



Mansoura University  
Faculty of Tourism and Hotels

# THE IMPACT OF INDIGENOUS COMMUNITIES ON BUILDING A UNIQUE PLACE BRAND - AN APPLICATION ON SIWA –

*By*

Dr/ Duaa Samir Ali Elsayed Attia

Lecturer at the Faculty of Tourism and  
Hotels - Alexandria University

**RESEARCH JOURNAL OF THE FACULTY OF TOURISM AND HOTELS  
MANSOURA UNIVERSITY  
ISSUE NO. 11 (PART 2), JUNE. 2022**

**THE IMPACT OF INDIGENOUS COMMUNITIES ON BUILDING  
A UNIQUE PLACE BRAND - AN APPLICATION ON SIWA -**

---

## THE IMPACT OF INDIGENOUS COMMUNITIES ON BUILDING A UNIQUE PLACE BRAND - AN APPLICATION ON SIWA –

by

Dr/ Duaa Samir Ali Elsayed Attia <sup>1</sup>

### **Abstract**

The characteristics of many communities in different regions of the world have been widely affected by globalization. Therefore, the existence of indigenous communities in destinations became a pivotal element in forming a unique place brand. The term “Indigenous Community” refers to the people who have managed to preserve their unique culture, lifestyle, local food, language, etc. Hence, indigenous communities are considered a form of intangible cultural heritage.

In this regard, the study aimed to investigate the effect of the indigenous communities on building a touristic brand of Siwa in western Egypt. Accordingly, an analytical-descriptive methodology was employed to analyze the characteristics of the indigenous community of Siwa through the participant observation method. Additionally, semi-structured interviews were conducted with a sample of

---

<sup>1</sup> Lecturer at the Faculty of Tourism and Hotels - Alexandria University

Siwan local tour guides and public sector managers. As a result, the study proposed a framework for engaging the indigenous community in Siwa's branding process.

**Key words:** Indigenous community, Intangible heritage, Place branding, Siwa

### المخلص

تأثرت خصائص العديد من المجتمعات في مختلف أنحاء العالم بالعولمة؛ لذلك أصبح وجود المجتمعات الأصلية في المقاصد السياحية واحدة من السمات الحيوية في تكوين علامة تجارية قوية للمكان. حيث يشير مصطلح مجتمعات السكان الأصليين إلى المجتمعات القادرة على الحفاظ على ثقافتها الفريدة ونمط حياتها وطعامها المحلي ولغاتها وما إلى ذلك. أي أن المجتمعات الأصلية تعد شكلاً من أشكال التراث الثقافي غير المادي. يتمثل هدف الدراسة في استكشاف مدى تأثير المجتمعات الأصلية على بناء علامة تجارية سياحية لسيوة في غرب مصر.

استخدمت الدراسة أسلوب الملاحظة من خلال الزيارات الميدانية لأجل التوصل للسمات الرئيسية التي شكلت المجتمع الأصلي لسيوة. من ناحية أخرى، تم إجراء مقابلات شبه منظمة مع عينة من المرشدين والقادة المحليين العاملين بجهات سياحية حكومية

وخاصة بسيوة. وفي النهاية توصلت الدراسة إلى اقتراح إطار عمل يربط بين السمات المميزة للمجتمع السيوي الأصلي وبين عملية بناء علامة تجارية مميزة لسيوة.

## 1. Introduction

The indigenous communities' distinctive traditions and cultural attributes contribute tremendously to the uniqueness of countries (OECD, 2019; United Nations, 2017). Hence, the existence of approximately 370 million indigenous communities, widespread across the globe became a crucial element in maintaining the authenticity of societies (United Nations, 2009). There is no exact definition of an indigenous community. However, Martinez refers to indigenous peoples as groups who have maintained historical continuity with their ethnic ancestors and have a distinct social identity (Martinez as cited in United Nations, 2009).

On the other hand, building a unique place brand represents a remarkable opportunity to raise the competitiveness of any local place and reinforce its identity. Furthermore, Place branding is not only beneficial for making the place spellbinding for visitors, but also for turning that place into a more appealing one for its residents (Jovičić-Vuković, 2018). Thus, place branding may help in raising the sense of community belonging (San Eugenio

Vela, 2013). Accordingly, the existence of indigenous communities in any place contributes enormously to the distinctiveness of that place. Hence, exploiting the unique traditions and lifestyle of the indigenous communities, without penetrating their privacy, may result in creating a strong and unique tourist place brand.

