
STRATEGIC MECHANISMS TO PROTECT THE INTANGIBLE HERITAGE IN EGYPT

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Abstract

The Arab Republic of Egypt has enacted several constitutional articles on the nature of antiquities and the limits of the antiquities sanctuary, with the aim of protecting antiquities. It has also issued ministerial decisions to establish specialized committees for the development, restoration and maintenance of the areas surrounding the monuments, and it has also formed several bodies of the Ministry of Culture charged with removing violations of antiquities; however, the state's approach to protecting heritage has not yet taken its right as it should be in the state's constitution, but there is no doubt that the Arab Republic of Egypt has made efforts to protect its cultural heritage, whether by registering seven sites in the list of World Heritage Sites -and its multiple attempt this year to submit requests to include several sites on the World Heritage List-most of which were rejected- or through its establishment of official bodies working in heritage documentation and protection -such as the National Authority for Cultural Coordination and its related committees, and the Center for Documentation of Cultural and Natural Heritage- and holding festivals to protect the folklore, and this will be studied thoroughly in the current research to reach a practical plan for how to protect the intangible heritage in particular.

Keywords

Intangible, Heritage, Folklore, Sanctuary, Documentation.

Introduction

The current research deals with the nature of folklore and its elements. As well as the guiding principles for its collection and documentation, it also deals with the study of comprehensive policies for the protection of folklore, the role of community awareness in preserving and reviving the folklore, and the efforts required to raise community awareness of heritage. The research also studies efforts to preserve the intangible heritage until now and it is hoped to achieve it, to reach a methodology - from the researcher's vision- aimed at protecting the intangible Egyptian heritage. Among the most important writings on the folklore, Muhammad El-Gohary, 2006, "Preserving the Cultural and Civilizational Heritage and Means of its Development", the book of "The Man and Woman in the Folklore" of Shawqi Abdel Hakim, the book of "Reproducing Popular Culture "by the writer Saeed Al-Masry, which expresses the ability of life styles in any society to continue its most important features, And 'The Field Research' book on folklore written by Mahmoud Muflih Al-Bakr. And I hope that this study will rise to be complementary to previous efforts in developing documentation of the current situation of concern for intangible heritage and mechanisms of reviving the intangible heritage in the Arab Republic of Egypt.

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RESEARCH PROBLEM, OBJECTIVES AND QUESTIONS:

The current research paper discusses the problem of the lack of an integrated project to collect and document intangible heritage in most governorates of the Republic, as well as the absence of a law that protects the intangible heritage from extinction.

The study aims to reach a strategy for protecting and documenting folklore, and a brief documentation of the Egyptian efforts to revive the folklore. The research is based on studying the current situation of the level of interest in the intangible heritage in order to find mechanisms that can be applied to increase the interest in the intangible heritage. The research paper answers the following question:

What are the most important proposals for reviving the intangible Egyptian heritage? In addition to answering the questions raised; the importance of the research lies in analyzing the current status quo of concern for intangible heritage and the Egyptian efforts to care for and revive the intangible heritage.

RESEARCH METHODOLOGY:

The case study approach was adopted, which requires a complete analysis of all data collected and analyzed with a degree of accuracy and objectivity, through the collection of detailed and accurate information about them, and the analysis of the current situation, which requires analyzing the information collected in a scientific and objective way, in order to reach the results for analysis and interpretation.

SCIENTIFIC TERMS:

Intangible Heritage:

Folklore is known as the heritage of the peasants and the lower classes in society, and others said that it is a study of folklore in historical societies, and the majority said that it is a comprehensive comparative study of folklore, and the owners of this school adopted that folklore is transmitted from father to son, and from neighbor to neighbor (Mohamed El-Gohary, 2006, p.30).

According to this, heritage is all that is transmitted from tangible and intangible components of customs, traditions, sciences, literature and arts from generation to another, and expresses the processes of historical development, and it is necessary to study the nature and types of heritage to know to what extent the area of study has the presence of forms of tangible heritage, whether fixed or movable heritage or traditional industries, and the intangible heritage (folklore) that is comprehensive.

The intangible heritage is represented in the folklore, and the folklore includes a wide range of traditions and arts that have been created by the people of all classes throughout the

nation. It includes all the rituals and ceremonies practiced by the people, their beliefs, the customs, traditions, and cultural forms that have been issued from them, and represent their interaction with the universe and its wisdom and various innovations throughout the ages, such as the local language (dialects), music, poetry, dance, stories, walks, epics, songs and proverbs. As well as jewelry, industries, folk medicine and crafts, including the art of architecture and fashion, which was expressed by the collective sense and interaction of exchange, overlap, fusion and contradiction with other cultures, and it was passed down through the generations until it reached the present (Abdel Nasser Al-Zahrani, 2008).

