TOWARDS SUSTAINABLE SPIRITUAL TOURISM AT THE EGYPTIAN HERITAGE SITES: APPLIED TO THE RED SEA MONASTERIES

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ABSTRACT

People all over the world are facing many problems, challenges and pressures. Therefore, they need to take spiritual vacations because this helps them to think better, make the right decisions and gain inner peace, happiness, and relaxation. Spiritual tourism can be regarded as a broad, general and comprehensive term compared to religious tourism. Spiritual tourism is not related to a particular religion. It aims to connect body, mind, and spirit together, provide clear purpose and meaning to life, enhance interpersonal relationships and obtain inspiration, entertainment, and learning. Spiritual tourism can be an important tool for cultural exchange; dialogue; mutual understanding; tolerance; respect for local traditions, spiritual values, cultural heritage; acceptance of others and responsible use of natural resources and cultural assets which is considered the basic pillars of sustainability. The aim of the research is to investigate spiritual tourists' behavior and to explore sustainable spiritual tourism in Egypt: Applied to the Red Sea monasteries in Egypt (The Monastery of St. Anthony and the Monastery of St. Paul) as spiritual tourism sites. In this context, a mixed methodology has been implemented, which includes distributing a questionnaire forms to tourists, in addition to conducting semi-structured interviews with ten experts in tourism and heritage. The results revealed that, spiritual tourism in Egypt has not been adequately marketed; the internet and social media are among the best ways to promote spiritual tourism in Egypt; and spiritual tourism can be a very useful tool in achieving sustainability.

KEYWORDS: Spiritual Tourism- Egyptian Spiritual Heritage Sites- Sustainability- Red Sea Monasteries.

INTRODUCTION

Recently, spirituality has become one of the most important travel motives for many tourists, as a result of life's pressures, problems, and obstacles. Spirituality focuses on positive values such as building good relationships,

acceptance of others, wholeness, health, wellness, self-improvement, peace and tolerance. Spiritual tourism can be regarded as a new concept, but it cannot be a new phenomenon (Suri & Rao, 2014; Kasim, 2016). This is a type of tourism, where tourists travel to visit spiritual, sacred and holy places to gain spiritual benefits, realization and experiences, while also being able to understand life deeply and meditation. Spiritual sites include both cultural and natural sites such as mosques, churches, temples, shrines, monasteries, cathedrals, temples, mountains, deserts, lakes….etc.; they are attracting and increasing the number of tourists from all over the world, not only for their spiritual value but also for recreational, educational and cultural reasons (Heidari et al., 2018).There is a close connection between spirituality and sustainability; spiritual tourism plays an important role in educating tourists about appreciating and preserving the cultural and natural environment. It helps them understand the relationship between human and nature; spiritual tourism also encourages tourists to use the natural and cultural assets of the destination in a responsible and sustainable manner, which positively contributes to the sustainability and development of society, creates job opportunities, increases income, reduces youth migration and poverty, as well as achieving cultural exchange, spreading peace, and preserving host communities' traditions, customs and cultural, environmental and natural heritage (Kasim, 2016; Kato & Progano, 2017). The main problem of this study is the insufficient marketing efforts for spiritual tourism in Egypt, and the lack of awareness of tourism companies of its importance.

The aim of this research is to investigate spiritual tourists' behavior and to explore sustainable spiritual tourism in Egypt. To achieve this aim; the following objectives were identified: investigating the concept of spiritual tourism; analyzing the differences between spiritual tourism and religious tourism; exploring the importance of spiritual tourism in achieving sustainability for tourism destinations; identifying spiritual tourists' classifications, motives, desires, opinions, and preferences in traveling to spiritual tourism destinations; as well as studying the potential of spiritual tourism in Egypt. The case study chosen in this research is the Red Sea monasteries in Egypt (The Monastery of St. Anthony and the Monastery of St. Paul) because of their spiritual, religious and sacred value, which represent the very beginning of Christian monasticism. The research is built on the following hypothesis: Egypt owns a huge fortune of Jewish, Coptic and Islamic heritage sites, which qualifies Egypt to be one of the most important spiritual tourism destinations. In this context, a mixed methodology has been implemented, which includes distributing a questionnaire forms to tourists, in addition to conducting semi-structured interviews with experts in tourism and heritage.

SPIRITUAL TOURISM: CONCEPTUAL BACKGROUND

The term spirituality came from a Latin word "spiritus" which means breath of life. Spirituality is considered as a broad and comprehensive concept that evolves over time; it includes many religious and non-religious elements and concerns with some matters such as: the spirit, sacred things, holism, spiritual values, meanings and practices, path finding, questioning, beliefs, sincerity, tolerance, peace, happiness, and the purpose of life. It may be described as the belief in a sacred power found in everything around us (Mursell, 2001; Peterson & Seligman, 2004; Belgrave & Allison, 2006; Braxton, 2011; Friccbione & Peteet, 2015; Lou, 2015; Carron, 2016; Gupta & Gandhi, 2018; Serrallonga, 2018); moreover, it could be regarded as attempts to find meaning of life and to know the ultimate truth. Spiritual tourism is considered a type of cultural tourism (Haq & Medhekar, 2018; Serrallonga, 2018; Zsolnai & Flanagan, 2019) that focuses on thinking deeply about life and integrating body, mind and spirit together. It could be described as travelling for spiritual benefit that may or may not include religious practices or motives in addition to secular motives. It can be defined as visiting a specific place, area, site or region for spiritual interests without any religious motives. It can also be explained as the type of tourism that mainly aims to obtain spiritual experiences. Spiritual tourism can be regarded as a broad term that includes both spiritual tangible assets (i.e. mosques, churches, temples, shrines, monasteries, cathedrals, mountains, deserts, lakes…..etc.) and spiritual intangible aspects (i.e. events, festivals, meetings, rituals, prayers,….. etc.) (See figure 1) (Norman, 2012; Haq & Medhekar, 2016; Cheer et al., 2017; Griffin and Raj, 2017; Heidari et al., 2018; Güzel & Sariyildiz, 2019; Ivona, & Privitera, 2019). Recently, there is an increasing interest in the concept of spiritual tourism, and it has been suggested to add another "S" to the basic elements of tourism to become sun, sea, sand and spirituality (Haq, 2011; Harding & McCrohan, 2019).
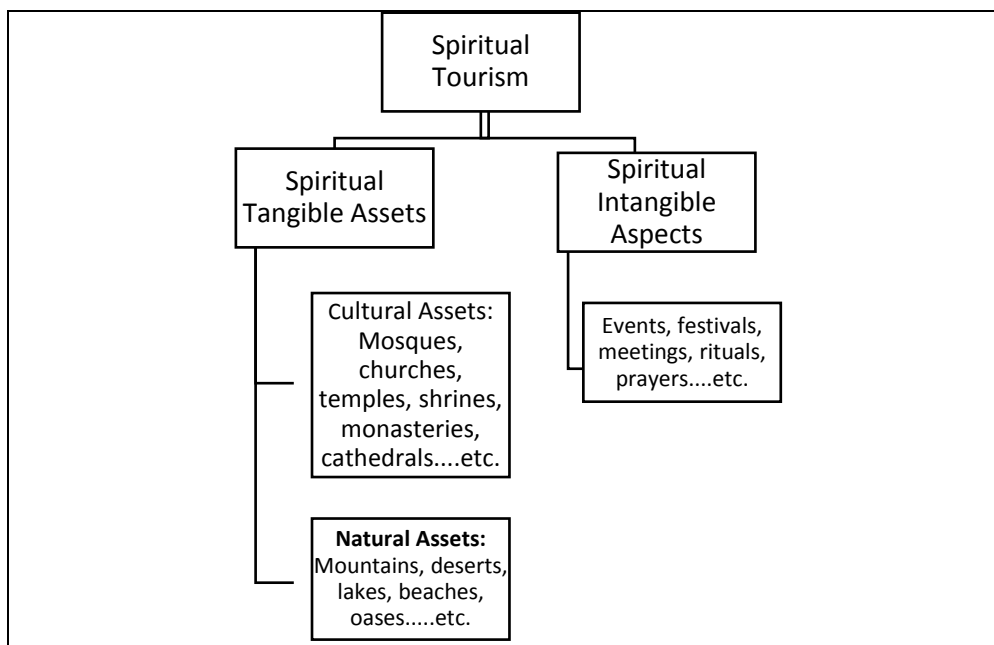
Fig. (1): Spiritual Tangible Assets and Spiritual Intangible Aspects