In this regard, the importance of this study lies in investigating the impact of the indigenous community as a distinctive feature of any local place on establishing a unique brand. It also highlights the importance of this unique brand in differentiating a place from other similar ones, particularly in a world dominated by globalization. Accordingly, the questions of the study can be clarified as follows:

- What is the impact of the indigenous communities on the place branding process?
- How can Siwan indigenous community get privileges by being part of the city tourist brand?

Most of the previous literature focused on the social and political aspects that may affect the indigenous communities worldwide (United Nations,2009; World Bank,1991 ; Dersso,2009; Feiring,2013). In addition, the studies on place branding are insufficient as the majority of the authors discussed the general concept of destination branding (Vitić-Ćetković et al. 2015; Hankinson, [2005](#); Hanna et al., 2021).

Based on the above, this study will provide new insights to discuss the concept of indigenous communities, particularly the Berber community of Siwa, and their involvement in the tourism sector. Moreover, the study will convey a clear linkage between the attributes of the Siwan indigenous community and their impact on the process of place branding.

To answer research questions, the study will discuss three main aspects: First, the concept of indigenous communities, their characteristics, and most importantly, the impact of these communities on building a tourist brand of Siwa. Second, an observation method and semi-structured interviews were conducted to obtain details about the indigenous community of Siwa. Finally, the study presents a proposed framework illustrating the linkage between the indigenous communities' attributes and place branding.

## **2. Literature Review**

### **2.1 The Concept of Indigenous Communities**

The term Indigenous community refers to people who are distinguished by their distinctive cultural identity from other dominant ones (World Bank,1991). In addition, Dersso (2009) has identified indigenous peoples according to two main criteria: Firstly, the objective criterion which includes the unique cultural identity, the distinct language, the different political system, and the traditional social lifestyle that the community must-have. Secondly, the subjective criterion which includes the recognition of the dominant society of that indigenous community as a

distinctive one. Moreover, it includes the self-identification of the indigenous peoples of their unique features.

Furthermore, the United Nations (2017) has determined seven factors that may affect the understanding of any indigenous community. These factors are: (a) the indigenous community must have a self-identification of their characteristics; (b) the country must accept the indigenous peoples as a non-dominant group of the community; (c) there must be a historical continuity with the previous societies which had lived in the same area; (d) the indigenous people must maintain a sustainable link with their land and the natural environment; (e) they must have a unique lifestyle, political and economic system; (f) their language, beliefs, and traditions must be distinctive; (g) they must have the ability to preserve and reproduce the distinctive features of their ancestors.

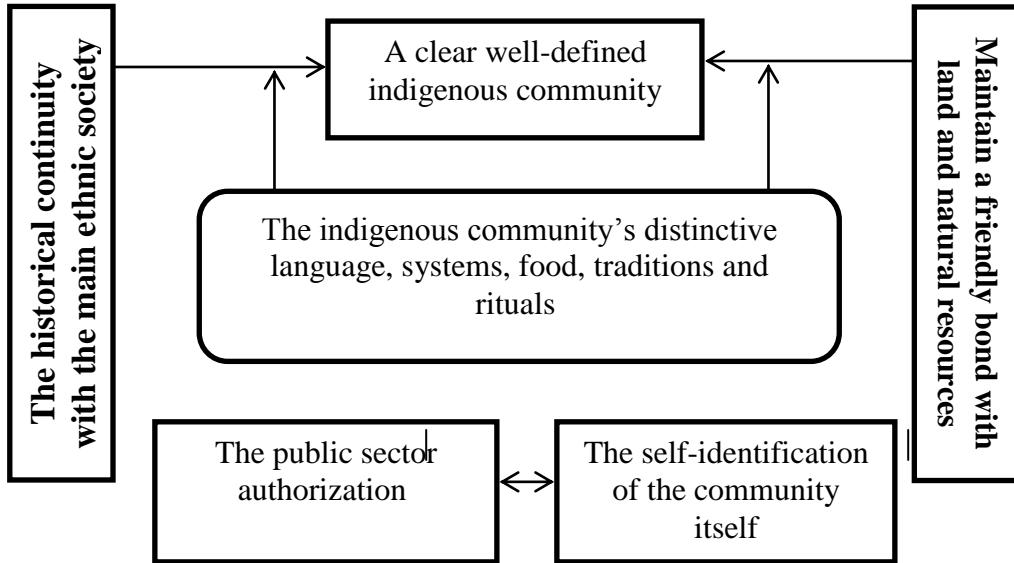
In addition, the world bank (1991) agreed with the above factors and clarified that indigenous peoples can be identified by five main elements, as follows: (a) a strong bond with their land and natural resources; (b) a clear description of their distinctive existence in society must be clarified by the responsible authorities; (c) indigenous people's language must be rare and different from the country's national one; (d) the existence of traditional policies; (e) they must generate locally produced goods. Figure (1) illustrates the main factors that should define any indigenous community.