FIELD OF STUDY IN FOLKLORE, ITS LIMITS AND THEMES:

- Popular Customs and Traditions:

These include traditions passed down through generations, such as the natural birth ceremonies, the week and naming the child, the marriage and engagement ceremonies, the marriage of relatives, and the customs of death, such as the neighborhood's preparation for death, burial, the funeral, the burial process, the occasions of visiting the graves, the restrictions of mourning, the fate of the widow, and the customs of religious holidays, such as the Hijri New Year, the New Year's Day, the early Arab months, Ashura, the birth of the Prophet, the seasons in the months of Rajab and Shaban, the customs of the month of Ramadan, the blessed Eid Al-Adha, birthdays, and national holiday customs such as Sham El-Nessim, Labor Day, and agricultural ceremonies, such as customs associated with the seasons harvest.

- Egyptian Folk Beliefs and Knowledge:

Like magic, sorcery, dreams, and folk medicine.

- Egyptian Folk Literature (Muhammad al-Gohary, 2006, p.52):

Folk proverbs and sayings, praises and religious supplications, tale (folklore and fairy tales), Egyptian humor, anecdotes and humorous stories, mawal (ordinary or specialized), folk songs, biographies (poetic or prose), mystery, ritual songs, dramas such as the shadow fiction (the box of the world) and the clown.

POPULAR ARTS AND MATERIAL CULTURE:

First: Folk Art:

- Music:

Music accompanying dancing or songs (birthdays, spinning, weddings, Hajj), the music accompanying the chanting and biographies, the calls, prayers and praises, and the use of instruments, whether wind instruments, stringed instruments or percussion instruments.

- Folk Dance and Popular Games:

Occasional dance, dance related to beliefs: such as zar, dhikr, and Sufi processions, and

popular games: such as equestrian games or for entertainment or singing games.

- Popular Plastic Arts:

Popular plastic arts include handicrafts on various materials such as all kinds of weaving, wood, wicker, straw, papyrus, fronds or fiber, iron, pottery, ceramics, glass, copper. Regional costumes, costumes for various occasions (holidays, work, weddings), as well as crochet works with needlework, beads, sequins, cloth, blanking, and on various things (such as clothes, bedspreads, packs, burqas, scarves and napkins), as well as jewelry, decorative tools, furniture and utensils, wall drawings, and tattoos.

Second: Elements of Material Culture:

- Tools for agricultural work such as the plow, irrigation tools such as the shaduf and the water wheel, and the tools for harvesting such as the sickle, the tools for cutting and sifting grains, forging, and modern technological devices and machines.
- Household tools and equipment such as grain grinding tools, ovens, stoves, and household utensils.
- Handicrafts and popular industries such as plastic mats, pottery and weaving.

Methods of Collecting Folklore:

Muhammad El-Gohary mentions the methods of collecting folklore and the terms related to it and its meaning with regard to the following study:

A. Field Work Manual

The idea of the guide is to divide each element, or a complex of heritage elements into a number of parts, about which we ask follow-up questions, or record them as headings of topics, to remind and alert the field collector to the elements of the topic, and it is divided into three ways, which are:

- **The Method of Individual Research through the Individual Researcher:** That is no matter how great his effort is, and no matter how enthusiastic he is, and whatever the material capabilities that are devoted to him, he is unable to cover more than a limited space. Every field researcher who knew the history of sociology and folklore made such an effort and at a stage when enjoyed the intensity of enthusiasm. But at the end, it is an individual effort (despite its importance in the history of science, and despite the role of those contributions in the development of thought and research methods). In our circumstances, it will require a long period of time, during which the factors of change will have lost the heritage milestones and its elements.
- **Correspondents' Method:** It is an exemplary method in itself, whereby reliance on the

people of each region and sub-region in collecting their heritage, as they are the most aware of it and most able to monitor it at all occasions and times, and they have time to refine the collection process and complete the gaps that appear in it. Then there is that important advantage, which is to work according to a unified directory. The advantages of the correspondents' method outweigh its disadvantages; therefore, it is decided to choose this method or not in the light of the availability of such correspondents, or in the light of the possibilities available to provide them in the foreseeable future. It is better to leave the answer to this question to the circumstances of each society in the light of its scientific, human and material capabilities.

