will care for our heritage and develop the important educational programming integral to our collections. Our students will also be each new generation that shapes the future. We must foster their growth and their concern for people and our communities.<sup>580</sup>

As a result of the lack of knowledge in the museum field, the Museum's staff did not realise the importance of recording visitor numbers and how this reflects the development of the Museum from various sides. Unfortunately, no method of registering visits to the Museum was fixed. There were no consistent visitors' books and registration was not continuous, resulting in many gaps. The first visitors' book began in August 1972 and continued until January 1975 in an irregular form with many gaps. It started again in November 1978 for one month then stopped. In 1986, in the new building, registration started again in an organised a comprehensive way. It included the visitor's name, date of visit, department, occupation and nationality, and left space for the visitor's remarks. Unfortunately, this was discontinued in December 1992 for unknown reasons, perhaps because the Curator, Jumana Al-Asad, left the Museum.

The visitors' book records the opinions of various visitors in different languages. Many show their admiration for the Museum, others mention the lack of some services, and others ask for more attention to be paid to marketing the Museum and for public access, because they discovered the Museum by chance.

### **Closing the Campus**

In 1994, for security reasons, the University decided to close the campus to public access. This was a critical decision in terms of public access to the Museum. Mohammad Adi, currently the Museum's photographer, reports that

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<sup>579</sup> C. J. Bach, 'The higher education gateway', *Museum News* (Sep/Oct. 1997) pp 43-47.

<sup>580</sup> T. Klobe, 'Proposing futures – collaborations: bringing people together', in *Proceeding Rhapsody 21C: The Future of University Museums and Art Galleries in the New Century*, University of Tasmania, Launceston Tasmania, Australia, 25-27 May 2005, (Published as a CD).

A small number of the Museum's visitors were affected by the decision. Students, employees, official visitors, participants in academic activities and school visits were not affected because they entered the University through the Public and Cultural Relations Department by prior arrangement. The categories that were affected were the people who came to visit the University or the Museum personally, such as residents of the area, students of other universities and community colleges, friends of students and employees, and the general public.<sup>581</sup>

Manal Awamleh considers that these categories were not affected very much because anyone who wanted to visit the University or the Museum could ask for permission from the security offices and enter the University.<sup>582</sup> Nabil Khairi explained the matter from another perspective. According to him, "the effect was a psychological block; people who would like to visit the University felt the difficulty of going to the security office and asking for permission. People generally do not like such routines and that is why they became unenthusiastic to visit the University or the Museum".<sup>583</sup> Unfortunately, the visitors' books did not register the number of visitors to the Museum in the years 1993, 1994 or 1995, which would have recorded the changes that happened as a result of closing the campus.

According to the comments of Adi, Awamleh and Khairi, although this action did not greatly affect visits by the general public, a solution to the problem became essential. It might be applied not only to Jordanian universities, but to all those that have closed campuses. The suggestion is that university museums could be located on the edge of campus with two main entrances: one for the university community from inside the campus and one for public access from outside. This solution would be more feasible in new university museums than existing ones. The suggestion is not new, having been adopted for other facilities in Jordanian universities. For example, every university in Jordan has an Islamic Studies Faculty with an Islamic cultural centre and a mosque. These centres and their mosques are created to support the teaching of religion to university students and to serve the general public. For this reason, they tend to be

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<sup>581</sup> Adi, interview, 08/11/2005.

<sup>582</sup> Awamleh, interview, 09/11/2005.

<sup>583</sup> Khairi, interview, 09/10/2005.

located on the edge of the campus with two main entrances. For instance, the Islamic Cultural Centre at Jordan University aims to offer preliminary courses in Islam, to organise public lectures, seminars and conferences, to mark Islamic occasions and national festivals, and to offer daily, weekly and occasional prayers to the on- and off-campus communities.<sup>584</sup>

Another example is that of university hospitals. Normally, these are established to treat patients and to serve the needs of medical students by supporting the practical side of their studies. For this reason, all university hospitals are located at the edge of campuses and sometimes off campus. The Hospital of Jordan University was founded to provide an ideal opportunity for teaching students at the Faculty of Medicine, Pharmacy, Nursing and Dentistry; and for research and patient care.<sup>585</sup> One more example is sports facilities, which are established on campuses to serve students, especially those studying physical education, the wider university community and the general public. These facilities are again located at the edge of campuses and are accessible to both the university community and the general public (See Figures 2 and 23).

Meanwhile, locating a university museum at the edge of campus will encourage the general public to visit and interact with it and the museum itself will benefit from different sources of financial support such as admissions fees, membership and the museum shop. One more advantage of having a university museum at the edge of campus is the opening hours. Normally, university museums in closed campuses follow the opening hours of their universities and close their doors at weekends and bank holidays. This would not apply to edge-of-campus museums, which could open their doors at any time and continue to receive visits during weekends and holidays from the general public.

In 2001, the current Head of the Department of Archaeology and the Director of the Museum, Maysoon Al-Nahar, suggested in the meeting of the Department's Council changing the course that dealt with museological issues from an elective to an obligatory one. According to her,

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<sup>584</sup> Anon. *The University of Jordan* ....., 2005, op. cit. p 123.

<sup>585</sup> Ibid. p 154.

Previously, the course was an elective one, which meant students had the opportunity to take it or leave it. If the course became an obligatory one, it would have to be taken by all archaeology students. Accordingly, students would have more opportunity to gain more information about museological issues and this would also increase the interaction between the Museum and the students.<sup>586</sup>

The Council agreed, and the 'Museum Administration' course was made obligatory and renamed 'Introduction to Museology'.<sup>587</sup> At the same time, new elective courses such as 'Lithic Analytical and Typological Studies' were added to undergraduate and postgraduate study plans.<sup>588</sup> This course requires visits to the Museum in order to see the real lithic objects that relate to the course and to do typological studies.

### **Renovation of the Museum and External Funding**

Unfortunately, from 1985, nothing new happened in the Museum's building for twenty years. With a noticeable increase in collections coming from the University's excavations, it became too small. It was necessary that the Museum should expand by adding new halls to the old ones. This could have been achieved because the Museum's building was capable of being developed through the use of the large spaces around it.<sup>589</sup>

In 2005, the University put down a long-term project to rehabilitate the old buildings on the campus, one of the oldest of which is the Museum building. Maysoon Al-Nahar, the Museum's Director, exploited this occasion and presented to the University a proposal to rehabilitate the Museum. The University accepted the project without restrictions.<sup>590</sup> According to Abdul Rahim Al-Hunaiti, the President of the University, who was enthusiastic about the project, "The Museum is a mobile lab presenting the sequences of civilizations. It is part of the University's hierarchy, educational processes, missions, and one of its responsibilities". Al-Hunaiti also encouraged the Archaeology Department to prepare a complete and detailed proposal for the construction of a new museum in order to present it to official visitors and donors to the University.<sup>591</sup>

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<sup>586</sup> Al-Nahar, interview, 16/11/2005.

<sup>587</sup> Archaeology Department Study Plan 2002, Jordan University, Amman, 2002.

<sup>588</sup> Archaeology Department Study Plan 2005, Jordan University, Amman, 2005.

<sup>589</sup> Awamleh, interview, 09/11/2005.

<sup>590</sup> Al-Nahar, interview, 16/11/2005.

<sup>591</sup> Al-Hunaiti, interview, 20/12/2005.



The rehabilitation project aims to develop the Museum in three steps: firstly, renovate the internal and external sides of the Museum's building; secondly, to develop the displays; and thirdly, to expand the building from the back by adding new display halls, a laboratory, and other facilities. The first step was taken between June 2005 and September 2006. The Museum was renovated from inside and outside. Part of this project was to put new signs in different areas on campus to show directions to the Museum. For financial reasons, the second and third steps were postponed to the following financial years, but the President promised to help the Museum seriously. The proposal also included a request to increase the annual budget of the Museum and to appoint an archaeological objects drawer and a specialist in cultural resources management. The University increased the Museum's budget but postponed the appointment.<sup>592</sup>

In the summer of 2006, for the first time, the Museum achieved a remarkable success regarding external funding. During the Department's excavation in Jerash, Mr. Isa Al-Rimouni, the owner of the land where the excavation took place, visited the site. Maysoon Al-Nahar, the excavation supervisor, who wished to develop the Museum by all available means, took advantage of this visit by explaining to him the role of the Archaeology Department and its Museum in protecting the Jordanian national heritage and the educational role of the Museum. She then invited Mr. Al-Rimouni to visit the Museum, which was under renovation. During this visit, Al-Nahar asked him about the possibility of supporting the Museum financially. Mr. Al-Rimouni was enthusiastic about the idea and agreed to donate \$15,000, which was added to the budget of the renovation project.<sup>593</sup>

This donation marked a turning point in the funding of the Museum, which throughout its life had relied totally on the University, which allocated a yearly amount of money for the Museum's daily expenses. Sometimes the University agreed to transfer money from the budget of the Archaeology Department to cover the Museum's needs.<sup>594</sup> Many letters were found in the Museum archive inviting the University to increase its annual financial allowance in order to fund new exhibitions and new showcases.

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<sup>592</sup> M. Al-Nahar, Proposal to develop the Archaeology Museum at Jordan University, Jordan University, 2005.

<sup>593</sup> M. Al-Nahar, Direct Questions and Answers Interview, Jordan University, Amman, 3/9/2006.

<sup>594</sup> Letter from the Dean of the Faculty of Arts to the Museum, no. SH M/200/175, Jordan University, Amman, 12/4/2004.

Unfortunately, since there was no response to these letters, it seems that all these requests were rejected. The Museum, like most university museums in the world, also depends on the University's facilities such as maintenance, workshops and transports.

Abdul Kareem Gharaibeh explained the University's support through time. According to him:

At the time of its establishment, since the Archaeology Museum was the first on campus, the University supported it very much. Later, with the establishment of the scientific faculties and their laboratories, the support was offered to those faculties. This attitude not only affected the Archaeology Museum, it affected all humanities faculties. From that date until now most of the University's support goes to scientific faculties and their laboratories, research and projects.<sup>595</sup>

Lutfi Khaleel supported this idea by saying that this problem applies not only in Jordan University but also in most universities across the world. Normally, the support goes to scientific faculties, while the humanities faculties and their units suffer from insufficient funds. Also, the priorities of Jordan University were to create and construct new faculties and departments.<sup>596</sup>

The main problem the Museum faces is a financial one. This is because the University depends completely on the government budget and has no external support. In this regard, according to Manal Awamleh, not all University Presidents have been enthusiastic about the Museum. "The enthusiastic ones supported the Museum within the available funding while the unenthusiastic did not support it, pleading financial difficulties". She also explained that the University supports the Museum's needs directly if the problem can be solved through its workshops and will not cost a lot of money; but if the problem requires money or labour from outside, then it depends on the problem. If it is urgent, the University will address the minimum, but if it is not, a decision will be postponed.<sup>597</sup> Lutfi Khaleel expresses this by saying that the University "supports the Museum to keep it running, not to develop it".<sup>598</sup>

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<sup>595</sup> Gharaibeh, interview, 14/09/2005.

<sup>596</sup> Khaleel, interview, 25/09/2005.

<sup>597</sup> Awamleh, interview, 09/11/2005.

<sup>598</sup> Khaleel, interview, 25/09/2005.

Since the Museum depends completely on the University's budget, which depends in turn on the government, it is normal that the general political and economic situation of the country should affect the Museum's position. For example, in the 1990s, as a result of the critical political and economic situation in Jordan caused by the Gulf War, many decisions were taken by government bodies to reduce expenses. Many such decisions were also taken by the University of Jordan and these affected the Museum and every other part of the University.<sup>599</sup>

In addition to the financial problem, the Museum faced many other problems during its life such as its buildings and locations, staff and security issues, training of people, the university's attitude toward the museum, the task (and by whom) to disseminate proper awareness for the existence of the museum, museological requirements, and uninstalling a controlled environment system. All these aspects and issues will be discussed in detail in the concluding chapter.

## **Conclusion**

Establishing the Museum for teaching purposes led to its audience being confined to archaeology students. As a sub-discipline of history, archaeology did not stimulate academic relations between the Museum and students, especially given its limited displays. With the development of its aims, location and displays, audiences were developed to include the University's students and the general public. The University itself paid special attention to marketing the Museum, putting it on its agenda and programmes such as official visits, school trips and visits by the Royal Family. The Museum used new themes and concepts to market itself, displaying objects in external events, mounting external exhibitions at the Museum and opening an outdoor museum. Archaeology as a discipline stimulated relations among the teaching process, the Museum and its audiences. In spite of these improvements, no changes occurred in the Museum for two decades. The need to establish a new museum or a new building became critical. The following chapter examines 'the new museum', new concepts and new themes, by examining a new kind of university museum development in Jordan: that of the Museum of Jordanian Heritage at Yarmouk University.

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<sup>599</sup> Generalizations, op. cit. 5/8/1990 and 19/8/1990.

## *Chapter Six*

### *The Museum of Jordanian Heritage at Yarmouk University: Finding another Way*

## Chapter Six

### The Museum of Jordanian Heritage at Yarmouk University: Finding another Way

#### **Introduction**

The Archaeology Museum at Jordan University provided a national model for the development of a university museum. It gained royal patronage and the ear of the DOA which in different ways ensured its success when others had failed. However, the museums that universities would develop later did not necessarily follow this path, and perhaps the most ambitious is the Museum of Jordanian Heritage at Yarmouk University. In this chapter, the development of this museum will be subjected to historical analysis to understand how a different path to success was adopted. In doing so it focuses on the development of the building, the collections and their sources, internal and external funding, and the Museum's relations with national and international organisations, groups and individuals.

#### **The Development of Archaeology at Yarmouk University**

In the 1970s, the establishment of a new university became essential in Jordan, as a shortage of places resulted in many school leavers continuing their education abroad. Over 50,000 such students produced a huge drain on national income. It was crucial that the country's own universities should take the largest possible number of students, permitting its education sector to parallel the development process witnessed by Jordan more generally. Therefore, in 1976, Yarmouk University, the second university in the country, was established in Irbid in Northern Jordan.<sup>600</sup>

From the outset, Yarmouk University was remarkable for the attention it paid, in its programmes and in the quality of its teaching, to the encouragement of scientific research and community services. It was to play a significant role in building the

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<sup>600</sup> Anon. *Yarmouk University: An Introductory Outline*, Yarmouk University Press, Irbid, 2005, p 4.

country's economy and in enhancing its social renaissance while also consolidating its academic, material and cultural potential.<sup>601</sup>

Teaching at the University began in 1976; it followed the credit hours system and stipulated regular attendance by students. The University started with one faculty, the Faculty of Science and Arts, which contained three different departments: Science, Arts and Economics and Business Administration Science.<sup>602</sup> In the following academic year, the Department of Humanities and Social Sciences was established from the Arts Department at the Faculty of Science and Arts. This new department offered courses in History, Archaeology, Anthropology, Sociology, Psychology, Islamic Studies, Middle East Studies, Philosophy and Political Science. The purpose of establishing the Department was to educate students in the humanities and in the history and culture of human civilizations.<sup>603</sup> In 1981, the Department of Humanities and Social Sciences was upgraded and became the Faculty of Arts and Human and Social Sciences.<sup>604</sup>

Within this newly created faculty, the University planned to establish departments of archaeology and of anthropology, but Moawiyah Ibrahim, the first Dean of the Faculty, stated that he was against the idea. According to him, "I thought that both disciplines should be in a single independent unit by creating a separate institute at the University to include archaeology, anthropology and epigraphy departments, in addition to a museum covering these specialisations". The University considered the idea non-academic and rejected it on the grounds that there would be a separation of the archaeology and anthropology departments from the Faculty of Arts. It also refused to accept the idea of establishing a separate institute at the University.<sup>605</sup>

Zaidan Kafafi, who was teaching archaeology in the Faculty of Arts and who was enthusiastic to establish the institute and the museum, recalls: "At the beginning of the 1980s, the idea of establishing such an institute in a Jordanian university was not yet developed. Also, the idea of establishing a university museum was not clear either; they

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<sup>601</sup> F. Tawalbeh, *Social, Economical and Constructional Role of Al Yarmouk University in Irbid City Development*, MA thesis, Bagdad University, 2000, p 42.

<sup>602</sup> Anon. *Yarmouk University Handbook 1983/1984 (1)*, Yarmouk University Press, Irbid, 1985, p15.

<sup>603</sup> Ibid, p 291.

<sup>604</sup> Anon. *Yarmouk University...*, 2005, op. cit. p 21.

<sup>605</sup> Ibrahim, M. Tape-Recorded Interview, his home, Amman, 21/12/2005.

thought that a university museum could be located in a small room with a number of showcases in the Faculty of Arts”.<sup>606</sup>

Ibrahim defended his idea from various viewpoints. According to him, although this idea was new in Jordan’s universities, many institutes in these fields had been successfully founded in many European and American universities decades ago, such as the Institute of Archaeology at University College London and the Oriental Institute of the University of Chicago. Another important point Ibrahim made was that there was no need for a repetition of the experience of the Archaeology Department at Jordan University. Even though it is considered one of the earliest departments at Jordan University, it was not developed well because it was attached to the Faculty of Arts. A similar idea regarding museums was mentioned by Knell, Macleod and Watson, according to whom

Many museums—perhaps most new museums—are the product of rejecting the perceived norms of museum practice as much as they are about adopting them. The present array of museums does not bear witness to a survival of the fittest, but rather to repeated attempts to reinvent and redefine. This can be called mutation, in the sense that museums are always reacting to perceived future—they are all opportunities—but yet they must also reflect upon their past and on the inertia that surrounds them.<sup>607</sup>

Moreover, one of the strongest arguments made by Dr. Ibrahim was to ask why a national organization like Yarmouk University could not establish a Jordanian national institute on the pattern of those established by foreign archaeological missions in Jordan, such as the British Institute in Amman for Archaeology and History (BIAAH), the American Centre of Oriental Research (ACOR), the German Protestant Institute (GPI), the Franciscan Institute (Institut Français d’Archéologie du Proche-Orient) (IFABO) and the like.<sup>608</sup>

These arguments were discussed twice, in the meetings of the Dean’s Council and by the Royal Committee of Yarmouk University. The idea was almost rejected until the

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<sup>606</sup> Kafafi, interview, 28/11/2005.

<sup>607</sup> S. Knell, S. MacLeod & S. Watson, *Museum Revolutions: How Museums Change and are Changed*, Routledge, London, 2007, p xix.

<sup>608</sup> Ibrahim, interview, 21/12/2005.

intervention of Dr. Adnan Badran, the President of the University. Finally, the idea was approved and a positive decision was taken in 1982. The Royal Committee stipulated that the Institute should be only for graduate students, because the Archaeology Department at Jordan University supports the country with sufficient numbers of archaeologists.<sup>609</sup> The Institute of Archaeology and Anthropology was finally established in the academic year 1984/1985.<sup>610</sup>

Thus, in addition to the specialists who were recruited from the Faculty of Arts,<sup>611</sup> Dr. Ibrahim began to hire specialist staff from Jordan and abroad to run the Institute and its facilities, covering academic, administrative and technical disciplines. Although these people were hired specifically to work in the Institute, they also worked to achieve the establishment of a museum.<sup>612</sup> The Institute started with graduate (MA) studies in Archaeology, Anthropology and Epigraphy.<sup>613</sup> According to Ibrahim, “the Institute of Archaeology and Anthropology was established in the belief that the disciplines of archaeology, anthropology and epigraphy are organically, and not only academically, interrelated: together they allow us to reconstruct the history of man in this area”.<sup>614</sup>

With the founding of the Institute, the first Council was established to include the Director General of the DOA.<sup>615</sup> According to Kafafi, “adding the director of the DOA to the Institute’s council was because the DOA was the only authority in the Kingdom responsible for antiquities and heritage – and this strengthens the relations with the DOA and facilitates its future support. In addition, the director of the DOA normally holds a PhD in archaeology and has long experience; this benefits the Institute academically as well”.<sup>616</sup>

In terms of its educational policy, the Institute admitted any student from any discipline, even those who had no degree in archaeology or anthropology. This approach

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<sup>609</sup> Kafafi, interview, 28/11/2005.

<sup>610</sup> Anon. *Institute of Archaeology and Anthropology: Prospectus 2000*, Yarmouk University Press, Irbid, 2000, p 10-11.

<sup>611</sup> Anon. *Yarmouk University Handbook 1989/1990 (2)*, Yarmouk University Press, Irbid, 1990, p 399.

<sup>612</sup> Kafafi, interview, 28/11/2005.

<sup>613</sup> Anon. *Institute of ...*, 2000, op. cit. p 10-11.

<sup>614</sup> Ibrahim, et al. 1988, op. cit. p 7.

<sup>615</sup> Anon. ‘News in review’, *NIAA* 4 (1987), p 18.

<sup>616</sup> Z. Kafafi, ‘The Institute of Archaeology and Anthropology at Yarmouk University-Jordan’, *Yemen Studies* 27 (1987) pp 223-235.



was—and perhaps remains—unacceptable in Jordanian universities,<sup>617</sup> which is another of the problems that faced the newly created Institute. However, Dr. Ibrahim convinced the University by adding many prerequisite courses to the Institute's study plans. Therefore, it was possible for any student who showed an interest in its specialisations to enrol in the Institute. Such an educational policy aimed at reaping the benefit of having students with a variety of backgrounds and specialisations. Thus, the Institute accepted those who had studied architecture, arts, modern languages, sciences, etc. The benefit to the students was that many of them, after being awarded their MAs, had the chance to continue with PhDs in a range of fields and in many countries.<sup>618</sup>

### **The Museum: the Ideas and Concepts**

The idea of establishing the Museum is credited entirely to Moawiyah Ibrahim. According to Carol Malt, "Ibrahim not only originated the idea and the establishment but he is also credited with having the energy to marshal the necessary resources from the University itself, [from] the national governmental and private institutions, individuals, and the external resources from the international organizations and institutions".<sup>619</sup>

According to Dr. Ibrahim:

I was working in the DOA. My interest in the field of museums began in 1973 when I went to the Free University of Berlin as a visiting professor. During my visit, the Jordanian Minister of Tourism and Antiquities, Mr. Ghalib Barakat, asked me to find a way to substantiate the idea of establishing the Jordan National Museum. Accordingly, I contacted several engineering offices specializing in the museum field and they offered several proposals on establishing the Museum. I also visited large numbers of major museums in Germany and established close relations with their departments. When I came back to Jordan, I tried to develop these proposals by building on the relations that I had made to establish or at least to bring forward the idea of the Jordan National Museum. Unfortunately, the idea faced a lot of obstacles and was not realized.<sup>620</sup>

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<sup>617</sup> Normally, Jordanian universities stipulate that student who wishes to continue graduate studies in a particular field must have a first degree in the same field.

<sup>618</sup> Ibrahim, interview, 21/12/2005.

<sup>619</sup> Malt, 2005, op. cit. p 68.

<sup>620</sup> Ibrahim, interview, 21/12/2005.

In 1984, with the establishment of the Institute of Archaeology and Anthropology, Ibrahim refreshed all of his previous relations with German organizations and exploited them to establish the Museum. From that date until now, several factors have facilitated the establishment and the development of the Museum, one of the main contributions having been made by the general evolution in Jordan during the 1970s and 1980s, a period when Jordan witnessed a high level of development in both public and private sectors, politically, economically, educationally, socially and in other ways.<sup>621</sup> This broad-based development was obviously reflected in the field of higher education, as new universities and colleges were established in all parts of Jordan, as were new faculties and disciplines. The founding of Yarmouk University was one of the main drivers of public and private sector development in the city of Irbid and in the Northern part of Jordan.<sup>622</sup> This led to establishing the Institute and the Museum in a mature and new framework of ideas, concepts, and themes.

The availability of resources is considered the major contributory factor to the acceptance of the idea of the Museum and to its dramatic development. Funding was obtained not only from internal resources; it also depended largely on external ones, which was considered a remarkable step in the history of Jordanian museums.<sup>623</sup> Nor was the support received limited to financial resources; it included consultants, experts, materials, collections, scholarships and voluntary schemes which encouraged local and national organizations and individuals to support the Museum (See Table 7).<sup>624</sup> This external support started from the beginning, when the ideas and concepts were planted. Birgit Mershen, the first curator of the Museum, stated that “we started working on the establishment of the Museum in 1984. One of the first people to encourage our modest beginning was His Excellency Dr. Herwig Bartels, Ambassador of the Federal Republic of Germany in Jordan. Since he first saw the Museum’s gallery, he has backed and assisted us in every possible way”.<sup>625</sup>

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<sup>621</sup> For more information see chapter number 2.

<sup>622</sup> Tawalbeh, op. cit. p 43.

<sup>623</sup> The idea of obtaining external support for Jordanian museums started in 1951 in the Jordan Archaeological Museum. The building was funded by the DOA, while the showcases were designed and produced in England and transferred to Jordan. This support was a result of colonisation, while the external support for the Museum of Jordanian Heritage was a result of academic cooperation.

<sup>624</sup> Ibrahim, interview, 21/12/2005.

<sup>625</sup> Ibrahim, et al. 1988, op. cit. p 14.

The institute was also helped in attracting external support by its foreign professors. When it was first established, the lack of Jordanian specialists in archaeology, anthropology and epigraphy meant that many such overseas academics were hired; they then participated in obtaining special support from their countries, such as Birgit Mersten from Germany, Cherie Lenzen from the USA and Genevieve Dollfus from France, in addition to the Institute's visiting professors, such as William Lancaster from the UK and George Mendenhall from the USA.<sup>626</sup>

Indeed, the understanding of the Institute's and the Museum's staff of the idea, concept and mission of the Museum played a significant role in marketing the idea from the beginning and helped in attracting both national and international support. They were very active and participated significantly in advertising the Museum in Jordan and abroad through lectures, conferences, workshops and scholarships. They also exploited their private relations with national and international institutions in gaining all the support possible.<sup>627</sup>

Establishing the Museum could not have been achieved without the full support of the Department of Antiquities. According to Ghazi Beisheh, its director at that time, the DOA was very keen to support the Museum for three main reasons. "First, it would not only serve the University; it would be a regional Museum and would serve the Northern provinces of Jordan. Second, it would reduce the cost for the DOA of establishing new archaeological museums in Northern Jordan. Finally and most importantly, the Museum was part of an academic department".<sup>628</sup> Therefore, the availability of the archaeological collections and the flexibility of the Law of Antiquities facilitated the donation process and allowed the making of long-term loans for educational purposes. At that time, Irbid and Northern Jordan had only two museums: the Irbid Archaeological Museum and the Jordan Natural History Museum at Yarmouk University. The former was established by the DOA in 1966, while the latter was established in 1980 by the Department of Biology at Yarmouk University. This encouraged the University, the DOA and other parties to support the new Museum.

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<sup>626</sup> Ibrahim, interview, 21/12/2005.

<sup>627</sup> Kafafi, 1987, op. cit. pp 223-235.

<sup>628</sup> Beisheh, interview, 15/12/2005.

Unlike the Archaeology Museum at Jordan University, the Museum of Jordanian Heritage's aims and objectives were varied and extensive from the time of its establishment and included the University community and the general public. These aims were appreciated by the Museum's staff and members of the Institute and reflected in their activities. The first curator of the Museum stated that:

As an academic institution, the Museum of Jordanian Heritage aims at contributing to the work of the Institute, while as a cultural institution it serves the wider community. Since the Museum is situated in a region with few formal cultural institutions, its particular responsibility lies in responding to the fact that its public is composed of several basic groups with different needs and expectations.<sup>629</sup>

The Museum also aims to protect the cultural heritage of the nation by providing accurate documentation for objects and preserving them through a combination of preventive and active conservation measures. It promotes cultural heritage by telling the story of the development of Jordan's culture through the ages, thus playing a significant role in the promotion of public awareness.<sup>630</sup> This leads to a suggestion that the Museum has played an important role as a means of communication between the University and the local community.<sup>631</sup>

The Museum was founded to support the Institute's educational function through the fact that its collections give students the opportunity to examine and compare various types of archaeological materials of different origins and dates. It highlights the scientific and fieldwork studies that have been carried out by the Institute's academic staff and researchers from Jordan and abroad.<sup>632</sup>

Through its collections of ethnographic and traditional objects, the Museum highlights the history of Jordan and Jordanian society throughout the ages and presents them to the academic community and the wider public.<sup>633</sup> It underlines the historical development of the region through an emphasis on the relations among natural,

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<sup>629</sup> Mershen, 1993-1994, op. cit. pp 77-98.

<sup>630</sup> Anon. *Yarmouk University...*, 2005, op. cit. p 27-29.

<sup>631</sup> Kafafi, 1987, op. cit. pp 223-235.

<sup>632</sup> M. Ibrahim & B. Mershen, 'The Museum of Jordanian Heritage', *NIAA* 6 (1988) pp 3-6.