Concerning spiritual tourists, they can be defined as persons who travel to different places, areas or regions for spiritual reasons, motivations, or experiences; they have been described as travelers, seekers, pilgrims, devotees and adventurers (Haq, 2011; Børø, 2015). They seek for: Visiting spiritual landscapes, un-crowded, and remote areas; Learning about different cultures, customs, beliefs and religions; Interacting with native people; Changing their daily routine; Participating in spiritual festivals, ceremonies and rituals; Making life simple; Achieving peace of mind and spiritual satisfaction; Solving problems; Understanding illness, misfortune and loss of dear persons; Recognizing their own humanity and spiritual needs (Smith et al., 2010; Norman, 2011; Norman, 2012; Palmer, 2014; Banerjee, 2015; Di Giovine & Choe, 2019; Güzel & Sariyildiz, 2019).

The cultural tourist classification method can similarly be adopted to classify the spiritual tourist, ac+cordingly there are five types of spiritual tourists that can be illustrated as follows: A) Purposeful spiritual tourist: Achieving personal spiritual development is considered the primary motivation for visiting a spiritual tourism destination as these tourists have deep spiritual experiences. B) Sightseeing spiritual tourist: personal spiritual growth could be the main motivation for visiting a spiritual tourism destination in addition to sightseeing as these tourists have less

deep spiritual experiences compared to the previous type. C) Serendipitous spiritual tourist: they do not choose to travel to a tourism destination for spiritual motivations, but after participating in spiritual activities during the travel, they have a deep spiritual experience by chance. D) Casual spiritual tourist: Personal spiritual growth is a weaker reason for visiting spiritual tourism destinations, and these tourists have an unclear or shallow spiritual experience, and E) Incidental spiritual tourist: this type of tourists does not travel for spiritual reasons but they may experience spirituality accidentally during their visit (Haq, 2011; Khoshkhoo & Nadalipour, 2017; Shanthakumari, 2017; Güzel & Sariyildiz, 2019).

Spiritual tourists are looking for self- discovery, self-actualization, wellbeing, recreation, adventure, deep experiences, spiritual support, physical health through practicing in spiritual activities such as yoga, meditation, chanting, breathing, and visualization (Haq, 2011; Norman, 2012; Palmer, 2014; Børø, 2015; Fedorova, 2016; Cheer et al., 2017; Heidari et al., 2018; Ivona, & Privitera, 2019; Mukherjee et al., 2019)

THE DIFFERENCE BETWEEN SPIRITUAL TOURISM AND RELIGIOUS TOURISM

There is a confusion in defining the term spiritual tourism; many studies used the term spiritual tourism as a synonym for 'pilgrimage' or 'religious tourism', they could not differentiate or distinguish between 'spiritual tourism' and 'religious tourism' (Norman, 2012). Spiritual tourism is not religious tourism; it is considered a wider and broader concept than religious tourism through which tourists search for spiritual experiences, the essence of life, new paths or new directions, inner peace, wholeness, wisdom, holism, satisfaction. It is not affiliated to any religion (Heidari et al., 2018; Mukherjee et al., 2020); while religious tourism can be defined as visiting sacred, religious and faith sites, centers, places and attractions for religious motivations like: participating in or attending religious ceremonies, performing the pilgrimage, praying and worship (Heidari et al., 2017; Heidari et al., 2018). The difference between spiritual tourism and religious tourism can be analyzed in table (1).

Table 1: The Difference between Spiritual Tourism and Religious Tourism
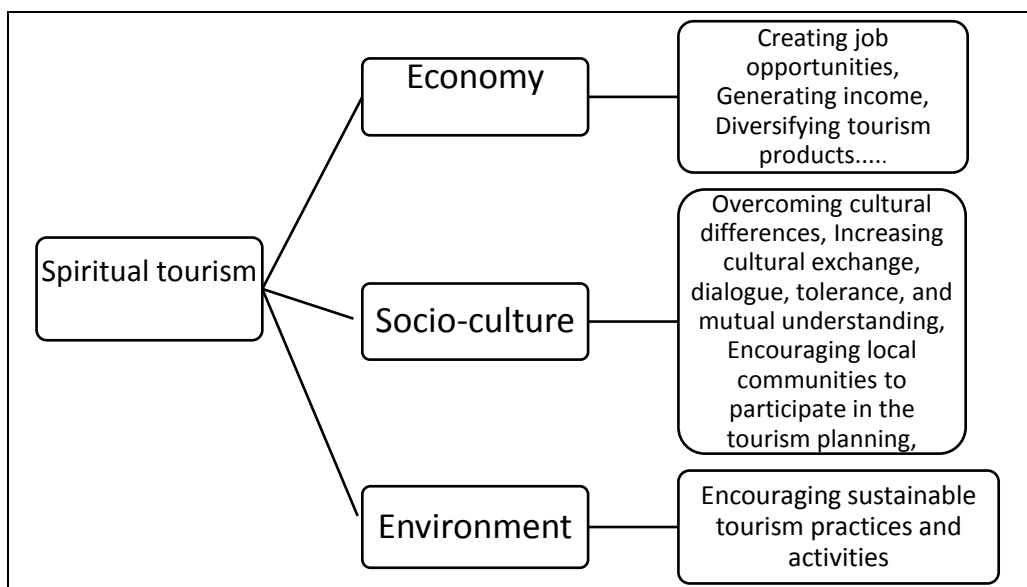
	Spiritual Tourism	Religious Tourism
	• Interacting with local population. • Engaging in local rituals and traditions. • Visiting spiritual sites.	• Participating in religious celebrations, ceremonies and rituals. • Visiting holy and religious places.