## **2.2 Integrating Indigenous Communities into Tourism Initiatives**



First, it should be noted that the UN Declaration on the Rights of Indigenous People announced some mechanisms to effectively protect the indigenous peoples' rights. These mechanisms include: protecting the ownership rights of lands and preventing any intrusion acts of the indigenous peoples' resources and properties (Feiring,2013).

Furthermore, integrating indigenous communities into tourism initiatives could be done through the following actions (UNDG,2008): (a) enhancing the social services, in particular, health and education services for indigenous peoples; (b) avoiding any actions that may cause cultural conflict; (c) respecting the rights and needs of women in the indigenous community; (d) raising the capacity building of indigenous people through training to prepare them to be leaders in the community; (e) providing a stable and suitable legal and institutional environment; (f) reinforcing sustainability through promoting cultural and creative activities.



**Figure (1) The Main Factors of the Indigenous Concept**  
Source: The Researcher based on the previous explanation

### 2.3 Linkage between Indigenous Communities and Place Branding

The common linkage between indigenous communities and tourism activities appeared through the term indigenous tourism, which refers to the tourism product that mainly depends on the concept of dealing with indigenous groups through local cultural activities (Song,2008). Local culture became the most significant factor in the tourist experience. The post-modern tourist is now seeking full interaction with indigenous communities through experiencing their

aboriginal products, local lifestyle, customs, cuisine, traditions, rituals, music, and tribal events. Hence, indigenous communities are considered a part of the intangible living heritage that needs to be safeguarded (Vitić-Ćetković et al., 2015; Lynn Pyke, 2013).

On the other hand, Vitić-Ćetković et al. (2015) argued that promoting the spirit of the place of the indigenous communities is considered a powerful tool in merging tangible elements of a place represented in (sites and landscapes) with the intangible ones such as local traditions, rituals, language, customs, etc. Anholt (2004) clarified that place branding is: “The process of implementing the strategies and techniques of the marketing and branding on the economic and socio-cultural levels of a county, regions or cities” (Hankinson, [2005](#); Hanna et al., 2021, P.105). According to the previous definition, place branding is regarded as a tool that can stimulate the economic, cultural, and social aspects of any community to represent it as a place suitable for working, living, or visiting (Hanna et al. ,2021).

Hence, destination branding is considered an integrated part of the holistic approach of place branding which differentiates the destination and reinforces its competitiveness through promising the traveler a unique experience. (Ritchie & Ritchie, 1998; Almeyda and George,2017; Briciu,2013). Also, the destination image is a pivotal factor in establishing a successful and effective brand. It analyses the target markets' perceptions about a place, these perceptions are affected by the thoughts that

the target groups have about a certain place (Schaar,2013; Jovičić-Vuković,2018).

Thus, exploiting the unique features of any place such as social, cultural, and economic features can help in emphasizing the competitiveness and uniqueness of place branding (Jovičić-Vuković,2018). Moreover, the cooperation between stakeholders in any place has a great effect on building a successful place brand (Kladou et al,2017).

#### **2.4 Indigenous communities in Egypt**

There are three main communities in Egypt that are considered indigenous: the Nubians, the Bedouins, and the Berbers. First, the Nubians who are located in southern Egypt are characterized by their ancient language and distinctive cultural and social features. Second, the Bedouins, or the Arab tribes who are the largest indigenous community in Egypt, are located in Sinai in eastern Egypt, they also have a distinct social, economic, and political system (Dersso,2009).

Third, the Berbers of Siwa- western Egypt. Siwa which is the most isolated oasis in Egypt is well known for its large number of palm groves. Also, the oasis had witnessed the famous visit of Alexander the Great in 331 BC (Neamatalla,2007). Siwa has remarkable historical sites such as Amon's temple and Shali castle. Besides, several unique natural attractions such as Fitnas island, salt lakes, and the hot and cold springs (Amara, 2010).

The indigenous people of Siwa constitute the smallest indigenous community in Egypt, and they originate from the North African Berbers. Siwa has a population of approximately 30,000. They represent a minority in the society and thus they are exposed to some sort of marginalization. Due to that, the information related to them is difficult to reach (Barakat,2011; Dersso,2009). Siwan people have suffered from isolation for a long period due to the remoteness of the oasis. However, the economic development in the late nineties and the improvements in infrastructure services have improved the quality of life in the oasis (Nakhla, n.d.).