<sup>633</sup> Ibrahim, et al. 1988, op. cit. p 13.

geographical, socio-economic and cultural phenomena to create an in-depth understanding of our present societies.<sup>634</sup> The Museum plays an essential role in creating a new place on the tourist map of Northern Jordan.<sup>635</sup>

One of the aims of the Museum is to play the role of national museum. According to Labrador, “the national museums are mainly dedicated to defining ideological structures of nations and nationalism. The university museum’s emphasis is upon scholarship and the academic institution’s notion of education”.<sup>636</sup> From the above discussion of its aims, it appears that the Museum of Jordanian Heritage has tried to cover both sides: the national(ist) function and the teaching vocation. It has been able to accomplish these aims through extensive cooperation with local institutions, universities, schools, the Ministry of Education and the Ministry of Culture, international institutions, universities and museums; through setting up exhibits, meetings and lectures; by publishing and by presenting training programmes and workshops.<sup>637</sup>

### **Building a New Kind of University Archaeological Museum**

The premises of the Institute of Archaeology and Anthropology were designed and constructed by the Engineering Office at Yarmouk University. It was not only constructed for teaching purposes, but was also designed to contain a special space or a display hall for museum purposes. In this regard it was a development beyond that achieved by the Archaeology Museum at Jordan University.<sup>638</sup> The building, which was completed in 1984, consists of a basement and three floors. The basement was designed to house stores and laboratories. The east wing of the ground and the first floors forms a large, high-ceilinged hall designed to house the Museum, while the remainder of these two floors is devoted to faculty members’ offices. The second floor houses offices, classrooms, meeting rooms and a library. An open-air courtyard was constructed at the centre of the building as part of the Museum (See Figures 24 and 25).

Because of the architects’ limited experience in the field of museums, constructing the building in this way caused three problems. The first is that the museum

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<sup>634</sup> Ibrahim & Mershen, op. cit, pp 3-6.

<sup>635</sup> Anon. *Yarmouk University...*, 2005, op. cit. pp 27-29.

<sup>636</sup> Labrador, op. cit. pp 4-9.

<sup>637</sup> Malt, 2005, op. cit. p 68.

<sup>638</sup> Kafafi, interview, 28/11/2005.

hall had the appearance of a large space full of pillars or a forest of columns; the second is that the large vertical windows allowed too much natural light to enter; and the third is that the courtyard was found to cause environmental problems in both summer and winter: in summer it gathered dust and pollution, and increased the temperature inside the museum, while in the winter it collected rainwater and reduced the temperature. These factors contributed to the destabilisation of the Museum environment.<sup>639</sup>

In constructing the building, the designer tried to imitate Islamic architecture. Thus the interior resembled that of Islamic houses, especially during the Ottoman period, which had an open-air courtyard surrounded by rooms, while from the outside, the building resembled Islamic castles because of its prominent pillars,<sup>640</sup> between which there were long windows extending to the full height of the ground and first floors. The building was surrounded by trees, and the frontage was protected by a high wall (See Figure 26).

Unlike the Archaeology Museum at Jordan University, the choice of location depended on the Museum's requirements and not on those of the Institute. From the beginning, it took into consideration that the Museum would be founded to serve not only the campus community but also the general public off campus. For this reason, a site close to the University's western gate was chosen for the Institute and the Museum. This made the Museum easily accessible from inside and outside the campus (See Figure 23). Also, in terms of the initial plans, according to Ibrahim, "the area that was located between the Museum and the University's western wall could be used as an outdoor museum. Unfortunately, for security reasons, this idea was not realised and the area was used for different purposes"<sup>641</sup> (See Figure 27). In other words, the Museum's location is outstanding, but it was not exploited to serve the public and became like the other locations on campus that were inaccessible by the public.<sup>642</sup>

Regarding the Museum's facilities, at the time of its establishment, Dr. Ibrahim notes that "the Museum was lucky because all the facilities it needed were available in the Institute. Initially, the facilities were not founded for the Museum; they were created

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<sup>639</sup> Ibrahim, interview, 21/12/2005.

<sup>640</sup> Rasmi, op. cit. p 127.

<sup>641</sup> Ibrahim, interview, 21/12/2005.

<sup>642</sup> Zeyadeh, A. Direct Question and Answer Interview, the Museum of Jordanian Heritage, Yarmouk University, Irbid, 20/11/2005.

to serve the educational activities of the Institute. Above all, the Museum itself was considered one of the Institute's facilities".<sup>643</sup> With the establishment of the Museum, special spaces were constructed within the Institute building to include a library, photography, conservation and restoration, surveying and drafting, and physical anthropology laboratories. Apart from the library, all previous facilities had operated at a lower level because they were not well-equipped.<sup>644</sup> The library was established with the internal support of the University's Main Library, faculty members, local organizations and individuals. It was a good specialized library in the field of archaeology and anthropology, serving the needs of teaching, research and field study. It contained books, periodicals and journals in various languages, in addition to atlases and maps.<sup>645</sup>

The Museum started its life with limited collections, but they were considered the real beginning of the Museum. They had been acquired from three main sources: excavations, purchase and donations, the most important being excavations, which provided the first of the Museum's collections.<sup>646</sup> Unlike the Department of Archaeology at Jordan University, which did not perform its own excavations until thirteen years after its establishment, the Institute of Archaeology and Anthropology began its own excavations within the first months of its existence. These not only helped to provide the Museum with archaeological objects; they also played a significant role in advancing the archaeology of Jordan and protecting its archaeological sites.<sup>647</sup>

The excavations were conducted by the Institute's academic staff and students, in cooperation with the DOA and with foreign universities; there were also projects run jointly by the Institute, the DOA and foreign expeditions.<sup>648</sup> For example, the Institute conducted the Deir 'Allah excavation in cooperation with the University of Leiden, the Mughayyir and Zeiraqoun excavations with Tübingen University, the Tell Abu Hamid excavation with the French National Centre for Scientific Research,<sup>649</sup> the Basta

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<sup>643</sup> Ibrahim, interview, 21/12/2005.

<sup>644</sup> Kafafi, interview, 28/11/2005.

<sup>645</sup> Anon. *Institute of ...*, 2000, op. cit. pp 39f.

<sup>646</sup> Ibrahim, et al. 1988, op. cit. p 14.

<sup>647</sup> R. Gordon, 'Tulul Edhab in the Wadi Zarqa', *NIAA* 1 (1986) p 5.

<sup>648</sup> Kafafi, interview, 28/11/2005.

<sup>649</sup> G. Dollfus & Z. Kafafi, 'First season of joint excavation at Abu Hamid', *NIAA* 1 (1986) p 2-3.

excavation with the Free University of Berlin,<sup>650</sup> the 'Ain Ghazal excavation in cooperation with the Universities of San Diego and Nevada,<sup>651</sup> etc.

This cooperation with national and international universities and organizations greatly contributed to the development of the Museum and to obtaining external funding. All these excavations provided the Museum with archaeological objects from various sites in Jordan, representing most of the archaeological periods. They also supported it financially, with equipment and materials. Normally, part of the budget for such excavations is for the study, conservation, restoration and storage of objects. These processes require materials and sometimes equipment. Since they were conducted in the Museum, the rest of the money and materials was kept for the benefit of other activities of the Museum and its collections.<sup>652</sup> The DOA in its turn supported the Institute's excavations financially by paying the worker's salaries and also by offering accommodation to foreign excavators.<sup>653</sup> In this period, the Museum did not receive any archaeological collections from the DOA, probably because the Museum was not ready to house a large collection.

The second source of the Museum's collections was its purchases. For this purpose, the University specified an amount of money for the Museum to buy archaeological and traditional objects.<sup>654</sup> Archaeological objects were purchased in cooperation with the DOA, while traditional ones were purchased directly from Jordanian villages, towns, deserts and cities.<sup>655</sup> The third source of the Museum's collections was donations. Many ethnographical objects were acquired through donations from the Institute's members, University employees, organizations, students and individuals from the city of Irbid and the surrounding villages.<sup>656</sup>

Once the Museum building was complete and it had acquired its initial collections, the first person who was hired particularly to work in the Museum was Birgit Mershen from Germany, who held a PhD in Islamic Studies and the Philosophy of

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<sup>650</sup> H. Nissen & M. Al-Muhaisen, 'Archaeological discoveries at Basta south Jordan', *NIAA* 2(1986) p 3-5.

<sup>651</sup> Z. Kafafi & A. Simmons, 'Ain Ghazal archaeological survey, 1987', *NIAA* 4 (1987) pp 8-9.

<sup>652</sup> Zeyadeh, interview, 20/11/2005.

<sup>653</sup> Beisheh, interview, 15/12/2005.

<sup>654</sup> Ibrahim, et al. 1988, op. cit. p 14.

<sup>655</sup> Zeyadeh, interview, 20/11/2005.

<sup>656</sup> Ibrahim, interview, 21/12/2005.



Languages. She started her work as a consultant to the Museum and was later appointed as its full-time curator.<sup>657</sup> At that time, in addition to Mershen, the Museum depended on the services of the Institute's technicians, such as its photographer, draughtsman and conservator.<sup>658</sup>

Constructing the building, buying the collections and hiring the staff were totally sponsored by the University. The Museum also benefited from all the University's facilities, such as its press, workshops and transport. In addition, the Institute itself supported the Museum from its own budget for the purchase of objects, the mounting of exhibitions, photography and daily expenses.<sup>659</sup> Further indirect support came through the Institute's graduate students. Many MA students needed machines, chemicals and other materials for their research, especially those working on the Museum's environment, the restoration, conservation and scientific analysis of objects. Normally, the University would purchase these requirements and when students had finished their research all remaining machines and materials would be kept for the benefit of the Museum. For example, the Museum bought four thermo-hygrograph machines to be used by an MA student. After she finished, the machines remained and are still in use at the Museum.<sup>660</sup> During that period, funding from outside the University was still at a very low level, but Dr. Ibrahim and his colleagues had it in mind to increase it.

### **The Development Project**

From the earliest days of the Institute and the Museum, Dr. Ibrahim and his colleagues were working on the idea of developing the Museum and raising internal and external support for this purpose. In 1986, through a recommendation of the German ambassador in Amman, Dr. Herwig Bartels, who had excellent relations with Dr. Ibrahim and a shared interest in archaeology and heritage, the Cultural Department of the Foreign Ministry of the Federal Republic of Germany approved a special grant to develop the Museum. Yarmouk University, in its turn, agreed to support the project from its own budget. Accordingly, a joint Jordanian-German team was formed to conduct the project's

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<sup>657</sup> M. Al-Muhaisen, 'A colleague is leaving', *NIAA* 10 (1990) p 24.

<sup>658</sup> Kafafi, 1987, op. cit. pp 223-235.

<sup>659</sup> M. Al-Rousan, Tape-Recorded Interview, the Museum of Jordanian Heritage, Irbid, 23/11/2005.

<sup>660</sup> Zeyadeh, interview, 20/11/2005.

affairs.<sup>661</sup> The Jordanian side was headed by Dr. Ibrahim and included academic staff of the Institute, the Museum's curator and representatives of some other University bodies such as the engineering office, in addition to some of the Institute's MA students.<sup>662</sup> The German side was represented by Dr. Johannes Kalter, the Deputy Director of the Linden Museum in Stuttgart, and many German experts in the field of museums.<sup>663</sup>

This external support was one of the major factors that encouraged Yarmouk University to accept the project and to support it. According to Kafafi, "the agreement between the University and the German side stated that the University would meet the expense of developing the building, while Germans would pay for designing the showcases and transporting them from Germany, in addition to their expertise".<sup>664</sup> Dr. Ibrahim appreciated the role of Yarmouk University by saying that "without Yarmouk University's support and cooperation, the Institute and its Museum would not have existed. All external bodies—governments, institutes and organizations—before offering their funding, enquired about Yarmouk University's contribution to this or that project. In order to approve their grants, they always required a special contribution from the University".<sup>665</sup>

After its launch, a number of employees and technicians from Jordan and Germany and one from Japan were hired to help in running the project. At that time, Dr. Mershen, the curator, worked on the scientific and technical parts of the project, while a manager was appointed to deal with administrative affairs. However, none of the Museum's staff had academic qualifications, extensive training or even long experience in museum work. Therefore, one member of staff was awarded a scholarship to pursue MA studies in museology, another was sent on a one-year training course in museum conservation and restoration in Stuttgart<sup>666</sup> and a German restorer came to Jordan to train the Jordanian conservators.<sup>667</sup> According to Kafafi, "Since the Museum is part of an academic organisation, sending people abroad for training courses was one of the

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<sup>661</sup> Ibrahim, interview, 21/12/2005.

<sup>662</sup> Kafafi, interview, 28/11/2005.

<sup>663</sup> Ibrahim, et al. 1988, op. cit. p 8.

<sup>664</sup> Kafafi, interview, 28/11/2005.

<sup>665</sup> Ibrahim, interview, 21/12/2005.

<sup>666</sup> Anon. 'News ...', *NIAA* 4 (1987) op. cit. p 18.

<sup>667</sup> Mershen, B. 1989, op. cit. pp 6-10.

important policies the Institute adopted. This was intended to provide the Museum with staff well trained and qualified in museological issues and to support the Institute's teaching activities. Those people would not only benefit the Museum and the Institute, they would also benefit the whole country".<sup>668</sup>

In the development project, several major changes in the Museum's building were achieved. The hall, originally occupying the height of two floors, was divided into two floors by the construction of a mezzanine floor (See Figure 28). The courtyard was reconstructed from inside as rural housing complex from Northern Jordan displaying basic local architectural elements, such as cross-vaulted rooms, transversal arches and arched facades. The house completely furnished living and guest rooms, a stable and a bread oven room (See Figure 29). A special hall was also constructed for the Institute's temporary exhibitions, for travelling exhibitions, and for the new excavations finds.<sup>669</sup> In addition, three entrances were created to the Museum: the front entrance, reached by a staircase leading to a platform and used by visitors; a second one in the back wall for bringing in and out the Museum's objects and materials, and a door between the Museum and the Institute (See Figures 30 and 31).

Part of the development project was to equip the Institute's laboratories, especially the conservation lab. According to the Development Committee, "Despite the large number of museums, Jordan so far lacks the means for any proper care for its material culture. Conservation laboratories of any standard do not exist, and there is a noticeable lack of trained staff. A similar situation prevails in the neighbouring Arab countries as well". The laboratory aims to keep abreast of the rapid technological advances in the fields of archaeology, anthropology and applied science, to preserve and reconstruct Jordan's cultural heritage and to serve the needs of faculty members, students and researchers, both national and international, who work in Jordan.<sup>670</sup>

In 1988, the Institute established the Deir 'Allah Station in the Jordan valley as a dig house and research station.<sup>671</sup> This station was achieved by a special support from the DOA and Leiden University/ Netherlands. The station is equipped to provide

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<sup>668</sup> Kafafi, interview, 28/11/2005

<sup>669</sup> B. Mershen, 'The development of the Museum', *NIAA* 2 (1986) pp 10-11.

<sup>670</sup> Anon. *Institute of ...*, 2000, op. cit. pp 31-33.

<sup>671</sup> Anon. 'News in review', *NIAA* 5 (1988) p 21.

accommodation for local and international archaeological expeditions working in the area. It includes a permanent exhibition of archaeological and ethnographic materials excavated from the Jordan valley. It also has a study area, storage rooms, photography and drawing units, and a computer room.<sup>672</sup> An idea to establish a museum in the station was launched; but, unfortunately this idea did not succeed, because of the lack of follow-up.<sup>673</sup>

One of the most important facilities that were developed is the library, which received grants, donations and materials from external sources. The most significant grant was from the Ford Foundation, which greatly contributed in augmenting the library's materials. Donations and gifts were also received from many other groups and organizations interested in archaeology, particularly the German, French, Dutch and Spanish embassies and the Med Campus programme of the European Community.<sup>674</sup> The library also received donations from individuals such as members of the Institute, visiting professors and many other individuals.<sup>675</sup> Another important source of growth was the exchange of materials with other institutions. This form of barter consists essentially in sending publications to many interested institutions in return for other publications.<sup>676</sup> As a result, the library was able to upgrade its ability to provide services for research, teaching and field studies. It thus became one of the best libraries in the field of archaeology and anthropology in Jordan.

As the development project began, so did communication with the DOA. As with the Archaeology Museum at Jordan University, a committee was formed of representatives from both the DOA and the Institute to select the objects. A report of their deliberations was sent to the General Director of the DOA, who in turn sent it to the Minister of Tourism and Antiquities so that it could be passed on for approval by the Cabinet.<sup>677</sup> As in every loan, the DOA stipulated that the collections were the University's responsibility and should be housed in a safe place inside the Museum, that the collections should be used for teaching purposes only and that the University had no

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<sup>672</sup> Anon. *Institute of ...*, 2000, op. cit. pp 41f.

<sup>673</sup> Ibrahim, interview, 21/12/2005.

<sup>674</sup> R. Hazim & F. Fanselow, 'The institute library', *NIAA* 9 (1990) pp 16-17.

<sup>675</sup> Anon. 'News in review', *NIAA* 7, 8 (1989) p 18.

<sup>676</sup> Anon. *Institute of ...*, 2000, op. cit. pp 39f.

<sup>677</sup> Anon. 'News in review', *NIAA* 3 (1987) p 18.

right to dispose of, sell, donate or exchange any object, for any purpose, to any party inside or outside the country without prior notice and full permission from the DOA.<sup>678</sup>

A year later, in 1987, an agreement was signed with the DOA according to which the DOA loaned the Museum 2000 archaeological objects from its museums in Amman, Irbid, Jerash, Madaba, Kerak and Petra.<sup>679</sup> The majority of these were from excavations and the rest from purchase or confiscation.<sup>680</sup> Unlike the first loan to the Archaeology Museum at Jordan University, this one started with a large number of objects, of great variety, from several museums, and covered all historical periods. This may have been the case because of the availability of the DOA's museums and their collections and because the Museum itself was qualified to receive such a large number of objects.

The Museum not only acquired objects from the DOA's museums; various collections were also donated by national and international organizations and by local and foreign individuals. For instance, in 1986, the Museum of Linden, in addition to the financial support and experts, donated special collections which helped to fill gaps in the Museum's collections.<sup>681</sup> Furthermore, in 1988, the Jordanian Ministry of Religious Affairs, in cooperation with the German Ambassador in Amman, helped the Museum to acquire a collection of 16<sup>th</sup> to 18<sup>th</sup> century Islamic tiles from the Dome of the Rock in Jerusalem to be displayed in the Islamic section of the Museum.<sup>682</sup>

The Museum also acquired collections from individuals. According to Moawiyah Ibrahim, "as soon as the idea of establishing the Museum was approved, members of the Institute and Museum staff started building good relations with individuals in Jordan and abroad, especially collectors of antiquities and heritage".<sup>683</sup> Through these relations, the Museum was able to acquire various archaeological and heritage collections. For instance, the Museum was poor in Islamic objects, so an agreement was signed with Mr. Lutfi Al-Sumi, a Syrian Islamic antiquities collector, to donate a number of objects, from his own Islamic collections, as a long-term loan for seven years, subject to renewal. This collection included various objects, such as plain and glazed pottery, metals, wood, glass

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<sup>678</sup> Rida, interview, 04/09/2005.

<sup>679</sup> Kafafi, 1987, op. cit. pp 223-235.

<sup>680</sup> B. Mershen, 'Collections at the Museum of the Institute', *NIAA* 5 (1988) pp 11-12.

<sup>681</sup> Ibrahim, et al. op. cit. p 8.

<sup>682</sup> B. Mershen, 'The first year of the Museum of Jordanian Heritage', *NIAA* 7, 8 (1989) pp 6-10.

<sup>683</sup> Ibrahim, interview, 21/12/2005.

and glazed tiles. The agreement stipulated that the collection would remain the responsibility of Yarmouk University and that the University did not have the right to sell, donate or exchange any object from it.<sup>684</sup>

Another ethnographic collection, mainly of clothing, was loaned to the Museum by Mrs. Widad Qewar. According to her,

Dr. Ibrahim invited me to support the Museum with a number of objects from my collections. I agreed to do that for several reasons. First, I trust and respect Dr. Ibrahim very much. Second, I knew that my collection would be treated well in the Museum. Third, displaying part of my collection to a new category of Jordanian society is an important thing to me and to the Yarmouk university community as well. Finally, I was very happy to participate in increasing the students' awareness of our heritage and culture.<sup>685</sup>

Many tribes and individuals from various parts of Jordan also donated ethnographic objects to the Museum, including the Howeitat, Sha'lan and other tribes.<sup>686</sup> In addition to all such donations and loans, the Museum continued to acquire archaeological collections through the Institute's excavations. The DOA allowed the Institute to keep part of these collections for study and display purposes and to produce copies or replicas of significant objects held in its museums.

One could say that unlike the case of the Archaeology Museum at Jordan University, this kind of donation started from the first days of the Museum's life. This indicates that the staff of the Institute and the Museum were very active in dealing with organisations and individuals and in motivating them to support the Museum. It also indicates that the awareness of the cultural role of museums was becoming increasingly significant and widespread, not only among organizations but also among individuals. At that time, the Museum itself was considered an attraction that drew people from inside and outside the University and from outside the country as well.

In 1988, the project was completed and the Museum was inaugurated under the patronage of Her Majesty Queen Noor Al Hussein on the second of November, as part of

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<sup>684</sup> Agreement between Yarmouk University and Mr. Lutfi Al-Sumi, 6/8/1988, the Institute of Archaeology and Anthropology's Archive, Yarmouk University, Irbid, 1988.

<sup>685</sup> Qewar, interview, 15/12/2005.

<sup>686</sup> Mershen, 1989, op. cit. pp 6-10.

the University's celebration of His Majesty King Hussein's birthday<sup>687</sup> (See Figure 32). Directly after the reopening of the Museum, three members of the Institute's Council were nominated to form a body called the Museum Committee to manage the Museum's affairs. Normally, the Museum's curator is a member of the Committee, whether or not he is a member of the Council.<sup>688</sup>

A year later, there was a plan to create a bookshop inside the Museum to sell publications of the Institute and the Museum, copies of significant objects, and local crafts,<sup>689</sup> but it was not realised. According to Mahmoud Al-Rousan, the current Curator, "establishing a commercial unit requires a financial and management system to run it. Therefore, the University disagreed and suggested using the University bookshop for the same purposes".<sup>690</sup> In the same year, the Museum proposed the opening of a coffee shop in the Museum courtyard,<sup>691</sup> but again this project was rejected on the grounds that the campus has several coffee shops open to anyone.

### **Addressing the Museum's Problems**

As mentioned above, the Museum building had three shortcomings: the design of the hall, which was modified in the 1986 project, the large vertical windows and the open courtyard. In 1992, a German expert in museums, Fredrick Zink, arrived in Jordan with a budget to solve the problem of the windows letting in too much natural light; he did so quite simply by covering the windows from the outside using hollow bricks with geometrical patterns. This reduced the natural light level and gave a beautiful appearance to the facades of the Museum (See Figure 33). Two years later, another German researcher, Ms. M. Linkens, visited the Institute with a budget to be used for any purpose in the Museum. An agreement was signed to use the money for covering the inner courtyard with transparent reinforced plastic plates to keep out the winter weather while allowing the passage of natural light (See Figure 34). According to Zaidan Kafafi, the

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<sup>687</sup> Ibrahim & Mershen, op. cit. pp 3-6.

<sup>688</sup> Kafafi, interview, 28/11/2005.

<sup>689</sup> Mershen, 1989, op. cit. pp 6-10.

<sup>690</sup> M. Al Rousan, interview, 23/11/2005.

<sup>691</sup> Mershen, 1989, op. cit. pp 6-10.

Dean of the Institute at that time, “Both projects were completed successfully through a personal effort by myself and some of my colleagues”.<sup>692</sup>

Although internal and external funds were available, a climate control system was not installed in the Museum building. A normal “built in” heating/cooling unit was installed, but was not working as it was blocked with panels and showcases. According to Moawiyah Ibrahim, “the project’s plans contained this system, but because the budget was inadequate, it had to be postponed”. Another reason appears to have been the lack of experience in the field of museums and the absence of follow-up.<sup>693</sup> Kafafi pointed out that “although the Museum had access to internal and external funding, this was not enough to cover the full requirements. Every grant the Museum received was assigned to a specific matter at a particular time, such as one grant for display, another for laboratories, for the library and so on. Therefore, the Museum did not fulfil all its requirements at the same time or through one project; it took many years and several projects”.<sup>694</sup>

In this regard, several scientific studies have been conducted to examine the suitability of the Museum for housing archaeological objects. These have concluded that like all Jordanian museums, it suffers high fluctuations in relative humidity and temperature;<sup>695</sup> the environment has a negative effect on artefacts, particularly light, dust, and micro-organisms, in addition to the human factor;<sup>696</sup> they have also concluded that this situation causes various forms of damage and deterioration to collections.<sup>697</sup>

The development project also failed to include a new CCTV security system for the building. Apart from the reasons already given, this was because the people involved thought that the Museum, being located on a campus patrolled twenty-four hours a day by human security guards, had no need for a high-technology security system.<sup>698</sup>

In 1995, as a result of closer academic relations with French institutions, the Institute’s archaeology laboratory received a generous grant from the French Embassy in

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<sup>692</sup> Kafafi, interview, 28/11/2005.

<sup>693</sup> Ibrahim, interview, 21/12/2005.

<sup>694</sup> Kafafi, interview, 28/11/2005.

<sup>695</sup> Al-Rousan, op. cit. p iii.

<sup>696</sup> Al-Ghazzawi, op. cit. p viii.

<sup>697</sup> Khasawneh, op. cit. p v.

<sup>698</sup> Zeyadeh, interview, 20/11/2005.



Amman, including equipment and other accessories worth 40,000 French francs. In the same year, the archaeometry and conservation laboratories received from Germany the donation of a computer system and other equipment worth \$60,000.<sup>699</sup>

In addition to all the means of external support already mentioned, the Museum received a kind of support through academic training. The Institute and the Museum succeeded in attracting international universities and organisations to conduct academic workshops in different fields such as museums and conservation. These workshops participated in training the Museum staff and in conserving some of its objects.<sup>700</sup> For example, in May 1990, the Museum held a two-day workshop on museum education in cooperation with the Goethe Institute of Amman. This workshop dealt with the immaturity of Jordanian experience in the field of museums, particularly museum education. Many recommendations were presented, such as strengthening the collaboration between the Ministry of Education and museums, arranging special workshops for teachers and students, and arranging special exhibitions and workshops on Jordanian museums and their activities.<sup>701</sup> The Museum invited specialists from Leiden University to conduct a workshop on pottery making techniques in May 1993.<sup>702</sup>

In September 1996, to enhance the educational role of the Institute's laboratories, a decision was taken to develop and bring them together in one unit. Accordingly, the new unit consisted of seven branches: photography, conservation and restoration, stone conservation or Petra conservation, archaeometry, surveying and drafting, physical anthropology, and information technology laboratories,<sup>703</sup> in addition to facilities such as an audiovisual room, a storage room and spaces for students.<sup>704</sup> For example, the photography laboratory arranges special courses to teach students photographic techniques. It also takes photographs of the Museum's objects for various purposes such as documentation, publications, exhibitions and students' theses.<sup>705</sup> The conservation and restoration laboratory plays a significant role in teaching students the principles of

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<sup>699</sup> Anon. 'The Institute news', *NIAA* 17 (1995) p 60.

<sup>700</sup> Zeyadeh, interview, 20/11/2005.

<sup>701</sup> M. Hatamleh, 'A workshop on museum education: 19-20 May 1990', *NIAA* 10 (1990) p 10.

<sup>702</sup> N. Al-Qadi, 'Workshop of pottery making technique', *NIAA* 15 (1993) pp 19-22.

<sup>703</sup> Anon. *Institute of...*, 2000, op. cit. pp 31-37.

<sup>704</sup> M. Shunnaq, 'Department of conservation and management of cultural resources: a new department at the Institute', *NIAA* 23 (2001) pp 37-40.

<sup>705</sup> Y. Al-Zubi, 'Training programs in photography techniques', *NIAA* 11(1990) p 29.

conservation and restoration such as cleaning, conservation and stabilization of archaeological remains. It also teaches students how to use various items of conservation equipment such as radiology units, air abrasive units, mechanical, chemical and colouring tools and equipment, microscopes and ovens. The laboratory offers general and specific training programmes and workshops for students and researchers in the field of conservation.<sup>706</sup>

### Numismatic Hall

In 1996, a new hall for numismatics was constructed and attached to the Museum building. It was wholly sponsored by Mr. Samir Shamma, a lawyer with an academic interest in collecting coins. It represents the most important donation from an individual not only in the Museum of Jordanian Heritage but in the whole country. The story of the numismatics hall dates back to 1985 when Mr. Shamma established the Samir Shamma Chair of Islamic Civilization and Numismatics at the Department of History in the Yarmouk University Faculty of Arts. Since its foundation, the chair has sought to stimulate and inspire academic research in the domain of Islamic civilization in general and numismatics in particular.<sup>707</sup> When the Chair was created, Mr. Shamma donated a collection of Umayyad and Abbasid coins from his own collections and a specialised library of numismatics texts. In 1989, to support scientific research in the field of numismatics, a refereed scientific journal, *Yarmouk Numismatics*, was issued and funded through the budget of the Chair, publishing articles by specialists at the national and international levels.<sup>708</sup> Mr. Shamma also sponsored many students from the Institute to pursue their PhDs abroad in the fields of archaeology and numismatics.<sup>709</sup>

In 1994, by which time the Museum had earned a strong national and international reputation, Mr. Shamma invited the Dean of the Institute of Archaeology and Anthropology to transfer the Chair, the numismatics collections, the library and the journal from the Faculty of Arts to the Institute. The Institute's Council agreed, but at that time there was no space in the Museum to display the coins, so Mr. Shamma decided to

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<sup>706</sup> Anon. *Institute of...*, 2000, op. cit. p 36.