Activities	• Watching natural environments closely such as: forests, oceans, lakes, parks, caves ... etc.	• Attending religious conferences, events and gatherings. • Praying, worship, performing pilgrimage.
Sites	Religious or non-religious sites	Religious sites such as churches, monasteries, cathedrals, temples, mosques, shrines, destinations of pilgrimage ….etc.
Needs	Spiritual needs	Religious needs
Aims	• Spiritual development, enrichment and betterment. • Wellness, quality of life, relaxation and inner peace. • Self-exploration and self-realization. • Meaning and purpose of life. • Harmony of body, mind and spirit. • Being grateful to God. • Searching for the truth and wisdom. • Exploring and connecting with the world. • Healing, quest and retreat.	• Forgiveness, salvation, and purification. • Peace of mind and comfort. • Personal and religious enlightenment.
Motivations	Recently spirituality has become an increasingly important motivation for travelers seeking to experience spiritualty.	Religion is considered one of the most important and ancient motivations for travel.
Tourists	• Number of spiritual tourists are increasing all over the world	• Number of religious tourists are increasing all over the world. • Loyal traveler with short stay. • Usually revisit the religious destination, • They are deep and committed.
Religion	Not affiliated to any religion	Affiliated to a specific religion such as: Christianity, Islam, Hinduism, Buddhism, Judaism….etc.

Source: Adapted from: Smith et al., 2010; Norman, 2012; Kreiner & Wall, 2015; Marine-Roig, 2015; Abad-Galzacorta et al., 2016; Rejman et al., 2016; Jarratt & Sharpley, 2017; Tomljenović & Dukić, 2017; Gupta & Gandhi, 2018; Heidari et al., 2018; Mukherjee et al., 2019; Mukherjee et al., 2020.

ROLE OF SPIRITUAL TOURISM IN ACHIEVING SUSTAINABILITY

The term sustainability can be explained as the ability to meet human needs and desires without negative impacts on the environment or depletion of environmental resources (Ben-Eli, 2015; Thomas, 2015); while the concept of sustainable development means meeting the needs of the current generation without compromising the ability to meet those of future generations (United Nations General Assembly, 1987; D'heur, 2015; Mensah, 2019). In this regard, sustainable tourism development can be considered as the development of all forms of tourism through the sustainable use of cultural, natural, social, economic and environmental resources; it aims to increase the positive impacts and reduce the negative impacts of tourism development in the tourism destination, thus achieving benefits for visitors, industry and host communities (Pandey, 2015; Sofronov, 2017; OECD, 2020). Spiritual tourism can contribute significantly to developing tourism in a sustainable way. Economically, spiritual tourism can be beneficial by creating job opportunities in different sectors, generating income, diversifying products in tourism destinations that attract spiritual tourists (Banerjee, 2015; Muqbil, 2015; Olsen, 2015; Partale, 2015; Ganai, 2018). From the socio-cultural perspective, spiritual tourism can play an essential role in overcoming cultural differences, increasing cultural exchange, dialogue, tolerance, and mutual understanding, enhancing sense of belonging and national pride among local people, encouraging local communities to participate in the tourism planning, safeguarding living cultures and traditions as well as building friendly relations. It can also be used as tool for peacemaking. Spiritual tourists seek for better understanding differences, respecting and interacting with locals, and accepting others regardless of their beliefs, faiths, colors, gender, or nationalities (Fedorova, 2016; Khoshkhoo & Nadalipour, 2017; Gupta & Gandhi, 2018). From the environmental aspect, spiritual tourism could be sustainable by encouraging sustainable tourism practices and activities as well as emphasizing on environmental considerations, especially with the emergence of the term "spiritual sustainable tourism" that encourages tourists to obtain spiritual experiences, serve underprivileged and marginalized communities, and use resources in a sustainable way (See figure 2) (Diotallevi, 2015; Olsen, 2015; Partale, 2015; Khoshkhoo & Nadalipour, 2017).

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                    ┌───────────┐      ┌─────────────────┐
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Fig. (2): Role of Spiritual Tourism in Achieving Sustainability

Accordingly, spiritual tourism includes three main components: the environment, health and spirituality by trying to protect nature and the planet, safeguard mental and physical condition of persons, as well as save people's souls. Without spirituality, there is no sustainability; they are two sides of the same coin (Muqbil, 2015).

EGYPT AS A SPIRITUAL TOURISM DESTINATION

Because of its amazing nature, rich heritage and spiritual atmosphere, Egypt is one of the most popular spiritual destinations in the world, including Mecca, the Vatican, Tibet, Nepal and Mount Everest, Goa and Benares and Rio de Janeiro (Smith et al., 2010; Smith & Puczko, 2014). It is the land with a unique history, where spirituality, culture and nature are closely connected. Egypt owns a huge fortune of sacred, religious, cultural, and natural sites that have special spiritual significance for millions of persons, tourists and travelers all over the world. Egypt is a rich country with its cultural history and heritage which include Pharaonic, Greco-Roman, Coptic, Jewish and Islamic heritage sites that spread all over the country (Grainger & Gilbert, 2008; Osman, 2018; Robinson et al., 2020). Concerning Pharaonic heritage sites there are thousands of examples such as Temples of Kom Ombo, Philae, Edfu, Seti I, Hatshepsut, Karnak, Luxor, and Abu Simbel in addition to Giza, Sakkara, Dahshur, Abusir and Abu Rawash Pyramids as well as the Valley of Kings and Queens. In terms

of Greco-Roman heritage sites include the Temples of Karanis, the Roman Amphitheatre of Alexandria, and the Catacombs of Kom El-Shoqafa. With regard to Coptic heritage sites, there are many churches, monasteries and cathedrals of great historical and archaeological value such as churches of St. George, St. Barbara, St. Mary, St. Sergius and Bacchus, St. Mercurius, St. Simon, Coptic Orthodox and Hanging Church as well as St. Catherine's Monastery, the Red and the White Monasteries, Wadi Natrun Monasteries, St. Anthony's and St. Paul's Monasteries (Krause, 2009; Gabra et al., 2013; Freeman, 2014; Schroeder, 2020). Regarding Jewish heritage sites they include the Sha'ar Hashamayim Synagogue, the Ben Ezra Synagogue, the Synagogue of the Karaite Community, the Grand Synagogue of Eliyaho Hanabi and Menasce Temple (Reif, 2013; Abdelhamid, 2020; Robinson et al., 2020), and finally Islamic heritage sites that varies between mosques, citadels, schools, and houses some of these marvelous sites can be mentioned, such as Cairo Citadel, Qaitbay Citadel, Abu Al-Abbas Al-Mursi Mosque, Aqmar Mosque, Al-Hakim Mosque, Abu Haggag Mosque, Qalawun Complex, Al-Hussein Mosque, Ibn Tulun Mosque, Sultan Hassan Mosque, Sinnari House, Al Sehemy House …etc. (Sayyad, 2011; Hoag, 2014 Meredith, 2014; Ragab, 2015; Robinson et al., 2020). In addition to the previous cultural heritage sites, Egypt has many wonderful natural sites, ranging from mountains, deserts, lakes, beaches, and oases such as Catherine and Sinai Mountains, Western, Black and White Deserts, Crystal lakes, Ras Mohammed National Park, Kharga and Dakhla Oases, Siwa Oasis….etc. (Barich, 2016; Foer et al., 2016; Bravard, 2019). Due to its strategic location and unique cultural, religious, natural and spiritual heritage, Egypt is an important hub for spiritual tourism (Robinson et al., 2020).