- **How to use the Guide:** It is the methods of “campaigns” or “scientific missions”. One of its disadvantages is the high costs, and this is not a big or insoluble problem for many countries but its most important defect -in this respect- is the short period of time the mission spends at the site, it cannot exceed, for example, a month or several weeks, and valuable time may be wasted in creating the appropriate climate for the collection. But of course, if the mission is well prepared -before traveling together- it may shorten the time wasted in creating a work environment, forming connections and getting to know guides and informants. On the other hand, this method is distinguished by its strengths, as combining with it can be done according to an accurate scientific plan and a decreed schedule, and it guarantees us equal coverage, or at least converging, for all countries and regions. Because the previous methods are necessarily biased for one region without the other, depending on the availability of awareness, the presence of correspondents, or the ease of the means of transportation. Another important advantage is that we are able to cover large, divergent and diverse areas, using a relatively limited number of technical and administrative researchers. This feature is consistent with the conditions of the lack of human cadres specialized in folklore science in the Arab countries in general.

B. Underwriting Method:

This method is based on asking the people of the same culture to study life in their society, and on the characteristics and moral characteristics of their citizens. Some pioneers of the study of folklore had tried this method before, and resorting to this method leads to enriching the studies of Arab folklore with a new and overflowing spring that can make many useful contributions.

Information is about elements of popular belief, folk customs, or popular literary works, such as songs, tales, riddles, and proverbs. This is through a card with the basic information about the owner of the material, and that card includes data on the informant's name, surname,

village to which he belongs, age, degree of education, his readings (as this point sheds light on his intellectual world), main job from which he lives and additional work (as many people of the popular classes, especially those who carry the heritage, combine more than one work, and thus open up to more than one field of social and cultural experience). As well as data on his life history, his movements, the region in which the collection took place, and the source from which the informant heard this information or texts.

As for the popular literary genres, other information should be completed regarding the date of the last time was heard, form who heard the literary text and the last time it was spoken, the occasion for its delivery usually, and the narrator's own definition of the artistic type of this material.

It is necessary that the institutions of folklore hasten to choose the well-known newsmen with expertise in the heritage of the regions in which they live, and write reports on specific topics of the heritage. Then those reports are examined or sent to specialists, to evaluate this method, and to complete what the experience shows in terms of gaps, so that the use of this method is gradually expanded. The same method can be applied differently, in the form of carefully recorded dialogue - using the minimum possible interference with tools and recording devices to maintain the spontaneity of the narration - and then the material is emptied.

C. Student Research:

It consists in assigning students to collect material on heritage issues within the framework of research projects and research seminars; this is by stimulating the students' enthusiasm for the process of collecting the heritage to preserve it from being lost, and benefit from the distribution of students over many environments and the spread of the areas covered by their research. Then the process begins by relying on evidence already available to put in the students' hands. And reliance on the mentoring process is based primarily on previous experiences. This method has its advantages, as well as a set of drawbacks. It is characterized by the enthusiasm of the students, their loyalty, and the desire of those around them of their families to help them, in order to accomplish the tasks assigned to them by their universities, in addition to that it provides folklore a broad base of amateurs and lovers.

Of course, this method of collection has its drawbacks; students are of varying capabilities, talents and tendencies, and it is not possible for a large number of them to move to such work with the same enthusiasm. In the end, there is no need for us to choose and rely on volunteering, and the student may feel embarrassed to speak about some elements of the folklore, because he may see that they indicate the spontaneity of his family and their misunderstanding.

These methods have been tried and proven successful, and it is a method that does not cost the person in charge of any money, as it costs enthusiasm and effort, as it requires the love of work from the supervisor who would like to apply them. And it is a good idea in its entirety.

D. Collecting Popular Material from Records:

The original Arab civilization is uniquely rich in records, more rich than any other human civilization. Records as a source of Arab folklore represent a major and rich source that surpasses the situation known in any other civilization. The Arab civilization knows the encyclopedic books that cover all aspects of knowledge and which highlighted aspects of the cultural heritage in its era (starting from striking the sand and its methods to the ways of addressing the monarchs, and the rules that should be followed). Our civilization knows the medicinal and botanical encyclopedias, and the huge travel books in its fertile artistic discourse about the most civilizations of the earth at its time.

These are all sources of folklore, but the ideal source for folklore is fieldwork. The researcher records by himself every element and information he will use. But after this, records come, to shed the historical revealing light on the dimensions of those elements, their layers and depths, and their spread in the past or the present. The records intended here are not studies in folklore, and they are not specialized folkloric books, but rather are books on various topics on which folklore material comes accidentally and unintentionally. The preacher who writes a book, the traveler who records his memories and impressions in books, the novelist who creates a literary work, and the journalist who writes an article, all of them refer in their writings to the customs that they witnessed, and some beliefs.

Undoubtedly, this fact makes this prospecting process arduous and difficult; a group of these books has more than ten thousand pages, and most of them do not have indexes or topics to help him determine the location of the topic. This is a major problem, and perhaps the progress of work in archiving the main blogs material and saving it electronically and on cards can provide a great help in order to overcome the rest of the difficulties that have been raised.