<sup>707</sup> Kh. Al-Tarawneh, 'Samir Shamma Chair for Numismatics and Islamic civilization', *NIAA* 16 (1994) pp 36-37.

<sup>708</sup> Anon. *Institute of...*, 2000, op. cit. p 40f.

<sup>709</sup> Ibrahim, interview, 21/12/ 2005.

sponsor a hall dedicated to that purpose. He donated \$150,000 for constructing and furnishing the building to modern museological standards.<sup>710</sup> In addition to the original collection, Mr. Shamma donated 400 gold and silver coins to be displayed in the hall.<sup>711</sup> This encouraged further donations by other members of the Institute; for example, Mohammad Hatamleh, professor of Islamic architecture, donated another numismatics collection. In the meantime, the DOA, at the request of the Museum, also loaned a collection of coins.<sup>712</sup>

The purposes of establishing the hall were to support the Museum's teaching activities, to support specialised studies and research in the field of numismatics, to tell the story of coins from the most ancient times to the modern period and to highlight the related technical and industrial developments.<sup>713</sup>

The two-storey hall was constructed at the south-eastern corner of the Museum building with a separate entrance (See Figure 35). The first floor contained the exhibition hall, four offices and four other rooms (See Figure 36). The second floor, which could be reached via an internal staircase or through the Institute, contained an auditorium, two meeting rooms and four offices (See Figure 37). The Numismatic Hall was designed and built by the Engineering Office at Yarmouk University in consultation with Dr. Nayef Qsus, the director of the Numismatics Museum at the Jordan National Bank in Amman.<sup>714</sup> In 2002, His Majesty King Abdullah II officially inaugurated the Numismatics Hall. According to Ziad Al-Saad, it was the first to be constructed at a university in Jordan. In his opinion, it could "almost vie with the best museum halls [of its kind] in advanced countries"<sup>715</sup> (See Figure 38).

Adding the Numismatics Hall is considered a pioneering stage of the Museum's life. This area is distinguished from the rest of the Museum by its controlled environment and the new comprehensive technological system of security that includes surveillance cameras, alarms on the main gate, windows and walls. This modern system is connected

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<sup>710</sup> Qsus, interview, 29/12/2005.

<sup>711</sup> N. Qsus, 'On the anniversary of a great scientist that who loved his homeland and his nation', *Al Arab AL Yum Newspaper*, no. 2999, 21 August 2005.

<sup>712</sup> Zeyadeh, interview, 20/11/2005.

<sup>713</sup> Anon. *Institute of...*, 2000, op. cit. p 40f.

<sup>714</sup> Qsus, interview, 29/12/2005.

<sup>715</sup> Z. Al-Saad & A. Al-Shayyab. 'Official opening of the Numismatics Hall by His Majesty the King', *NIAA* 24 (2002) pp 6-11.

directly to the University security personnel, the police department, the Museum curator and the civil defence force.

### **Museum Staff and Management**

Today, in addition to the curator, who also has academic duties, the Museum is staffed by two museum technicians, five observers and two cleaners. It continues to suffer from the lack of professional museum staff. Since it is a unit of the Faculty, no special technicians, such as conservators or photographers, have been appointed to work in the Museum, which is entirely dependent on the Institute's laboratory unit to conserve, photograph and draw its objects.<sup>716</sup>

Looking at the Museum's staff from 1984 until now, no one with the exception of one curator has had the necessary experience or a degree in the museums field. The others have all been archaeologists, anthropologists and epigraphists. This has left the Museum with little strength in museological issues, particularly its environment, computerization and collection management, the staff and educational policy. For two decades, the frequent changes of curator have contributed to the failure to adopt clear and settled policies and strategies to develop the Museum. Moreover, the curators have not participated in the power structure or in the planning and evaluation processes, because these are the responsibility of the Institute's Council and the University administration. This has also weakened the ability of the staff to develop the Museum.<sup>717</sup> On the other hand, most curators have been faculty members who have worked in the Museum in addition to their academic duties. This has not given them the chance to develop the Museum and to pay attention to its needs.

Victor Danilov discussed this idea and concluded that except for the larger ones, most university museums have less independence and flexibility in their operation than do public museums. They are only a small part of their parent institutions and have restrictions on governance, organization and personnel.<sup>718</sup> Melanie Kelly adds that

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<sup>716</sup> Zeyadeh, interview, 20/11/2005.

<sup>717</sup> Al-Rousan, interview, 23/11/2005.

<sup>718</sup> Danilov, op. cit. p 83.

“Managers of small museums may have no official voice within the university, no decision-making powers and no money”.<sup>719</sup>

This point returns us to the earlier question regarding managing the Museum through the academic department or independently. According to Dr. Ibrahim, “when the Museum was established 23 years ago, it was essential for it to be supervised by the Institute’s members. However, this depends on its services to students and the community. If managing the Museum independently increases its services and contributes to achieving its goals, then this is OK; otherwise, it is better for it to be run through the Institute”.<sup>720</sup> Ziad Al-Saad, the current Dean of the Faculty of Archaeology and Anthropology, emphasised the same idea by remarking that “managing a university museum depends on its mission; as long as it is part of an academic department, it should be managed through that department.”<sup>721</sup>

Mahmoud Al Rousan, the current Curator, prefers to keep the Museum under the Institute’s supervision. According to him, “the Museum is an academic unit. It is fundamental for it to be supervised by academicians, not by administrators, for several reasons. The University, as an academic institution, normally supports academic units more than administrative ones”. Al-Rousan continued that managing the Museum independently would take it away from its parent institution and affect its relations with faculty members and students.<sup>722</sup> Zaidan Kafafi sees that managing the Museum independently might be helpful in breaking the routine to some extent, but it would not give it a high level of freedom, because final decisions are made by the University.<sup>723</sup>

From this debate and the debate around the Archaeology Museum at Jordan University, it is clear that both of them believed that the museums should be managed through the academic departments. Taking these opinions into account, I think if a university museum is established in an academic institution and attached to a particular department, it is better at all levels that the museum should be run through the department and its regulations. In this case, the role of the Museum’s staff is to convince the University administration of the importance of the Museum and to encourage them to

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<sup>719</sup> Kelly, op. cit. pp 7-15.

<sup>720</sup> Ibrahim, interview, 21/12/2005.

<sup>721</sup> Z. Al-Saad, Tape-Recorded Interview, the Museum of Jordanian Heritage, Irbid, 23/11/2005.

<sup>722</sup> Al-Rousan, interview, 23/11/2005.

<sup>723</sup> Kafafi, interview, 28/11/2005.

support it. This could be led to have a dual decision making situation and such set up could benefit the museum as well. This will be discussed in detail in the concluding chapter.

Regarding the current University's support, according to Ms. Zeyadeh, the Museum's assistant curator, "the University supports the urgent and daily matters and postponed the expensive problems such as developing the building or a selected system".<sup>724</sup> Al Rousan, stated that

the University considers the Museum as a prestige place to invite its official visitors. It did not pay a great deal of attention to the Museum's requirements. The previous support was achieved because those projects had external fund. When the external supports finished the University did not pay attention to the Museum especially computerising the Museum's objects, installing climate control system, and video audio system.<sup>725</sup>

## **Conclusion**

The Museum of Jordanian Heritage was a more advanced project than the Archaeology Museum at Jordan University, as a result of the development of concepts and perspectives, of the general evolution in Jordan in the 1970s and 1980s and of the availability of internal and external funding. The Museum's objectives are reflected in its more advanced concepts and perspectives as well as in its physical structure. For example, although the building was not constructed exclusively for museum purposes, a special space was designed for the Museum within it. Also, the selection of a location on campus took into consideration the general public off campus. However, while the Museum is well developed and more advanced than the Archaeology Museum at Jordan University in all respects, it still suffers shortcomings in many museological issues regarding its building, collections and staff. The next chapter will deal with the Museum's relations with the public and the activities which attract audiences from inside and outside the University.

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<sup>724</sup> Zeyadeh, interview, 20/11/2005.

<sup>725</sup> Al-Rousan, interview, 23/11/2005.

## *Chapter Seven*

### *The Museum of Jordanian Heritage at Yarmouk University: Understanding the Politics of Display*

## Chapter Seven

### The Museum of Jordanian Heritage at Yarmouk University Understanding the Politics of Display

#### **Introduction**

In the previous chapter, it was demonstrated that Yarmouk University had pursued a line of museum development which reflected upon the limited achievements and ambitions of construction, collection and management. Perhaps most important in the Yarmouk vision was a rethinking of the way a university museum could be reconstituted to attract new audiences and realise the wider communicative and political power of display. This engagement with the audience will be treated in greater detail in this chapter.

#### **A New Starting Point**

A key aspect of the Yarmouk plan was to locate a special place for the museum in the Institute of Archaeology and Anthropology. This space may have been a veritable forest of architectural columns, but it was widely accepted as holding great potential for the museum. As Zaidan Kafafi remarked, “although the hall had shortcomings, the Institute’s staff were very enthusiastic about displaying objects in order to market the idea of the museum and to get internal and external support”.<sup>726</sup> This plan worked, for when Prince Hassan visited the University in 1984, as Dr. Ibrahim recalls, “the Prince was not impressed by the big empty hall with its few showcases randomly placed. He asked the University’s president and others to support the Museum as much as they could. He also offered to help develop the Museum”.<sup>727</sup> Clearly, the museum’s planners had achieved something of a coup, achieving the desired effect: “Prince Hassan’s comments encouraged the University’s administration to support and develop the Museum in the near future”.<sup>728</sup>

With limited funds and relatively few objects, the Museum’s displays were very simple and consisted merely of showcases and objects on open display. The objects

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<sup>726</sup> Kafafi, interview, 28/11/2005.

<sup>727</sup> Ibrahim, interview, 21/12/2005.

<sup>728</sup> Kafafi, interview, 28/11/2005.



themselves came from the Institute's excavations or from the ethnographic collections. Those on open display were large archaeological objects such as stone statues, architectural elements, large jars and stone inscriptions, as well as ethnographic objects including traditional costume, domestic tools and furniture. However, none of these objects was categorised according to selected themes or concepts – there was no narrative to the exhibition. As the randomly placed cases indicated, this was largely an assemblage of 'things' brought together under the overarching disciplinary purview of the Institute.<sup>729</sup>

A year after the establishment of the Museum, Birgit Mershen, its curator, began the process of thematic display, starting with the ethnographic collections. Here, objects were made to reveal their functional purposes in an exhibition focused on crafts and trades: the tools of the potter, the goldsmith, the blacksmith, the woodcarver, the loom weaver and the farmer, and the 'Shop of Al-'Attar the Traditional Druggist'<sup>730</sup> (See Figure 39). The displays sought to relate the objects to real life situations rather than any abstract disciplinary concept or taxonomy.

Despite its relatively limited collections, the Museum participated in several national and international exhibitions. In October 1987, for example, it contributed vessels from its collections of late 19<sup>th</sup> and 20<sup>th</sup> century pottery to an exhibition held in Cologne, entitled 'The King's Highway – 9000 Years of Culture in Jordan and Palestine'.<sup>731</sup> The exhibition was opened under the patronage of Her Majesty Queen Noor Al Hussein and the wife of the German President, Baroness von Weizecker.<sup>732</sup> The Museum also participated in the 'Archaeology and Modern Art of Jordan' exhibition which was held in Paris in 1986 and 1987.<sup>733</sup>

Besides contributing to international exhibitions in Europe, the Museum also became a venue for international exhibitions. For example, in April 1987, it hosted the exhibition 'Planning in the Past – the Rome Project' organised by the Centro Scavi di Torino per Medio Oriente e l'Asia, the Italian Archaeological Mission in Jerash and the Italian Embassy in Jordan. In the same month, the Museum hosted an exhibition of watercolours by the Dutch artist, Hugo de Reede, who had been actively involved in the

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<sup>729</sup> Kafafi, interview, 28/11/2005.

<sup>730</sup> B. Mershen, 'The 'attara display in the Institute's Museum', *NIAA* 1 (1986) pp 6-7.

<sup>731</sup> B. Mershen, 'The Museum's collection of recent pottery', *NIAA* 2 (1986) pp 8-10.

<sup>732</sup> B. Mershen, 'Exhibitions', *NIAA* 4 (1987) p 12-13.

<sup>733</sup> Anon. 'News in review', *NIAA* 2 (1986) p 22.

archaeology of Jordan.<sup>734</sup> By these means the Museum gathered an international reputation which ensured its visibility amongst those who were capable of supporting it.

The Museum's audiences at this preliminary stage were nevertheless limited. The majority were the Institute's or the University's own students; few schoolchildren, visitors from the local community, or specialists in the field of archaeology and anthropology attended the museum.<sup>735</sup> The Museum's relations with students of the Institute had started with the establishment of the Archaeology Department, the first department in the Institute. It offered five masters programmes in archaeology: Prehistory and Ancient Archaeology, Classical Archaeology, Islamic Archaeology, Islamic Numismatics, and Applied Science in Archaeology.<sup>736</sup> Unlike the Archaeology Department at Jordan University, teaching here concentrated on archaeological issues from the beginning. This included such subjects as 'Museology', 'Fieldwork in Archaeology', 'Applied Science in Archaeology', 'Registration in the Field', 'Archaeological Research Systems' and 'Conservation and Preservation'.<sup>737</sup>

According to Zaidan Kafafi, "these courses dealt with archaeological objects from the field to the Museum. Although studying on them required direct access to the Museum, this was not possible, because the Museum itself was under development and there were not enough collections to serve students".<sup>738</sup> The Museum's facilities at that time were simply incapable of meeting the educational needs of the Institute. Consequently, the Institute arranged various scientific fieldtrips to museums and archaeological sites in Jordan and abroad. In February 1985, for example, a group of students was sent to the American University in Cairo,<sup>739</sup> while another group travelled to the United States of America in June and July 1986 to attend a workshop on museums in the Museum of Archaeology and Anthropology at the University of Pennsylvania. That group also visited several other archaeological, art historical and ethnographical museums.<sup>740</sup> In addition, regular visits to archaeological sites and museums in Jordan

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<sup>734</sup> W. Lancaster, 'Exhibitions', *NIAA* 3 (1987) p 19.

<sup>735</sup> Kafafi, interview, 28/11/2005.

<sup>736</sup> Anon. *Institute of ...*, 2000, op. cit, p 12f.

<sup>737</sup> Anon. *Yarmouk University...*, 1990, op. cit. pp 400-403.

<sup>738</sup> Kafafi, interview, 28/11/2005.

<sup>739</sup> S. Shami, 'The Institute goes to Egypt', *NIAA* 1 (1986) p 9.

<sup>740</sup> B. Mershen, 'Our trip to America', *NIAA* 2 (1986) p 20.

were arranged. These trips were considered valuable and necessary additions to what could be achieved locally.

In order to extend the Museum's audience into the local community and gain external support, Mershen suggested the establishment of the Friends of the Museum Club in 1985. According to Dr. Ibrahim, "Dr. Mershen presented her viewpoint and the aims of creating the Club in the Institute's council meeting. The idea was approved unreservedly and all members offered a very high level of help".<sup>741</sup> As a result, the Club was launched in 1986 under the Curator's leadership and special regulations were enacted in the same year.<sup>742</sup> According to article 2 of these regulations, the Club aims to protect Jordanian antiquities and heritage by various means: firstly, by increasing national awareness of archaeology and heritage, encouraging special cooperation with related institutions and organisations, especially the DOA, encouraging archaeological studies and arranging fieldtrips to archaeological sites in Jordan;<sup>743</sup> secondly, by holding lectures and symposiums in the Museum, on the premises of local organizations, at schools and in villages; and thirdly, by cooperating with tourism offices in Irbid in order to attract visitors. This would involve participation in national festivals in order to present the archaeology of Jordan. Finally, the club would contribute by publicising the activities of the Institute and the Museum and by introducing the idea of voluntary work in the Museum. In those first few years, 80 persons registered with the Club.<sup>744</sup> However, this initiative turned out to be short lived, as following the loss in the second half of the 1990s of the Museum's full-time curators, Brigit Mershen and Nihad Al-Shabbar, the Club was closed down.<sup>745</sup>

The Museum took advantage of the Institute's Newsletter to market and publicise all its activities when the first volume of the biannual and bilingual (Arabic/English) Newsletter was issued in 1986. It also used University publications, newspapers and television to advertise the Museum and interact with the local community.<sup>746</sup>

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<sup>741</sup> Ibrahim, interview, 21/12/2005.

<sup>742</sup> Anon. 'News in review', *NIAA* 1 (1986) p 8.

<sup>743</sup> Regulations of the Friends of the Museum Club, Yarmouk University, 1986, Article 2, p 1.

<sup>744</sup> Anon. 'Establishing the club of friends of the Museum of Jordanian Heritage at Yarmouk', *Al-Rai Newspaper*, 09 December 1985.

<sup>745</sup> Kafafi, interview, 28/09/2005.

<sup>746</sup> Al-Rousan, interview, 23/11/2005.

In the mid-1980s, then, the dynamism of the Yarmouk Museum's supporters—and particularly of the curator—saw activity on all fronts to assure it of a high public profile and an expanding audience. Interesting, the Museum attempted to become a voice of national heritage rather than purely a provincial one. From the outset it embodied a fundamentally different vision of what a museum should be – and indeed of the actions necessary to ensure that it would receive support. This is particularly reflected in a fundamental rethinking of object display, whereby objects were now to become active components in the construction of Jordanian heritage.

### **Rethinking the Object on Display**

In the 1986 development project, new themes and concepts were adopted for the display of the Museum's objects. It was understood by people such as Lutfi Khaleel that this was necessary.<sup>747</sup> Previously, in the Museum of Jordanian Heritage, themes and concepts were compromised by the space available inside the building.<sup>748</sup> Those in Yarmouk University envisioning this new approach were aware of the limitations of earlier attempts. As Moawiyah Ibrahim recalls:

The development project's team thought that a marvellous thing could be achieved in such a way that never happened before in the country. Therefore, unlike the traditional display of the Jordanian museums in general and the Archaeology Museum at Jordan University in particular, the Museum's display did not depend on objects; rather, it focused on presenting themes and concepts through objects, illustrated by means of drawings, plans, maps and educational materials. Thus, the team's vision was accomplished for the very first time in archaeology museums in Jordan.<sup>749</sup>

In this project, the designers understood that the Museum's space, in a conceptual and technical sense, must be able to accommodate the new scholarly findings.<sup>750</sup> They took into consideration the country's desire to establish a museum serving both academic

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<sup>747</sup> Khaleel, 1987, op. cit. pp 191-208.

<sup>748</sup> Mersten, 1993-1994, op. cit. pp 77-98.

<sup>749</sup> Ibrahim, interview, 21/12/2005.

<sup>750</sup> Ibrahim & Mersten, op. cit. pp 3-6.

and community needs in interpreting the history and society of Jordan.<sup>751</sup> As a result, they chose to present the historical development of the region from natural, demographic, socio-economic and cultural perspectives. Reflecting the Museum's archaeological and ethnographic basis and the synergy between these subjects, the display was arranged without any significant temporal break; the archaeological blended into the ethnographic.<sup>752</sup> The underlying vision saw the Museum as a place of learning in an enjoyable atmosphere and a place of social recreation. Its research function was not lost but it was not permitted to undermine these more general museological goals.<sup>753</sup> According to Mershen, "the Museum's multi-disciplinary synthesis has benefited both academically and educationally from this positioning of the institution. The conceptual design of the exhibition emphasises the value to archaeological interpretation provided by studying the relationship between observable behaviour and its expression in material culture".<sup>754</sup>

The project, as noted in Chapter 6, divided the Museum's hall in two by adding a mezzanine floor, giving a total of approximately 1200m<sup>2</sup> of exhibition space.<sup>755</sup> Throughout the new themes and concepts, the Museum displayed its objects in large built-in showcases, each representing historical periods in Jordan and arranged in chronological order (See Figures 40 and 41). The exhibition began with prehistoric periods presenting three themes: 'Hunters, Gatherers and Food-Collectors', 'Agricultural Evolution' and 'Village Farming Communities'. This was followed by Jordan from the late fourth until the first millennium BC through the themes of 'City-States and Development', 'The Development of Territorial States' and 'Early Pastoralists and Bedouins'. Other themes explored local populations during the Roman and Byzantine periods under the headings 'East and West', 'The Nabataeans' and 'Ethnic and Cultural Plurality in Classical Jordan'. Jordan in the Islamic period was represented by such special themes as 'From Decapolis to Jund al-Urdunn'<sup>756</sup>, 'Jordan as part of the Islamic

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<sup>751</sup> Ibrahim et al. 1988, op. cit. p 12.

<sup>752</sup> Mershen, 1993-1994, op. cit. pp 77-98.

<sup>753</sup> Ibrahim & Mershen, op. cit. pp 3-6.

<sup>754</sup> Mershen, 1993-1994, op. cit. pp 77-98.

<sup>755</sup> F. Zink & A. Janke, The Museum of Jordanian Heritage, a lecture in the Institute of Archaeology and Anthropology, 1993, pp 2f.

<sup>756</sup> Jordan during the Umayyad period was called 'Jund al-Urdunn' which means 'Jordan Province'.

World', 'Jordan under the Caliphate' and 'Ayyubid/ Mamluk and Ottoman Jordan'.<sup>757</sup> Finally, the Museum displayed modern Jordan under themes such as 'Land Tenure and settlement in the late Nineteenth Century' and 'Jordan's Present and Future' (See Figures 30 and 31).

A major component of the modern ethnographic approach was the reconstruction of the central courtyard of a rural housing complex from Northern Jordan. This dwelling exhibited local architectural elements and techniques, building materials and spatial arrangements. It included a double-arched multi-purpose room used for living, sleeping, working and storage. There was also a cross-vaulted room for the reception of guests, a stable, a bread-oven and various other structures. The furniture included built-in and moveable storage, household implements and agricultural tools<sup>758</sup> (See Figure 42). It was not a new idea, as a precedent had been set in 1974, when Madaba Archaeological Museum reconstructed a traditional village family room from the nineteenth century;<sup>759</sup> at Yarmouk, however, it functioned as a fully formed reconstruction inserted into a long narrative of Jordanian history.

On the mezzanine floor, in more traditional showcases, objects were presented in an entirely different thematic construction. Here, chronology was subservient to the material culture in displays which exhibited the development of particular crafts from the time they were first evidenced in Jordan to the present day. Again, this united the archaeological and ethnographic interests of the museum, justifying their coexistence. Displays explored such themes as the development of scripts and coins, seals and amulets, basketry, textile techniques, metallurgy, and glass and glass making<sup>760</sup> (See Figure 43). The Museum's halls also had on open display many archaeological and ethnographical objects such as large jars, large stones carrying inscriptions, statues, architectural elements, altars and traditional tools. Many objects were also suspended on the walls, such as pieces of mosaic floor, architectural elements and small statues. In some showcases there were attempts to give a natural-looking context to items such as Safatic inscriptions and Nabataean objects. Amongst these were displays which

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<sup>757</sup> Ibrahim & Mershen, op. cit, pp 3-6.

<sup>758</sup> Ibid.

<sup>759</sup> Malt, 2002, op. cit. p 34f.

<sup>760</sup> Ibrahim & Mershen, op. cit, pp 3-6.

reconstructed the excavation setting (See Figures 44 and 45). The Museum also displayed many models and replicas.

To achieve its educational purposes, the Museum displayed objects in a “framework of information”.<sup>761</sup> Displays throughout the museum were rich in detailed educational and illustrative materials. Every showcase was designed to support two or three types of illustrative and explanatory materials, from maps, pictures, drawings, figures, plans, aerial photographs and narrative sketches to large labels with extensive information. This reflected wider university practices; as the Director of the Manchester Museum, Alan Warhurst, remarks, “the displays of university museums contain larger amounts of information than those of most other museums”.<sup>762</sup>

If this thoroughly worked-through conception of the university museum was entirely new to Jordan, the Museum went one stage further in distinguishing itself from the pioneering Archaeology Museum at Jordan University: it reserved a special hall for temporary exhibitions. This was a space which could make the Institute newsworthy and dynamic in many ways. It permitted the exhibition of the Institute’s excavations finds, as well as travelling exhibitions, students’ exhibitions, private exhibitions and special topic exhibitions. It also permitted the hosting of many national and international exhibitions from the first months of its reopening, such as ‘Tell Abu Hamed: A Fourth Millennium Village in the Jordan Valley’ in November and December 1988, ‘New Museum Buildings in the Federal Republic of Germany’ in January 1989,<sup>763</sup> ‘Anatolian Prayer Kilims’ in November 1989,<sup>764</sup> and ‘Twenty Years of French Contribution to Syrian Archaeology’, in cooperation with the French Institute of Archaeology of the Near East and the Syrian Department of Antiquities and Museums, in February 1990.<sup>765</sup>

As well as the internal redevelopment of the Museum, its exhibits now spilled out into the surroundings. Sarcophaguses, columns, gates, capitals, architectural elements, traditional machines, mosaic floor pieces and two dolmens (See Figure 46) now surrounded the museum. According to Kafafi, “Although most archaeological museums in Jordan have outdoor museums, the success of the outdoor museum of the Archaeology

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<sup>761</sup> Reimann, op. cit. pp 35-39.

<sup>762</sup> Warhurst, op. cit. pp 93-100.

<sup>763</sup> Ibrahim & Mershen, op. cit. pp 3-6.

<sup>764</sup> Mershen, 1989, op. cit. pp 6-10.

<sup>765</sup> M. Hatamleh, ‘The Museum of Jordanian Heritage in its second year’, *NIAA* 10 (1990) pp 21-21.

Museum at Jordan University motivated the Museum of Jordanian Heritage to borrow the same idea and create its own outdoor museum. Its purpose is to attract the University's students and add aesthetically to the building".<sup>766</sup>

If the project represented a fundamentally new way to exhibit Jordanian history, it was no less innovative in the methods by which it achieved those ends and then continued to function. The museum was to offer practical museological opportunities to the Institute's students. According to Dr. Ibrahim, "as part of the educational role of the Museum, many graduate students were given opportunities to develop their abilities in displaying the Museum's objects".<sup>767</sup> The reconstructed house, the Islamic showcases and more than 80% of the temporary exhibitions were designed and supervised by the Institute's postgraduate students.<sup>768</sup>

### **Marketing a New Museum**

After its inauguration in 1988, the Museum staff and members of the Institute worked hard to attract various audiences. Students of the Institute had formed the majority of visitors to the Museum from the beginning. The Institute would continue to teach archaeology as before, but the environment for this teaching fundamentally changed as the Institute developed new facilities such as laboratories and a library. These participated in increasing the interaction between the Museum and the students. According to Dr. Ibrahim:

The way of teaching archaeology was developed by making all teaching requirements available to the students in the same place at the same time. Students, according to their needs, were given the opportunity to study, to use the library and the laboratories and to deal with real objects in one place in a scientific environment. This increases the interaction between the students and the Museum. Students started a new way of learning archaeology by exchanging their ideas with other students and professors and they became enthusiastic about studying and to serving the Institute and the Museum.<sup>769</sup>

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<sup>766</sup> Kafafi, interview, 28/11/2005.

<sup>767</sup> Ibrahim, interview, 21/12/2005.

<sup>768</sup> Kafafi, interview, 28/11/2005.

<sup>769</sup> Ibrahim, interview, 21/12/2005.



The Museum not only served students through their visits, it also offered very rich collections to be examined, used in their research and referred to in their essays, dissertations and theses.<sup>770</sup> In order to help the students financially, the Institute also introduced a 'ration system', which gave students a number of hours of paid work in the Institute's units, such as the library, the laboratories and the Museum. By this means students were helped both financially and academically in an arrangement that also significantly benefited the Museum.<sup>771</sup>

The wider student population was also a target for the new Museum. In conjunction with the Department of Public Relations it arranged special programmes for the University's students, such as summer schools, student induction programmes, events for those in student accommodation and other groups such as Language Centre students and members of the Arabs and Foreigners Club. According to Afaf Zeyadeh, the assistant curator of the Museum, "the University's students visit the Museum in an optional way in their free time. The number of visits usually increases at the beginning of the academic year, especially as a result of the new students who like to discover the University's facilities".<sup>772</sup> However, despite adopting a credit-hours system across the University, the Institute did not offer general courses to students in other disciplines. Thus, the Museum did not participate in programmes of study outside those given to the Institute's students.<sup>773</sup>

The Museum also participated in university and national celebrations. For instance, between 15<sup>th</sup> and 22<sup>nd</sup> November 1989, a special programme was organized for the Museum's first anniversary and for the celebration of His Majesty King Hussein's birthday. During that week, the Museum arranged various activities such as temporary exhibitions, lectures, concerts of Arab and European music, and folklore performances.<sup>774</sup>

In cooperation with the University's Department of Public Relations and the Ministry of Education, the Institute paid special attention to the task of attracting schoolchildren to the Museum.<sup>775</sup> This reflected practice elsewhere in the world: "the

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<sup>770</sup> Zeyadeh, interview, 20/11/2005.