THE RED SEA MONASTERIES: ST. ANTHONY'S AND ST. PAUL'S

THE SIGNIFICANCE OF THE SITE

The importance of this site is due to the existence of two monasteries with a rich Christian heritage, their history can be traced back to the earliest centuries of Christianity. They are named after two saints who are considered the two pillars of Christianity.The first was called Saint Anthony, who was known as the Father of the Monks from his biography, while the second was called Saint Paul and named the First Hermit from his biography (Lyster, 2002).

These two monasteries contain the main architectural elements such as: the walls, the towers, the refectory, the cells, the church and the library, moreover, they are considered among the inhabited monasteries in Egypt (Doresse, 1952). The ancient churches of the two monasteries contain a

huge heritage of wall paintings dating back to the fourth century, and these wall paintings show many scenes from the Old and New Testaments, in addition to a huge collection of manuscripts that were found in their libraries in various fields (Gabra &Van Loon, 2007).

HISTORY

Saint Paul of Thebes was born in the year 228 ACE to a wealthy family in Thebes, after the death of his parents when he was sixteen years old, he decided to stay in a tomb in Alexandria, before making the decision to withdraw to the Eastern desert near the Red Sea in 250ACE, to devote his life to God, and to stay away from the persecution during the reign of Emperor Decius (Lyster, 1999). He lived there for nineteen years in a cave near a natural water source falls from the mountain, he wore a jacket made of palm trees, and the crow daily brought him half a loaf of bread (Du Bourguet, 1951).

Saint Anthony was born in 250 ACE during the reign of Constantine, after the liberation of Milan in 313 ACE, the Christianity became the official religion, he heard a voice ordering him to follow this voice and to leave everything he owned to stay in the desert in a cave near a natural source of water (Sadek & Sadek, 2003). One day, Saint Anthony visited Saint Paul, when Saint Paul asked him to bring the liturgical clothes of Patriarch Athanasius, that day the crow came with a whole loaf of bread. While Saint Anthony was on his way back to Saint Paul with the ecclesiastic clothes, he saw two angels carrying the soul of Saint Paul, but when he returned to his cave, he found the body of Saint Paul surrounded by two lions who helped him to dig and bury the body (Gabra, 2002).

LOCATION

The Red Sea monasteries (Saint Anthony and Saint Paul) are located 300 Km southeast of Cairo, on the Suez Gulf, in the Eastern Desert. They can be reached by two roads from Cairo, the first is EL Sokhna – El Zafarana Road, the second road is Helwan – El Kuraymat, then El Zafarana (Meinardus &Rutschowscaya, 2002).
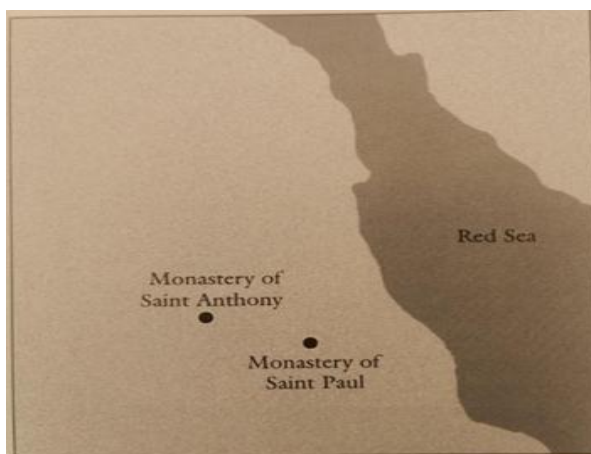
Fig. (3): Location of the Monasteries (Meinardus & Rutschowscaya, 2002).

SITE DESCRIPTION

Saint Anthony sent his disciples to Saint Paul's cave to start the foundation of the Monastery of Saint Paul. Unfortunately, this monastery has been repeatedly attacked by the Bedouins, which is why Emperor Justinian ordered the construction of a wall in the sixth century to protect the monastery and its monks (Meinardus & Rutschowscaya, 2002).As for the tower, it had a drawbridge to ensure the protection of the monastery. It consists of three floors, the first floor is used as a cemetery for the monks, the second floor is used for food storage, and the third floor contains a chapel dedicated to the Virgin Mary (Meinardus & Rutschowscaya, 2002).
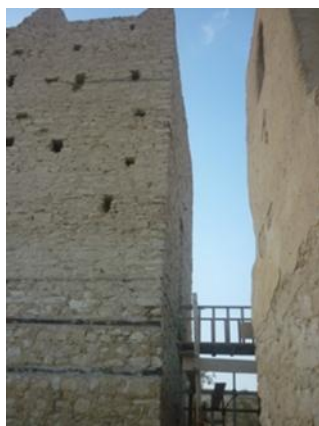

Fig. (4): The towers

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Fig. (5): The wall

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The monastery consists of three churches which are: Saint Paul, Saint Mercurius, and Archangel Michael (Lyster, 2008).The church of Saint Paul is divided into two parts; the inner part and the outer part. The actual entrance leads to the inner part/ interior, which consists of three halls, the first is called the Chapel of Martyrs (A), roofed by a dome decorated with scenes of saints' martyrs such as: Saints Jack, Saint Mena, Saint Apater, and Saint Isidore (Leroy, 1978).
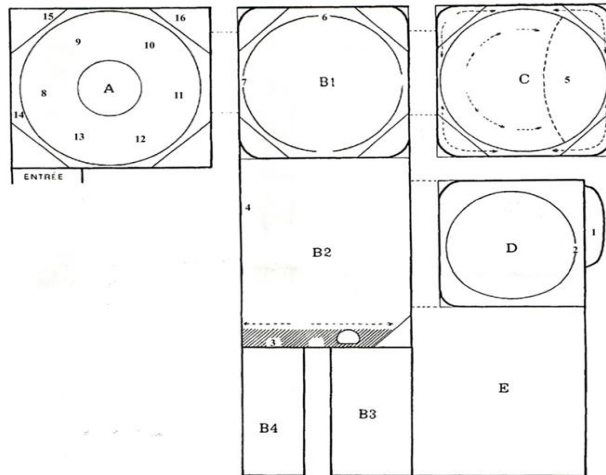
Fig. (6): The plan of the Church of Saint Paul (Leroy, 1978)

The second hall (B) is square with a side length of 3.40 m, roofed by a dome that decorated with scenes of Saint Paul and Saint Anthony, Gabriel, Michel, Raphael, and Suriel the Archangels (Van Moorsel, 2002).

Fig. (7): Saint Sarapion, Saint Anthony, and Saint Paul.

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The third hall (C), is square and domed with a side length of 3.55 m, it contains the sanctuary of the twenty-four priest of the Apocalypse, with the great scene of the Christ Pantocrator, surrounded by the four living Creatures. The fourth hall (B2) graved in the rock with a plated roof and decorated with scenes of many Saints such as: Saint Macarius, Saint Maximas, Saint Domitius, and the Three Youths (Meinardus, 1968). Finally, the two sanctuary are: The first of Saint Anthony (D) and the second of Saint Paul (E), in addition of the cenotaph of Saint Paul (B3), decorated with scenes dating back to the thirteenth and fourteenth centuries (Leroy, 1978). The refectory and mill are basic elements that should be in every monastery and they should be located in the eastern part of the monastery.