### **3. Research Methodology**

A descriptive-analytical approach was employed to describe the main characteristics of indigenous communities and their role in shaping a unique place brand. The study targeted the indigenous community in Siwa. Hence, the field study was conducted in two phases from Nov 2021 till the beginning of Feb 2022. Firstly, the participant observation method was adopted to provide an accurate description of the unique characteristics of the Siwan indigenous community. It is worth mentioning that the participant observation method means that the observer or the researcher acts as a participant in the observed environment or society. Thus, this method contributes to setting a clear interpretation of the community's characteristics (Kawulich,2012; Marshall & Rossman, 2014).

Secondly, semi-structured interviews were conducted with a group of members who represent the Berber indigenous community in Siwa (Dersso,2009). The semi-structured interviews were employed to investigate the main dimensions that may affect Siwa's branding from the perspective of the community. According to Saunders (2012) the semi-structured interviews require a sample size ranging between 5 and 25 (Kuzel, 1992 cited in Saunders, 2012; Creswell & Poth, 2016; Townsend, 2013). In this regard, a purposive sample was represented by ten of the Siwan local tour guides and managers who work in tourism governmental and non-governmental institutions in Siwa, this sample represents an appropriate sample size for qualitative research as recommended by (Townsend,2013).

### **3.1 Results**

#### **3.1.1 Results of the participant observation method**

The researcher has employed the participant observation method during the field visits to clarify the unique characteristics of the indigenous peoples in Siwa. The main dimensions of the observation method are illustrated as follows:

- **Structure of the Siwan Indigenous Community**

Siwa's indigenous peoples, also known as Amazigh, originate from the Berbers of North Africa. The Siwan indigenous community consists of ten tribes. These tribes are ruled by the Sheikh who is responsible for solving any arguments between families or tribes. Anciently, the Sheikh

was the main head of this tribal system. In recent days, the government hires a chairman for the oasis as a whole. However, The Sheikh still has the authority to manage the internal issues of the tribes' members.

▪ **Native Language**

Siwa oasis's native language is “the Amazigh language”. It is written according to symbols named “The Tefang” alphabetic, it is the main language for Siwan people while Arabic is only used when dealing with strangers.

▪ **Local Traditions**

The Siwan community has a unique lifestyle. Women are not allowed to work outside the house and there is a costume for married women known as “Melaya”. This costume must be embroidered, and the scale of decorations should be decreased for elder women than younger ones. As for Men, they usually wear the “Galabya and Sidiri”. Additionally, there are distinctive traditions and rituals for both weddings and funerals. Funerals must be attended by all men and women of the oasis, the men gather at the cemetery while women stay at the deceased house. Also, a group of people including the relatives of the deceased must stay for three days in the graveyard in tents to receive condolences.

In weddings, men usually marry women from Siwa and also from the same tribe, the bride wears the traditional Siwan wedding dress. The groom wears the traditional Siwan costume. The women have a separate place from the gathering of men, where they can repeat the traditional chants and songs of Siwa. Moreover, visitors are not

allowed to take pictures of men, women, or children without their permission, as the Siwan people have a high appreciation of their privacy, particularly for women issues.

▪ **The Local Food**

The local food in Siwa is very special. The most common meal is known as “Abu-mardam” which is made from meat or chicken and is cooked by digging it in a heated box in the sand. Besides, “The Amazigh Couscous” is considered the main national meal. The Siwan-cooked pumpkin is also considered the favorite meal for visitors. During weddings ceremonies, meals like, “Engeel” and “Edsheesh” are cooked and served to guests, bride, and groom. These meals are made from baked bread, wheat, and mashed dates. It is important to note that all the local Siwan food is prepared with local and fresh ingredients from the Siwan lands.

▪ **Local Products**

Women play a fundamental role in local production; several handmade products are being made in Siwa by women. These products are considered the main source of income for a lot of people in the Siwan community. For instance, handicrafts are made from salt which is the main natural material in Siwa. It is worth mentioning that the indigenous community believes that these products can eliminate negative energy. The Siwan community is famous for the production of dates and olive oil which represent a vital economic activity in the oasis.

In addition, The local material used in building the old Siwan houses is called “Al-karshif” material which is



made from sand, salt, and clay. This material distinguishes original Siwan houses from the recent ones.