<sup>771</sup> Kafafi, interview, 28/11/2005.

<sup>772</sup> Zeyadeh, interview, 20/11/2005.

<sup>773</sup> Ibrahim, interview, 21/12/2005.

<sup>774</sup> Mershen, 1989, op. cit. pp 6-10.

<sup>775</sup> Ibid.

teaching of schoolchildren has long been on the agenda of most university museums, often under particularly challenging accommodation and staffing conditions”.<sup>776</sup> Unlike the Archaeology Museum at Jordan University, the schoolchildren’s visits started and developed thoroughly in full cooperation with the Ministry of Education. According to Dr. Ibrahim, “The Museum’s staff thought that in order to create a museum culture in Jordan, the Museum must start with the new generation, not only from primary education, but also from kindergarten. Therefore, the Museum made use of every opportunity to attract schoolchildren by all available means and it succeeded more than any museum in the country”.<sup>777</sup> Although some of these visits by schoolchildren were to the Museum alone, the majority were to the University as a whole, including such facilities as the library, Hashemite Hall and the sports facilities. Normally, school visits started in September and continued until June, peaking in March, April and May, which is the high season of internal and external tourism.<sup>778</sup>

Various programmes such as lectures, workshops and special events were arranged for schoolchildren, either in the Museum or in schools. These activities encouraged children to see the Museum as an enjoyable learning environment.<sup>779</sup> According to Nihad Al Shabbar and Mujahed Al-Muhaisen:

The traditional method in which someone takes the children through the exhibition hall and gives them a detailed explanation of the artefacts is not effective. The children are not able to cope with long hours of explanation and also cannot read the labels on the displays. They need to touch, see, hear and taste new things if they are not to be bored; this makes the educational process attractive, entertaining and enjoyable as well as useful.<sup>780</sup>

As an example, in 1990, the Museum arranged a special workshop on the production of stone tools for Rahebat Al Wardeyyah School. Another workshop was

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<sup>776</sup> University Museums UK Group, op .cit. p iv.

<sup>777</sup> Ibrahim, interview, 21/12/2005.

<sup>778</sup> Zeyadeh, interview, 20/11/2005.

<sup>779</sup> N. Al-Shabbar, ‘Educational workshops in the Museum of Jordanian Heritage’, *NIAA* 13 (1992), p 17.

<sup>780</sup> N. Al-Shabbar & M. Al-Muhaisen, ‘An introduction to the Museum of Jordanian Heritage’, in *Proceedings of the Encounter Museums, Civilization and Development*, Amman-Jordan 26-30 April 1994, ICOM, Paris, pp 137-140.

arranged in the same year on ancient epigraphy in Jordan for Al Hussun Elementary School.<sup>781</sup>

To increase the benefits of the schoolchildren's visits, special lectures were arranged for teachers and the Ministry of Education supervisors to explain the aims and objectives of the visits or workshops.<sup>782</sup> In the large museums, this is called "Pre-Service Teachers". Under such a programme, the education service team in the museum arranges a special meeting for teachers "to assist students to focus on the topic being studied or as a post-visit meeting to discuss insights gained through a guided or unguided exhibition tour".<sup>783</sup> For example, in February 1992, a special meeting was held in the Museum where the Dean of the Institute, the Museum's curator and the head of the Directorate of Education of Irbid met to discuss the best way to serve the needs of schoolchildren.<sup>784</sup> Accordingly, during March and May, the Museum arranged a workshop for primary schoolchildren on pottery making and weaving (See Figure 47) and invited the weaving vocational school at Al Hussun in Irbid to help in training children and to support the Museum with some machines such as a textile loom and potter's wheels.<sup>785</sup> In cooperation with the Directorate of Education in Irbid governorate, it also arranged an exhibition of Jordanian folklore, in which children participated by wearing traditional dress<sup>786</sup> (See Figure 48).

These activities were then publicised using the children's experiences. They were asked to write about their visit, a selected object or a collection. The best essay was published in the Institute's Newsletter and the child who wrote it was given a prize.<sup>787</sup> In addition to activities inside the Museum, several external exhibitions and activities were arranged in primary, elementary and secondary schools in Irbid, such as the 'Jordan: Heritage and Civilization' exhibition in the Model School at Yarmouk University.<sup>788</sup>

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<sup>781</sup> Anon. 'News in review', *NIAA* 9 (1990) p 25.

<sup>782</sup> Al-Shabbar, 1992, op. cit p 17.

<sup>783</sup> M. Baguley, 'Engaging museums and galleries in pre-service teacher education', in *Proceeding Rhapsody 21C: The Future of University Museums and Art Galleries in the New Century*, University of Tasmania, Launceston Tasmania, Australia, 25-27 May 2005, (Published as a CD).

<sup>784</sup> Anon. 'A study to activate the role of the Museum of Jordanian Heritage at Yarmouk University', *Al-Rai Newspaper*, 17 February 1992.

<sup>785</sup> Al-Shabbar, 1992, op. cit p 17.

<sup>786</sup> Anon. 'News in review', *NIAA* 13 (1992) p 43.

<sup>787</sup> N. Al-Shabbar, 'The Museum of Jordanian Heritage as its visitors see it', *NIAA* 13 (1992), p 18.

<sup>788</sup> Anon. 'The Institute news', *NIAA* 24 (2000) p 71.

Again, this is a practice widely established in university museums around the world. According to Andrew Simpson, “Macquarie’s Museum of Ancient Cultures [at Macquarie University] regularly tours to schools that are unable to visit the campus with syllabus-specific presentations.”<sup>789</sup>

By these means the University ensured that it did not live in academic isolation, but these were not the only means by which it sought community engagement. According to Zaidan Kafafi, “The Museum is a cultural landmark representing a main link between the local community and the University”.<sup>790</sup> In this role, the Museum arranged public lectures by members of the Institute and specialists from Jordan and abroad; special workshops for selected villages, the disabled, and the elderly; and sponsored social events, such as concerts and traditional dances (See Figure 49).

The Museum did not focus exclusively on internal activities to attract its visitors, but arranged various kinds of outreach programmes. Again this was not unusual. According to Arnold-Foster and Weeks, reflecting on British activity, “These programmes depend on making collections accessible to new audiences in the context of their own institution”.<sup>791</sup> Special visits were arranged to local community organizations such as cultural institutes, villages, universities, municipalities, and archaeological and heritage sites.<sup>792</sup> From 1988, the Museum became an agenda item for official visitors to the University; the University’s central administration saw the Museum as providing it with a distinguished public face. Official visitors could by these means see the University in the context of a narrative of Jordanian civilisation—indeed, as one of the producers of that narrative—and demonstrate the Institute’s place as one of the most successful academic and artistic units in the University.<sup>793</sup>

Highest of all amongst those official visitors were the Jordanian royal family and their guests, and here the Museum of Jordanian Heritage could claim early and influential support for its vision. This support continued with the inauguration of the new Museum in November 1988 under the patronage of Queen Noor. Less than eight months later, in

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<sup>789</sup> Simpson, et al. op. cit. 2005.

<sup>790</sup> Z. Kafafi, ‘Editorial note’, *NJAA* 19 (1996) p 3-4.

<sup>791</sup> Arnold-Foster & Weeks, op. cit. p 24.

<sup>792</sup> Report on the Museum of Jordanian Heritage’s Workshops: Aims and Objectives, The Institute’s Archive, 1993.

<sup>793</sup> Z. Al-Saad, interview, 23/11/2005.

July 1989, Crown Prince Hassan visited the Museum.<sup>794</sup> According to Dr. Ibrahim, “Prince Hassan showed unbelievable admiration of the Museum. He said he could not believe that Jordan had such a museum”.<sup>795</sup> This was very clear through the visit of his wife, Her Royal Highness Princess Tharwat Al-Hassan, just three weeks later in August 1989.<sup>796</sup> From that date, regular visits by the Royal Family’s guests were scheduled. According to Ms. Zeyadeh “Jordanian Royal Family members always send their guests to archaeological sites in Jordan, but they prefer the Museum of Jordanian Heritage and consider it the best site to be visited. Almost every month and sometimes every week, the Hashemite Royal Court sends one of the Royal Family’s guests to visit the Museum”.<sup>797</sup> This kind of visit contributed greatly to developing and marketing the Museum internally and externally.

In 1988, the Museum published the first bilingual guidebook. It also published folders, postcards and posters, in addition to temporary exhibition catalogues. All these publications were reproduced in Arabic, English and sometimes in other languages, according to the nature of joint projects. In the same year, the Museum created the first visitors’ book, according to which 18,000 people visited the Museum between November 1988 and November 1989.<sup>798</sup> In 1990, there were 17,000 visitors,<sup>799</sup> but this number fell significantly in the next year to 11,315 as a result of the political circumstances and the war in Iraq, which affected all aspects of Jordanian life. However, in 1992, as a result of the political stability in the region, the number of visitors began to rise again and reached 15,225.<sup>800</sup>

In 1992, the Museum staff presented a proposal to the University administration to turn the courtyard located between the Institute and the University’s west wall into an active museum space. The project aimed to use the courtyard as a large outdoor museum or archaeological park. To achieve this, a special gate was to be opened in the west campus’ perimeter fence and connected directly with the Museum by a special path. According to Zaidan Kafafi, the Institute’s Dean at that time, “This idea was not new -

<sup>794</sup> Anon. ‘News ...,’ 1989, op. cit. p 18.

<sup>795</sup> Ibrahim, interview, 21/12/2005.

<sup>796</sup> Anon. ‘News...,’ 1989, op. cit. p 18.

<sup>797</sup> Zeyadeh, interview, 20/11/2005.

<sup>798</sup> Mershen, 1989, op. cit. pp 6-10.

<sup>799</sup> Hatamleh, op. cit. p 21-21.

<sup>800</sup> The Museum of Jordanian Heritage Visitors’ Book, 1992.

when we chose the Museum's location we took into consideration that this area would be opened up in the future to directly connect the on-campus Museum with the general public off campus. We tried to convince the University's administration to adopt the idea, but, unfortunately, it was completely rejected for security reasons".<sup>801</sup> The Institute and the Museum tried to revive the idea on several occasions, but it was rejected each time for the same reason.<sup>802</sup>

In February 1993 the Museum received a very special visit by King Hussein during his visit to the Irbid governorate (See Figure 50). According to Nihad Al-Shabbar, the Museum curator, "His Majesty's visit was one example of his generous commitment, just one aspect of his careful supervision and love for his country and his nation. As his Majesty said, art has always been part of the national glory of every people and one of the pillars of human civilization throughout history".<sup>803</sup> During his visit to the Museum, the King inaugurated the temporary exhibition of Institute projects and the Hashemite Collection Hall in the Museum. The Institute dedicated the next issue of its Newsletter to the visit.<sup>804</sup>

As a result of this visit, which was covered by the mass media, the Museum not only became the public face of the University, but went further to become the civilised face of the governorate of Irbid and the northern part of Jordan. It encouraged the University's students and the local community to visit the Museum and its own staff to aspire to high levels of professionalism. In this regard, Nihad Al-Shabbar said:

The members of the Hashemite family, including its princes and princesses, have honoured us previously by visiting our museum. Their interest has greatly encouraged us. His Majesty's visit and the support of his family will make us all the more eager to translate words into deeds. We worked as hard as we could to reach an even higher level: the level of invention and distinction.<sup>805</sup>

The high public profile of the Museum faced its greatest challenge in 1994 when, for security reasons, all government universities were forced to close their campuses to

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<sup>801</sup> Kafafi, interview, 28/11/2005.

<sup>802</sup> Al-Saad, interview, 23/11/2005.

<sup>803</sup> N. Al-Shabbar, 'His Majesty's visit', *NIAA* 15 (1993) pp 4-5.

<sup>804</sup> Z. Kafafi, 'To the reader', *NIAA* 15 (1993) p 3.

<sup>805</sup> Al-Shabbar, 1993, op. cit. pp 4-5.

the public. Anyone who now wanted to visit the Museum would need permission from the security office, which would then call the Museum to obtain its permission in the case of groups. As has already been mentioned, the Archaeology Museum at Jordan University was not greatly affected by this; it was simply a matter of a change of arrangements, not prevention. But the public perception was rather different, and from this viewpoint, the Museum of Jordanian Heritage actively increased its promotional activities through advertisements, publications, workshops, general lectures, temporary exhibitions and outreach.<sup>806</sup> Nevertheless, visitor numbers, which had started to rise, now felt the effects. In 1993, visitor numbers were 13,908 but in 1994 they dropped by a thousand, and a year later they had fallen by approximately 30%.<sup>807</sup>

### **The Numismatics Hall**

With the establishment of the Numismatics Hall in 1996, and with the cooperation of Dr. Nayef Qsus, the director of the Numismatics Museum at the Jordan National Bank, new showcase were designed exactly like those already in the Museum.<sup>808</sup> The coins were displayed chronologically, presenting the historical development of numismatics from the Lydian epoch through the Greek, Hellenistic, Nabataean, Roman, Byzantine, and Islamic eras and ending with the Hashemite period.

The Numismatics Hall displays relied upon carefully constructed didactic interpretations focusing on history, function, art and usage. The cases and hall carried a wealth of text panels and illustrations, supplemented by an electronic map showing the places where coins were minted in different periods. In terms of reconstruction, two niches were created representing a melting furnace with striking tools and a minting place. Through these models, visitors were able to understand the stages of production and eventual circulation.<sup>809</sup> Another two niches presented gypsum models of Greek silver coins of Alexander the Great and an Umayyad gold dinar. The niche facades were covered by hand-made porcelain carrying decorative plant motifs copied from the Islamic

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<sup>806</sup> Kafafi, interview, 28/11/2005.

<sup>807</sup> The Museum of Jordanian Heritage Visitors' Book, 1993, 1994, 1995.

<sup>808</sup> Qsus, interview, 29/12/2005.

<sup>809</sup> Al-Saad & Al-Shayyab, op. cit. pp 6-11.

porcelain of the Dome of the Rock in Jerusalem.<sup>810</sup> The windows of the Hall were designed in the Islamic style with decorated glass depicting the most significant coins of different periods. Above the windows, large gypsum models were installed also representing coins. By these means, the Numismatics Hall realised a new level of practical, psychological and aesthetic engagement aimed at enhancing the educational role of a university museum<sup>811</sup> (See Figures 51, 52 and 53).

The new Hall contributed to a growth in visitor numbers; 10435 people visited the Museum in 1995, while the number of visitors reached 12609 in 1996.<sup>812</sup> In the same year, the Museum was visited by Her Highness Princess Rahmah daughter of Prince Hassan.<sup>813</sup> That year also saw a significant development in Museum visits through an engagement with numerous tourism companies who arranged special visits for foreign tourist groups.<sup>814</sup> According to Zaidan Kafafi, "We thought that the Museum was well developed and deserved to be on Jordan's tourism map. It was now able to serve students, the general public and foreign tourist groups. We discussed this decision in the Institute's council meeting and approved it with one voice".<sup>815</sup> Although the number of visiting tourists was low in absolute terms, the idea itself is considered a pioneering one in terms of visitors to Jordanian university museums. It indicates that the Museum became not only a cultural ambassador for the University and the city of Irbid, but also a landmark on the tourist map of the country. Around this time the University of Alaska Museum in Fairbanks City had also adapted itself to new opportunities from tourism.<sup>816</sup>

In the academic year 1999/2000, in response to the increasing demand from qualified professionals in the fields of tourism<sup>817</sup> and cultural resources management<sup>818</sup> (CRM), an MA programme was established in each of these fields, both including courses 'Museology' and 'Museum Studies'. These courses covered the philosophy,

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<sup>810</sup> A. Al-Shayyab, *The Numismatics Hall: the Museum of Jordanian Heritage*, Yarmouk University, Irbid, 2001, p 7.

<sup>811</sup> Al-Saad & Al-Shayyab, op. cit. pp 6-11.

<sup>812</sup> The Museum of Jordanian Heritage Visitor Books, 1995 and 1996.

<sup>813</sup> Anon. 'The Institute news', *NIAA* 19 (1996) p 36.

<sup>814</sup> Zeyadeh, interview, 20/11/2005.

<sup>815</sup> Kafafi, interview, 28/11/2005.

<sup>816</sup> A. Jonaitis, 'A delicate balance: a university museum rethinks its relationship with the tourism industry', *Museum News* (Nov/Dec 1995) pp 38f, 57f.

<sup>817</sup> Anon. 'News of the Institute of Archaeology and Anthropology', *NIAA* 22 (2000) pp 44-53.

<sup>818</sup> Shunnaq, op. cit. pp 37-40.



policy, function, structure and design of museums, exhibition techniques, collection management, climate control and professional standards.<sup>819</sup> These techniques need to be examined in the Museum by the students of the Institute. Simultaneously, the Institute planned to establish another MA programme in Museology<sup>820</sup> and in 1996 sponsored the Museum's curator, Nihad Al-Shabbar, to pursue her PhD in Museology. This second attempt to establish such a course, after Jordan University's failed attempt at the beginning of the 1990s, also failed due to the lack of specialists in museums in Jordan and in the region.<sup>821</sup>

However, other new programmes did gain a foothold in the following year, when three undergraduate programmes in archaeology, anthropology and conservation of cultural heritage were launched.<sup>822</sup> As with the already established postgraduate programmes, these engaged with real objects and conservation in the museum under such headings as 'Scientific Analysis of Archaeological Materials', 'Numismatics', 'Archaeological Metals, Ceramic and Glass', 'Lithic Tools', 'Ancient Pottery',<sup>823</sup> 'Folklore', 'Zoo-archaeology',<sup>824</sup> 'General Techniques of Object Conservation', 'First Aid for Archaeological Finds' and 'Deterioration of Archaeological Material', as well as several courses in the conservation of ceramics and glass, paper and papyrus, bone and other skeletal materials, mosaics, textiles, leather and parchment.<sup>825</sup> Courses encouraged practical engagement. According to Afaf Zeyadeh, "after the establishment of the Conservation of Cultural Heritage programme, the Museum became a laboratory for students, where they were able to conduct research and complete assignments which

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<sup>819</sup> Anon. *Institute of ...*, 2000, op. cit, p 97-100.

<sup>820</sup> Ibid. p 47f.

<sup>821</sup> The idea of establishing a museum studies programme was not abandoned. In 2004, to establish this programme, the Queen Rania Institute of Tourism and Heritage (QRITH) at the Hashemite University sponsored three candidates to pursue their PhDs in Museum Studies (Akasheh, interview, 13/1/2004). In the same year, Peter Davis and Peter Stone from the International Centre for Cultural and Heritage Studies at the University of Newcastle upon Tyne were invited to the Hashemite University to develop Cultural Resources Management and Museology programmes (Davies & Stone 2004). Very soon, when the PhD candidates were awarded their degrees and returned to the Hashemite University, the first Museum Studies programme not only in Jordan but in the Middle East was set up.

<sup>822</sup> Anon. 'The Institute...' 2002, op. cit. p 67.

<sup>823</sup> Anon. *Department of Archaeology: Prospectus*, Yarmouk University Press, Irbid, 2003, pp 5-16.

<sup>824</sup> Anon. *Department of Anthropology: Prospectus*, Yarmouk University Press, Irbid, 2003, pp 5-14.

<sup>825</sup> Anon. *Department of Conservation and Management of Cultural Heritage: Prospectus*, Yarmouk University Press, 2003, pp 5-14.

related to various aspects of the Museum, such as building, environment, collections, materials, etc’’.<sup>826</sup>

### **From Institute to Faculty**

The Museum had received in 2000 two special visits, by Her Majesty Queen Rania Al-Abdullah and Her Highness Princess Sumayya Al-Hassan, accompanied by the British Ambassador in Amman. Both of them expressed their admiration for the Institute’s academic excellence and the active role of the Museum in preserving the national heritage.<sup>827</sup> Two years later, His Majesty King Abdullah II visited the Museum and inaugurated the Samir Shamma Numismatics Hall.<sup>828</sup> According to Ziad Al-Saad, the current Dean of the Faculty (Institute) of Archaeology and Anthropology, “During the Royal Family’s visits, the University administration tried to show that the Museum was one of the high priorities of the University. They tried to say that the Museum had succeeded as a result of their efforts”. From this point, Ziad Al-Saad tried to take advantage of the King’s visit in dealing with the University administration. According to him:

One year before His Majesty’s visit, the Institute established three undergraduate programmes in archaeology, anthropology and conservation of cultural heritage. At that time, I thought that these programmes and the MA ones should be in a wider framework, in a faculty rather than an institute. I presented this idea at the Institute’s council meeting and all members voted positively. Then, I tried to utilize His Majesty’s visit and present our decision to the University’s administration before and after the visit. I think the positive reaction of His Majesty to the Museum and the Institute played a decisive role in the decision of the University administration to upgrade the Institute to a faculty.<sup>829</sup>

As a result, in September 2003, the Council of Higher Education at the Ministry of Higher Education of Jordan approved Yarmouk University’s decision to upgrade the Institute to a Faculty. This decision appeared to reflect the development of the Institute

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<sup>826</sup> Zeyadeh, interview, 20/11/2005.

<sup>827</sup> Anon. ‘News ...’, 2000, op. cit. pp 44-53.

<sup>828</sup> Al-Saad & Al-Shayyab, op. cit. pp 6-11.

<sup>829</sup> Al-Saad, interview, 23/11/2005.

since 1984 and the increasing demand for well qualified and highly trained graduates in the subjects that the Faculty teaches.<sup>830</sup>

As a result of establishing the Faculty, a new policy was applied to encourage students to visit the Museum. The credit hours system allowed the new Faculty to offer new general courses that could be taken by all students of the University as faculty, university or free requirements. These courses are 'Introduction to Archaeology', 'Introduction to Anthropology', 'Introduction to Conservation and Preservation', 'Origins of Civilizations' and 'Jerusalem: 5000 years'. According to Mahmoud Al Rousan, the current Curator of the Museum and a Faculty member, "throughout these courses, students were encouraged to visit and interact with the Museum and its collections. They were given mandatory assignments to visit the Museum and to write about its building, collections, environment, display etc. These courses play a significant role in increasing the awareness of culture and heritage among the University's students".<sup>831</sup>

As a result of the Institute becoming a Faculty, visits to the Museum increased in number. According to the visitors' book, visitor numbers began to fall in 1997, reaching 8,063 in 2002. In 2003 the trend reversed: there were 9,777 visitors in 2004 and 11,431 in 2005. In 2003 and 2004, half of the Museum's visitors were students of the University and most of the remainder from the local community.<sup>832</sup> This indicates that the Museum succeeded in attracting students and the general public at the same time, although numbers were still below those achieved after the museum's redevelopment.

From 1990 until 2005, visitor numbers fluctuated due to instability caused by constant changes of curator,<sup>833</sup> growing academic pressure on curators, for whom the museum was an additional task, lack of museological expertise, particularly in the area of museum visitors and finally the loss of such key staff as Ibrahim, Mershen and Al-Shabbar.<sup>834</sup> More generally, the political and economic circumstances of the country and the region from 1990 contributed greatly to this problem.<sup>835</sup>

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<sup>830</sup> Z. Al-Saad, 'Editor's note', *NFAA* 25 (2003) p 5.

<sup>831</sup> Al-Rousan, interview, 23/11/2005.

<sup>832</sup> The Museum of Jordanian Heritage Visitors' Book, 2002, 2003, 2004, 2005.

<sup>833</sup> Al-Rousan, interview, 23/11/2005.

<sup>834</sup> Kafafi, interview, 28/11/2005.

<sup>835</sup> Zeyadeh, interview, 20/11/2005.

Despite the efforts exerted by the Faculty (Institute) and the University during the Museum's life, students still seem relatively inactive in visiting the Museum. This is a result of the lack of museum culture not only among students, but also among faculty members.<sup>836</sup> Dr. Al Rousan stated that "it is the lecturers' responsibility to encourage students to visit the Museum. Since the Museum is in the same building, they should specify at least one visit per term. It would also be preferable for them to conduct one lecture in the Museum. Unfortunately most of the lecturers have not cooperated. Therefore, we need to encourage our lecturers to visit the Museum, then students will visit the Museum naturally".<sup>837</sup> According, Ziad Al-Saad, the current Dean of the Faculty:

Not only do we encourage students to visit the Museum, we encourage Faculty members to promote relations between the students and the Museum. The Council of the Faculty recommended that every student should visit the Museum. All Faculty lecturers must connect their classes to the Museum in some way and must utilize every single opportunity to push students to visit the Museum through assignments, research, group work, etc. For example, students in the epigraphy class could visit the Museum and write an essay about its inscriptions; in the numismatics class, similarly, students could visit the Museum and write a paper about coins in a selected historical period, and so on.<sup>838</sup>

Creating the new Faculty led to the creation of new facilities such as a remote teaching laboratory where training workshops could be held in cooperation with a number of international academic institutions.<sup>839</sup> The Museum also launched its first website and connected it to the official website of Yarmouk University. Work then began on re-launching the Friends of the Museum Club. According to Mahmoud Al-Rousan, "The new club will be restarted in September 2006. It will be managed by both Museum staff and students of the Faculty. The club will focus on engaging students, schoolchildren and the local community in its activities at a very high level".<sup>840</sup>

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<sup>836</sup> Kafafi, interview, 28/11/2005.

<sup>837</sup> Al-Rousan, interview, 23/11/2005.

<sup>838</sup> Al-Saad, interview, 23/11/2005.

<sup>839</sup> Al-Saad, 'Editor's...', op. cit. 2003, p 5.

<sup>840</sup> Al-Rousan, interview, 23/11/2005.

### **Yarmouk University Cultural Centre**

In 2004, after the Institute became a Faculty, a proposal was presented to the University's administration to establish the Yarmouk University Cultural Centre, to house all of the University's museums in one building and under one management. Given the absence of cultural centres in Northern Jordan, the project was approved in principle. The University agreed to support it using 8000 m<sup>2</sup> of land located off campus, benefiting from the expertise of various departments and paying part of the cost if needed. One of the most important advantages of the land is that it is located off campus, which would solve the problem of public access to the University and the Museum.

The aim of the centre would be to promote national and international tourism in Northern Jordan. It would contribute to preserving and conserving Jordanian heritage according to international standards and would play a significant role in the revival of many traditional crafts in Jordan and in Northern Jordan in particular. Finally, if these aims are achieved, public awareness of the Jordanian cultural heritage will be increased at all levels. According to the project proposal, the cultural centre would contain an archaeology museum, a folklore and ethnographic museum, a natural history museum, botanical gardens, a fine and applied arts museum, a planetarium and a virtual museum, in addition to many facilities such as computer visualizations, libraries, auditoriums, restaurants, gift shops and a tourist information office.<sup>841</sup>

In 2005, the Japan International Cooperation Agency (JICA) offered a grant for a project in the field of culture and heritage. The Museum of Jordanian Heritage applied for this grant and presented the proposal for a Yarmouk Cultural Centre. Unfortunately, the bid did not succeed. At present, the project remains no more than a paper idea.<sup>842</sup>

### **Conclusion**

The Museum of Jordanian Heritage has reflected the broad economic and professional climates that have shaped museum developments. From the outset, it understood the need to engage with audiences rather than become wholly consumed by objects and collections. It also understood the role of each component of those audiences.

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<sup>841</sup> Report on the Project of Yarmouk University Cultural Centre, the Institute of Archaeology and Anthropology, Yarmouk University, Irbid, 2004, p 2.

<sup>842</sup> Al-Saad, interview, 23/11/2005.

The result was not simply a rapid rise in public profile, but a developing role regionally as a cultural centre. Interestingly, this growth and the continued patronage of the royal family encouraged the Museum to aspire to ever higher professional standards, ever more extensive facilities and a growing audience. Ultimately, its great success has depended upon a staff with vision and energy, which this museum appears to have had at the moment it most needed it. Although the Museum itself had very little staff, all members of the Institute worked very hard to succeed in developing the Museum. In other words, both the Museum and the Institute staff worked as a one team. In spite of that, the Museum faced fluctuation in its visitor numbers in different periods, first, as the result of a rapid changeover of curators, some of which were very active personalities, and, second, as the result of certain general circumstances in the country and in the entire region.