Fig. (8): The mill   Fig. (9): The refectory

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The monastery of Saint Anthony is surrounded by a high wall to protect the monks. The tower is the oldest part in the monastery and consists of three floors: The first floor contains some stored food, the second floor contains cells of the monks and the third floor contains a chapel of the Archangel Michael (Meinardus &Rutschowscaya, 2002). The monastery consists of four churches which are the church of Saint Anthony, the church of the Holy Apostles, the church of Saint Mark, and the church of Saint Anthony and Saint Paul (Painkoff, 1956).
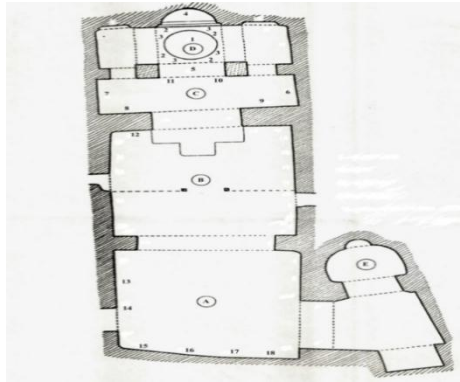
Fig. (10): Saint Anthony church (Van Moorsel, 1995).

The church of Saint Anthony consists of a nave comprising two domed halls; the first hall called the Dome of the Martyrs, decorated with wall paintings representing the martyrs of the saints such as: Saint Claude, Saint Theodore, Saint Victor, Saint Claud and Saint George (Painkoff, 1950-1957).

Fig. (11): Saint Victor   **Fig. (12): Saint Claud**

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The second domed hall (B) is known as the Hall of the Monks and the reason for the name is due to its wall paintings, which represent more than

one monk wearing the liturgical clothes such as: Saint Shenot, Saint John, Saint Cessus, Saint Picentius and Moses the Black (Bolman, 2002).

Fig. (13): Saint John and Saint Sisoes   **Fig. (14): Saint Pisentius and Moses the Black**

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Then the choir (C) that leads to the triple sanctuary decorated with the scenes of Saint George and Saint Mercurius, in addition to the scenes of the three patriarchs Abraham, Issac, and Jacob on the right, while on the left is the scene of the three Youth (Leroy, 1976). The triple Sanctuary (D) dedicated to Saint Anthony, Saint Athanasius and Saint Mark the evangelist, the central roof is a dome decorated with the scene of the Pantocrator, surrounded by the scenes quoted from the Old Testament, the Purification of Isaiah, the meeting of Mechizedek and Abraham, the sacrifice of Isaac to Abraham, in addition of the Sacrifice of Jephthah (Van Moorsel, 1995). Finally, the chapel of the Four Creatures of the Apocalypse, which dates back to the seventh century, with the Scene of the Great Lord in the Mandorla carried by two angels, with the presence of the Four Creatures (Piankoff, 1956).

Fig. (15): Christ in the mandorla

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The crypt of Saint Anthony dates back more than 1700 years and can be reached by wooden and metal steps (about 1420 steps). It is considered the most spiritual part of the monastery where Saint Anthony spent his solitude life (Meinardus & Rutschowscaya, 2002).

METHODOLOGY

The research used mixed methodology. The primary data was collected from semi-structured interviews and questionnaire forms. For data collection: Semi-structured interviews were conducted with ten experts in tourism and Coptic heritage to explain their perspectives regarding promoting sustainable spiritual tourism at Egyptian heritage sites in general and the Monastery of St. Anthony and the Monastery of St. Paul in particular. The interview questions were developed from Božic et al., (2016); Sirirat (2019) and Mukherjee et al., (2020). Interview questions were divided into four main groups inquire about: (1) Promoting spiritual tourism in Egypt; (2) Achieving sustainability through spiritual tourism; (3) Significance of the Monastery of St. Anthony and the Monastery of St. Paul in spiritual tourism; (4) Role of local community in spiritual tourism.

In addition, an online survey was developed and distributed to a sample of tourists (the survey was conducted from August to October 2020). The research relied on convenience sampling technique to select the tourists participating in the questionnaire forms. Two hundred and seventy-nine (n = 279) valid questionnaires were collected with a total of 300 questionnaires that were distributed, achieving a 93% response rate. The questionnaire statements were adapted from previously validated scale items Nicolaides & Grobler (2017) and Sirirat, (2019). The questionnaire applied a five-point Likert scale (ranging from "strongly disagree (1)" to "strongly agree (5)"), Yes or No, and MCQ questions are also used. The questionnaire covered three main aspects: tourist demographic data (gender, age, marital status, and education level); sustainable spiritual tourism (importance of spiritual tourism, spiritual heritage sites, and conserving cultural and natural environment); and Egyptian spiritual heritage sites (the Monastery of St. Anthony and the Monastery of St. Paul). Data was analyzed by Statistical Package for the Social Science (SPSS, V. 20).

FIRST: INTERVIEW ANALYSIS

PERSONAL DATA

Concerning the experts' specializations, they are: coptolog; archaeology; Greek and Roman history; Art and Archaeology of Byzantine Egypt;

Egyptology and tourism. The half of the experts (five out of ten) have 21 to 30 years of experience in their specialized fields.

PROMOTING SPIRITUAL TOURISM IN EGYPT

This part explains experts' opinions regarding the promotion of spiritual tourism in Egypt. All experts emphasized that promoting spiritual tourism greatly contributes to diversifying the Egyptian tourism product and attracts a large number of tourists especially spiritual tourists. The majority of experts (eight out of ten experts) agreed that social media is one of the most effective tools to promote spiritual tourism in Egypt, especially the Red Sea monasteries, among their comments:

Social Media is considered an important tool to promote tourism (i.e. Facebook, Twitter, and Instagram) through sharing photos, posts, experiences and comments of tourists.   [Exp-3]
Recently, there are many Facebook pages and groups related to travel and tourists' experiences, which have a great impact on attracting tourists and convincing them to visit a specific tourist destination or promote a certain type of tourism.[Exp-10]
Seven out of ten experts confirmed that the role of the Tourism Promotion Authority in promoting spiritual tourism in Egypt should be activated. Among their statements:

The Tourism Promotion Authority has a very important role in promoting spiritual tourism in Egypt, as it is the link between tourism companies and spiritual heritage sites .[Exp-1]

The Tourism Promotion Authority could have an obvious role in promoting spiritual tourism in the various tourist markets and opening channels for communication with international tour operators in these markets to increase the number of spiritual tourists. [Exp-6]
Moreover, experts (Exp-1; Exp-3; Exp-5; Exp-7; Exp-9-; Exp-10) referred to the need to prepare a list of Egyptian spiritual heritage sites and to send it to all international tour operators specialized in spiritual tourism, among their comments:

There is a need to select Egyptian heritage sites very carefully that are suitable for spiritual tourism, because there are many heritage sites which are not appropriate for this type of tourism.[Exp-5]
Many experts (Exp-2; Exp-4; Exp-5; Exp-6; Exp-8-; Exp-10) pointed out to the necessity of raising and creating awareness of Egyptian spiritual heritage sites through a huge advertising campaign to attract domestic and international tourists. On the other hand, one of the experts argued that it is

important to focus on attracting international tourists only as he mentioned that:

Domestic tourists have no interest in this type of tourism (spiritual tourism) as they prefer leisure, recreational and religious tourism. [Exp-2] Other experts (Exp-3; Exp-7; Exp-9) stated that encouraging tourism companies to organize spiritual tourism programs, including Egyptian spiritual heritage sites especially Red Sea Monasteries would be very useful; while one of the experts (Exp-7) mentioned that coordination with responsible for Islamic or Christian heritage sites is of great significant as demonstrated in the following quote:

It is important to coordinate first with people responsible for religious heritage sites (Islamic or Christian sites) to prevent any problems.
Additionally, two experts (Exp-4; Exp-9) added the possibility of combining spiritual tourism with other types of tourism such as cultural, religious or recreational tourism. She stated that:

Spiritual tourism experiences in Egypt could be richer and more enjoyable by combining spirituality, adventure, recreation, religion, culture, and relaxation together in one package or trip. [Exp-4]
In conclusion, most experts emphasized that the best ways to promote spiritual tourism in Egypt are through social media, tourism companies and international tour operators, with focusing on the importance of activating the role of the Tourism Promotion Authority regarding to spiritual tourism.