E. Folklore as a Source for collecting Material:

The Folklore Museum displays heritage items of a purely material nature such as baskets, vessels, folk artifacts, ceramics, pottery and glass. And they are the things that a person uses in his daily life, that represent an important step for the development of popular industry in the production of a certain type of commodity, those that are used in his folk practices, things derived from some of his popular practices or reflect some of his beliefs, such as incense burners or a hijab, work tools of all kinds, popular clothes, jewelry, and decorative tools; the advantage of the popular pieces preserved in the museum is that it allows the researcher to

handle them in ways and methods that are renewed day after day. Those physical exhibits are vertically or historically representative of the large community, so they form models from different eras and horizontally, i.e. geographically, so they form models from different regions.

They must be real pieces, which are actually used in life, that is, they must be original and not made exclusively for the museum. It may be appropriate to create a custom based on an imitation of a worn out piece that is not suitable for display, or a drawing of an old instrument, which does not have a vivid model. The possessions of any folkloric museum are distinguished by a basic condition, which is a measure of solidity and consistency that makes them suitable for preservation and display for many years. It is evident that the things that have this characteristic are relatively few in number compared to the large amount of physical publicity.

Among the elements that meet this condition: pottery and ceramics, glass, and all kinds of metals. . As for the other elements, before deciding on an acquisition in a museum, we must balance between two matters: the cost involved in keeping it in good condition, and the scientific importance that comes to us from its acquisition. Another condition for museum collections is that they should not be very huge and large, and it's a condition that seems simple and normal to us, but which will in fact have a long-term impact on the acquisition process. The smaller the size of the holdings, the greater the chances of it being kept in a museum and the more likely the collection's richness to which the item on offer belongs.

In this regard, Muhammad El-Gohary mentions the issue of giving priority to the function of presentation over the function of documentation and recording in folk museums, which leads to scientifically dangerous effects, as states and organizations establish museums in order to display their collections to the general public and neglect the other function that is not less than the display function, which is preserving and documenting those holdings, and making them available to the public in their documented form.

He also records his observation in this regard, saying: "If we look closely at the collections of any folkloric museum of ceramic pieces, we find a severe decline in the pieces related to normal daily life, and we find more interest and more visibility of the beautiful pieces of artistic value. This is in it a reversal of the existing popular reality, because the vast majority of the used pieces are the ordinary and familiar ones, while the most beautiful pieces of art are rare in reality in the first place, and then they are rarely used as well". Suggesting for this is a basis for documentation as the folkloric museum would require dedicated scientific researchers in the process of describing each of the possessions and collecting the scientific material related to the name or local names, the place of origin, the method of manufacture, the raw materials

made out of it, the popular maker, the uses in which it is employed, the relationship of that element to the other popular elements associated with it that are not in the museum, and its social and geographical variations. This descriptive documentary material may be kept on cards in the archives of the museum library, and it may be printed in a series of brochures, such as the museum publishes a series of publications on work tools, another series on tableware and food preparation, a third on fashion ... and so on. Each publication is concerned with one or more of these elements in each series.

The scientific material shall be published with accurate technical pictures, diagrams and illustrations, and the material - handwritten or printed - becomes a valuable source of folkloric material.

F. Participant Observation:

Of course, the folklorist has no choice but to be very careful and attentive to the details, to what falls upon his eye, not only the strange but even the familiar thing that his eyes are accustomed to falling into every day.

The researcher's observation is not limited to the place and time in which the task he intends to study is carried out, rather, his observation must extend to what is going on inside the dwelling in which he is descending, on the public road inside the village, and in the fields while people practice their work and daily life.

The researcher can monitor the streets of the village immediately after dawn (for people noticing when they go out to work), and when they come back. The times during which the researcher walks in the streets of the village must be different, because in any case, he will be supplied with a large number of observations that were not available to him because he remained confined to the questions he posed to informants.

His tasks also include observing specific facts of daily life practices, such as: funeral processions and family events (such as birth, marriage, circumcision ... etc.).

Observation is the main and primary method of collecting folkloric material from the field, which provides the researcher with his basic ammunition of experience, and creates in him the depth of the specialized scientist.

Observation is an essential tool for research in folklore, but it is most useful and most necessary for the student of folk customs. Habits are living practices that cannot be reduced to a text or represented in a specific tool, but rather they are altogether, embodied in front of the researcher in behavior or the fact that they emanate from a certain belief, and are linked to specific tools, formulas, and specific phrases, but it is a dramatic movement that exposes itself to observation.