## *Chapter Eight*

### *Conclusion*

## Chapter Eight

### Conclusion

The concept of the museum is fairly new to Jordan and the purpose of this thesis has been to understand how a museum culture becomes established and the values it promulgates. In order to do so, I have engaged in a high-resolution comparative study of the formation of one aspect of that culture: the university museum. Other studies of museum history have demonstrated the validity of this high-resolution approach, which by studying those aspects of the museum considered routine or mundane, actually reveals a considerable amount about the aspirations and identity of the institution.

Little has been written on Jordanian university museums by Jordanian scholars and nothing of significance has been written by foreign nationals. This in itself is a reflection of the nascent qualities of that emergent culture both in Jordan and more widely in the Middle East. In the case of the museums studied here, the initiative for their development came from the disciplinary requirements of archaeology, rather than from advocates of public education or those who wished to establish iconic cultural treasure houses. Instead university archaeology museums have been established to support teaching in archaeology. By this means, students have become interested more in the essence of archaeology than in the museum as an institution. For them, museums are just a means to an end.

Jordanian universities played a significant and early role in the establishment and development of museums in Jordan. The University of Jordan, the first national university, established an archaeology museum at the moment of its establishment and attached it to the Department of History and Archaeology. This is considered one of the earliest museums in Jordan. Similarly, and subsequently, Yarmouk University established the Museum of Jordanian Heritage at the time of the establishment of its Institute of Archaeology and Anthropology. These museums are thus important for understanding not only how museum culture became established but also how it changed.

The Archaeology Museum at Jordan University was established in a period of relative political instability, economic difficulties, social problems, an absence of



Jordanian specialists in archaeology and a very limited knowledge of archaeology and cultural heritage within the country. Accordingly, the Museum started its life modestly; and while its general development occurred in a country undergoing considerable positive change, these changes were not reflected in the development of the Museum itself, due to a lack of museological knowledge which inevitably contributed to the financial constraints it suffered. In contrast, the Museum of Jordanian Heritage was established in a more auspicious period; the 1970s and 1980s had witnessed significant political, economic, social and educational improvement in Jordan, which influenced the development of the Museum as it did all sectors of Jordanian society. Several new disciplinary museums were established under the patronage of new authorities, new universities and new private patrons. At that time, Jordan in general, and Yarmouk University in particular, had a growing number of specialists in archaeology who had graduated from developed countries and returned with new concepts and ideas. Yarmouk University and its Institute of Archaeology and Anthropology paid special attention to attracting specialists in these fields from different countries who were financially and technically knowledgeable in the idea of the Museum.

Nevertheless, university archaeology museums in Jordan did not emerge from general policy or a general consciousness of a need. Rather, they were established through individual efforts. The Archaeology Museum at Jordan University owes its existence to Abdul Karim Gharaibeh, the Dean of the Faculty of Arts, while the Museum of Jordanian Heritage became a reality only through the efforts of Moawiyah Ibrahim, the Dean of the Institute of Archaeology and Anthropology. For both men, the founding of the museums reflected foreign influence, perhaps the most significant impact of which came not in the direct intervention of governments or institutions but in the training of personnel who then became the visionaries for the new museums. Both arrived in post with a sense of the role of the archaeological museum in the life of a university archaeology department. Gharaibeh graduated from the United Kingdom and had experience with the British museum system, while Ibrahim graduated from Germany, where he had significant relations with cultural and heritage institutions. Both had a particular outlook on this subject and were able to exploit this viewpoint to convince their respective university administrations to establish and support museums.

Foreign influence continued to shape both museums through the influx of talent trained abroad. In Jordan University, this started approximately fifteen years after the establishment of the Museum, when new graduates filled places in an institution which was both separating archaeology from history and increasingly appointing Jordanians. In this new configuration, archaeology had space to start its own excavations, thus giving an entirely new dimension to the museum. This positively affected the development of the Museum and its relations with archaeology and university students. The Museum of Jordanian Heritage knew foreign influence from the beginning through the influx of graduates and this has continued into the present. These graduates then participated in developing the Institute's relations with universities, institutions and individuals internationally. In addition, foreign professors were hired by the Institute and the Museum. All this had an impact on the training of the staff, cooperative projects, and financial and technical support.

In both cases studied here, the level of interest shown in the museum by the founding figure fluctuated after its establishment according to the amount of interest shown by the university administration. The vision to create and the vision to sustain were in the hands of fundamentally different people. In both institutions it was the curators themselves who imagined a future and in doing so pushed the museum in a particular direction. At the Archaeology Museum at Jordan University, curators had limited power within the administrative structure and the majority of the members of the Archaeology Department played no part in developing the Museum. For these reasons, the Museum developed slowly and in a traditional way.

At the Museum of Jordanian Heritage, however, members of the Institute and the Museum's staff followed a new path. They did not want to repeat the experiences of the Archaeology Museum at Jordan University; indeed, many staff members had experience of that museum and in many respects it became a model in opposition to which Yarmouk would develop its own museum. The distinctions are clear even at the level of the disciplinary unit into which the Museum was to be placed. At Yarmouk, where the discipline of archaeology was placed within a separate Institute of Archaeology and Anthropology rather than in a small department in the Faculty of Arts, this certainly affected the development of the Museum. In addition to the Museum's staff, members of

the Institute came to understand the Museum's mission and participated in its development. They developed the mission to serve the students, the work of the Institute and the wider community, as well as to protect the cultural heritage of the nation and promote the public awareness of that heritage. They tried to establish a museum that would play the role of a national museum of Jordan. For a university, where narrow academic perspectives can predominate, this university museum was extraordinarily modern – certainly as modern, in its attitude to its publics and the mechanisms by which it sought growth, as any in Western universities.

For both Yarmouk and Jordan Universities, the key to the formation of their archaeological museums was to build a relationship or adopt a role in the movement, management and use of archaeological material culture. Here there existed, before the establishment of the first of these museums, the Department of Antiquities (DOA). University archaeology museums realised the necessity of developing a special relationship with the DOA, because it alone had responsibility for the nation's archaeology and material culture. This was, however, no one-sided relationship; the DOA in its turn was an active participant in the establishment and development of university archaeology museums in Jordan. Without the availability of its archaeological collections and flexibility in the Law of Antiquities there would simply have been no such development of university archaeology museums. The DOA facilitated processes by which its collections could be given on long-term loan for educational purposes. These collections were not sherds or incomplete objects, but fine objects in excellent condition and suitable for research, display and educational use. The Archaeology Museum at Jordan University, for example, acquired a thirteen-year loan of material from the DOA before it started its own excavations.

Even where the university's department of archaeology was active in excavation, such as at Yarmouk University, the DOA's collections continued to play a major role in the creation of the museum. Indeed, it is doubtful that these excavations alone were sufficiently rich or diverse in their archaeological objects to sustain a museum — certainly not a museum meeting the expectations of Yarmouk— since the majority of the finds of the excavations and surveys were pottery sherds and incomplete objects. At Jordan University, for example, the exhibited objects from the Archaeology Department's

excavations do not exceed the content of three showcases and a few objects on open display. Even here, the majority of the exhibited objects belong to the DOA. Yarmouk University's greater activity in excavation has done nothing to change this situation in its own museum. Indeed, the nature of excavation in Jordan is such that the universities concentrate on certain periods or locations, whereas the museum, if it is to fulfil its educational or cultural role, is required to cover all historical periods in Jordan.

The universities required DOA approval for excavation and survey work and this was given without restriction. Departments were also permitted to keep some of the objects found. Moreover, the DOA provided funding, expertise, workers, accommodation and equipment for these university projects; clearly it understood that it too would benefit from this activity. The DOA not only supported university archaeology museums in Jordan, but also participated in establishing and developing other types of archaeological museum in the country and in other Arab countries. It became involved in international political cooperation through the loan of objects to museums in the United Kingdom, America, France and Germany, and provided gifts for presidents, kings, princes and other official visitors to its museums. Thus, beyond the task of protecting the nation's heritage, the DOA provided a rich model for how universities and archaeological museums should engage internationally.

However, in addition to the DOA's collections and their own excavations, both museums also acquired collections from elsewhere. Each did so, but differently. The Archaeology Museum at Jordan University achieved this some twenty-five years after its establishment, acquiring a limited number of objects from individuals such as professors, employees, students and members of the general public. This happened as a result of relocating the Museum to a more public space, performing some activities to market the Museum and generally increasing the awareness of Jordanians, albeit in a very limited way. Development here was slow.

The Museum of Jordanian Heritage again followed a different path. It succeeded from the first day of its existence in acquiring collections from national and international organizations, local and foreign individuals, and through purchase. This diversity of approach indicates that members of the Institute and the Museum staff were very active from the outset and fully understood the necessity of building relationships of different

kinds. This was a new approach and had a considerable impact, amongst Jordanians, on the definition of the cultural role of the museum. This is illustrated by Museum Curator Birgit Mershen's visits to Jordanian villages to purchase objects; the majority of villagers who donated objects did so freely and refused to accept any money. Those people considered the Museum a national cultural centre deserving of their support. This was a remarkable transformation of the status of the museum in the nation.

University museums in Jordan are departmental bodies, forming part of academic departments or institutions and designed as exhibition facilities for the purpose of educating the institution's students and for the use of the departments in conjunction with their current academic courses. With the exception of the Museum of Jordanian Heritage, university museums are still at the stage of collecting in order to teach students, rather than to serve the public. There are, however, advantages to being a departmental museum. Samarqand Museum at Al al-Bait University remains a warning to all in Jordan who attempt to develop a university museum on another model. Its failure reflects the lack of an academic department to support its development. It was originally attached to a department, the closure of which left the Museum orphaned. As a result, the University neglected it and the DOA declined to support it with archaeological objects.

Governance of the museum is, then, vitally important to its success. And as we have seen, this was, for these museums, sometimes a contentious issue. This issue effectively concerned the degree to which the disciplinary unit (department or institute) of archaeology should have autonomous control of the museum, or whether the museum should be seen as an independent institution within the university. Unanimously, in both universities, archaeology department members believed that only in their care could the museum flourish. The alternative model, that of an independent university museum, would nevertheless seem to offer freedoms beyond the constraints of departmental thinking and the possibility of a budget for its sole use. There would seem to be benefits for the staff of the museum as well, since they could then serve the museum and seek to develop its museological aspects, rather than being obliged to respond to departmental needs that often reach far beyond the museological.

However, this model was not developed because an independent museum, outside the vested interests of an academic department, would then always be at risk of failing to

receive support as a result of factors unrelated to the success or needs of the department or museum. Unattached to an academic unit which could justify itself in terms the university would understand (research, teaching, student numbers), a museum cannot defend itself against the vagaries of university politics, finance and so on. In addition, any separation of department and museum will tend to weaken the relations of the museum with faculty members and students. This then risks challenging the effectiveness of the museum in its contribution to teaching and research, as well as impacting upon its access to the department's stores of archaeological knowledge. Thus, although the Yarmouk museum established for itself a notable place in the cultural life of the nation, it nevertheless could claim inspiration first and foremost from the Institute of Archaeology and Anthropology.

Yet perhaps what most made both universities notice their institutions and challenge the right of departmental control was the input and patronage of the royal family. These museums had no more important patrons, whose visits are considered turning points for both of them. They significantly contributed to the development of the museums before and after their visits by encouraging the university authorities to support them. The museum and departmental staff members took advantage of these occasions and invited the universities to develop the museums. As we have seen, as a result of King Hussein's visit to the Archaeology Museum at Jordan University in 1977, the University put the Museum on its agenda as a destination for the University's official visitors. Similarly, through Prince Hassan's visit to the Museum of Jordanian Heritage before the development project, the University's administration was encouraged to support the Museum and develop it as much as possible. Ziad Al-Saad, the Dean of the Institute of Archaeology and Anthropology, exploited the visit of King Abdullah II to the Museum in 2002 and succeeded in upgrading the Institute to a Faculty.

The royal family's visits have also had an effect on visitor numbers, encouraging the students of both universities and local people to visit the museums. They have also encouraged the museum staff to aspire to high levels of professionalism. During these visits, the universities' administrators tried to show that their museums were high priorities for them and claimed their successes as being the result of their efforts. Such visits were generally covered by the mass media, which contributed to marketing the

museums nationally and sometimes internationally. These visits were in many ways seen as politically empowering for the museums in their pursuit of resources.

In their turn, members of the royal family appear to have made special efforts to visit these archaeology museums regularly, seeing them as a civilised and cultural feature of national life and thus as important places. Their visits reflect their own interest in archaeology in general and the history of Jordan in particular. Participation by royal family members has taken many forms: the specialist interests of Prince Hassan, visits as hobbyists to archaeological sites and museums, participation in archaeology workshops and conferences, acting as patrons and as hosts to accompanying guests. For example, in 1977, His Majesty King Hussein and his guest President Constantine Tsatsos of Greece inaugurated the Archaeology Museum at Jordan University. In 1984, Prince Hassan and his guest Prince Philip the Duke of Edinburgh visited the Museum during their visit to the University of Jordan. The Museum of Jordanian Heritage was inaugurated Queen Noor Al Hussein in 1988. Then, the Museum had also been visited by Prince Hassan and his wife Princess Tharwat, King Hussein, King Abdullah II, Queen Rania and other members of the Royal Family members. In addition, the Hashemite Royal Court had sent one of the Royal Family's guests to visit the Museum on a monthly and sometimes weekly basis.

All university museums in Jordan are government-run. Although many private universities have been established, none has created a museum on its campus. These universities themselves are still new and in a state of development, making it impossible to predict whether they will develop museums. Given their public status, university museums — with the exception of the Museum of Jordanian Heritage — have hardly begun to consider external sources of funding. This has greatly affected development. The Archaeology Museum at Jordan University is a case in point. It only succeeded in gaining external funding in 2005, four decades after its establishment. In contrast, the Museum of Jordanian Heritage at Yarmouk University sought external funding from the first day of its life. This should be considered a remarkable step not only with regard to Jordanian university museums, but also in the history of Jordanian museums more generally. The external funding came through national and international cooperation: academically, administratively, and individually. It is one of the major factors that

facilitated the establishment and development of the Museum. This funding shaped the Museum as a modern institution, affecting its premises, displays and facilities. In addition to financial support, external help has included consultants, experts, materials, collections, academic training and scholarships, and voluntary work. It was an initiative which drew upon the Museum staff and members of the Institute, who worked hard in Jordan and abroad through lectures, conferences, workshops and scholarships. They also exploited their private relations with national and international institutions in order to gain all the support possible. The idea of obtaining external support did not succeed in other university museums in Jordan, however, because of the lack of national and international cooperation and a general lack of experience, interest or awareness.

Consequently, university museums in Jordan vary from one-room specialized collections kept for occasional classroom use, such as at the Archaeology Museum at Mu'tah University, to a large building serving several departments, such as the Museum of Jordanian Heritage at Yarmouk University. No other Jordanian university appears to have been tempted to construct special buildings for museum purposes, however; like most university museums in the world, they all use available buildings in or near their departments to house their collections. For example, the building of the Archaeology Museum at Jordan University was not the choice of its staff or members of the Archaeology Department. The Museum has a history of occupying available spaces and has suffered as a consequence.

It is pertinent to ask why this should be so. In the case of the museum at Jordan University, the University's administration and Archaeology Department blame each other. The former claims that the latter is at fault for not presenting a proposal or convincing the University of the potential of the Museum, whose staff and that of the department, however, believe that their perceived reluctance reflects an awareness of the University's attitude to such projects. Yet what must explain the lack of development here is the immaturity of knowledge regarding museums, the absence of specialists or external involvement and a general lack of synergy between university administrators and those involved in the museum. All these things are in some respects understandable in a university which is establishing itself more generally and adopted the university museum idea in an era of rather conservative expectations. In many respects it represents the



university museum as it once was and as it remains in many universities around the world: guarded, internalised and conservative. It appears that even though it was to continue its existence into the future in which the Yarmouk museum developed itself, it did not have in place an infrastructure to achieve a similar level of growth and development. It is as though that inspirational moment of birth made concrete a museum idea which was then almost impossible to transform into something else. It had an inbuilt inertia which a new museum, formed in a more progressive environment, would not have. From the outset, the Museum of Jordanian Heritage aimed to serve an off-campus public as well as the full breadth of the university community, which was why it was located close to the campus boundary to facilitate public access.

This seemingly routine aspect of the university museum — its location — was thus critical to what the museum could become, yet few saw it as such. This became particularly true when all Jordanian universities were forced to close their formerly open campuses to the public. By this means, these variably public museums became rather less public. Indeed, the greatest impact was felt in those museums which believed they had a public duty beyond academia. Thus, for them, the idea of a museum on the physical boundary of the university and with internal and external entrances was an attractive solution. This closing of campuses created an intellectual and social division which Yarmouk had been keen to resist or overcome. And it was not just museums that were affected by this closure: Jordanians also used the university hospitals, sports facilities and Islamic centres, which were founded to serve both the university community and the general public. Here too they were located on the periphery of the campus which also has the advantage of using these facilities outside normal university hours, such as at weekends.

The development of this public profile for university museums, together with the development of a diverse audience of archaeology and other university students, schoolchildren and the royal family and their guests, developed differently in the two museums studied here.

Archaeology at Jordan University had a history bias for fifteen years, as a result of which relations between the Museum and the students were weakened to some extent. With the separation of archaeology from history this relationship became more active. In

Yarmouk University the situation was different. Relations between the Museum and students were clear, since the Archaeology Department of the Institute offered courses in archaeology from the beginning. Each department also offered general archaeological courses to the wider student community of its university. These courses played a significant role in marketing the museums, increasing visitation and developing the collections. Both museums became integral to student life for some, being used in their research, assignment and theses. As a result, some students developed museological skills in registering, documenting, displaying and storing the museums' objects, as well as learning more general transferable work-based skills such as teamwork. Both museums arranged special programmes to support the universities' public relations programmes by involvement in summer schools, student induction events and national celebrations.

Nevertheless, at best one can describe this student involvement as measured rather than enthusiastic. This is in part a reflection of a Jordanian higher education system which selects its archaeologists on the basis of their grades rather than their vocational desire. Students are by this means allocated to the archaeological discipline rather than being willing signatories. Having arrived to take up their university education in archaeology, they can then be taught by staff for whom the museum is a rather alien concept; they do not encourage students to visit the museums. To solve this problem, lecturers in the Faculty (Institute) of Archaeology and Anthropology at Yarmouk University were invited to connect all their classes to the Museum directly by utilizing every opportunity to push students to visit the Museum for the completion of assignments, research, group work, etc. But where there was a lack of specialists in educational and museological concepts, an absence of sustainable museum policy as a result of changing the curators and a failure to advertise the museum internally, then student participation was significantly diminished. For example, many students from different faculties at Jordan University knew about the Museum from other students, friends or by chance, but not from any proactive actions by the University or Archaeology Department. Some students did not know that there was a museum on campus.

The Archaeology Museum at Jordan University did not open its doors to the general public until fifteen years after its establishment. Then, the Museum, the

Department and the University participated to some extent engaged in marketing the Museum to this new audience. However, this was not achieved in a systematic or a professional way. The situation at the Museum of Jordanian Heritage was, as we have seen, fundamentally different: the external audience was central to its mission from the outset. It developed varied and rich programmes to attract schoolchildren and the general public, including public lectures, workshops, social events and outreach programmes, an example being the Friends of the Museum Club. The Museum also opened its doors to official visitors to the University, Irbid and the region. Accordingly, it became the civilised face of the Governorate of Irbid and of Northern Jordan. The Museum did not stop there, however, as it proactively sought to place itself on the Jordanian tourist map, becoming one of the most important cultural tourist destinations in the country.

What has most helped the Museum of Jordanian Heritage to attract its public has been its developed display. This is the antithesis of that of the Archaeology Museum at Jordan University where objects are displayed in a traditional chronological order. In contrast, the Museum of Jordanian Heritage adopted a thematic approach, developing concepts through an integrated use of objects, drawings, plans, maps and other educational materials. This kind of display supported both academic and community needs and it was pioneering for archaeology museums in Jordan. The Museum also presented a dynamic face through temporary exhibitions which reflected the Institute's work, travelling exhibitions and new excavations finds. The Museum is a reflection of the success and vision of the Institute; it has never been merely a departmental museum.

Both museums created outdoor museums to widen the awareness of archaeology and bring about a connection with wider heritage and culture. These outdoor museums also motivated visitors to see what was inside the buildings; their creation played an important role in protecting archaeological objects that are in danger or in uncontrolled environments in their original sites.

The museum can be seen as an integral part of both archaeology departments' attempts to play an active and significant role in discovering, protecting and studying Jordanian antiquities in the field through their surveys and excavations. They have published books, reports and articles in national and international periodicals. They have increased the awareness of archaeology in their local communities through their cultural

programmes, lectures, workshops and national and international conferences. They have supported governmental and private sectors by providing specialists in archaeology, especially to the DOA and the Ministry of Tourism, and helped archaeology departments in other Arab countries especially in the Gulf. By these means, to varying degrees and with differing levels of success, the two museums discussed here have developed beyond a limited educational role. In the case of the Yarmouk Museum, it has done so proactively and in a fashion which used the Jordanian University model as the antithesis of what a modern university archaeology museum should be. Thus, in all areas it was able to excel in a way that the older museum had not. Both museums reflected the aspirations of their parent bodies and both seemed to fossilise to some degree the vision of the museum prevalent at the moment of their creation. Yarmouk was fortunate, because that vision is one that continues to belong to the modern era, where university museums need to be outward-looking, opportunistic and proactive.

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***Figures of the Archaeology Museum at  
the University of Jordan***



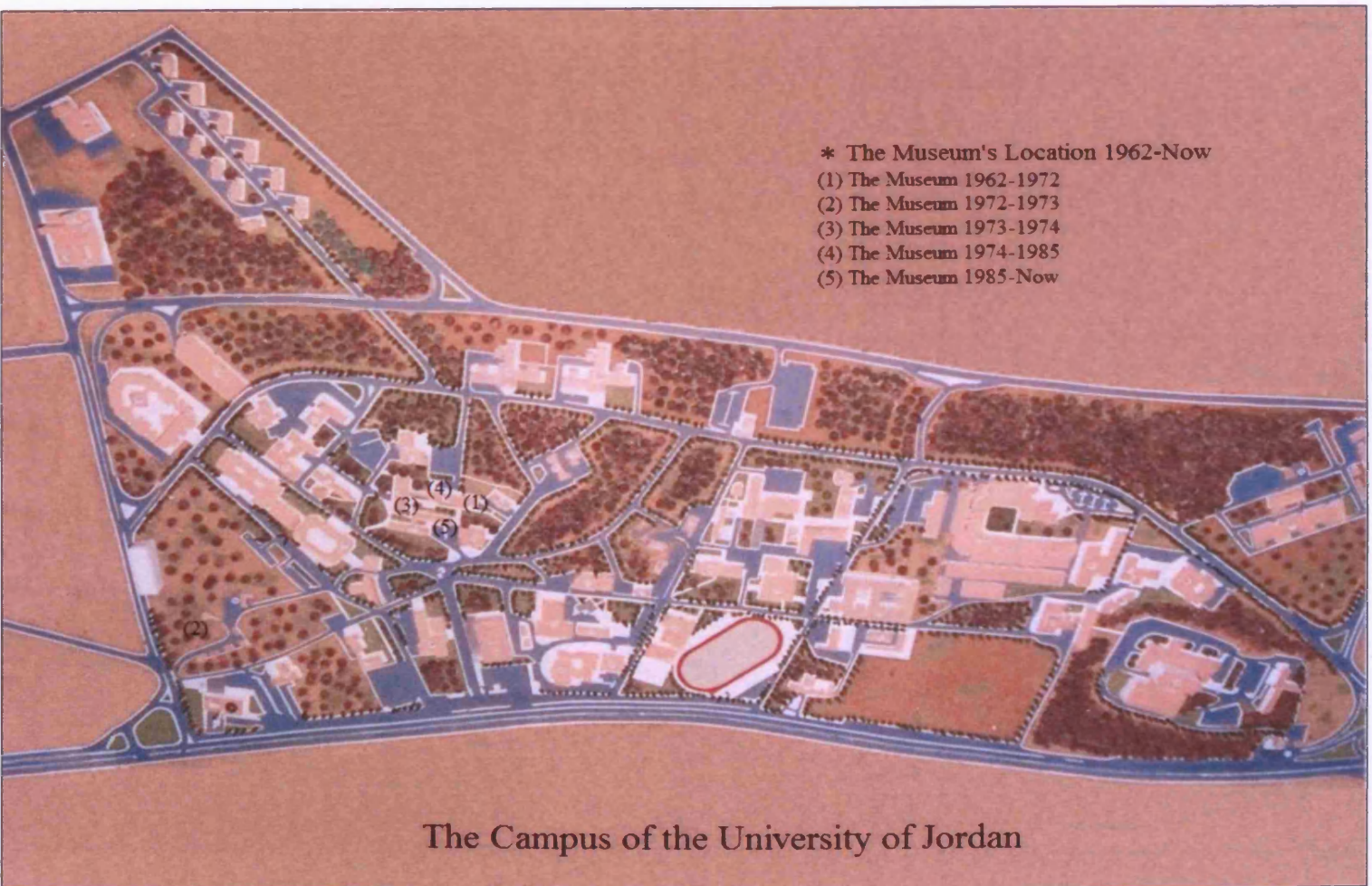


Figure (2) The campus of Jordan University and the Museum's locations  
Source: Engineering Office: Jordan University



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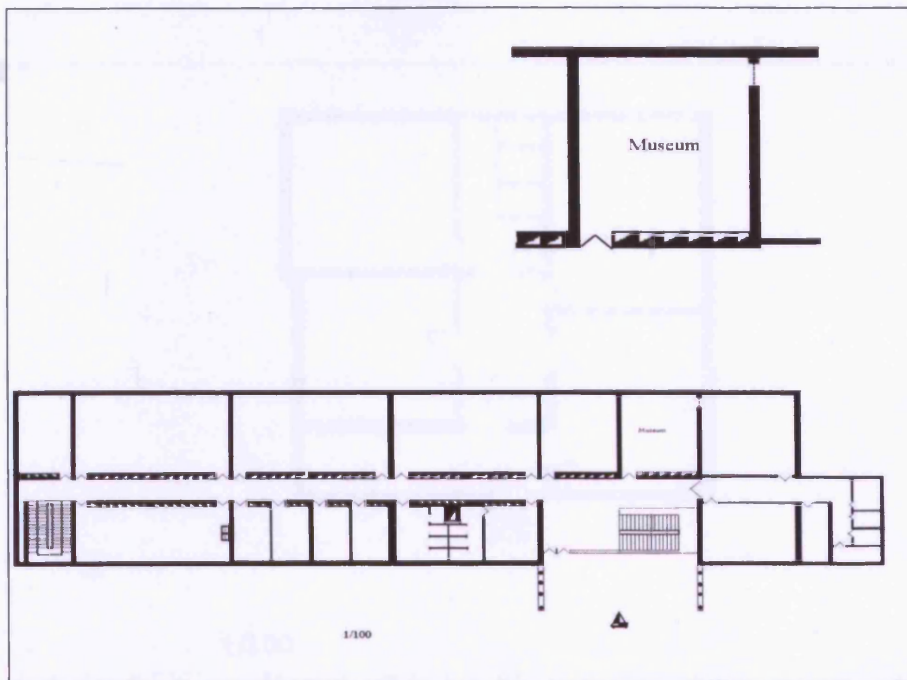


Figure (3) Plan of the Museum 1967-1972

Source: Engineering Office: Jordan University (Re-sketched by the Researcher)



Figure (4) The Museum in a classroom 1967-1972

Source: The Museum Archive

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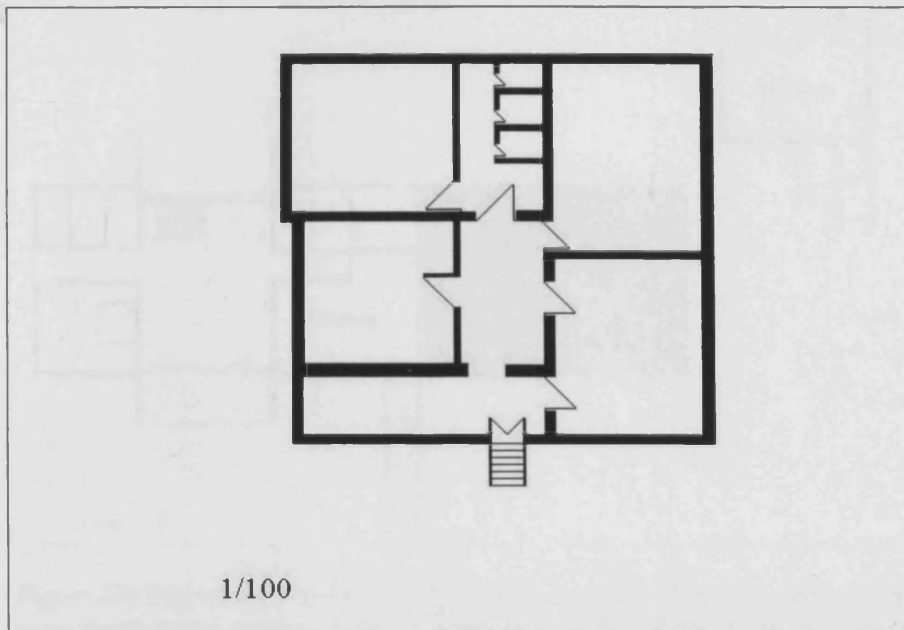