ACHIEVING SUSTAINABILITY THROUGH SPIRITUAL TOURISM

Spiritual tourism could be a significant tool to achieve sustainability by taking into account environmental, cultural, social and economic aspects of the tourism destination while encouraging spiritual tourists to practice sustainable tourism activities (Sirirat, 2019).

All experts agreed that the interpretation of heritage and history of the region should be handled carefully according to its religious and spiritual value, as some of them stated that:

The religious and spiritual values of a region or tourist destination are very essential as well as local traditions, cultural and natural heritage and they should be highly appreciated and respected by tourists and competent authorities. [Exp-1]
The heritage of a particular region should be interpreted in an appropriate way that does not insult, offend, or hurt the feelings of the local community. [Exp-5]

Developing spiritual tourism in a responsible manner can be very beneficial to local communities in terms of job creation, income generation, poverty alleviation, diversification of tourism products, and improving living conditions.[Exp-8]

Furthermore, experts (Exp-3; Exp-6; Exp-9-; Exp-10) emphasized the need to take into account environmental standards and the carrying capacity of the region in order not to be negatively affected by the tourism activity or irresponsible tourism practices, among their comments:

Encouraging tourists to engage in sustainable spiritual tourism activities such as yoga, meditation, walking, hiking and climbing during their visits because this is very important in ensuring the continuity of the region, its precious heritage and history for future generations. [Exp-9]

Creating environmental awareness among the local community is something that must be achieved.[Exp-3]

In sum, all experts confirmed that to achieve sustainability in the region, all efforts must be combined, as well as taking into account environmental considerations, encouraging tourists to practice responsible activities, respecting the cultural and natural heritage of the region, not offending the local community and raising the awareness of the local community about the environmental aspects, and thus gain the benefits of tourism development.

SIGNIFICANCE OF THE MONASTERY OF ST. ANTHONY AND THE MONASTERY OF ST. PAUL

This section explores the perceptions of experts regarding the significance of the Monastery of St. Anthony and the Monastery of St. Paul, and the responses of experts were very similar. All the experts agreed on the religious, historical and archaeological significance of the site, as it represents the beginning of monasticism in the world and it is one of the oldest monasteries in Egypt. Some of them mentioned that:

Both monasteries are considered the holiest Coptic sites in Egypt, their archaeological features are well preserved, and they contain many significant collections of wall paintings. [Exp-4]

The importance of the two monasteries appears in their spiritual, religious, historical and architectural value as well as in the beauty of the nature surrounding the monasteries, which make visiting the site as an unforgettable spiritual experience. There is a need to increase the number of guiding signs in the region, and tourists should not be allowed to stay inside the two monasteries.[Exp-7]

Experts (Exp-3 and Exp-10) added that the site is very safe and secure with security units spread all over the road, which represent a very

important element for tourists in addition to the ideal climate of the site that is far from pollution and noises. While some experts (Exp-4; Exp-6; Exp-8) indicated the availability of accommodation in hotels and tourist villages beside the site, as well as accessibility of the region, with the availability of guiding signs and health units along the road.

To conclude, it is clear that the monasteries are of great religious, spiritual, historical and archaeological significance, as well as the site is very safe and highly qualified to receive spiritual tourists with the availability of tourist accommodation and accessibility to the site.

ROLE OF LOCAL COMMUNITY IN SPIRITUAL TOURISM

This part concerns with the role of local community in the tourism development, all experts agreed on the necessity to encourage the local population to engage in the tourism development process, as they could have an important role in developing spiritual tourism in Egypt.

The majority of experts (Exp-1; Exp-4; Exp-6; Exp-7; Exp-9-; Exp-10) stated that the locals accept spiritual tourists and they are fully prepared to receive them in the best way, and to provide local tour guides from the monastery to explain and interpret the history and heritage of the site in light of the tourists' respect for their customs, traditions and values which does not considered an obstacle or challenge to tourism development. There is also a need to explain this tourism type to those responsible for spiritual sites and encourage local people to contribute to tourism development in order to achieve cultural, environmental and economic benefits. Some of them stated that:

Community rules and regulations must be fully respected and appreciated by tourists and this is not an obstacle to the development of spiritual tourism. [Exp-7]
Raising the awareness of local communities about the nature and importance of spiritual tourism, economically, socially and environmentally.[Exp-10]
Most of the monasteries provide a local tour guide to explain the religious and spiritual aspects of the holy site.[Exp-4]

SECOND: QUESTIONNAIRE ANALYSIS

DATA VALIDITY AND RELIABILITY

Table 2: Cronbach's Alpha Value for the Tourists' Questionnaire

Population	Cases Valid	N of Items	Reliability Coefficient (Alpha)	Validity Coefficient
Tourists	279	33	0.867	.9311

Table (2) shows that Cronbach's alpha value is 86.7%, this value indicates that the internal reliability of variables is acceptable and sufficient. Validity Coefficient is 93.1% which means that the questionnaire's validity is proved.

DESCRIPTIVE STATISTICS

PERSONAL INFORMATION

Table 3: Tourists' Profile

Demographic Data		Frequency	%
Gender	Male	93	33.3
	Female	186	66.7
Age	18 up to 25	33	11.8
	26 up to 35	136	48.8
	36 up to 45	91	32.6
	46 up to 55	11	3.9
	More than 55	8	2.9
Marital Status	Single	132	47.3
	Married	147	52.7
Education Level	Secondary School Education	1	0.3
	University or Higher Institute Degree	186	66.7
	Postgraduate Degrees (Masters or PhD)	87	31.2
	Other	5	1.8

Table (3) illustrates that 66.7% of the tourists are female, while 33.3% are male. Tourists are from various age groups, with the largest percentage 48.8% for 26 up to 35 years old group. Regarding their marital status 52.7% of the tourists are married, while 47.3% are single. Also, 66.7% of the tourists have a university or high institute degree. Concerning their nationality, tourists' nationalities differed between Egyptians and foreigners, and the majority of the participants are Egyptian with a percentage of 69.2.

IMPORTANCE OF SUSTAINABLE SPIRITUAL TOURISM

In terms of the importance of spiritual tourism, Khoshkhoo and Nadalipour (2017); Jayasinghe, (2017) stated that spiritual tourism has a significant role in achieving connectedness, calm, joy, inner peace, happiness, and spiritual satisfaction as well as engaging with local people which is consistent with the following results.