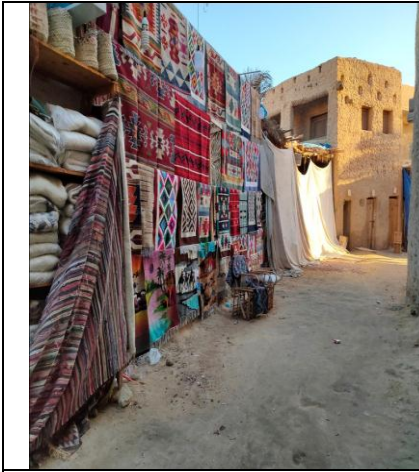


Figure (2) Samples of the Siwan handmade products

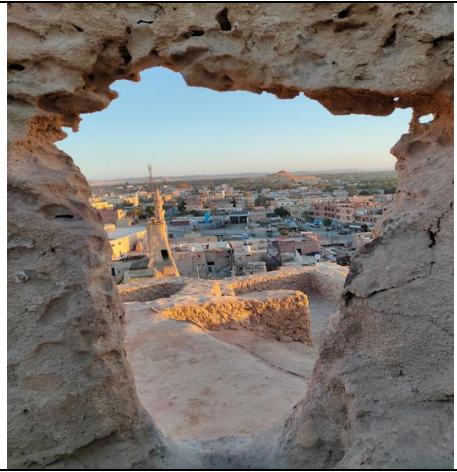


Figure (3) The Traditional buildings of Siwa made from Al-Karshif (Shali's Castle)

#### ▪ Local Festivals

There are two main local festivals in Siwa. First, Eid Alsoh (The day of peace). Eid Al-Solh lasts for a continuous three days, as all the Siwan tribes join this important event in Jabel Al- Dakrouir area to discuss all the critical issues in Siwa to reach an agreement and end any arguments between the tribes. Besides, during the celebration of the event, a role-play scenario is presented by some of the participants who wear a special costume made of “khash” and put a beard of wool. Those participants are called banomalina in the Amazigh language. They collect

desserts and nuts from residents then they distribute these desserts once again to the children during the Hadara ceremony. The festival is held every year in October on a lunar day.

Second, the Egyptian Dates Festival, Siwa is one of the largest producers of dates in Egypt and the whole world. Thus, this festival is considered a great opportunity to introduce the new techniques in producing dates and organize meetings with the international importers.

### **3.1.2 Results of Semi-structured Interviews**

The research conducted semi-structured interviews with a sample of ten local Siwan tour guides and local managers, who work in governmental and non-governmental tourism institutions. The results of the interviews clarified the following dimensions that reflect the Siwan indigenous community's perspective.

- **The Self-Identification of Siwa's Indigenous Community**

The national identity represents a main source of pride in the Siwan community, as all the respondents indicated that community members are aware of their unique characteristics. They also have a high appreciation of their distinctive language, traditions, and costumes. They declared that their traditions are the most fascinating feature of the community's characteristics.

▪ **The Services Provided by the Public Sector**

The *Head of the Siwan Association for Tourism Services* clarified that despite the continuous governmental efforts in developing the infrastructure of Siwa and improving its different social services, the indigenous community still suffers from a lack of health services. On the other hand, *The Manager of the Information Office* in Siwa mentioned that there is a direct and continuous interaction between Siwa's indigenous peoples and public authorities. Also, the training programs provided to local people are limited. He added that the last received training was in 2012.

Furthermore, *The Chairman of the Association of Environment Preservation* mentioned that Siwan people started to build modern houses as the old ones made from Al-Karshif are exposed to dangers during rainy seasons. Due to that, the local government decided to maintain the modern building structure and change its visual façade to fit the traditional appearance of old Siwan houses made from Al-Karshif.

▪ **The Impact of Tourism Activities on Indigenous Communities**

Local tour guides from Siwa confirmed that the Siwan community gains economic benefits from tourism activity directly and indirectly. On the other hand, *the Head of the Siwan Association for Tourism Services* illuminated that unlimited tourism can negatively impact Siwan indigenous community by threatening its local traditions. Siwan indigenous peoples are willing to share most of their various unique traditions with visitors. However, there is a

part of these traditions related to women's issues that cannot be shared with outsiders.

- **Documenting Intangible Heritage of the Siwan Indigenous Community**

The *Head of the Siwan Association for Tourism Services* explained that Siwa's tangible and intangible heritage has already been documented in 2010 by an Italian project named Siwa-Tangier in cooperation with the Heritage Documentation Centre in Egypt. He also mentioned that the Siwan indigenous peoples' traditions were documented during the project's period. Moreover, the respondent confirmed that there was no collaboration between this project and the public tourism authorities.