Figure (5) Plan of the Museum 1972-1973

Source: Engineering Office: Jordan University (Re-sketched by the Researcher)



Figure (6) Archaeology students in front of the Museum in 1972

Source: Ayda Naghaway

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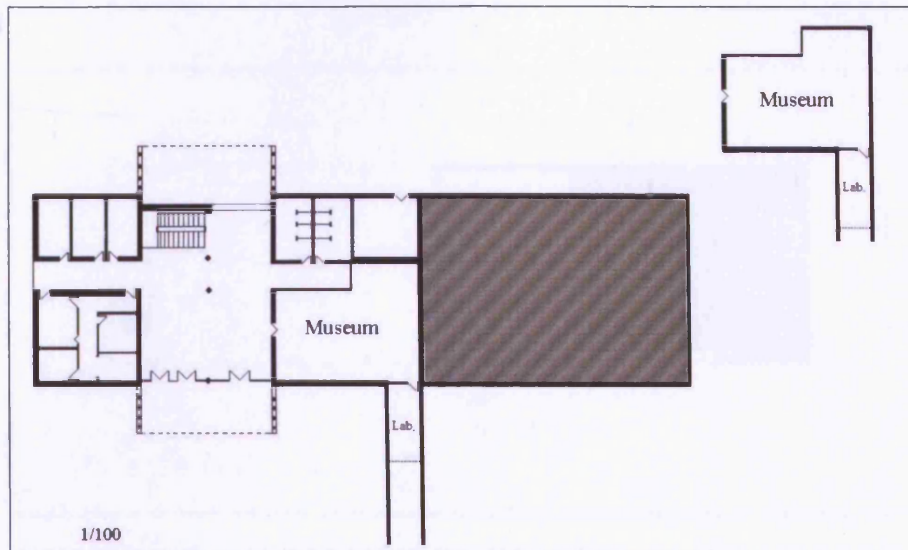


Figure (7) Plan of the Museum 1973 in the cafeteria of the Faculty of Arts  
Source: Engineering Office: Jordan University (Re-sketched by the Researcher)



Figure (8) The ground floor of the Faculty of Arts 'Forest of Columns'  
Source: The Museum Archive



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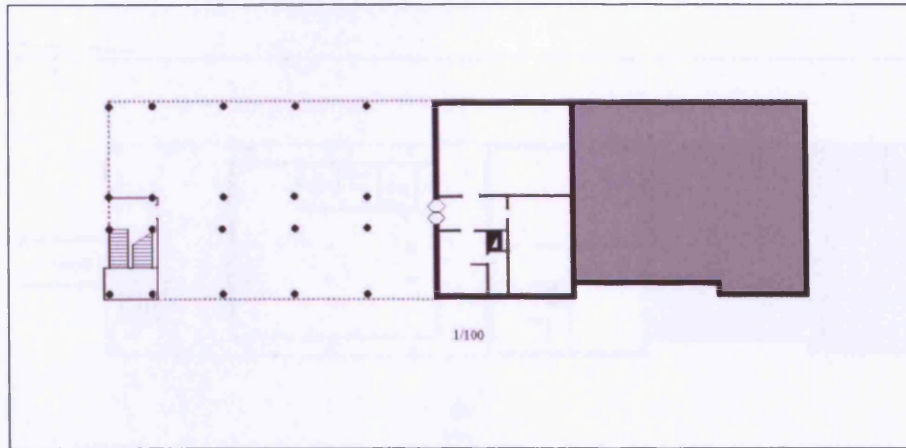


Figure (9) Plan of the 'Forest Columns'  
Source: Engineering Office: Jordan University (Re-sketchd by the Researcher)

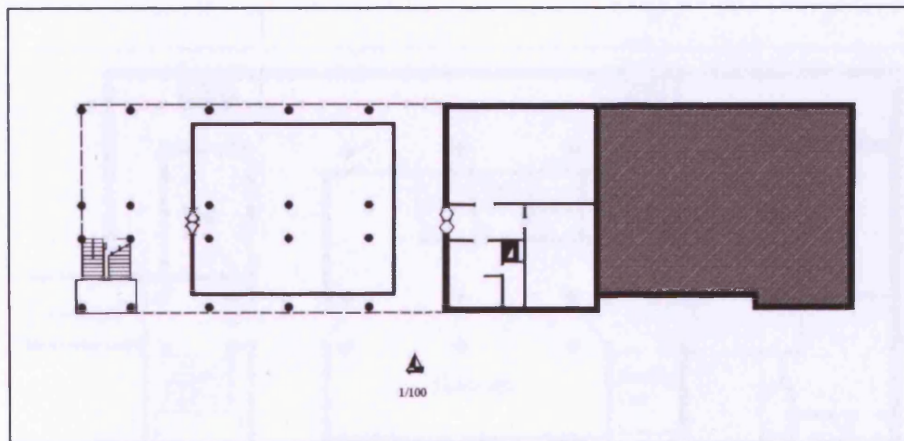


Figure (10) Plan of the Museum 1974  
Source: Engineering Office: Jordan University (Re-sketchd by the Researcher)

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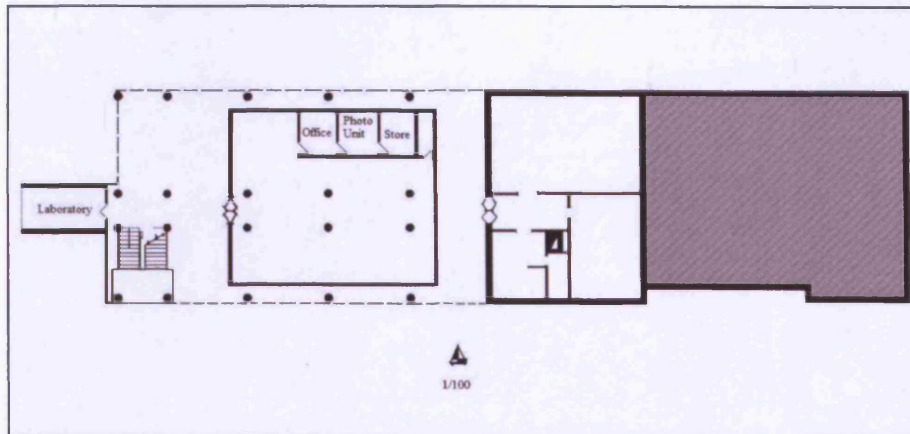


Figure (11) Plan of the Museum 1977

Source: Engineering Office: Jordan University (Re-sketched by the Researcher)

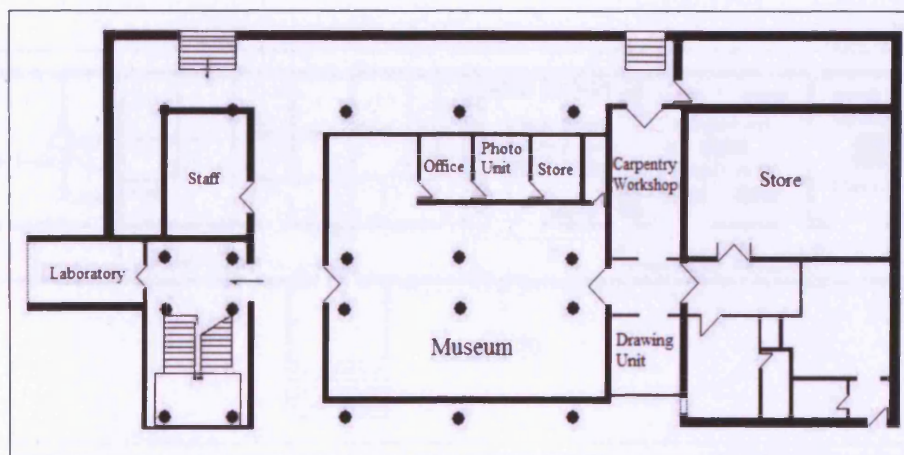


Figure (12) Plan of the Museum 1979

Source: Engineering Office: Jordan University (Re-sketched by the Researcher)

## Figures



Figure (13) The Museum building 1985-2007  
Source: The Museum Archive

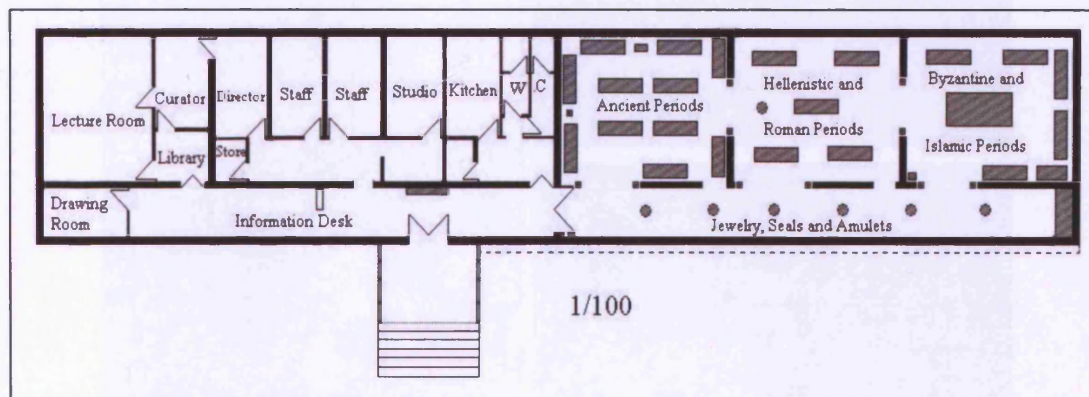


Figure (14) Plan of the Museum 1985-2007  
Source: Engineering Office: Jordan University (Re-sketchd by the Researcher)



Figures

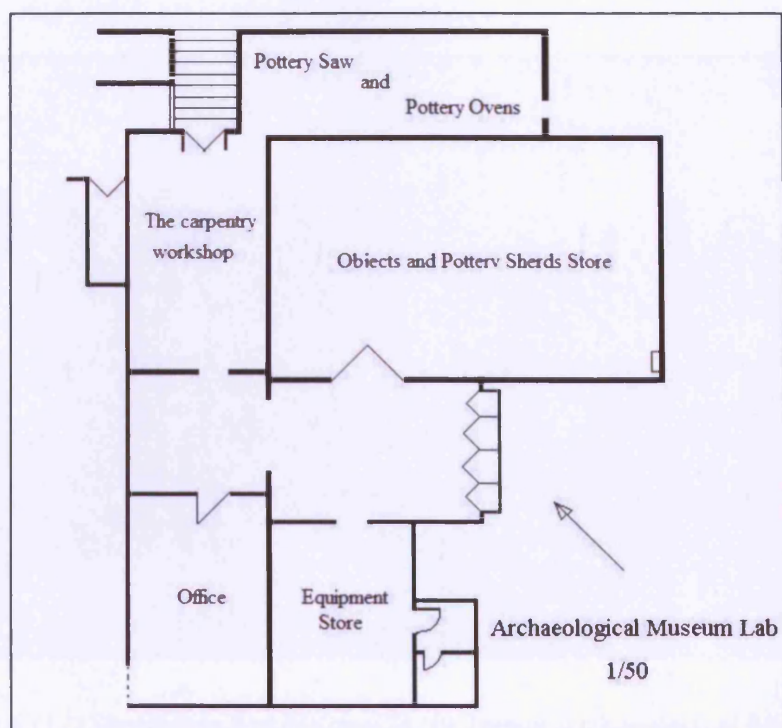


Figure (15) The Museum laboratory 1985-2007

Source: Derar Polaski

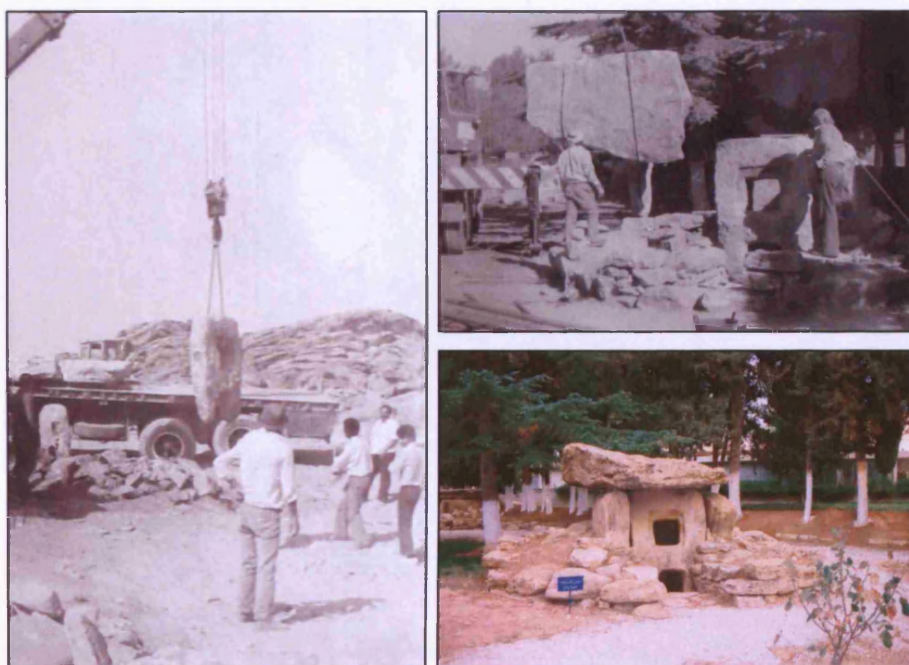


Figure (16) Moving the dolmens from their original sites to the Museum

Source: The Museum Archive

*Figures*



Figure (17) Showcases like the ones in the Jordan Archaeological Museum  
Source: The Museum Archive



Figure (18) The visit of King Hussein and President Tsatsos of Greece  
Source: The Museum Archive



*Figures*



Figure (19) The visit of Prince Hassan and Prince Philip the Duke of Edinburgh  
Source: The Museum Archive



Figure (20) The 1985 display with new showcases  
Source: The Museum Archive

*Figures*

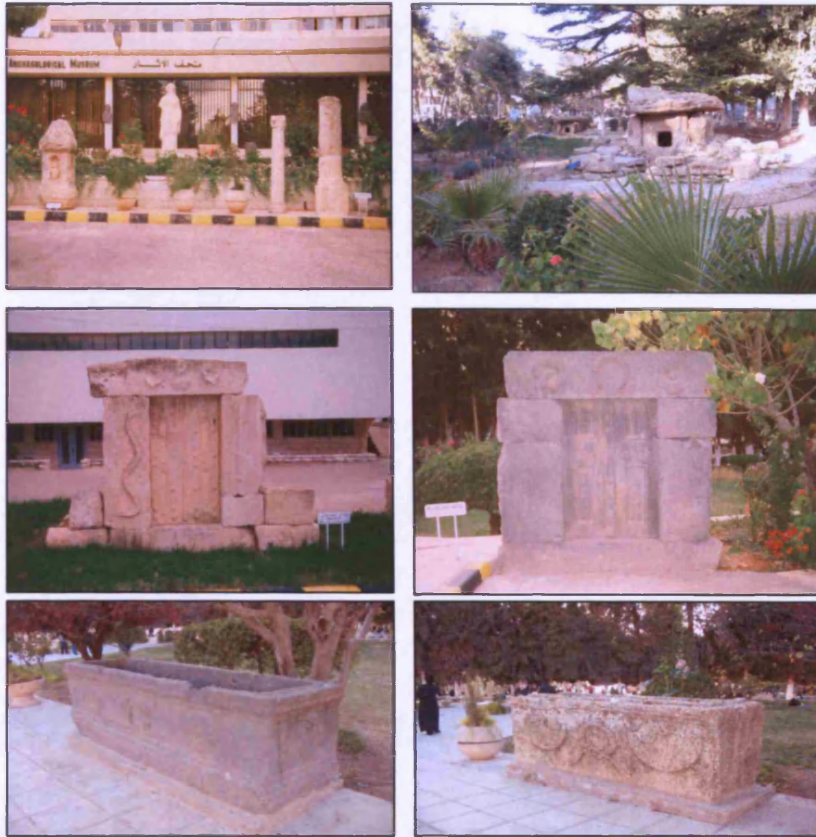


Figure (21) Outdoor museum  
Photographed by the Researcher



Figure (22) School visits  
Source: The Museum Archive

***Figures of the Museum of Jordanian  
Heritage at Yarmouk University***





Figure (23) The campus of Yarmouk University and the location of the Museum  
Source: Engineering Office: Yarmouk University

*Figures*

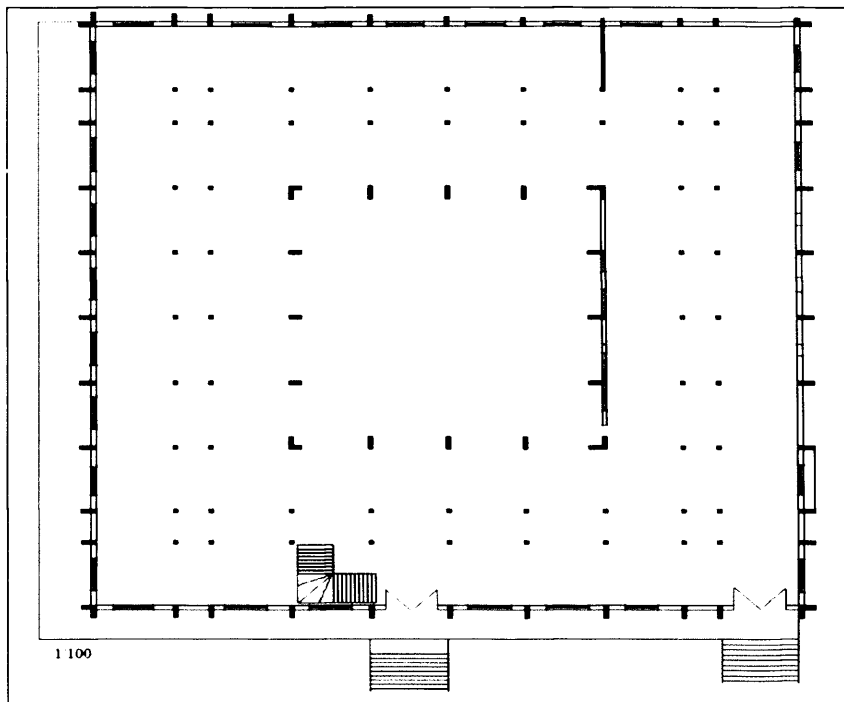


Figure (24) The preliminary plan of the Institute and the Museum  
Source: Engineering Office: Yarmouk University (Re-sketched by the Researcher)

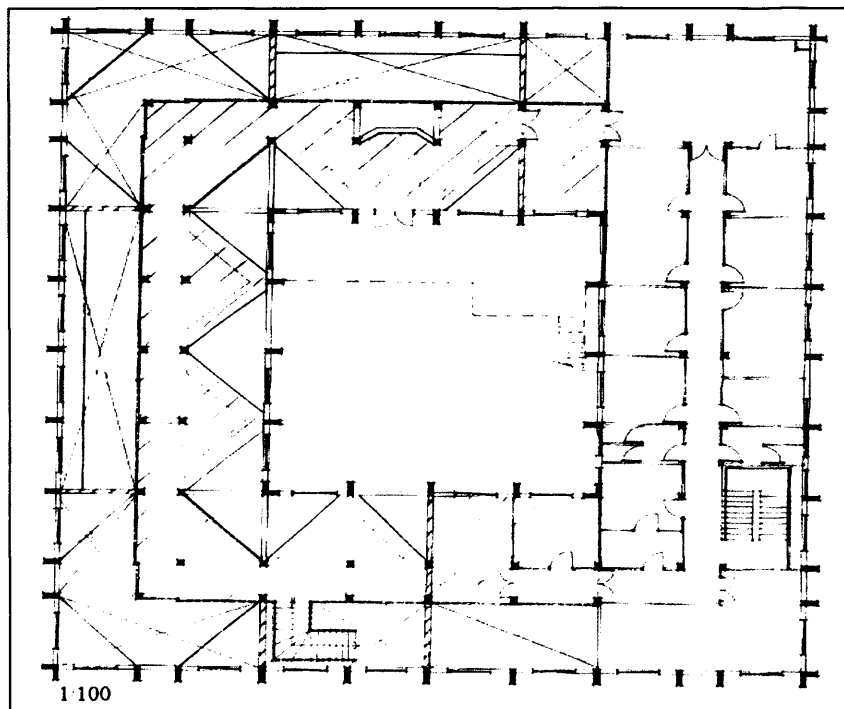


Figure (25) The second floor of the Institute  
Source: Engineering Office: Yarmouk University

*Figures*



Figure (26) The building of the Museum of Jordanian Heritage  
Photographed by the Researcher

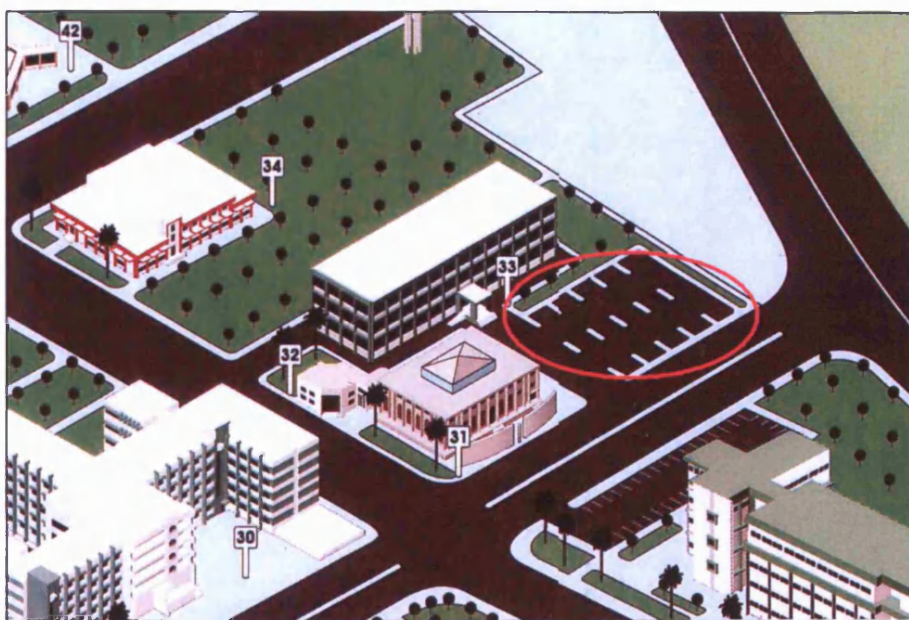


Figure (27) The area that failed to be used as an outdoor museum in 1984  
Source: Engineering Office: Yarmouk University

*Figures*



Figure (28) Constructing the mezzanine floor  
Source: The Museum Archive

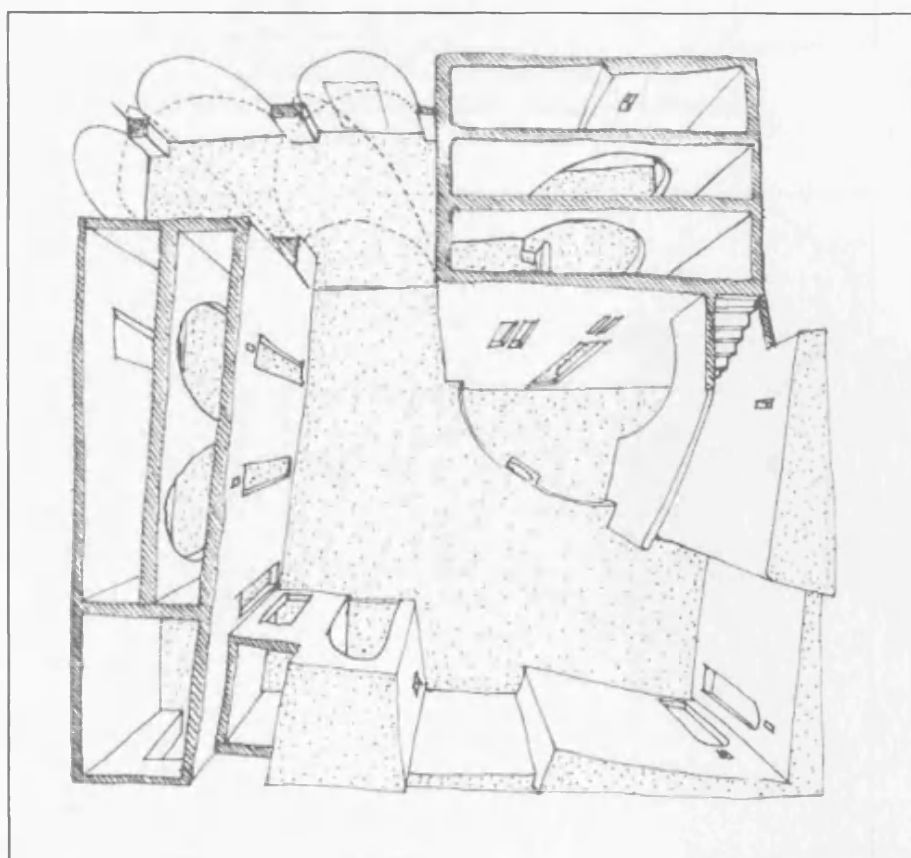


Figure (29) Plan of the Museum courtyard  
Source: The Museum Archive



## Figures

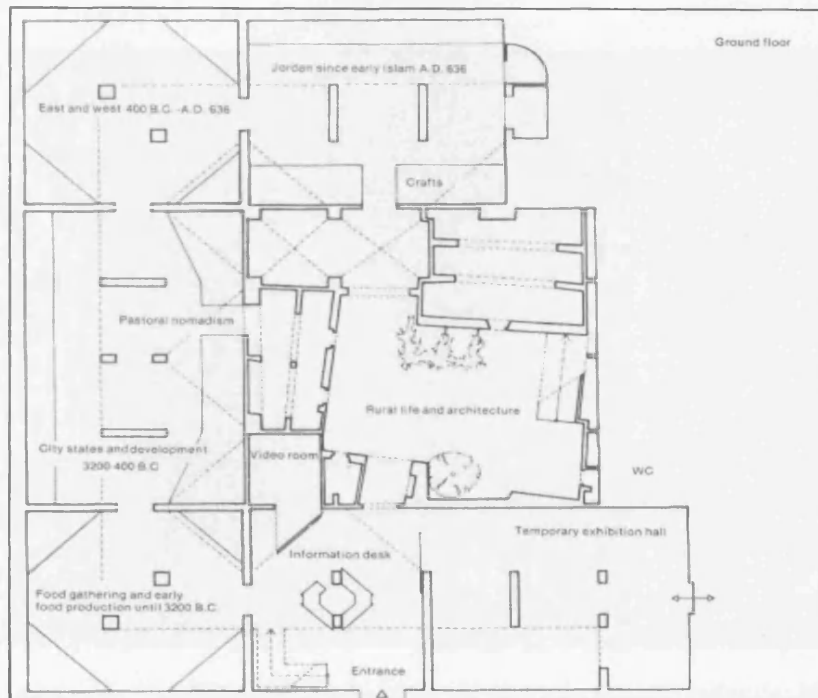


Figure (30) Plan of the ground floor  
Source: Engineering Office: Yarmouk University

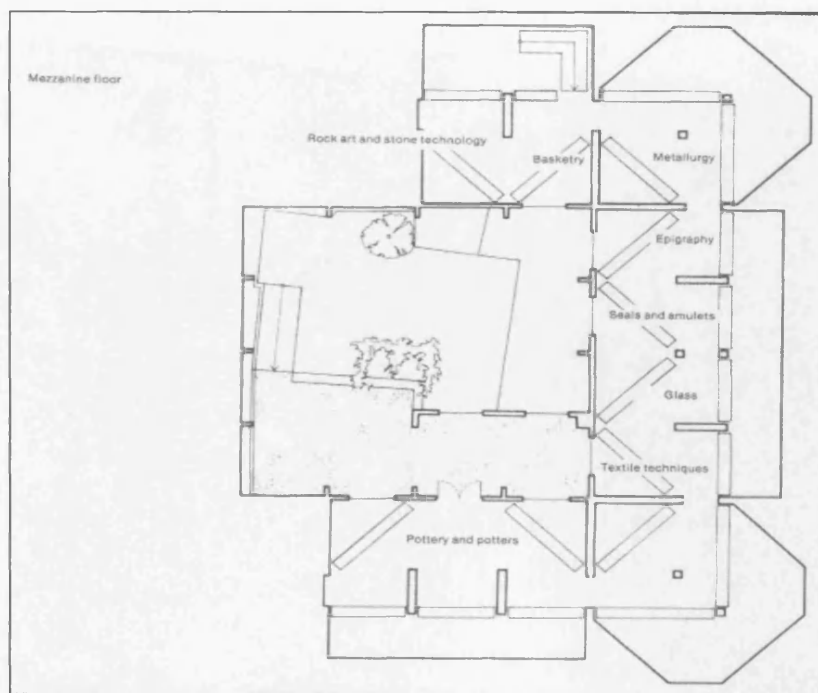


Figure (31) Plan of the mezzanine floor  
Source: Engineering Office: Yarmouk University