Table 4: Significance of Spiritual Tourism for Tourists

Statement	Mean	Standard deviation	Attitude	Rank
Participating in spiritual events/ ceremonies is very essential to me.	4.2960	.70738	Agree	6
Spirituality is valuable for human life and important for wellness, quality of life, relaxation and inner peace.	4.5840	.61150	Strongly agree	2
Spirituality has a positive influence on vitality, mental and physical health.	4.5920	.58332	Strongly agree	1
Spirituality helps to improve professional performance.	4.4080	.70820	Agree	4
Travelling to visit spiritual sites is very enjoyable.	4.4960	.61728	Agree	3
Interacting with local people regardless of their faiths, nationalities, gender is interesting.	4.4000	.69561	Agree	5

Table 4 explains tourists' responses towards the importance of spiritual tourism, the responses range between agree and strongly agree, mean

values are interpreted as follows: 4.51 - 5.00= strongly agree; 3.51 - 4.50= agree; 2.51 - 3.50= moderately agree; 1.51 - 2.50= slightly agree and 1.00 - 1.50= disagree (Bringula et al., 2012). Spirituality has a positive influence on vitality, mental and physical health is the most important response with the mean of 4.59 and the standard deviation of 0.58. Spirituality is valuable for human life and important for wellness, quality of life, relaxation and inner peace is the second important response with the mean of 4.58 and the standard deviation of 0.61, while travelling to visit spiritual sites is very enjoyable came as the third important response with the mean of 4.49 and the standard deviation of 0.61.

Table 5: Reasons for Travelling to Spiritual Heritage Sites

Statement	Mean	Standard deviation	Attitude	Rank
To meditate, relax and explore myself.	4.3280	.69301	Agree	2
To escape from pressures and stress of daily life.	4.4080	.70820	Agree	1
To experience new things and meet new people.	4.0320	.88842	Agree	7
To achieve spiritual development, enrichment and betterment.	4.2240	.69403	Agree	5
To find meaning and purpose of life.	4.1280	.86113	Agree	6
To connect body, mind and spirit together.	4.2480	.73678	Agree	3
To think better and make the right decisions.	4.2480	.88587	Agree	4

Table 5 clarifies reasons for travelling to visit spiritual heritage sites; the most important reason for tourists is to escape from pressures and stress of daily life (the mean value= 4.4 and the standard deviation=0.7), the second important reason is to meditate, relax and explore myself (mean value =4.3 and standard deviation=0.69). As for the third reason, there are two responses which are to connect body, mind and spirit together (the mean = 4.24, the standard deviation = 0.73) and to think better and make the right decisions (the mean = 4.24, the standard deviation = 0.88). According to Srisamran, et al. (2018); Yohani (2020), there are many reasons why tourists go on spiritual tours of heritage sites such as gaining spiritual

development and inner peace, healing, finding purpose and meaning of life, enhancing physical, mental and emotional strength, visiting inspiring places and sites of spiritual significance where miracles occurred.

Table 6: The Role of Spiritual Tourism in Conserving Cultural and Natural Environment

Statement	Mean	Standard deviation	Attitude	Rank
Local traditions, customs and rituals should be conserved because they are part of the community's identity.	4.360	.74487	Agree	3
Spiritual heritage sites (i.e. mosques, churches, monasteries, mountains, deserts, lakes, beaches, oases ....etc.) are important and valuable and they should be conserved.	4.648	.54263	Strongly agree	1
Engaging with local people and their lifestyles are interesting.	4.280	.76832	Agree	5
Tourists can help in conserving spiritual heritage sites by acting friendly to the environment and valuable sites.	4.520	.65501	Strongly agree	2
Eating local food and buying local handicrafts and souvenirs is an enjoyable experience.	4.312	.80739	Agree	4

Table 6 reveals the role of spiritual tourism in conserving cultural and natural environment, the mean scores mentioned in this table for all items are relatively high (above 4), as most of the tourists think spiritual heritage sites (i.e. mosques, churches, monasteries, mountains, deserts, lakes, beaches, oases ....etc.) are important and valuable and they should be conserved with the mean of 4.64 and the standard deviation of 0.54. In addition to, tourists believe they can help in conserving spiritual heritage sites by acting friendly to the environment and valuable sites with the mean of 4.5 and the standard deviation of 0.65. Also, most of the sample mentioned that local traditions, customs and rituals should be conserved because they are part of the community's identity with the mean of 4.36 and the standard deviation of 0.74. It can be concluded that the principles of spiritual tourism are closely aligned with the Sustainable Development

Goals SDGs. Spiritual tourism can play an important role in raising awareness among tourists about environmental issues, preserving cultural and natural environment of the tourism destination, improving the quality of life for locals by helping them engage in tourism activities, and increasing the purchase rate of local goods and services (Sirirat, 2019).

EGYPTIAN SPIRITUAL HERITAGE SITES (THE MONASTERY OF ST. ANTHONY AND THE MONASTERY OF ST. PAUL)

Spiritual experiences in historical, cultural or natural destinations can be considered as special human experiences that enable people to discover, understand and reach deep meanings such as the truth of life, soul transcendence, relationship between nature and humans, the need to preserve the natural and cultural heritage of humanity, accept others…etc. (Hassani & Bastenegar, 2016).

Table 7: Tourists' Opinion about Visiting Egyptian Spiritual Heritage Sites

Statement	Mean	St. dev.	Attitude	Rank
Visiting Egyptian cultural spiritual heritage sites	4.624	.66798	Strongly agree	2
Vising Egyptian natural spiritual heritage sites	4.656	.62352	Strongly agree	1
Principles of Egyptian spiritual heritage sites can guide people in their daily lives	4.224	.79173	Agree	6
Principles of Egyptian spiritual heritage sites can aware people about conserving the environment	4.392	.71725	Agree	3
Visiting Egyptian spiritual heritage sites can help people to understand the truth of life.	4.328	.72708	Agree	5
Visiting Egyptian spiritual heritage sites can help to clarify relationship between nature and humans.	4.368	.75707	Agree	4

Table 7 shows that most of the items resulted with a higher mean than 4 which indicates the agreeableness of tourists on those items; as the majority of tourists would like to visit Egyptian natural spiritual heritage sites (i.e. mountains, deserts, lakes, beaches, and oases) with the mean of 4.65 and the standard deviation of 0.623, as well as most of the sample would like to visit Egyptian cultural spiritual heritage sites (i.e. mosques, churches, monasteries, temples…….etc.) with the mean of 4.62 and the standard deviation of 0.667. Regarding the principles of Egyptian spiritual heritage sites, most tourists believe that these principles have a significant role in environmental conservation awareness, with the mean of 4.39 and the standard deviation of 0.717. Tourists also believe that visiting Egyptian spiritual heritage sites can help to clarify relationship between nature and humans with the mean of 4.36 and the standard deviation of 0.757; and it can help people to understand the truth of life with the mean of 4.32 and the standard deviation of 0.727. Finally, many tourists think that the principles of Egyptian spiritual heritage sites can guide them in their daily lives such as work, making friends and building relationships, with the mean of 4.22 and the standard deviation of 0.791.

Table 8: Do you know about the Monastery of St. Anthony and the Monastery of St. Paul?