Observation can complement other methods with the material and its tools, such as questionnaires, opinion polls, personal interviews, focus groups, research and investigation questions, case studies.

The folklore material that is collected and recorded is a compound whose elements are characterized by intertwining and overlapping, therefore, we must use more than one tool to achieve the goal and use the means and methods available to collect the material from the field. In one way or another, peoples must strive to revive their heritage, whether their cultural, natural, urban, or popular heritage, as it is a background for the cultural formation, especially in the villages or areas where the elements of folklore and civilizational heritage meet in the Arab Republic of Egypt.

The Efforts of the Arab Republic of Egypt during the Past Decade to revive the Intangible Heritage:

The researcher has documented Egyptian efforts to revive folklore with all its elements, which can be summarized as follows:

A. Forming a Number of Show Teams at the Technical House of the Cultural Production Affairs Sector and their Participation in presenting Reviews in Different Countries:

Perhaps the most prominent of them is the National Band for Folk Art at the Technical House for Performing and Folk Arts affiliated to the Cultural Production Affairs Sector. Among the last events it participated in: The Carolina Festival in the United States of America, which lasted about five days, as well as its participation in the artistic activities that were held in Canada from 12 to 16 July 2019, as part of the celebrations of the Egyptian Canadian Cultural Society, and its performances achieved great success praised by the audience, during which the band presents a series of shows that it has been famous for throughout its artistic history, which express an integral part of the Egyptian tradition and folklore.

B. Presence of a Folk Arts Academy

This resulted in more activities, of course, such as the publication of successive issues of scientific fields specializing in folklore; about 70 issues of a series of magazine issues of various topics on folklore are available on the Egyptian General Book Authority website.

<http://www.gebo.gov.eg/Pages/Index/30/fnon>

The Egyptian General Book Authority is a scientific center for recording folklore of all kinds in all parts of Egypt, and this climate encouraged the brothers Ali and Mahmoud Reda to establish a folk dance band under the name (Reda Band). In 1960 the National Band for Folk Art was established with the help of experts from the Soviet Union, and in 1961 the Reda's band joined the Ministry of Culture, at the same time the Ministry of Culture laid the nucleus

for the establishment of the National Circus to revive the folk circus arts that were almost extinct.

As well as the establishment of the Museum of Folk Arts at the Academy of Folk Arts, which is receiving the models, costumes, and popular tools associated with the popular market, and the Egyptian bearing that embodies the shape of the camel, the covering of the Kaaba, and the bearing procession, which was an important aspect of Egyptian popular life. In addition to its reception of artistic models of the subjects of the popular narrator of the biography of Al-Hilaly, the seller of the licorice, the forms of traditional boats, the handloom and textile craftsmanship, the khayamia, and the Sinai Bedouin tent, and it is worth noting that the Folklore Museum is the first folk art museum in Egypt that reflects the popular life aspects of many different Egyptian environments.

C. The Issuance of an Official Decision by the Governor of Alexandria to approve the "Alexandria for Folklore" Band as an official Governorate Band in the Field of Folk Arts since its Establishment:

Which was founded by the trainer and director Ali El-Gendy in 1968, and the decision was issued in 1981 from the governorate, and over many years it participated in dozens of international and Arab events, and won many international awards and honors.

D. Establish a Documentation Center at the Local Level in Qena:

The Center for Documentation of Popular Literature in the College of Arts was established by Minister of Higher Education Decree No. 178 of November 15, 2009, as a unit of a special character. The function of this center is to collect popular literature, customs and traditions prevailing in our Upper-Egypt society, and popular beliefs spread in it, with the aim of preserving and studying them in a scientific and systematic way that helps us to know what is beneficial to emphasize and harmful to avoid it.

THE PROPOSED PLAN:

The proposed plan seeks to collect elements of intangible heritage from Egyptian society in its various regions and archived in a scientific way to make the preserved collected material available for study by students and specialists and to wait for the feedback from them to update the data continuously while preserving the old. Therefore, it is concentrated in the following three directions:

The First Trend: Collecting Heritage:

The possibility of collecting heritage can be summed up in two main axes: first, the establishment of committees trained in collecting folklore and dividing them among the governorates and villages of Upper Egypt to collect heritage in the field manner in conjunction

with holding motivational meetings and appointing members of the local community to help in documenting the heritage in writing- preferably taking into account the emergence of heritage collectors or according to their desire in terms of choosing the area in which they think that they know its people. Business responsibilities can be defined in the following three steps:

A. The Division of the Governorates of the Republic into Villages for Work:

It is meant by the researcher that it is the practical stage based on activating methods of field collection according to the following procedures:

- Appointing committees to inventory customs and traditions under the names of elements of folklore in each village separately to prepare an integrated plan at the level of the Republic.
- Carrying out a plan that aims to establish a center for dividing the republic into small villages and assigning a field work committee, from which some individuals belong to the work area, and experts in methods of collecting folklore to collect data on specific fixed bases that can be easily indexed later.
- Signing cooperation agreements with several bodies to archive them electronically.