He also clarified that the museum of the Siwan house was established to document the old Siwan lifestyle. It contains a sample of the Siwan costumes and old pieces of women's jewelry. The structure of the museum is similar to the ancient Siwan house. Besides, *The Chairman of the Association of Environment Preservation* mentioned that the FAO organization had declared that Siwa oasis is documented as a "Globally Agricultural Heritage System" due to its distinctive techniques in dates production. This reflects the documentation of the intangible unique agricultural practices of Siwa oasis.

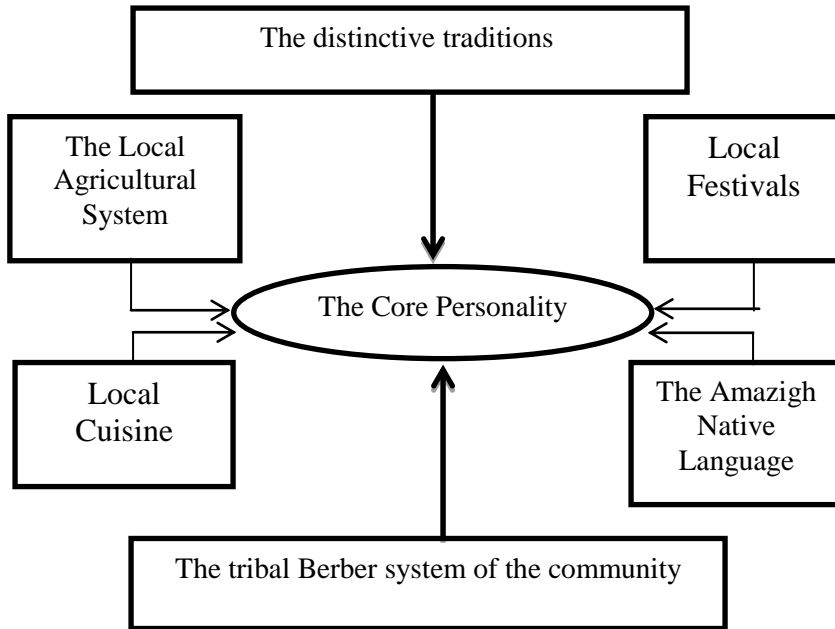
- **The Appearance of Siwa in Media and Tourism Campaigns**

All the respondents mentioned that the media is delivering a stereotyped image of the oasis and its indigenous

community. Besides, official tourism campaigns ignore the essence of the Siwan identity. Hence, The Head of the Tourism Association in Siwa explained that the unique specifications of the indigenous community are considered a vital element in building a unique tourist brand of Siwa.

#### **4. Discussion**

Based on the previous arguments, this section aims at presenting a clear explanation of the key results of the study and answering the research questions. Firstly, the results revealed various distinctive features of the indigenous community of Siwa. These features reflect the core personality of Siwa as both a tourist destination for visitors and a residence for its citizens. The core personality of the Siwan community could be summarized in the following figure:



**Figure (4) The Core Personality of the Siwan Indigenous Community**

Secondly, semi-structured interviews were conducted with a sample of the indigenous community who work in the tourism sector in Siwa. These interviews revealed some major findings. First, the Siwan indigenous community has a strong and clear self-identification of their distinctive characteristics. They are aware of their competitiveness among other communities in Egypt.

Second, the health services provided for the Siwan peoples by the government are insufficient, the lack of main social services, like health has a negative effect on the community

and gives an indicator that the government has a limited concern about the actual needs of the Siwan indigenous community. On the hand, the local government initiated a project for improving the facades of the current modern buildings in the oasis to make them convenient with the traditional façade of the Siwan old houses.

Results display that despite the various economic benefits of the tourism industry for all the community members, unplanned tourism activities can have a negative effect on the Siwan local traditions. In regards to the documentation of the intangible heritage, the Tangier- Siwa project had accomplished a huge part of documenting the Siwan heritage; however, these documented materials were not used in any tourism campaigns. Finally, Siwa oasis's representation among media in general and tourism campaigns, in particular, is not adequate as they are not delivering the actual image of the Siwan peoples. From the previous discussion, the paper proposed a framework for engaging the indigenous community in Siwa's branding process.