*Figures*



Figure (32) Her Majesty Queen Noor Al Hussein inaugurating the Museum  
Source: The Museum Archive



Figure (33) The Museum's windows with hollow geometrical bricks  
Photographed by the Researcher

*Figures*



Figure (34) The inner courtyard ceiling  
Photographed by the Researcher



Figure (35) The Numismatics Hall  
Photographed by the Researcher

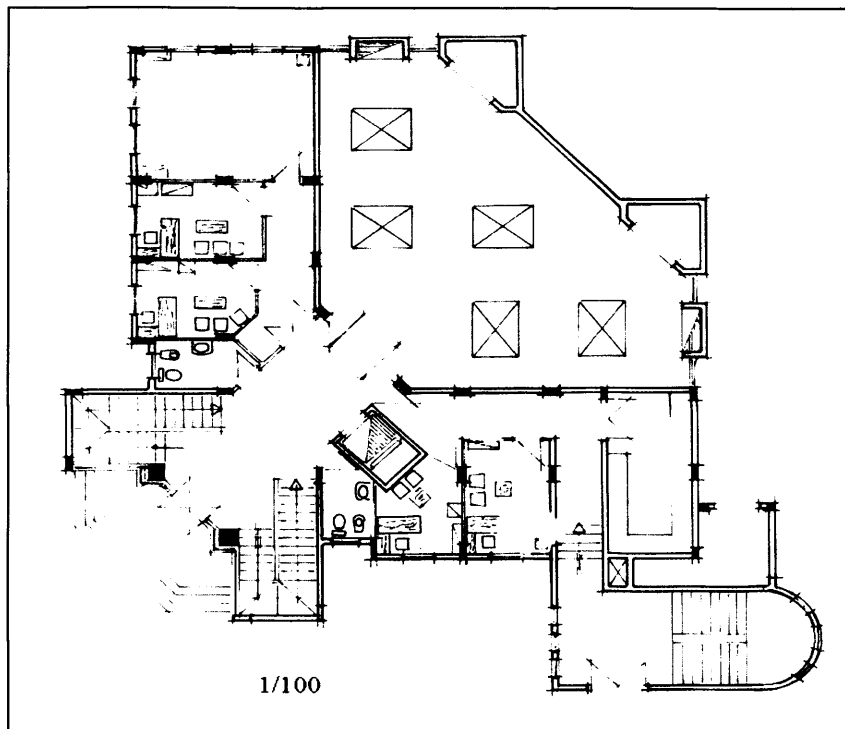


Figure (36) Plan of the ground floor of the Numismatics Hall  
Source: Engineering Office: Yarmouk University

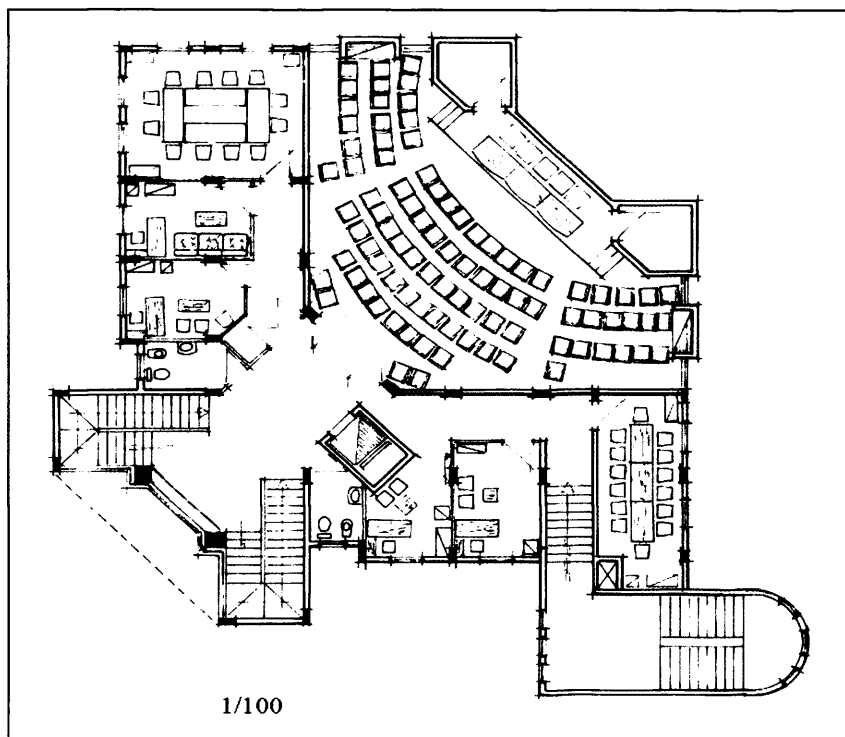


Figure (37) Plan of the first floor of the Numismatics Hall  
Source: Engineering Office: Yarmouk University



*Figures*



Figure (38) His Majesty King Abdullah II inaugurating the Numismatics Hall  
Source: The Museum Archive



Figure (39) The showcase of Jordanian druggist Al-'Attar  
Photographed by the Researcher

*Figures*

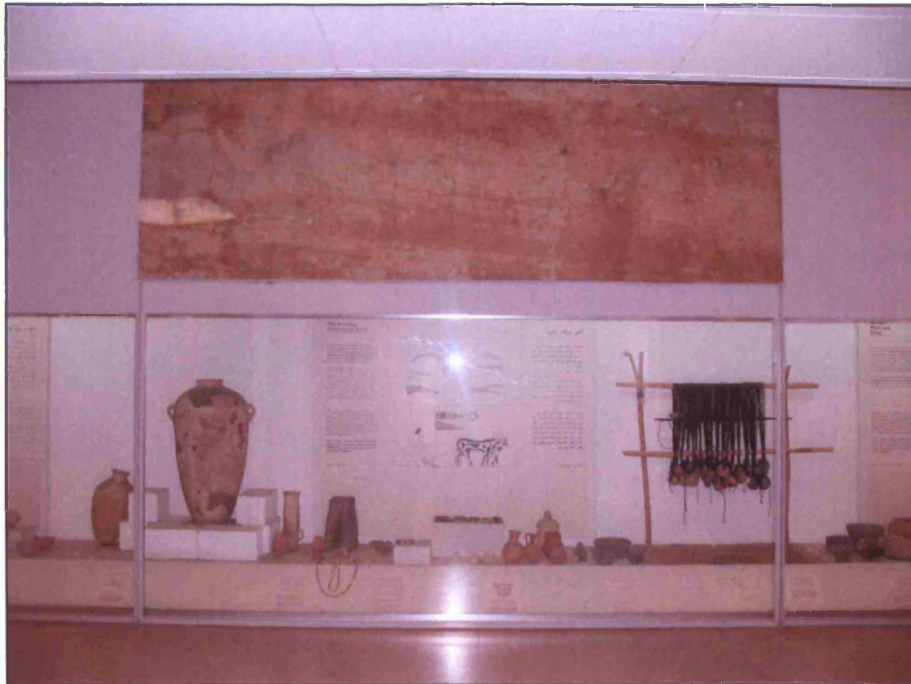


Figure (40) Longitudinally built-in showcase  
Photographed by the Researcher

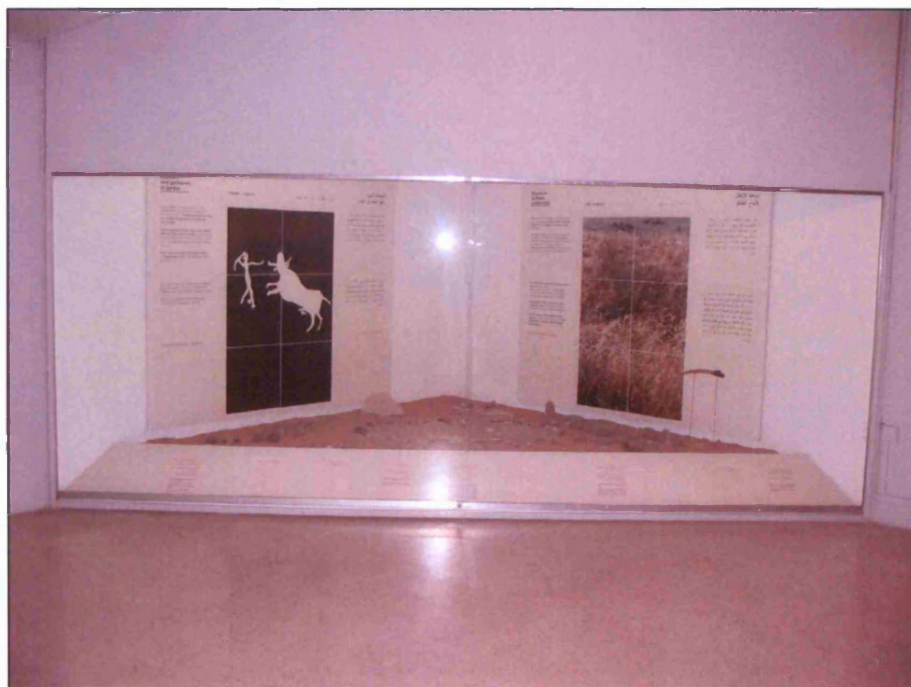


Figure (41) Cornered built-in showcase  
Photographed by the Researcher

*Figures*



Figure (42) The rural house  
Photographed by the Researcher



Figure (43) The Mezzanine floor display  
Photographed by the Researcher



*Figures*

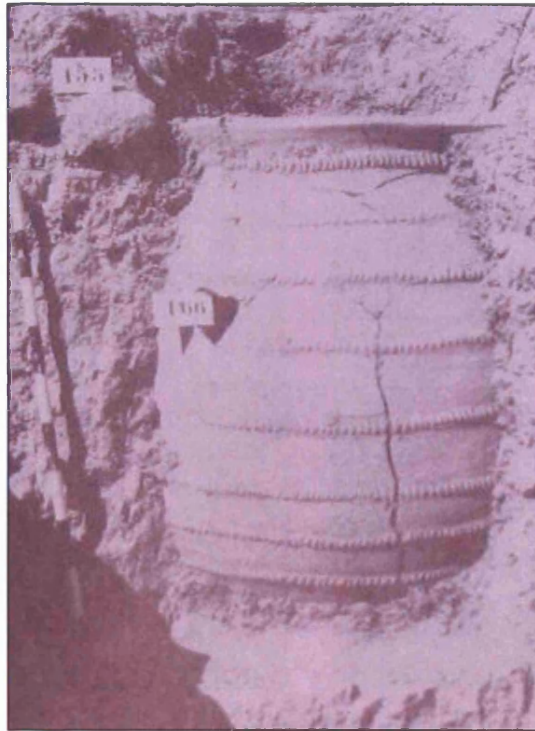


Figure (44) Object in the field  
Source: The Museum Archive



Figure (45) Displaying objects in the same environment  
Photographed by the Researcher

*Figures*



Figure (46) Outdoor museum  
Photographed by the Researcher



Figure (47) A workshop for schoolchildren on pottery making  
Source: The Museum Archive



*Figures*



Figure (48) Children participate in the Museum's activities  
Source: The Museum Archive



Figure (49) A concert in the Museum courtyard  
Source: The Museum Archive

*Figures*



Figure (50) The visit of His Majesty King Hussein in 1993  
Source: The Museum Archive



Figure (51) The showcases and means of illustration in the Numismatics Hall  
Photographed by the Researcher



Figure (52) Furnace with striking tools in the Numismatic Hall  
Photographed by the Researcher



Figure (53) The minting place and other display in the Numismatics Hall  
Photographed by the Researcher

# *Tables*

Table (1)  
Jordan University Interviewees

No.	Name	Position	Type of Interview	Location and Date
1.	Abdul Jaleel Amr	Academic Staff, Dep. of Archaeology	Tape-Recorded Interview	Jordan University, 29/12/2005
2.	Abdul Karim Gharaibeh	Dean of the Faculty of Arts 1962	Direct Questions and Answers	Jordan University, 14/09/2005
3.	Abdul Rahim Al-Hunaiti	Current University President	Tape-Recorded Interview	Jordan University, 20/12/2005
4.	Asem Barghouthi	Curator of the Museum 1974-1981	Tape-Recorded Interview	Home, Amman, 30/11/2005
5.	Ayesh Abu Hilal	Excavation Technician 1977-1998	Direct Questions and Answer	Jordan University, 15/10/2005
6.	Derar De Polacky	Conservator 1990-now	Direct Questions and Answers	Jordan University, 15/11/2005
7.	Lutfi Khaleel	Dep. of Archaeology, Curator 1973-75, Director 1981-1985	Direct Questions and Answers	Jordan University 25/9/2005.
8.	Manal Awamleh	Museum's Supervisor 1995-now	Direct Questions and Answers	Jordan University, 9/11/2005
9.	Maysoon Al-Nahar	Dep. of Archaeology, Curator 1995, Director 2004-now	Tape-Recorded Interview	Jordan University, 16/11/2005, 3/9/2006.
10.	Moadh Al-Fuqaha	Museum's Curator 2005-now	Direct Questions and Answers	Jordan University, 8/11/2005
11.	Mohammad Adi	Museum's Photographer	Direct Questions and Answers	Jordan University, 8/11/2005
12.	Muna Harb	Secretary of the Dep. of Archaeology	Direct Questions and Answers	Jordan University, 15/8/2005
13.	Nabil Khairi	Academic Staff, Dep. of Archaeology, Director of the Museum 1986-1994	Direct Questions and Answers	Jordan University, 9/10/2005
14.	Randa Qaqish	Academic Staff, Dep. of Archaeology	Direct Questions and Answers	Jordan University, 29/12/2005
15.	Rawyah Salameh	Public and Cultural Relations Dep.	Direct Questions and Answers	Jordan University, 9/11/2005.
16.	Tawfiq Assaf	Employee in the Faculty of Arts 1960s	Direct Questions and Answers	Jordan University, 5/12/2005
17.	Zaidan Kafafi	Curator of the Museum 1972-1977	Tape-Recorded Interview	Jordan University, 28/11/2005

Table (2)  
Yarmouk University Interviewees

No.	Name	Position	Type of Interview	Location and Date
1.	Afaf Zeyadeh	Assistant Curator	Direct Questions and Answers	Yarmouk University, 20/11/2005
2.	Mahmoud Al-Rousan	Museum's curator	Tape-Recorded Interview	Yarmouk University 23/11/2005
3.	Moawiyah Ibrahim	Dean of the Institute of Archaeology and Anthropology	Tape-Recorded Interview	Home, Amman, 21/12/2005
4.	Zaidan Kafafi	Dep. of Archaeology	Tape-Recorded Interview	Jordan University, 28/11/2005
5.	Ziad Al-Saad	Dean of the Faculty of Archaeology and Anthropology	Tape-Recorded Interview	Yarmouk University 23/11/2005

Table (3)  
Department of Antiquities Interviewees

No.	Name	Position	Type of Interview	Location and Date
1.	Adib Abu Shmais	Inspector of the Amman Antiquities Office, Student in 1972	Direct Questions and Answers	Department of Antiquities 9/12/2005.
2.	Ayda Naghaway	Current Director of Jordan Archaeological Museum	Direct Questions and Answers	Jordan Archaeological Museum 13/09/2005
3.	Ghazi Beisheh	Previous General Director of the DOA	Tape-Recorded Interview	Home: Amman, 15/12/2005
4.	Khairiah Amr	Excavations Department	Direct Questions and Answers	Hashemite University, 8/12/2005
5.	Nazmeyyah Rida	Director of the directorate of museums and public affairs	Direct Questions and Answers	Home: Amman, 4/9/2005.

Table (4)  
Individual Interviewees

No.	Name	Position	Type of Interview	Location and Date
1.	Abdul Raziq Younis	Professor in the Faculty of Education	Questions and Answers via email	11/5/2006
2.	Ali Hammad	Teacher in the Ministry of Education	Questions on sheet of paper	Jordan University 11/11/2005
3.	Daif Allah Obaidat	Curator of Samarqand Museum	Tape-Recorded Interview	Jordan University, 15/12/2005
4.	Mohammad Adnan Al Bakhit	President of Al al-Bait University	Direct Questions and Answers	Jordan University, 09/11/2005
5.	Nayef Qsus	Director of Numismatic Museum at Jordan National Bank	Tape-Recorded Interview	Jordan National Bank, 29/12/2005
6.	Talal Akasheh	Vice President of the Hashemite University	Informal conversation	Hashemite University 13/1/2004
7.	Widad Qewar	Heritage collector	Tape-Recorded Interview	Home, Amman, 15/12/2005



Table (5)  
Museums in Jordan

No	Museum	Governance	Type	Place	Est. Date
1	Jerash Archaeological Museum	Department of Antiquities	Archaeology	Jerash	1923
2	Jordan Archaeological Museum	Department of Antiquities	Archaeology	Amman	1951
3	Archaeology Museum	Jordan University	Archaeology	Amman	1962
4	Petra Archaeological Museum	Department of Antiquities	Archaeology	Petra	1963
5	Irbid Archaeological Museum	Department of Antiquities	Archaeology	Irbid	1966
6	Mazar Museum	Min. of Awqaf and Islamic Affairs	Religious/ Arch	Mazar	1968
7	Museum of Popular Tradition	Department of Antiquities	Folklore	Amman	1971
8	Animal Museum	Jordan University	Biology	Amman	1972
9	Intercontinental Hotel Gallery	Intercontinental Hotel	Contemporary Art	Amman	1972
10	Madaba Archaeological Museum	Department of Antiquities	Archaeology	Madaba	1974
11	Madaba Folklore Museum	Department of Antiquities	Folklore	Madaba	1974
12	Aqaba Aquarium and Marine Science Station	Jordan and Yarmouk University	Aquarium	Aqaba	1974
13	Folklore Museum	Department of Antiquities	Folklore	Amman	1975
14	Insect Museum	Jordan University	Horticulture	Amman	1976
15	Martyr's Memorial	Jordanian Military Forces	Military	Amman	1977
16	Gallery of the Plastic Artists Union	The Jordan Plastic Art Association	Contemporary Art	Amman	1978
17	Jordan Postal Museum	Min. of Post and Communication	Philatelist	Amman	1979
18	Jordan National Gallery of Fine Arts	Royal Society of Fine Arts	Contemporary Art	Amman	1980
19	Folklore Museum	Jordan University	Folklore	Amman	1980
20	Kerak Archaeological Museum	Department of Antiquities	Archaeology	Kerak	1980
21	Jordan Natural History Museum	Yarmouk University	Natural History	Irbid	1980
22	Medical Museum	Jordan University	Medical	Amman	1980
23	The Royal Cultural Centre	Ministry of Culture	Contemporary Art	Amman	1980

Tables

24	Botanical Museum (Herbarium)	Jordan University	Herbarium	Amman	1982
25	Al-Salt Archaeological Museum	Department of Antiquities	Archaeology	Salt	1983
26	Museum of Jordanian Heritage	Yarmouk University	Archaeology	Irbid	1984
27	Children's Heritage and Science Museum	Haya Cultural Centre	Children	Amman	1985
28	Salt Folklore Museum	Department of Antiquities	Folklore	Salt	1987
29	Umm Qais Archaeological Museum	Department of Antiquities	Archaeology	Irbid	1987
30	Numismatic Museum	Jordan Central Bank	Numismatic	Amman	1988
31	Mu'tah University Museum	Mu'tah University	Archaeology	Mu'tah	1989
32	Geological Museum	Natural Resources Authority	Geology	Amman	1989
33	Petra Forum Museum	Department of Antiquities	Archaeology	Wadi Musa	1990
34	Aqaba Archaeological Museum	Department of Antiquities	Archaeology	Aqaba	1990
35	Museum of Sheriff Hussein Bin Ali	Department of Antiquities	History	Aqaba	1990
36	The Pathology Museum	Jordan University of Science and Technology	Medical	Ramtha	1990
37	Medicinal Plant Museum	Jordan University of Science and Technology	Pharmaceutical	Ramtha	1992
38	Ajlun Castle Museum	Department of Antiquities	Archaeology	Ajlun	1993
39	Mafraq Archaeological Museum	Department of Antiquities	Archaeology	Mafraq	1993
40	Darat Al Funun	Shoman Foundation	Contemporary Art	Amman	1993
41	Fuheis Orthodox Museum/Christine	Orthodox Church	Religious	Fuheis	1993
42	Petra Nabataean Museum	Department of Antiquities	Archaeology	Petra	1994
43	The Anatomy Museum	Jordan University of Science and Technology	Veterinary	Ramtha	1994
44	Samarqand Museum	Al al-Bait University	Archaeology	Mafraq	1995
45	Museum With No Frontiers	Department of Antiquities	Virtual Cyberspace	Amman	1995
46	City Hall Gallery	Greater Amman	Contemporary Art	Amman	1995
47	Artists Association Gallery	Min. of Culture	Contemporary Art	Amman	1995
48	Islamic Museum	Min. of Awqaf and Islamic Affairs	Religious	Amman	1996
49	King Abdullah I Museum	Al Hussein bin Talal	History	Ma'an	1996



Tables

		University			
50	Schoolbooks Museum	Al Balqa' University	Schoolbooks	Salt	1997
51	Princess Fakhr An-Nisa Zeid Gallery	Ministry of Culture	Contemporary Art	Amman	1997
52	The Museum of Political History	Ministry of Culture	History	Amman	1998
53	Jordan National Bank Numismatic Museum	Jordan National Bank	Numismatic	Amman	1999
54	The Hijazi Railroad Museum	Ministry of Transportation	Railroad	Amman	1999
55	Abu Obadiah Islamic Museum	Min. of Awqaf and Islamic Affairs	Religious	Jordan Valley	1999
56	Sheriff Hussein Bin Ali Museum	The Royal Court	History	Amman	1999
57	Mount Nebo Museum	Stadium Biblicum Franciscanum	Archaeology	Madaba	1999
58	Royal Cars Museum	The Royal Court	History	Amman	2002
59	The National Museum	Independent	National	Amman	?
60	Children Museum	Greater Amman	Children	Amman	?
61	The Dead Sea Panorama Museum	Min. of Tourism and Antiquities	Archaeology	Jordan Valley	?
62	Baptism Museum	The Royal Court	Archaeology	Jordan Valley	?
63	Historical Old Salt Museum	Min. of Tourism and Antiquities	History	Salt	?
64	The Police Museum	Min. of Interior	History	Amman	?
65	Dar As-Saraia Museum	Department of Antiquities	Archaeology	Irbid	?
66	Fidan Museum	Department of Antiquities	Archaeology	Wadi Arabah	?

Table (6)  
University Museums in Jordan

No	Museum	Governance	Type	Place	Est. Date
1	Archaeology Museum	Jordan University	Archaeology	Amman	1962
2	Animal Museum	Jordan University	Biology	Amman	1972
3	Aqaba Aquarium and Marine Science Station	Jordan and Yarmouk Universities	Aquarium	Aqaba	1974
4	Insect Museum	Jordan University	Horticulture	Amman	1976
5	Folklore Museum	Jordan University	Folklore	Amman	1980
6	Jordan Natural History Museum	Yarmouk University	Natural History	Irbid	1980
7	Medical Museum	Jordan University	Medical	Amman	1980
8	Botanical Museum (Herbarium)	Jordan University	Herbarium	Amman	1982
9	Museum of Jordanian Heritage	Yarmouk University	Archaeology	Irbid	1984
10	Mu'tah University Museum	Mu'tah University	Archaeology	Mu'tah	1989
11	The Pathology Museum	Jordan University of Science and Technology	Medical	Ramtha	1990
12	Medicinal Plant Museum	Jordan University of Science and Technology	Pharmaceutical	Ramtha	1992
13	The Anatomy Museum	Jordan University of Science and Technology	Veterinary	Ramtha	1994
14	Samarqand Museum	Al al-Bait University	Archaeology	Ma'raq	1995
15	King Abdullah I Museum	Al Hussein bin Talal University	History	Ma'an	1996
16	Schoolbooks Museum	Al Balqa University	Schoolbooks	Salt	1997

Table (7)  
Examples of External Supports for the Museum of Jordanian Heritage

Country	Date	Amount	Kind of Support
Germany	1984 – 2004	400,000 DM	Financial and Equipments
European Union (Tempus)	2003 – 2006	500,000 Euros	Financial
Japanese Government	1990 – 2004		Equipment, technical training
French Government	1984 – 2004		Training of staff, library materials, laboratory equipments
Dutch Government	1984 – 1987, 1993 – 2004		Training of staff and field archaeology
United States of America	1984 – 2004		(Financial and Technical) Tourism and field archaeology
Euro-Med projects EH I and EH II	1999 – 2006	950, 000 Euros	Research facilities in conservation of cultural heritage
World Bank	2002 – 2005	\$400, 000	Establishing a Cultural Resources Management Department.

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### Abbreviations

ADAJ: Annual of the Department of Antiquities of Jordan

BASOR: Bulletin of the American Schools of Oriental Research

DOA: Department of Antiquities

ICOM: International Council of Museums

NFAA: Newsletter of Faculty of Archaeology and Anthropology

NIAA: Newsletter of Institute of Archaeology and Anthropology

JICA: Japan International Cooperation Agency

SHAJ: Studies in the History and Archaeology of Jordan

UMAC: University Museums and Collections

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# *Appendixes*

## Appendix 1

### The Official Letter from the Museum Studies Department



#### Museum Studies

105 Princess Road East  
Leicester LE1 7LG · UK  
Tel: +44 (0)116 252 3963  
Fax: +44 (0)116 252 3960  
Email: [museum.studies@le.ac.uk](mailto:museum.studies@le.ac.uk)  
Website: [www.le.ac.uk/museumstudies](http://www.le.ac.uk/museumstudies)

*Director and Head of Department*  
**Professor Simon Knell**

19<sup>th</sup> May 2005

To Whom It May Concern:

I am writing to introduce Mr Ahmad Ajaj, who is currently carrying out doctoral research in the University of Leicester Department of Museum Studies. Mr Ajaj's doctoral thesis, entitled, 'The Historical Development of University Museums in Jordan, 1962-21<sup>st</sup> Century', aims to put together a history of the development of archaeological museums in Jordanian universities using documentary evidence and oral history interviews with individuals involved in the processes of developing these museums. When complete this research will, we hope, contribute greatly to our understanding of university museums.

I would therefore be grateful for any assistance you could render Mr Ajaj by allowing him access to relevant documents or, if appropriate, agreeing to be interviewed for his research.

Thank you in advance for your help,

A handwritten signature in black ink, appearing to read "Simon Knell".

Simon Knell (Professor)  
Head of Department



THE QUEEN'S  
ANNIVERSARY PRIZES  
1994 & 2002

Appendix 2  
Interview Consent Form

I ..... give the permission to Ahmad Ajaj, the  
PhD students in the Museum Studies Department at the University of  
Leicester, to use the information of this interview that holding in  
..... date ..... for the purposes of his doctoral  
thesis. I authorise Ahmad Ajaj to use my name as a reference in his thesis as  
well.

Signature of the Interviewer

.....



## Appendix 3

### The Ethics of the Museum Studies Department at the University of Leicester

#### Codes of Conduct

All students of the university undertaking any type of research should be aware of the University's Research Code of Conduct which outlines ethics principles for researchers. The link to this can be found at <http://www.le.ac.uk/research/geninfo/resstrat.html>  
Sections of the Code are reproduced below:-

#### ***'Statement of Guiding Principles***

This Code of Conduct ("the code") prescribes standards of ethical conduct expected of all persons engaged in research in the University of Leicester ("the University"). Research activity must be based upon the following guiding principles-

Research is the pursuit of knowledge and understanding.

Research workers should, in all aspects of their research:

demonstrate integrity and professionalism;

ensure the accuracy of their results;

observe fairness and equity, avoid conflicts of interest, and ensure the safety of those associated with the research.

Research methods and results should normally be open to scrutiny and debate.

Research must be conducted with due regard to any legitimate external or internal constraints or procedures which may apply, including University Codes and Guidance such as:

- The Code of Practice for Research Degrees, see: *Postgraduate Regulations*
- The Research Student Code of Discipline, see: *Postgraduate Regulations.....*

Each discipline will have its own ethics. For example, museum studies students are also advised to abide by the *Code of Ethics for Museums*, published by the Museums Association in the United Kingdom, or by the code of museums ethics subscribed to in their own country. The MA's code of Ethics can be found at [www.museumsassociation.org.html](http://www.museumsassociation.org.html)

Students will also benefit from reading ethical guidelines written by research councils and other funding bodies, for example the ongoing ESRC framework for ethics in social science research.  
[http://www.esrc.ac.uk/esrccontent/ourresearch/research\\_ethics\\_framework.asp](http://www.esrc.ac.uk/esrccontent/ourresearch/research_ethics_framework.asp).