B. Motivational Meetings at the Village Level:

They should start with motivational meetings to accept the idea and then provide benefits to them by finding a financial resource for them, to take full advantage of their backgrounds and motivate the community to highlight their local and inherited ideas in the documentation processes; by holding open seminars to express opinion and advice in decision-making. This can be accomplished by:

- Encouraging them to participate in the state project to raise their standard of living and make their region a global civilized area, and infuse them with a spirit of community pride in the heritage area to which they belong, by an official invitation from the governorate; so that they could feel their respect, appreciation and importance, and let it be at the meeting headquarters in the governorate to make it in the form of a grant from the state by choosing from 5 to ten individuals from the village to join the popular group in Luxor and Cairo to study there.
- Organizing an annual award competition for the joint popular teams to encourage them, attended by officials and distribute certificates to the participants.

C. In Light of the Theoretical Study of Methods of collecting Folklore, an Idea can be proposed for a Project to collect Folklore in the Egyptian Village:

- Defining the terminology (Folklore) and the translations that revolve around it: (Folklore,

Folk Traditions, Folk Art, etc.) in a scientific way in records of folklore and placing them in the folkloric museum in the village.

- Inventory and documenting the studies that have been completed in this field and placing them in a classification framework as scientific materials from theoretical and field research and studies (this allows it to be retrieved when needed and can later be taught in universities).
- Dropping the collected data for electronic documentation and archiving in a way that enables researchers to view it.
- Record all forms and stories of the frequent visual and oral heritage.
- Funny translation of these sayings and memorization of the local translators in the village; It is imperative to exploit the energies of young people from the village who have higher qualifications and are unemployed and have no work, or they wish to work in their country and do not have the opportunity to ensure it can be exercised effectively.
- Field University graduates can be counted in each country of the republic, preparing a training program that takes into account the goal of the project, preparing the clearing cards and writing down the collected material (Underwriting method).

And there is a draft law on the protection of cultural heritage in Morocco that contains 182 articles, all of which aim to collect and protect folklore, pay attention to folk and traditional crafts, and preserve social practices, rituals and celebrations, and I am currently studying it to amend and activate it appropriately.

The second Trend: Protecting the Folklore:

First: Protecting the Folklore through Documentation:

- Establishing Associations for Culture and Folklore for Documentation:

Establishing a folklore association in at least every governorate (as a first stage in the first ten years of the project in preparation for its establishment in villages replete with folklore in the future); the association aims to collect and preserve audible heritage through photography, recording, copying, printing, publishing, recording folk arts, preserving the written intellectual heritage, issuing bulletins, conducting heritage research and studies, creating a journal for the association, and assisting and encouraging students and researchers by means of material and literary means. Also study days for school students can be organized in an innovative and interesting way, and organizing scientific forums, seminars and lectures to introduce the heritage.

- Using the Various Documentation Centers in the Country:

Bodies with practical experience in the field of documentation, such as the Center for Cultural and Natural Heritage in Cairo, can be used for documentation in order to submit a request from the heritage preservation committees in the governorate to document and designate heritage areas by preserving the structural plan and the detailed plan prepared by the center and updating it every year to document and preserve them.¹

Second: Protecting the Folklore through activating the Law:

Protection can be reached by activating the laws issued regarding heritage protection.

A Law to preserve the Popular Heritage:

The popular heritage can be preserved by issuing an official law that represents the determination and desire of the state to protect the folklore and comparable to the Antiquities Protection Law, which states in one of its articles as a law such as the Antiquities Protection Law (Law 117 of 1983) and which states that the General Authority for Antiquities is entrusted with the inventory and recording of fixed and movable antiquities in its records, and that the authority shall prepare a record of environmental and urban data and the factors affecting each archaeological site. It is also responsible for preserving and guarding archaeological sites and areas, and that the authority is solely responsible for the maintenance and restoration work necessary for all monuments, sites, archaeological areas and registered historical buildings, while ensuring protection for the archaeological and historical surroundings.

Protection through Community Awareness: It takes place through Several Measures:

A. Making a periodic day on a monthly basis to introduce the concepts of folklore, its sources, and the damages resulting from its disappearance and the loss of the distinctive Egyptian identity and the importance of its succession to future generations, or holding workshops and lectures (preparing for a different day every month in an attractive way to the people of the villages and preparing educational films and lectures on the Egyptian popular heritage) and using presentations and brochures in cooperation with the Central Administration for Information and Heritage Awareness , the participation of popular and influential personalities and the making field visits to get to know the community and identify its various groups (this can be done through questionnaires with an appropriate number of numbers for a community to represent the size of the sample, and to determine the places of application of the questionnaire, and it must include youth centers in villages to be representative of society in all its categories).