## **5. Developing a Framework for Engaging the Indigenous Community in Siwa's Branding Process**

The linkage between the indigenous community of Siwa and the place branding concept is clarified in the following figure no. (5). The framework explains the links between the brand drivers of the Siwan community, the perspectives of the community itself, the potential visitors, and the stakeholders of the industry. Then, the figure illustrates how the place branding can stimulate the community and

convert the oasis into a place suitable for visiting, living, and working.

The framework depends on the key brand drivers that define the Siwan indigenous community which can be summarized in main four drivers: the local traditions, the tribal system, the local food, festivals, and the local agriculture system. These features constitute the living heritage that is presented by the indigenous community. To build a place brand, the marketer has to study the perceived key images of the residents of the oasis themselves or the indigenous peoples, the visitors and the stakeholders of the industry whether in the public or private sector. The main concept of place branding focuses on converting the place into a distinctive one not only for potential visitors, but also for its residents, and improves the well-being of the local community.

The major dimensions of the place branding process are the economic, social, and cultural aspects. Through these aspects, the competitiveness of the place can be achieved and this will have a tremendous effect on raising the number of visits to Siwa to gain the unique full interaction with the indigenous community.



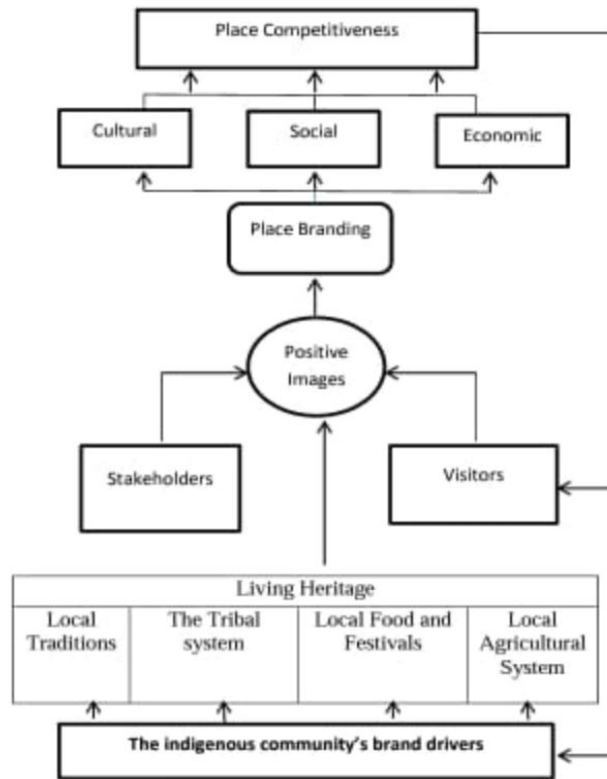


Figure (5) A Framework for Engaging the Indigenous Community in Siwa's Branding Process

## 6. Conclusion and Recommendations

In conclusion, the paper has presented a clarified linkage between the indigenous communities and the concept of place branding. Also, achieving place competitiveness through the place branding process will have positive impacts on the indigenous communities through enhancing the quality of life and improving the economic, social, and cultural aspects of the local peoples. Furthermore, the previously proposed framework emphasized the engagement relationship between the indigenous community and the place branding process.

The following recommendations highlight the main required actions in the economic, social, and cultural dimensions that should be fulfilled through the place branding process to enhance the quality of life of the Siwan indigenous community:

- Governmental authorities should increase their efforts in enhancing different social services in Siwa, particularly health services.
- Providing the national support to encourage the production of the local Siwan goods through facilitating the governmental procedures and reducing the taxes for the small enterprises.
- Reinforcing the capacity building of the community especially for women as they play a pivotal role in the production of local goods like dates, olive, and handmade products.
- Developing a brand architecture model for Siwa based on the indigenous community's attributes as

considered the core essence of the place through building strong partnerships between tourism authorities and all the stakeholders.

- The Egyptian Tourism Authority should contribute to the Heritage Documentation Centre to reproduce and distribute a tourist booklet that contains various issues concerning Siwan indigenous traditions, their social rules, special features of the Siwan cuisine, and any other unique characteristics that distinguish them.
- Insert some distinctive features that represent the Siwan indigenous community into tourism advertising campaigns.
- The Heritage Documentation Centre with the help of linguistic experts should document the Amazigh language spoken by the Siwan indigenous community. Saving indigenous languages is crucial to ensure the protection of the cultural identity and dignity of indigenous peoples and safeguard their traditions.

## References

- Almeyda, M., & George, B. (2017), “Place branding in tourism: a review of theoretical approaches and management practices”. *Tourism & Management Studies*, 13(4), pp.10-19.