Students have an obligation to find and read up on codes of ethics that may be relevant to their particular disciplinary background/interest/focus (for example, for anthropology you can start with the ethics page at the Association of Social Anthropologists website, <http://www.theasa.org/applications/ethics/index.htm>)

### Ethical principles

Ethics considers what actions are right and wrong. Of course values will change over time and will vary from culture to culture. Nevertheless, there are some basic principles that can be applied to all research, wherever it is conducted, and in whatever manner:-

- Research should not harm communities, individuals or institutions.
- Research should not endanger the researcher in any way.
- Research should be honest and open to scrutiny

Every student, therefore, should consider his or her research in the light of the above principles. Below are some common sense guidelines to help you think about ethical considerations in research.

### Research questions

- Consider your research question carefully to ensure that, if your research involves others, you do not take advantage of any vulnerability.
- Be careful of 'moral affront' (Gregory 2003). If you are undertaking research into others' cultural practices you will need to be very sensitive of misrepresentation.
- Be aware throughout your research of ethical issues that may arise as your research changes.

### Fieldwork

- Consent is the keyword for fieldwork. There is a presumption that research undertaken without the consent of human subjects must be unethical. It should be fully informed and voluntary.
- If you are interviewing individuals outside the university precincts you should always ensure that they know why you are interviewing them and what the information they provide will be used for. You should preserve their anonymity unless you have permission to cite individuals by name or by title.
- If individuals disclose information to you, which they say is confidential, and not for publication, respect their wishes and do not publish it.
- If you interview visitors to a specific location that is not a public space such as a museum always obtain permission from the management of that location and again, make sure the visitors know why you are interviewing them and what the data you collect will be used for. Once again ask permission if you wish to cite individuals by name.
- Working with children requires special sensitivities. In the United Kingdom you should never be alone with children unless you have been approved for this work. Always ask permission from the school, parent or guardian before approaching children and never touch a child. Never photograph children without permission from a responsible adult. These simple guidelines will protect you as well as children from any misunderstandings.

- You should always get permission from a museum or heritage site before undertaking any research that involves more than just simple observation of the displays or the site. For example, if you wish to track visitors' movements in a gallery you should ask permission. If, however, you wish to review a gallery's use of language in text you do not have to ask permission because you are behaving as any other visitor would do so i.e. reading interpretation panels and labels.
- If you wish to photograph inside any building please check that this is allowed. If you wish to photograph individual members of the public you should ask their permission too and explain what you will use the photograph for.
- Remember your own safety. Here are two examples of where you need to take responsibility for yourself. If you are attending a museum event taking place at night in an area you are unfamiliar with think about how you are going to get there and back and plan a safe route and method of transport. If you are conducting oral history interviews and you are planning to visit individuals in their own homes look at the East Midlands Oral History website for simple tips on safety for you and those you interview. [www.le.ac.uk/emoha/training /no6.pdf](http://www.le.ac.uk/emoha/training/no6.pdf)
- If you focus on culturally sensitive objects, sites, institutions or subjects you will need to be aware that ethical considerations may be numerous, complex, and often conflicting.

#### Data gathering

- Be meticulous in data gathering and keep full records
- Be true to the implications of the data even if it does not allow you to reach your hoped for conclusion.
- Acknowledge any problems in your data gathering process.
- Follow the guidelines in the University's Code of Conduct about the time you should keep data.
- If you dispose of data do so carefully and make sure that confidentiality is not breached.

#### It is your responsibility as a student to: -

- Consider ethical issues when planning your research and, if you have any concerns at this stage, you should contact your department, (your supervisor in the first instance), for advice before you begin your research programme.
- Disclose to your supervisor any ethical issues that arise during your research that might breach the university code of conduct. Your supervisor is here to support and advise you how best to proceed.

#### Final comment

Ethical issues are complex and rarely easy to solve. However, the most important thing for any researcher who is faced with an ethical dilemma is to **seek advice** from the department. Do not keep any anxieties about ethical issues to yourself. As a researcher in this university you have a great deal of expertise upon which to draw –apparently insoluble problems may well not be so insoluble after all if others are made aware of them.

## Appendix 4

### Examples of Questions for Interviewees

#### **Abdul Karim Gharaibeh of the Archaeology Museum at Jordan University**

- Q: Who originally had the idea of establishing the Archaeology Museum at Jordan University and where did you get it from?
- Q: What were the perspectives, themes and goals behind establishing the Museum?
- Q: What was the role of the Department of Antiquities in establishing the Museum and how was it fulfilled?
- Q: Did the way of teaching archaeology participate in developing the Museum and its role on and off campus?
- Q: What was the University's attitude to the Museum?
- Q: Do you believe that the University offered sufficient support to the Museum, or did it consider it as a small unit attached to the Department of Archaeology?
- Q: Who visits the Museum, why and how?
- Q: What political, economic and social factors have affected the establishment and development of the Museum since 1962?
- Q: Q: Why did the University separate the Archaeology and History Departments in 1977?
- Q: Has the Museum received external funding from national or international organisations or individuals?
- Q: Which is better for a university museum, to be independent or part of an academic department and why?
- Q: Why did the University and the Department not create a special building for museum purposes during the life of the Museum?
- Q: Which is better for a university museum, to be open to the public or for the exclusive use of the campus community? Do you agree with the University's decision to close its gates to the public? If not, how can you attract the public to visit the museum?

- Q: Are the university museums in Jordan able to receive visitors from on and off campus? Do they have educational roles, facilities, parks etc. to serve their visitors?
- Q: What is the role of the Royal Family in developing university museums in Jordan?
- Q: Do you feel that Jordanian people have awareness in the museum field or knowledge of museum culture?
- Q: What are the reasons for not promoting the role of university museums on and off campus? Have the regulations, university administration, academic staff, or the undeveloped idea of the role of university museums contributed to the poor promotion of the Museum?

**Moawiyah Ibrahim of the Museum of Jordanian Heritage at Yarmouk University**

- Q: Where did the idea of establishing the Museum come from?
- Q: When, how and why did cooperation between Yarmouk University and external parties start?
- Q: Did your personal effort play a major role in establishing the museum?
- Q: Did your work in the Department of Antiquities help to achieve that?
- Q: What is the role of the Museum of Jordanian Heritage on and off campus?
- Q: Are the aims or purposes of the Museum different from those of other public museums?
- Q: How was the location of the Museum chosen? When the building was designed, was its use as a museum taken into consideration or not?
- Q: What kind of support has the University offered? Did foreign support encourage the University to support the establishment of the Museum and the Institute? Do you think that without foreign aid it would have been possible to establish them?
- Q: After establishing the Museum, did the University continue to support it? What was its attitude to the Museum?
- Q: What are the obstacles that you faced in achieving the idea of establishing the Museum?
- Q: Since there was external support, why did it not cover the Museum's environment, such as humidity, temperature, light and pollution?
- Q: What is the role of individuals in supporting the Museum?

Q: Does the way of teaching archaeology encourage students to visit the Museum? Is there any relationship between the study plan and the Museum?

Q: Is there a council or a board for the Museum? If so, what are its responsibilities?

Q: Did the Archaeology Museum at the University of Jordan play a role in establishing the Museum of Jordanian Heritage at Yarmouk University?

**Nazmeyyah Rida of the Department of Antiquities**

Q: What was the role of the Department of Antiquities in supporting university archaeology museums and why?

Q: What was the role of the Law of Antiquities in the granting of the loans?

Q: What were the criteria of the Department of Antiquities in loaning its archaeological objects to university museums?

Q: What were the sources of objects that were loaned to university museums?

**Widad Qewar (Folklore Collector)**

Q: What is the main reason behind your donation to public and university museums?

Q: What was the reaction of Jordan and Yarmouk Universities to your donations?

Q: Is there an awareness of heritage and museums among Jordanians and policy makers who are responsible for archaeology and heritage?

Q: Do you encourage the establishment of private museums and why?

Q: Do Jordanian museum staff encourage individuals to support their museums?

## Appendix 5

### Law of Antiquities

- **The Law No. 21 for the year 1988 promulgated in the Official Gazette, issue N. 3540 dated 17/3/1988.**
- **The amending Law No. 23 for the year 2004 promulgated the Official Gazette, issue No. 4662 dated 1/6/2004.**

General Department of Antiquities  
P.O. Box 88 Amman

### Law No. 21 for the Year 1988 The law of Antiquities Definitions and general provisions

#### **Article 1:**

This Law shall be called the Law of Antiquities No. 21 for the year 1988 as amended by Law No. 23 for the year 2004 and shall be put into effect as of the date it is promulgated in the Official Gazette.

#### **Article 2:**

The following words and terms set out in this law shall have the meanings assigned to them below unless the context denotes otherwise.

- 1- The Minister:** The Minister of Tourism and Antiquities.
- 2- The Department:** The General Department of Antiquities.
- 3- The Director:** The Director General of Antiquities.
- 4- The Council of Trustees:** The Council of Trustees of the National Museum.
- 5- Chairman of the Council of Trustees:** The Chairman of the Council of Trustees.
- 6- The Director of the Museum:** The Director of the National Museum.
- 7-Antiquities:**

a- Any movable or immovable object which was made, written, inscribed, built, discovered or modified by a human being before the year AD 1750 including caves, sculpture, coins, pottery, manuscripts and other kinds of manufactured products which indicate the beginning and development of science, arts,

handicrafts, religions, traditions of previous civilizations, or any part added to that thing or rebuilt after that date.

**b-** Any movable or immovable object as provided for in Clause "a" of this definition which dates back after AD 1750 and which the Minister requests to be considered an antiquity by a decision published in the Official Gazette.

**c-** Human, animal and plant remains which date back before AD 600.

**8- Antique site:**

**a-** Any area in the Kingdom that was considered as historic site under former laws.

**b-** Any other area that the Minister decides that it contains any antiquities or that is related to important historical events, provided that his decision shall be announced in the Official Gazette.

**9- Unmovable antiquities:** These are fixed antiquities that are connected to the ground whether built on it or existing underground including antiquities underwater, and those in territorial waters.

**10- Movable antiquities:** These are antiquities separated from the ground or from immovable antiquities whose place can be changed without causing destruction to them, to the antiquities connected thereto, or to the place where they were found.

**11- Searching for antiquities:** To carry out the activities of excavation, probing and inquiry aimed at finding movable or immovable antiquities. However, the discovery and finding of antiquities by chance shall not be considered as searching.

**12- Trader:** Any person or entity that carries on trading in antiquities.

**13- Season:** It is a period of the year during which searching is stipulated to be performed continuously pursuant to the provisions of this Law.

**14. Antiquities Protectorate:** An area of land that contains archaeological remains or human or natural remains that have been designated and announced by a decision of the Cabinet. This decision is based on the recommendation of the Minister supported by a recommendation by the Director General. These include the terms and conditions necessary for the preservation of things present therein.

**Article 3:**

**a-** The Department will carry out the following:

**1-** The execution of archaeological policy of the state.

**2-** The appraisal of the archaeology of objects and antique sites and evaluation of the importance of every piece of antiquity.

**3-** The administration of antiquities, antique sites and antique protectorates in the Kingdom, their protection, maintenance, repair and preservation, beautification of their surroundings and display of their features.

**4-** The spread of archaeological culture and establishment of archaeological and heritage institutes and museums.

**5-** Searching for antiquities in the Kingdom.

**6-** Rendering assistance in organising museums pertaining to Government activities in the Kingdom including historic, technical [artistic] and popular museums.

**7-** Co-operation with local, Arab and foreign archaeological groups who serve the national heritage and spread archaeological awareness in accordance with the laws and regulations in force.

**8-** The control of possession and disposal of antiquities pursuant to this law and the regulations, decisions and instructions issued hereunder.

**b-** The Minister may, on the recommendation of the Director, decide that any antiquities are immovable ones if they are part of immovable antiquities, supplemental thereto, coupled therewith or an ornament thereof.



**Article 4:**

**a-** The Minister may, on the recommendation of the Director and in co-operation with the Department of Land and Survey decision the names and limits of antique sites. These shall be written down in the immovable antiquities register, including the specification of any rights of easement.

**b-** Notice of such a decision shall be given to all the authorities and departments concerned. Further, such antique sites shall be marked and their rights of easement shall be written in the registers and maps of the Department of Land and Survey.

**Article 5:**

**a-** Ownership of immovable antiquities shall be exclusively vested in the state. No other party may own these antiquities in any way or challenge the state's right to such ownership by delay or any other means.

**b-** The proprietorship, possession and disposal of movable antiquities shall be subject to the provisions hereunder.

**c-** Amateurs shall have the right, with the consent of the Department, to own or collect antiquities from outside the Kingdom with a view to acquisition if this is permitted by the legislation of the country of origin of any such material. The border Customs Centres should be advised upon entry of any such material into the Kingdom. The centres will, in turn, hand them over to the Department through an employee of the Customs in the presence of the owner to register and document them according to legal procedures within seven days from the date they are received.

**d-** The ownership of the land will not entitle the landlord to own the antiquities present on its surface or in its subsurface or dispose thereof nor shall it entitle him to prospect for antiquities therein.

**e-** It is permissible to appropriate or purchase any real estate or antiquities which the Department's interest requires the appropriation or purchase thereof.

**f-** All antique sites shall be registered in the name of the Treasury/ Antiquities in addition to all the antique sites which are not registered with the Department, which are discovered in the Treasury land or which are appropriated or purchased.

**g-** It shall be prohibited to bring into the Kingdom any movable antiquities with a view to export them whether they are held by a person or through transit unless it is proved in writing that his possession of such antiquities is legal.

**Article 6:**

The Minister will, on the recommendation of the Director, publish in the Official Gazette a list of the names and borders of the antique sites in the Kingdom provided that such lists will be displayed in the centre of the Governorate, province, district, locality or village where the antique site is located. No land in such sites shall be authorized, leased or appropriated to any entity without the approval of the Minister.

**Article 7:**

Whoever has or is in possession of any movable antiquities shall provide to the Department a list thereof containing their number, pictures and other details thereof as well as a brief description of every one of them. The Department may, if it deems proper, duly document them.

**Article 8:**

**a-** The Department may, with the approval of the Minister, purchase the

antiquities referred to in the preceding Article or any part thereof provided that their value shall be estimated pursuant to this Law. The antiquities not purchased shall remain in the possession of their owner, who shall have no right to dispose thereof in any way without the approval of the Minister on the recommendation of the Director.

**b-** Any person may donate the antiquities he owns or any part thereof to the Department. Any antiquities presented in this way shall be kept in the names of their donors at the museums of the Department.

**c-** The Director may request in writing anybody having antiquities to hand them over to the Department for the purpose of examination or study or for any other purpose related to its duties provided that they shall be returned to their owners after their examination within a maximum period of one year.

**Article 9:**

It is prohibited to destroy ruin, disfigure or cause damage to antiquities including the change of their features, the separation of any part thereof, transformation thereof, affixing of notices thereon or displaying of signs on them.

**Article 10:**

The Cabinet may, on the recommendation of the Minister, lend, exchange or present antiquities if the Department has similar ones provided that lending, exchange or presentation shall be made to official, scientific or archaeological authorities in addition to museums.

**Article 11:**

**a-** The prices of books, printed matter, publications, pictures, maps, moulds, modern mosaic works and models issued by the Department, supervised by it or related to its program shall be fixed by a decision of the Director.

**b-** The Director may present any of the materials mentioned in Paragraph "a" of this Article to any scientific institution, university or institute, following a recommendation by the Minister.

**Article 12:**

The Minister may, on the recommendation of the Director exempt persons, institutes and institutions from all the fees and prices stated herein.

**Article 13:**

**a-** It is prohibited to license the establishment of any structure including buildings and walls unless it is about 5-25 meters away from any antiquities, against a fair compensation.

**b-** It is permissible, by a decision of the Minister on the recommendation of the Director, to increase the distance mentioned in Paragraph "a" of this Article if necessity requires in any of the following cases:

- 1- The protection or maintenance of the antique site.
- 2- The expansion of the antique site.
- 3- To secure that the antique site is not obscured by any construction.

**c-** It is prohibited to set up any heavy or dangerous industries, lime furnaces or stone quarries at a distance less than one kilometre from the location of the antique sites. In all cases, prior approval of the Department shall be given before inviting offers or awarding tenders for engineering services, designs and sketches and preparing the documents of public and private projects tenders.

**Article 14:**

Despite the provisions of any other law, no person or entity will be allowed to carry out any excavations in antique sites in search of gold or other hidden treasures.

**Article 15:**

**a-** Any person not having an exaction permit who discovers, finds or knows of the discovery of any antiquities shall announce the discovery to the Director or the nearest Public Security Centre during ten days from the date of discovery, finding or knowing of the discovery of such antiquities.

**b-** The Director may, subject to the approval of the Minister, pay to the one who discovered or found the antiquities appropriate cash reward pursuant to this Law.

**Article 16:**

**a-** The Department alone will have the right to carry out the work of surveying or excavating antiquities in the Kingdom. Further it may, with the approval of the Minister, allow scientific institutions, commissions and societies as well as archaeological expeditions to survey for or excavate such antiquities by a special license pursuant to this Law after ascertaining their ability and efficiency, provided that the work will proceed pursuant to the conditions specified by the Director.

**b-** Subject to the provisions of Paragraph "a" of this Article, no person or entity shall be permitted to search for antiquities in any place in the Kingdom, even if such place is owned by him.

**Article 17:**

**a-** The Department or the party licensed to excavate, may do so in the state's domain and other property provided that it shall be restored to its natural and previous condition before the excavation. The said party shall compensate the landlords for the damage they sustain due to the activities of excavation. The Department shall warrant the compensation and guarantee its payment.

**b-** The estimation of the compensation set out in the preceding Paragraph of this Article shall be made by a committee to be formed by the Minister on the recommendation of the Director of three specialists, one of whom shall be from the private sector.

**Article 18:**

The parties licensed to survey for or excavate antiquities in the Kingdom, as well as the bodies and expeditions provided by such parties, shall comply with the instructions issued by the Minister, carry out their functions pursuant to the arrangements and shall abide by the procedures provided for in those instructions.

**Article 19:**

**a-** If the licensee for excavation or the excavation entity delegated thereby violates the instructions issued under this Law, the Department may, in addition to the measures provided for herein, suspend the excavation activities immediately until the violation is removed. The Minister may, on the recommendation of the Director cancel the license.

**b-** The Minister may, on the recommendation of the Director, suspend the work if he believes that the safety of the expedition or security exigencies so require.

**Article 20-:**

If surveyor excavation work is not commenced during one year from the date of granting the license or during two seasons in two consecutive years without an acceptable excuse, the Minister may, on the recommendation of the Director, cancel the license. The minister; however, may grant a license for work in the same area to any other party and the first party shall have lost all rights.

**Article 21:**

**a-** The state shall be the proprietor of all the antiquities found during any work carried out by any entity or person in the Kingdom.

**b-** Further, the state shall be the proprietor of all the antiquities found during the excavation work carried out by any licensee in the Kingdom. It is permissible, by a decision of the Minister on the recommendation of the Director, to grant the said licensee some of the movable antiquities found, if there are others that are similar.

**Article 22:**

The Department may, solely or in conjunction with any other scientific entity, carry out excavation work in any Arab or foreign country if the Cabinet, on the recommendation of the Minister, finds that the national interest requires so.

**Article 23:**

Trading in antiquities shall be prohibited. All licenses for trading in antiquities shall be considered as cancelled upon the execution of this Law.

**Article 24:**

Subject to Article 23 hereof, no transport, export or sale of movable antiquities outside the Kingdom shall be permitted without the approval of the Cabinet on the recommendation of the Minister based on the commendation of the Director.

**Article 25:**

**a-** The Department, subject to the approval of the Minister, may purchase some of or all the antiquities in the possession of their owner provided that their price shall be estimated in agreement with the Minister. If no agreement is reached, the price shall be estimated by two experts, one to be appointed by the Department and the other by the owner of the antiquities. In the case the two experts differ they shall appoint a third expert who will cast a tie-breaking vote.

**b-** If the Department does not purchase the antiquities, their possessor may transfer their ownership to a third party provided that this shall be made with the knowledge of, and under the supervision of the Department.

**Article 26:**

**a-** A punishment of not less than one year and not more than three years imprisonment and a fine not less than three thousand dinars, in proportion to the value of the antiquities, shall be imposed on anyone who:

- 1- Prospects for antiquities without obtaining a license by virtue of this Law.
- 2- Trades in antiquities, assists, participates in, interferes with or incites others to do so.
- 3- Fails to provide the Department with a list of the antiquities that he owns or possesses when this law takes effect.
- 4- Destroys, ruins or disfigures any antiquities including any change of their features, separating a part thereof, or transforming them.
- 5- Makes fake any antiquities or makes an attempt to do so.

6- Refrains from or is in default of handing over the antiquities which he discovered or came across to the Department, whether or not he holds license, within the prescribed: period of time.

7 - Moves or disposes of any antiquities in violation of this Law including hiding or smuggling them.

8- Steals pieces of antiquities.

9- Trades in imitation antiquities alleging that they are genuine one.

b- The antiquities seized as a consequence of the commission of the acts mentioned in Paragraph "a" of this Article shall be confiscated and handed over to the Department.

#### **Article 27:**

A punishment of imprisonment for a period not less than two months and not more than two years or a fine of not less than .five hundred diners in proportion to the value of the antiquities shall be imposed on anyone who:

a- Attaches notices on any antiquities or puts signs or any other things thereon.

b- Carries out without a license from the Department any of the following acts:

1- Creating fake antiquities or dealing with fake antiquities.

2- Manufacturing and use of moulds or samples of antiquities.

c- Discovers or finds any antiquities by chance or if he knows of their discovery or finding and fails to inform about them pursuant to the provisions of this law.

d- Presents any false statements or information or any incorrect documents to obtain any license or permit pursuant to the provisions of this law.

#### **Article 28:**

a- In addition to the penalties provided for in Article 26 and 27 of this Law:

1- The antiquities for which the violation was committed shall be confiscated. Moreover, the apparatuses and tools shall also be confiscated and become the property of the Department.

2- Any construction, buildings or other things which were erected, made or planted in violation of the provisions of this law or any system issued hereunder shall be removed at the expense of the offender including the cost of repair of any damage caused to the antiquities.

b- The expenses and cost payable under this Article shall be estimated by the Committee provided for in Article "17" hereof. Its estimation shall be legal evidence acceptable to all parties.

c- The Director may request the court to impose attachment on the apparatuses, tools and machines used during encroachment upon the antique sites until it passes its related decision.

d- The court may Impose a fine of not less than five hundred diners and not more than one thousand diners on the owner of the machine used in committing the encroachment if it is proved that he knew of same.

#### **Article 29:**

For the purposes of executing this Law and the regulations issued hereunder, the Director, his assistants, Section Heads, inspectors of antiquities and museum

managers of the Department, shall be vested with the powers of judicial police provided for in the Law of Penal Procedures in force.

**Article 30:**

Despite the provisions of any other law, there shall be no application of the discretionary commuting reasons below the minimum limit prescribed for any of the violations provided for herein.

**Article 31:**

**a-** There shall be established in the Kingdom a museum named "The National Museum" which shall enjoy the status of a legal entity with financial and administrative independence.

**b-** The museum shall have a council of trustees and a management committee whose method of formation, duties and functions as well as all the matters related to either one of them shall be determined pursuant to a system to be laid down for this purpose.

**c-** The museum shall have a director whose way of appointment, duties and powers shall be determined pursuant to the system referred to in Paragraph "b" of this Article.

**d-** The museum is aimed to be:

- 1- A comprehensive heritage centre for the history, civilization and culture of the Kingdom.
- 2- A national centre of the Kingdom's historic, antique and heritage property.
- 3- A developing educational and touristic instrument.
- 4- A centre to support authorship in the field of antiquities and heritage.

**e-** The financial resources of the museum shall consist of the following:

- 1- The amount appropriated for it in the general budget.
- 2- Admission fees which shall be fixed pursuant to a system to be created for this purpose.
- 3- Charges for the services and activities it renders.
- 4- Gifts, aids, donation and any other resources accepted by the Council of Trustees subject to the approval of the Cabinet if they are of non-Jordanian source.
- 5- The museum shall be subject to the auditing and control of the Accounting Bureau.

**Article 32:**

A suitable financial reward shall be granted to any person who:

**a-** Assists in confiscating any antiquities which are found and circulated in violation of this Law, the regulations, instructions and decisions issued hereunder.

**b-** Provides any information which leads to the disclosure of any violation of this Law, the regulations, instructions and decisions issued hereunder.

**Article 33:**

**a-** The rewards provided for in this Law shall be paid as follows:

**1-** By a decision of the Director if the reward does not exceed one hundred diners and by a decision of the Minister on the recommendation of the Director if it exceeds one hundred up to two hundred diners.

**2-** By a decision of the Prime Minister on the recommendation of the Minister if the reward exceeds two hundred diners.

**b-** The estimation of a reward shall be made, in all cases, by the Committee provided for in Article "17" hereof or by any other committee which the Minister decides to form for this purpose.

**Article 34:**

The Cabinet may issue the regulations necessary for the execution of this law including the prospecting fees conditions, fees of admission into museums and antique sites, museum guide licensing and formation of consultative councils and bodies.

**Article 35:**

The Law of Antiquities No. 26 for the year 1968 shall be repealed. Further any other law or legislation shall be repealed as far as it is in conflict with this Law provided that the regulations, instructions, decisions, lists and procedures which were issued or taken pursuant to any former law or legislation shall remain in effect until they are amended, cancelled or replaced by virtue of this Law.

**Article 36:**

The Prime Minister and the Ministers shall be charged with the execution of the provisions of this Law.

## Appendix 6

### The Regulations of Archaeology Museum at the University of Jordan (Museum's Law)

**Article 1:**

These Regulations called "the Regulations of the Archaeology Museum at Jordan University" and shall be put into effect as of the date of issue.

**Article 2:**

The term Museum means the Archaeology and the Folklore\* Museums.

**Article 3:**

The Museum and its administration are linked directly to the Deanship of the Faculty of Humanities and Social Sciences (previously: The Faculty of Arts) academically and technically.

**Article 4:**

One of the Archaeology Department's faculty members will be nominated to supervise (supervisor or director) the Museum's affairs, such as organizing, developing, and the daily matters of the Museum include the curator's job. This person will be the connecting link among the Museum, the Archaeology Department, the Faculty's Deanship, and students.

**Article 5:**

The Museum's body includes:

1. Excavation and Registration unit.
2. Photographing unit.
3. Restoration and conservation unit.
4. Folklore unit.

**Article 6:**

All Museum's objects and models are considered properties of Jordan University, and should be registered in official registration books that were made for this purpose and approved by the University's Supplies Department. All Museum properties are subject to inspection from the related departments of the University at any time.

**Article 7:**

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\* The Folklore Museum became subsidiary to the Department of Archaeology since 1986, that is why these regulations covered this Museum.



A curator is assigned through the Dean of the Faculty's recommendation and by a decision of the University president. The job of this curator is to document and register the Museum's properties in a sequence form. This process should follow the documentation and registration of the DOA's museums. This process should contain:

- a. Registration number of every archaeological object.
- b. The DOA's number.
- c. Place and date of discovery.
- d. Brief and clear description.
- e. Acquisition way.
- f. Studies and publications.
- g. A clear photo.
- h. Remarks.

**Article 8:**

Special cards should be used to document and register all archaeological objects. These cards are arranged entirely according to the nature of objects and in a chronological way or throughout the archaeological sites that the objects were discovered.

**Article 9:**

Numismatics is registered in special registration books and cards that were produced for this purpose. These cards include:

- a. Coin number.
- b. Metal.
- c. Weight and measurement.
- d. Description: obverse and reverse.
- e. Place and date of discovery.
- f. Acquisition way.
- g. A picture for obverse and reverse.
- h. Remarks.

**Article 10:**

The Museum's curator is responsible for the articles six until nine from these regulations. Consequently, he/she should sign a bail bond in the authority department at the University according to the department's regulations.

**Article 11:**

All archaeological objects that were found in the Archaeology Department's excavations should be handled to the Museum's director and curator no more than six months after the excavations finished, in addition to preliminary reports, negatives and films, and a copy of publications. All these objects should be registered in lists that contain the information that was mentioned in article six.

**Article 12:**

On the recommendation of the Museum's director or supervisor, all Museum's units should protect the archaeological objects in terms of registration, photographing, reservation and conservation. All scientific documents and information regarding the Museum's properties are considered official documents of the University and they are prohibited to be advertised or published without an acceptance written form from the Deanship of the Faculty of Humanities and Social Sciences.

**Article 13:**

Any new issues that are not mentioned in these regulations should be put forward to the president of the University to take a suitable decision for it.

**Article 14:**

The president of the University and the related sides of the University shall be charged with execution of the provisions of these regulations.