The questionnaire can focus on: Identifying the most important local problems and

¹ The tasks of the National Register of Heritage Buildings have already been mentioned in this study.

issues that the Egyptian community suffers from in the disappearance of popular heritage sources from members of the local community, methods of obtaining correct information on folklore, customs and traditions and ensuring their validity, the role of socialization in acquiring and developing awareness of the importance of heritage and getting to know Population proposals to address these problems.

B. Awareness Campaigns through Civil Society Associations Workers:

The civil society associations organize a series of meetings to educate the residents of the region about the importance of collecting and preserving the heritage by recording and documenting, with the aim of contributing to raising the population's awareness of the importance of preserving the protection of heritage, in addition to trying to define the needs and priorities of protection, and to enhance the participation of the local community in decision-making.

Intensifying Efforts to raise the Level of Tourism Awareness for Children:

Educating students about the importance of preserving heritage protection through the educational aspect, with the Ministry of Education including the heritage aspect in the theoretical study side in the educational curricula (it is possible to seek the assistance of professors of learning curriculum development who are specialized in implementing useful and applicable curricula and testing their validity and quality by the ministry). And through the practical aspect of organizing a summer camp with basic degrees of success; it includes many volunteer and manual activities that help children understand the issue of handicrafts, provided that they are entertaining and have tangible results that draw their attention to the beauty and importance of heritage. In this context, it can be suggested:

- Organizing recreational camps in schools and villages to teach children volunteer work and teach them to plant trees.
- Organizing trips to regions rich in different folklore; to form tourism awareness, train them on proper behavior while visiting historical monuments and places of entertainment, to get acquainted with one of Egypt's geographical and historical landmarks, and to raise awareness of the tourist's respect and good treatment, which leads to an increase in affiliation and addresses the problem of lack of information about the country's history and its effects.
- Accompanying children of primary and middle age in groups to host tourists coming to heritage areas or even local visitors from within the governorate, to teach them hospitality and welcoming visitors, and it will be an excellent experience for students and visitors if

managed in a calculated manner and will contribute to raising the spirit of belonging to children and teaching them to treat visitors and welcome them.

The Third Trend: Presenting the Egyptian Folk Product to the World:

This trend is summarized in the marketing of the Egyptian folk product in an honorable and pioneering manner to the world and activating attempts to include it in the list of intangible heritage. This can be achieved through first comprehensive planning of the tourism marketing plan:

First: the Comprehensive Planning of the Tourism Marketing Plan:

Marketing campaigns must be timed when we are assured that the product will be ready for use; as we cannot do marketing campaigns for a non-existent or incomplete product because this will backfire. Therefore, the comprehensive planning stage for the tourism marketing of folklore came at a late stage in the proposed plan.

Tourism marketing depends on the places that are worth visiting and seeing, by using means such as:

- Issuing written and electronic brochures that contain a historical overview of the site and maps showing the roads leading to it with pictures of the tourist places.
- Interesting in designing an official website with good technology in multiple languages, and through it, interesting in electronic marketing.
- Encouraging tourism with the marketing of cultural heritage, such as handicrafts.
- Exploiting the season of celebrating the various feasts by holding popular festivals.
- Making use of the intangible cultural heritage in the tourism marketing of Egyptian villages, this can be done in several ways, including: interest in establishing popular markets, which represent a magnet for tourists, which includes a group of handicrafts and popular exhibits, and Egyptian food products that they may not have in their country.
- It is necessary for those in charge of the tourism marketing plan for folklore in Egypt kindly bear in mind two important matters, which are the necessity to link the folklore with other tourism patterns inside Egypt, and the second issue, is easy access to reliable information for all tourists around the world.
- Folklore and festivals can be linked, complemented by Nile cruises to other heritage sites.
- It is proposed to support symbiotic relationships among tourist sites in Minya Governorate that provide their tourism services to depend on another tourist attraction base, and on the contrary, some tourist sites may need services that are not available there, but rather are available in other tourist sites. As a certain tourism region may contain three tourist sites;

the first site contains all elements of civilized attractions and advanced tourism services, the second site contains medical tourism elements, and the third site contains the elements and components of religious tourism, then, if these sites merged, they would be able to provide advanced tourism services to provide an enriching experience for the tourist.