- Amara, D. F. (2010), “Tourism as a tool of development: the case study of Siwa Oasis–Egypt Western Desert”. *WIT Transactions on Ecology and the Environment*, VOL.139, pp.537-549.
- Barakat, M.(2011), “Siwa community development and environment conservation (SCDEC): A revolution of development in the lost oasis, Siwa, western desert, Egypt”, *Journal of Agricultural Economics and Social Sciences*, 2(7), pp.861-874.
- Briciu, V. A. (2013), “Differences between place branding and destination branding for local brand strategy development”. *Bulletin of the Transilvania University of Braşov, Series VII: Social Sciences and Law*, (1), pp.9-14.
- Creswell, J. W., & Poth, C. N. (2016), “*Qualitative inquiry and research design: Choosing among five approaches*”. Sage publications.
- Dersso, S.( 2009), “The rights of indigenous peoples”, Country Report of the Research Project by the International Labor Organization and the African Commission. pp.1-64.
- Feiring, B. (2013), “Indigenous peoples’ rights to lands, territories and resources”. *International Land Coalition*, Rome, pp.1-94.
- Hankinson, G. (2005), “Destination brand images: a business tourism perspective”, *Journal of Services Marketing*. ISSN: 0887-6045.

- Hanna, S., Rowley, J., & Keegan, B. (2021), “Place and destination branding: A review and conceptual mapping of the domain”. *European Management Review*, 18(2), pp.105-117.
- Jovičić-Vuković, A. (2018), “The importance and phases of the place branding process”. *Škola biznisa*, (2), pp.133-148.
- Kawulich, B. (2012), “Collecting data through observation”. *Doing social research: A global context*, 6(12), pp.150-160.
- Kladou, S., Kavaratzis, M., Rigopoulou, I., & Salonika, E. (2017), “The role of brand elements in destination branding”. *Journal of Destination Marketing & Management*, 6(4), pp.426-435.
- Marshall, C. & Rossman, G. B. (2014), “*Designing qualitative research*”. Newbury Park, CA: Sage.
- Nakhla , M. (n.d.), “The role of the private sector in local development – The Siwa experience”, Environmental Quality Services, Cairo. pp.1-5.
- Neamatalla, M. ( 2007), “Siwa Sustainable Development Programme”, Environmental Quality International (EQI). pp.1-98.
- OECD. (2019), “*Linking Indigenous Communities with Regional Development*” , OECD Publishing, Paris. Pp.1-26.

- Pyke, J. L. (2013), “*Promotional impact of image formation of an aboriginal tourist destination*“, (Doctoral dissertation, Bournemouth University).pp.1-282.
- Ritchie, J. R. B., & Ritchie, J. R. R. (1998), “The branding of tourism destinations”, In *Annual Congress of the International Association of Scientific Experts in Tourism, Marrakech, Morocco*. pp. 1-31.
- San Eugenio Vela, J. D. (2013), “Place branding: a conceptual and theoretical framework”, *Boletín de la Asociación de Geógrafos Españoles* No. 62. pp.467-471.
- Saunders, M., (2012) Choosing research participants. in Symons G, Cassell C (eds.) *The Practice of Qualitative Organizational Research: Core Methods and Current Challenges* London : Sage , pp. 37-55.
- Schaar, R. (2013), “Destination branding: A snapshot”. *UW-L Journal of Undergraduate Research*, 16(1), pp.1-10.
- Song, N. (2008), “Indigenous tourism - A passport to development for indigenous”, *Australians. Intercultural Communication Studies*, XVII, 1, pp.269-284.
- Townsend, K. (2013), “Saturation and run off: How many interviews are required in qualitative research”. In *ANZAM Conference 2013*. pp.1-17.

- UNDG. (2008), “Guidelines on indigenous peoples’ issues”, United Nations development Group, United Nations publications. pp.1-53
- United Nations (2017), “Who are indigenous peoples?”, United Nations Publications. pp.1-2.
- United Nations. (2009), “State of the world’s indigenous peoples”, Department of Economic and Social Affairs, United Nations publication, New York. pp.1-250.
- Vitić-Četković, A., Krstić, B., & Jovanović, I. (2015). Improving the tourist destination image with intangible cultural heritage: Montenegro as a case study. *Ekonomika, Journal for Economic Theory and Practice and Social Issues*, 61(1350-2016-107366), pp.29-37.
- World Bank (1991), “Indigenous Peoples”, World Bank operational manual, World Bank Publications. pp.1-6.