Knowledge about the Monasteries	Frequency	Percent
- Yes.	216	77.4
- No.	45	16.1
- Maybe.	18	6.5
Total	279	100

Table 8 indicates tourists' knowledge about the Monastery of St. Anthony and the Monastery of St. Paul, as 77.4% of the sample stated that they know about the two monasteries, while 16.1% mentioned that they did not hear of these monasteries before.

Table 9: Sources of Information about the Monasteries

Sources of Information	Frequency*	Percent	Rank
- Internet.	25	11.6	4
- Tourist Company.	12	5.5	5
- Friends & relatives.	68	31.4	2
- School.	55	25.4	3
- Others.	60	27.7	1

* More than one answer is valid.

From Table 9, it is clear that tourists' sources of information about of St. Anthony and St. Paul Monasteries are: Friends and relatives with a percentage of (31.4%), which agrees with the results of Nicolaides and Grobler (2017), followed by others (churches, magazines, work, previous visit, television) with a percentage of (27.7%), then school and faculty with a percentage of (25.4%).

Table 10: Did you Visit the Monastery of St. Anthony and the Monastery of St. Paul?

Visiting the Monasteries	Frequency	Percent
- Yes.	141	50.5
- No.	138	49.5
Total	279	100

Table 10 clarifies that 50.5% of the sample visited St. Anthony and St. Paul Monasteries; while 49.5% did not visit them. Which is considered a very close percentage.

Table 11: Evaluating Spiritual Experience in the Monastery of St. Anthony and the Monastery of St. Paul

Spiritual Experience in the Monasteries	Frequency	Percent
- Very good.	115	81.6
- Good.	12	8.5
- Fair.	14	9.9
- Bad.	-	-
- Very bad.	-	-
Total	141	100

Table 11 shows tourists' evaluations of their spiritual experience at the Monasteries of St. Anthony and St. Paul. 81.6% of the respondents said it was a very good experience, while 9.9% of the respondents thought their experience in the monasteries was fair. This indicates that most of the tourists who visited the site were satisfied with their spiritual experience there. Tourists′ satisfaction affected by different factors in the spiritual site, they can be detailed as: Natural and historical values of the site, local lifestyle, walking and excursions, accommodation, accessibility, safety and security, and spirituality in this site (Suri & Rao, 2014).

Table 12: Safety and Security situation in the Monasteries of St. Anthony and St. Paul

Safety and Security situation in the Monasteries	Frequency	Percent
- Very good.	123	87.3
- Good.	14	9.9
- Fair.	4	2.8
- Bad.	-	-
- Very bad.	-	-
Total	141	100

Table 12 reveals the safety and security situation in the Monasteries of St. Anthony and St. Paul. For this, there were five choices, two of which "bad" and "very bad" were not chosen by the tourists. 87.3 % of the visitors mentioned that the safety and security situation is very good, while 9.9% said it is "good". Thus, the safety and security situation in the site is very good and it is imperative to maintain.

Table 13: Do you recommend to Friends and Relatives?

Recommendations	Frequency	Percent
- Yes.	133	94.3
- No.	8	5.7
Total	141	100

Table 13 concerns about the number of tourists who are ready to recommend their friends and relatives to visit the monasteries or not. The majority of tourists' sample 94.3% are ready to recommend friends and relatives to visit, whereas 5.7% would not like to recommend to visit the site.

Table 14: Do you like to visit St. Anthony and St. Paul Monasteries again?

Visiting the Monasteries again	Frequency	Percent
- Yes.	212	76
- No.	5	1.8
- Maybe.	62	22.2
Total	279	100

From table 14, it can be noted that the majority of tourists' sample (76%) would like to visit the two monasteries, 22.2% of the sample mentioned that they maybe visit these monasteries and finally 1.8% said they are not going to visit these monasteries because they had actually visited the site or they did not know it.

FINDINGS AND CONCLUSIONS

From the research, it was concluded that spiritual tourism is the type of tourism where tourists travel to visit spiritual destinations for spiritual enrichment and betterment regardless of their religion or faith. It was also found that Egypt is considered an important spiritual tourism destination that could attract large numbers of spiritual tourists to visit its cultural and natural spiritual heritage sites. Regarding experts' perceptions, The Red sea Monasteries are considered the holiest Coptic sites in Egypt; the local community has a significant role in developing spiritual tourism in Egypt; tourists should be aware of the locals' customs, traditions, values in order not to hurt their feelings; the Internet and social media could be an effective way to promote spiritual tourism especially for youth segment; spiritual tourism should be developed in a sustainable manner to benefit both local community and tourists; local tour guides are able to interpret and explain the history, nature and culture of the monasteries to tourists in an appropriate way; According to the survey, it was revealed that most of the tourists who visited the monasteries of St. Anthony and St. Paul, thought it was a very good spiritual experience; they also found the site safe and secure; and they are ready to spread a positive message about the site which is consistent with the experts' opinions. Moreover, it was noted that the majority of tourists knew about the monasteries of St. Anthony and St. Paul through the traditional method (i.e. friends, relatives, schools, faculty staff, the church, etc.) which is very confusing because the Internet was not the main source of information about these monasteries. The results of the survey also show that spiritual tourism is very important for many tourists because of its positive influence on vitality, mental and physical health; as well as it is valuable for human life and important for

wellness, quality of life, relaxation and inner peace. Furthermore, it turned out that most of the tourists travel to spiritual sites to escape from pressures and stress of daily life as well as to meditate and relax. In conclusion, most of the tourists' results were satisfactory; as they were aware of the importance of preserving the natural and cultural environment; they are ready to help in conserving spiritual heritage sites by acting friendly to the environment and valuable sites; and they believed that local traditions, customs and rituals should be conserved because they are part of the community's identity.

RECOMMENDATIONS

This research focuses on spiritual tourism in Egypt, especially in the Red Sea Monasteries. Egypt has an enormous wealth of spiritual heritage sites. This indicates the need to develop new marketing strategies targeting all types of tourists, such as spiritual tourists, and not being limited to cultural or leisure tourists. There is also a necessity to identify tourists' desires, motivations, preferences and needs. Relying on the internet and social media in marketing Egyptian spiritual heritage sites is essential to reach the largest possible number of potential spiritual tourists. Encouraging tourism companies to organize and develop new programs that include these sites will be of great importance to attract spiritual tourists. Explaining the importance and nature of this type of tourism to the responsible of these spiritual sites. The need to know the appropriate dates for implementing tourism programs and inform responsible of any spiritual activities that tourists can do there so that they are not surprised or shocked. Therefore, there is a need for cooperation and coordination between the Ministry of Tourism and Antiquities, local authorities, local communities and all stakeholders to develop, enhance and spread awareness of the importance of spiritual tourism in Egypt. In this context, the interpretation of Egyptian spiritual heritage sites must be handled carefully, to avoid compromising authenticity or offending local communities. Moreover, it is important to activate the role of local communities in protecting and preserving the Egyptian spiritual heritage sites instead of moving them out after these sites become attractive to tourists. Developing sustainable spiritual tourism in Egypt requires guiding spiritual tourists on how to dress appropriately and behave in a responsible and acceptable manner at spiritual heritage sites, treating the locals, their traditions, values, customs and environment with respect in order not to hurt their feelings or offend them, thus providing positive, rich and authentic experiences for tourists and benefit the local communities culturally, socially, economically and environmentally.

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