- It is possible to facilitate access to reliable information for all tourists around the world by signing all regions of the most attractive folklore in Egypt on the GIS; this makes it easier to get any information a tourist needs at any time, as well as for the ease of sustainable planning for investors and the state.
- Exploiting the Egyptian community and our symbols abroad to market to Egypt and consider them our ambassadors abroad.
- Establishing a committee specialized in marketing pilgrimage programs for the Holy Family's path abroad. These specialists have experience because every community around the world speaks differently from another and each age group is prepared for programs that differ according to age and health capacity.
- It is also possible to recruit specialists in global marketing from abroad and provide them with some information and pictures and benefit from their experiences in how to global marketing to achieve the goal quickly.
- Activating the role of Egyptian tourism offices located around the world, as well as embassies; which is considered one of the most important tools of Egypt in marketing Egypt's treasures. Also, civil society and civil associations can have an effective role in this; therefore, the state's efforts must be directed to invest their role in serving the marketing of Hajj programs.
- Preparing marketing plans to take advantage of all the opportunities available to us abroad from international exhibitions and conferences to implement appropriate marketing plans and the necessary publicity by presenting their projects, achievements and recent discoveries for its tourism promotion; such as the Berlin Stock Exchange, which is an important event for tourism promotion, indeed, Egypt was present in this great event, but all the focus was on the Grand Museum, because it is a global event in a large and highly popular capital.

An introduction to the Cultural and Archaeological Heritage in the Egyptian Villages of the World Heritage Committee and the Official Documentation Centers in the Arab Republic of Egypt. The following must be done:

- Completing the management plan for the heritage components of the economic, social,

geographical, developmental and future aspects of the site.

- Fill out the data of the preliminary list for the inclusion of a property in the list of World Heritage Sites.
- Seeking international assistance when unable to fill out the preliminary list, or when cadre training is needed or for international financial aid (the World Heritage Convention states that countries unable to fill the preliminary list must seek international assistance and then submit it to the World Heritage Committee to await approval within five up to ten years from the date of sending the introductory list).
- Fulfill all requirements for submission to the World Heritage List:
 - Submit an official file to the Alexandria Library's Cultural Heritage Documentation Office.
 - Submit a detailed development proposal to UNESCO.
 - Documenting the heritage of Egyptian villages, enhancing cooperation with civil society organizations, and following up on implementation.
 - Strengthening cooperation with Arab civil society organizations working in the field of Arab heritage documentation.

RESEARCH RESULTS:

- A. The lack of centers for collecting and documenting folk literature in the governorates of Egypt.
- B. There are multiple efforts to collect Egyptian heritage, but they are random and unorganized.
- C. The current research paper reached a proposal for a project for collecting, documenting and marketing folklore and methodology for its application to maintain it.
- D. A proposed plan to increase local community awareness and intensify efforts to raise the level of archaeological and heritage awareness of children through several systematic procedures that the study will clarify and what has been implemented during the past years.

RESEARCH RECOMMENDATIONS:

- 1) Benefiting from Archaeological Research: Integration of scientific research or archaeological research into urban and regional planning policies.² Studies must be activated and what is worth from them should be brought into effect. It is also very useful to seek the help of university professors and experienced people who have a vision in the field of heritage protection, preservation and effective management in contributing to heritage preservation activities.

² One of the objectives of the International Charter for Archaeological Heritage Management 1990.

- 2) The Necessity of creating a Project for collecting the Oral and Visual Recurrent Heritage: With field mechanisms that represent a meaningful project around which all those interested are gathered, as the preservatives of the popular tradition leave without recording the contents of the traditional beliefs and folk songs, in cooperation with experts from documenting the cultural and natural heritage of the Alexandria Library in addition to seeking the help of investors in the work of the project in the rich Egyptian villages of folklore.
- 3) A registration and documentation center for Egyptian life affiliated with the Ministry of Culture to record folklore and popular knowledge by all available means, such as recording videos, photos and written records.
- 4) Attempting to publish heritage material through scientific publications such as books or pamphlets and periodicals concerned with publishing research and studies that are conducted in the field of folklore.
- 5) Establishing folklore museums or including folklore sections in existing museums; to display elements of material culture in museums and galleries, and to participate in heritage exhibitions inside and outside Egypt, with the aim of introducing the elements of material culture, methods of its manufacture and uses.
- 6) Establishing training centers for researchers, especially students and media professionals, on methods of collecting, documenting and preserving the collected material and archiving it electronically to preserve it from loss.
- 7) Paying attention to the registration of traditional living patterns, customs, traditions, and various occasions, which are important elements for achieving tourist attractions, and thus achieving various economic benefits for local people, which we lack interest in in Egypt.
- 8) Interest in teaching heritage in all stages of education.

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